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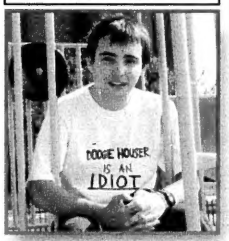

Israeli teen not old enough to drive but attends York U. ***Page 24***

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Bomb blast wounds 20 in Be'er Sheva

By DAN BARON
JTA

JERUSALEM — After months of focusing on its withdrawal from the Gaza Strip, Israel returned to an all-too-familiar experience this week: Palestinian terror.

A suicide bomber wounded 20 people Sunday at the central bus station in the southern Israeli city of Be'er Sheva, the first such attack since the evacuation of all the Jewish settlements in Gaza and four in the northern West Bank last month.

It could have been worse. The bomber was blocked from boarding a bus, as a result of the vigilance of two guards who chased him away. Both were seriously hurt. It was not immediately clear which terrorist group was responsible for the attack.

Those opposed to the pullout said the attack proved that the Gaza withdrawal had emboldened Palestinian terrorists. But the government, which approved the hand-over of Gaza's southern border to Egypt, placed the blame on the Palestinian Authority.

"There are groups and individuals who are trying to disturb the process of peace," Deputy Prime Minister Shimon Peres told reporters. "Now we shall draw the necessary conclusions. We hope that the Palestinian Authority will do likewise, because terror is damaging, not only to the security of Israel but also to the destiny of the Palestinians."

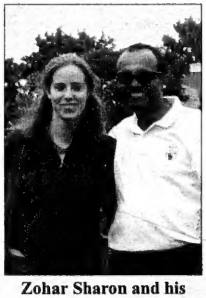
For Palestinian Authority President Mahmoud Abbas, the attack could not have come at a worse time. Just minutes earlier, he broadcast a statement on Israel Radio assuring listeners that the truce he declared with Prime Minister Ariel Sharon in February would stay in force indefinitely.

Continued on page 32

Graves moved to Israel from Gaza

The families of the 48 people buried in the Neveh Dekalim cemetery in Gaza will have their relatives' graves moved to cemeteries within Green Line Israel chosen by each family, where they will be reinterred. The moving of the civilian graves is being carried out by the Gush Katif burial society and a funeral service will be held at each new site. The first grave was moved on Sunday and buried in a new cemetery in Nitzan, where several Gaza families have been relocated. Seen is the Neve Dekalim cemetery, where relatives visited the graves of their loved ones before the bodies were relocated.

[Isranet photo]



Zohar Sharon and his daughter Yasmin

Blind Israeli golfer erases handicap

By PAUL LUNGEN
Staff Reporter

They say seeing is believing, but that all-purpose aphorism applies only in part to Israeli golfer Zohar Sharon.

At the driving range, spectators stand back and watch in amazement as the 54-year-old moshavnik drills balls far into the distance. During a friendly round at Maple Downs Golf & Country Club, north of Toronto, his playing partners watch in awe at his smooth and balanced swing, his club head speed and the accuracy of his shots.

His facility around the golf course is something to behold, and Sharon picks up on the vibes of his playing partners and the feedback from his trusted caddy, Shimshon Levy. He has to rely on the input of others because he can't actually see what he's doing.

An Israeli army veteran who was wounded in action, Sharon has been totally blind for more than 25 years. But despite his disability, he manages to strike the ball solidly and with remarkable accuracy, proving that in golf, it's all about the swing.

At the par 4, 387-yard third hole at Maple Downs, Sharon registered a stunning achievement when he drained his second shot to record his first-ever eagle (two strokes under par), something most sighted golfers would give their eye teeth to do.

His first shot off the tee was flawless

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IDF to hand Gaza border over to Egypt — please see page 31

The News in Brief

CANADA

Matlin Headlines

VANCOUVER — Academy Award-winner Marlee Matlin will be the featured speaker at the Sept. 8 launch of the Jewish Federation of Greater Vancouver's 2005 Combined Jewish Appeal campaign. The hearing-impaired Matlin, who won the 1987 best actress Oscar for *Children of a Lesser God*, will speak about overcoming challenges and learning to "live generously," the theme of the campaign.

Nidal Reference Pulled

VANCOUVER — An online course at the University of British Columbia's business school that suggested notorious Palestinian terrorist Abu Nidal was a "freedom fighter" was changed last month after a complaint from U.S. academic Daniel Pipes, who monitors universities for anti-Israel bias. The course on real estate and the law had students consider a fictitious situation about damages to property. The question began with the passage: "Quin owned acreage in Langley which he leased to Abu Nidal as a training camp for freedom fighters." Assistant business dean Dale Griffin told Canadian Press the reference was changed because it was inappropriate. He said the question had been part of the course since 1991, but it's not known who wrote it. Nidal was killed in Iraq in 2002.

Retreat Vandalized

MONTREAL — A chassidic community's summer camp near Montreal was vandalized overnight on Aug. 18. The cottage the Belz community's camp uses for prayer services in Val Morin, Que., was broken into and siddurim were thrown into toilets and a nearby lake. The group is in a legal battle with some local residents who say they disturb others during the summer. Torah scrolls kept in a safe were not damaged.

WORLD

UN Funding Criticized

NEW YORK — Jewish groups protested UN financing for a propaganda poster at a Palestinian Authority rally. A tag line on a poster at last month's rally in Gaza that read, "Gaza today, West Bank and Jerusalem tomorrow," said the sign was paid for by the UN Development Program. The United Nations "has no business paying the costs of this propaganda, especially when it is aimed at a member state," the American Jewish Congress said. A UN official said the aid is not for political uses and the incident is being investigated.

Robertson Raps Israel

VIRGINIA BEACH — Televangelist Pat Robertson says God will judge Israel for withdrawing from Gaza. "The almighty God said he was going to judge the nation which has parted from his land and that he was going to bring judgment upon that nation," the *Jerusalem Post* reported him saying, citing the Christian Coalition's website. Robertson has long backed Israeli settlers.

Jewish Influence?

LONDON — Jewish leaders criticized Britain's main Muslim group for saying a pro-Israel lobby influenced BBC filmmakers. In an open letter to the BBC, the Muslim Council of Britain said the makers of a documentary about the group were swayed by "highly placed supporters of Israel in the media." The hour-long film, which aired Aug. 21, explored whether the council could control extremism among Britain's 1.5 million Muslims. The BBC has rejected the accusations.

Ex-Nazi Dies Waiting

NEW YORK — An ex-Nazi guard died before he could be deported from the United States. Jakob "Jack" Reimer, who took part in persecuting Jews in Poland in World War II, died Aug. 3 at 86. In 1998, Reimer, of Elizabeth, N.J., was found to have lied about his wartime activities when he applied to enter the United States in 1951. The U.S. Justice and Homeland Security departments had started deportation proceedings against him.

Federal Gov't Urged to Act on War Criminals

TORONTO — Ottawa should move quickly to prosecute people who are directly involved or complicit in crimes against humanity, David Matas, senior legal counsel to B'nai Brith Canada, told a federal Liberal caucus meeting in Regina and a cabinet meeting in Winnipeg last week.

"Wholesale reform of both the Citizenship and Immigration acts" are needed to make the process of revoking war criminals' citizenship work, Matas said in his submission.

"The first order of business… has to be the revocation of citizenship of the five outstanding cases awaiting disposition," he said, referring to the cases of Helmut Oberlander, Vladimir Katriuk, Jacob Fast, Michael Baumgartner and Wasyl Odynsky. Some of those cases have been languishing in the legal system for up to 10 years, ever since Federal Court judges found the men had obtained Canadian citizenship by lying about their participation in the Nazi killing machinery.

In June, Citizenship and Immigration Minister Joe Volpe said he would ask cabinet to revoke their citizenship.

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Jewish institutions damaged by torrential rain

By LARA GREENBERG
CJN Intern

Several Jewish communal buildings were among the sites damaged by the torrential storm that hit the Greater Toronto Area on Aug. 19, and last week synagogues, schools and funeral homes were working to dry out and clean up.

The damage to Beth Radom Congregation in North York was extensive, with president Saul Libstug estimating the damage to be valued at approximately $125-150,000.

"All the damage is downstairs in the basement. There is, thank God, no damage upstairs in the main sanctuary," he said.

Libstug noted that as a result of the sewers backing up in the storm, the basement, offices, school rooms, small sanctuary and library were flooded.

At press time, the extent of the damage to the congregation's books remained unknown.

At Beth Tikvah Synagogue on Bayview Avenue, director of administration Lillian Cornfield would not disclose the exact damage caused to the building except to say that there was "extensive water damage in the sanctuary." She was quick to add, however, that the bimah was not damaged and that they were very lucky that none of the Torahs sustained damage either.

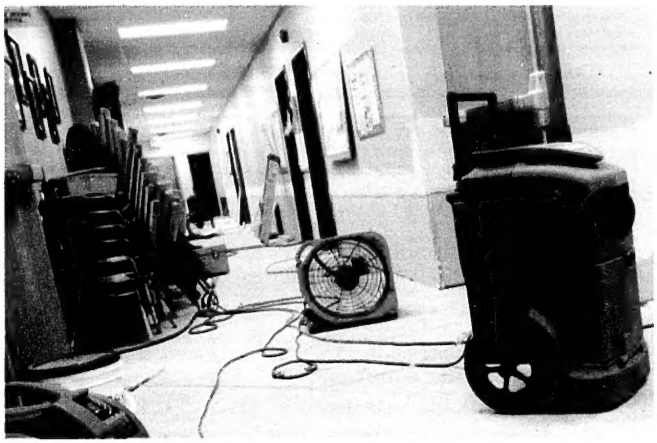
After the storm, the Shabbat morning service had to be held in the social hall rather than the sanctuary, she said, but services at the synagogue have continued as scheduled and two weddings took place as planned last week.

Clean-up plans are well underway and Cornfield said, "We were fortunate that we had a lot of people who came in to help us clean up."

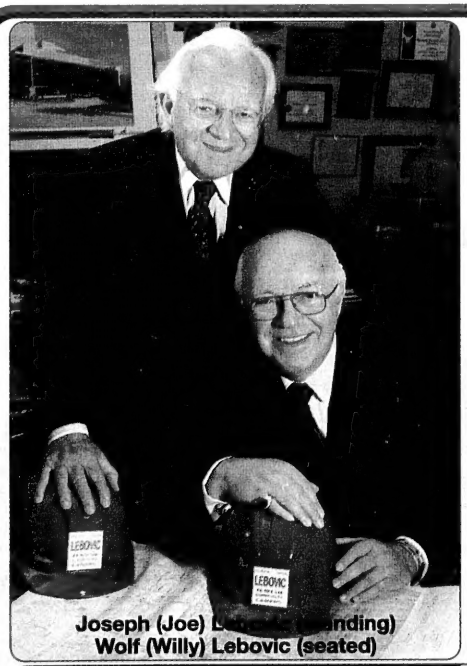
Rabbi Neil Cohen, president of Beth Avraham Yosef of Toronto (BAYT) in Thornhill, said last week that while some water entered the building, "it does not look like our shul suffered any extensive damage. However, the house and maintenance committee is still assessing the situation."

The Pride of Israel Synagogue in North York did not get away so lightly.

Continued on page 12



The basement of Beth Radom Congregation was one of many Jewish institutions damaged in the storm on August 19. [Benji Feldman photo]



Joseph (Joe) L[illegible]nding)
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From the editor's desk

Aharon Appelfeld, the profoundly moving Israeli author, writes in *A Table for One* (Toby Press), that all his books "are essentially an inner conversation."

Thus, in a certain sense, we, his readers are invited to eavesdrop on him as he "converses" inwardly, with the soul that was formed in part through the inexplicable dark of Hitler's Europe. And we are astonished at what we "hear" – a voice that is poignant and purposeful and speaks to him – to us – with spare, unembellished clarity.

Two weeks ago, I had the privilege of engaging the award-winning author in "external" conversation. We met on the eve of the forced evacuations from Gaza for lunch at the fabled Anna Ticho House in the heart of downtown Jerusalem. Though merely steps away from Jaffa Road, the art gallery/ restaurant is a quiet, serene idyll amidst the loud clash of Jerusalem's congested traffic noises.

Appelfeld was already at the table when I entered, writing in longhand, the sentences and paragraphs that were undoubtedly destined for his next published work.

As has been his habit for decades, the poet-author has preferred to compose his works in the coffee houses of Jerusalem. Indeed, *A Table for One,* translated by Aloma Halter, recounts his experiences and his reflections in many of those coffee shops. It is a remarkable collection of personal vignettes in which the renowned writer collaborates with his son, Meir, a celebrated painter in his own right. The father has written about his writer's life in Jerusalem and the son, in expressive hues of beiges, browns and gold, has painted many of the cityscapes that comprise his father's city. It is an inspiring book.

We sat for more than an hour at a small table, discussing aspects of the compelling news of the day, i.e., disengagement, in between bites of our respective meals. Appelfeld was courtly in his bearing, polite and deferential, a throwback to another time and certainly to a place other than intense Jerusalem.

For Appelfeld, the debate over disengagement is the outer manifestation of the debate between what he describes as the two main public groupings in Israeli society: the religiously observant and the non-observant. There is a gulf between the two groupings, which he acknowledges is very difficult to bridge.

Born in Czernowitz, Romania, in 1932, Appelfeld was deported to a concentration camp at the age of eight, escaped, and spent three years hiding in Ukraine before joining the Russian army. He found his way to Mandatory Palestine in 1946. His work has been a resettling into a unified whole, the pieces of broken childhood memories that have suffused his life since he first set foot on the shores of Eretz Yisrael.

Aharon Appelfeld

Appelfeld laments the fact that the current, younger generation of Israelis seems unconnected with the history of their forebears, both immediate and ancient.

"The older, founding generation was familiar with Jewish history and Jewish sensibilities but did not pass that familiarity on to the next generation.

"And the survivors could not.

"They [the survivors] did not know how to pass on their Jewish experiences to their children. The Shoah generation could not pass on their experiences but, in truth, nor did Israeli society encourage that they do so."

Appelfeld intimates, but does not explicitly say, that perhaps the gap between the two societal groupings might be more bridgeable were there a greater awareness of Jewish history, experience and sensibilities among the broad swath of young and old Israelis.

But when asked whether he is pessimistic about the situation, he replies with the hint of a smile.

"People who survived the Shoah felt as if they were the only Jews who had survived. From this perspective, everything that comes the next day is a bonus."

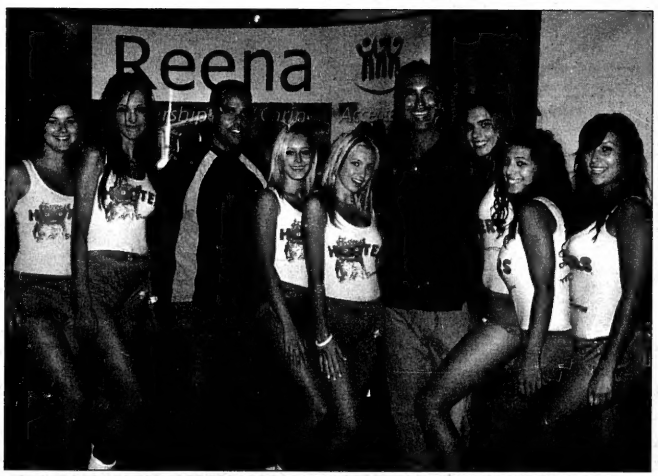
The very existence of Israel, he makes clear, is reason for optimism and proof of the resilience and purpose that have been embodied in the lives of the survivors. "It is true, the State of Israel restored the survivors; but it is also true that the survivors built the state. Every field of national endeavour – whether large industry, science or the arts – has been advanced by survivors."

Appelfeld's reflections in *A Table for One*, he writes, "have been a kind of confession… about a religious attitude to life… When I say religious attitude, I mean the belief that inside every person, landscape and still life, there is hidden a noble beauty."

This credo, if we can aptly call it that, is quite remarkable when one remembers Appelfeld's early life experiences. But perhaps his personally "restored and rebuilt" life is also a metaphor for the sovereign State of Israel, also human, fallible, vulnerable, yet strong, poignant and purposeful too.

I also recommend to readers the recently available *The Story of a Life*, by Appelfeld (Schocken Books), also translated by Aloma Halter. It is a haunting, superbly instructive read. ***– MBD***

SeeJN



GUYS' NIGHT OUT

Some 100 guests gathered at Woodbine Racetrack for the third annual Guys' Night Out, a fundraising evening for the Reena Foundation. Co-chaired by Jonah Laist, third from left, and Larry Berdugo, the event raised more than $20,000 for the organization, which provides services for people with special needs. Plans are already underway to organize the fourth Guy's Night Out. If you are interested in sitting on the planning committee, please call Stephen Adler at the Reena Foundation, 905-763-8254, ext. 3030.

Ont. hate crime unit receives provincial funding

By PAUL LUNGEN
Staff Reporter

The government of Ontario has extended for one year the funding of a hate crime investigative unit that co-ordinates intelligence gathering for municipal police departments.

Monte Kwinter, minister of community safety and correctional services, announced the McGuinty government would provide $200,000 for the Hate Crime Extremism Investigative Team, a body that co-ordinates intelligence information among five Ontario police departments. At the same time, he said the team would expand to include 10 police forces.

Police units in Toronto, York, Durham, Halton and Oxford will join those from London, Waterloo, Guelph, Hamilton and Ottawa that are already part of the team, he said.

"Ontario's diversity is our strength," Kwinter said at a news conference at the Police Service building in downtown Toronto. "With this funding, the McGuinty government is fighting hate crimes and working to ensure tolerance and equality prevail across our province."

Noting that hate crimes in Ontario have increased by 93 per cent since 1996, Kwinter said the funding will ensure that police stay one step ahead of hatemongers and racists.

Last winter, however, the unit's funding appeared in jeopardy. A spokesperson for Kwinter's ministry informed the unit its funding would be reduced, but the minister quickly reversed that decision. However, for 10 weeks beginning in late March, the unit's lone staffer, Abbee Corb, was not paid. Funding resumed on June 15.

Prior to that, the Hate Crime Extremism Investigative Team had requested $516,000 over three years to continue its work and to expand.

Sgt. Gerry Nugent of the Waterloo Regional Police Service said expansion of the team to include 10 police forces "is a benefit to all of us."

Nugent, the senior police officer in charge of the intelligence team, said the addition of five services will increase the number of investigators that can be called on, boost the resources available to investigators, improve the flow of information and end duplication of work.

"A lot of the groups we look at, whether hate or extremism, are very mobile," he said. "One day they're here, another [they're in] Toronto."

A key asset used by the unit's members is a database compiled by Corb, the team's open source intelligence specialist. The database includes a roster of extremists, their profiles, visual aids (photos of tattoos and symbols used by extremist groups), photos of events, copies of more than 2,000 intelligence reports, profiles of individuals of interest, information on international terrorist groups and other information of value to the police.

Spokespeople from the Jewish, Arab and African-Canadian communities applauded the expansion and related funding, though Mohamed Boudjenane of the Canadian Arab Federation questioned whether $200,000 was enough. (Nugent said when funding runs out next year, the unit may have to request financial support from other ministries or from local police departments.)

Kwinter, meanwhile, told reporters that while he was announcing a one-time grant, the unit might receive subsequent funds.

Canadian Jewish Congress, which had pushed for funding for the hate crimes units, said the announcement is a boost to communities targeted by hatemongers.

"We are strongly encouraged by the government's commitment," said Frank Bialystok, chair of community relations for Canadian Jewish Congress' Ontario region. "These crimes affect all communities, and we support this initiative without reservation."

Frank Dimant, B'nai Brith Canada's executive vice-president, said, "We have moved into an unprecedented era in which law enforcement requires more diligence and inter-agency teamwork to proactively deal with all forms of extremism. We urge the government to build on what it has begun by expanding its policing network to include all hate crime units across the province and to provide dedicated and sustained year over year funding to reflect what we are sure is a top government priority to combat hatred and extremism."

AN UPLIFTING EXPERIENCE: On a recent bus trip, 34 seniors from the Reuben Cipin Healthy Living Community went to Niagara-on-the Lake. It was "an unforgettable, exciting experience" for one of the residents. For the first time, Sylvia Weinrieb was able to join other residents as a result of a special bus that was equipped with a hydraulic lift. Weinrieb entered the back of the bus while sitting in her wheelchair.

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Yad Vashem asks Jews to record survivors' names

By SHERI SHEFA
CJN Intern

Since Yad Vashem launched a database of the names and life stories of Jewish Holocaust victims nearly a year ago, the campaign to garner as many names as possible has reached a fever pitch.

The International 11th Hour Campaign is meant to encourage members of the community to co-ordinate projects through their synagogues or community centres to help survivors remember and record the names of their friends and family who were killed.

At the launch party for the database last year, Avner Shalev, chair of the Yad Vashem directorate, said, "We are reaching a crucial historical hour. This is a race against time. We must record as many names as possible before the generation that best remembers them is no longer with us. We call on families around the globe to help honour the memories of their ancestors by recording their names."

Estee Yaari, the foreign media liaison at Yad Vashem, agrees and hopes that this project will help immortalize the Holocaust victims.

"In less than six years, the Nazis murdered six million Jews. They attempted to destroy not only their lives, but any memory of them as well. At Yad Vashem, we are dedicated to remembering them," she said.

Yad Vashem, the Holocaust memorial in Jerusalem, created forms as early as the mid-1950s that contain the names and biographical details of Jews who died at the hands of the Nazis.

These forms, known as pages of testimony, are preserved as "symbolic tombstones" in the Hall of Names in the memorial.

List electronically organized in 1989

But it wasn't until 1989 that the list was electronically organized. Yaari said that 16 years ago, the Volcker Commission, whose role was to establish the rightful owners of dormant Swiss bank accounts that may have belonged to Holocaust victims, needed a list of victims to cross-reference their findings.

"Yad Vashem was the only organization that had such a comprehensive listing on the pages of testimony collection," Yaari said. "The commission provided Yad Vashem with the seed money with which to computerize the lists."

After 1,000 hours of extensive scanning and data entry, Yad Vashem launched the Central Database of Shoah Victims' Names onto its website in late 2004.

The database, which records names of those who perished, as well as those who survived, offers many search variations for each name. A person can search for a name in different languages, by nicknames, or an entry can be searched by the name of the submitter, birth city, place of last-known residence and death camp.

To date, the database contains three million names and the hope is that the number will continue to grow.

"While people can still submit new names on hard copies of the pages of testimony forms, the database allows people to submit new names online," Yaari said. "This can be done by individuals from their own PCs or through community projects geared at recovering unknown names of Holocaust victims."

Yaari understands that recording all six million of the victims is impossible as entire families and towns were erased, leaving no one behind to remember them.

But she is optimistic that the team at Yad Vashem, with the help of Jewish communities around the world, will be able to recover another two million names for the database.

"In the future, when there are no survivors left to give testimony to the next generation, this database will serve as a virtual resource, monument and memorial to the six million," she said.

For more information, call the Canadian Friends at Yad Vashem at 416-785-1333 or visit www.yadvashem.org.

OMISSION

In the article titled "Sasson magazine fills a 'stark' void" (*CJN*, Aug. 11) the photo should have been credited to D. Levant. We apologize for the omission.

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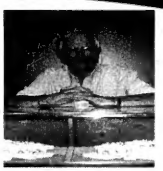

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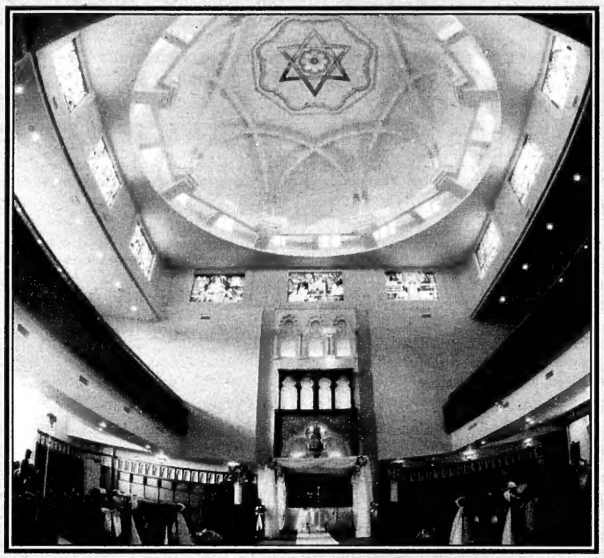

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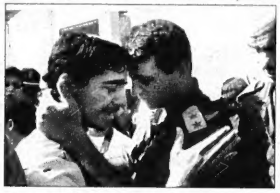
Purity of arms

The evacuation of the Jews from Gaza and four northern West Bank communities ended sooner than Israeli officials had anticipated and with far less incident than had been feared. Apart from an ugly scene on the rooftop of the Kfar Darom synagogue, during which Israeli security forces seized control of the roof of the building and ousted protesters, the evictions were essentially effected without violence.

The relative calm dispatch with which the operation concluded was a tribute to the settlers themselves and their leaders. Despite the enormity of their personal trauma, by and large, they left their homes, though grudgingly, displaying great deference to the soldiers, whose task most of the settlers understood to be, at its core, upholding the rule of law.



The violent resistance that did occur turned out to be the mischief of misguided youth who had infiltrated the Gaza communities on the eve of the evacuation.

But the expeditious manner in which the evacuation was carried out was also due to the supremely thoughtful and compassionate manner in which the men and women of the security forces conducted themselves. The photo inset in the editorial captures a display of that compassion with poignant clarity. The Israel Defence Forces officer tenderly, lovingly embraces the young man who is crying.

Soldiers showed super-human restraint and did not raise a hand against the settlers even as they absorbed emotional outbursts and abject vilification. Soldiers and settlers prayed together, kissed the sefer Torah together and sang *Hatikvah* together.

A senior, combat-hardened IDF officer who took part in the disengagement probably expressed the feelings of most of the soldiers when he told the daily newspaper *Ma'ariv*, while still in the midst of the disengagement: "It is a difficult situation. There is nothing like this in any battle. I am with the settlers. I understand them. I try to do everything I can to make it easier for them. But I also think that democracy is important above all."

The gentle, understanding touch of the soldier's hand upon the sobbing settler's shoulder gives new meaning to one of the IDF's essential core values – purity of arms.

It is an army unlike any other and deserving of the highest praise and accolades.

25 years ago in *The CJN*

• Toronto lawyer Alvin Rosenberg was leading a group of investors negotiating with Israel to build a $700-million water canal and hydro-electric project in the Negev desert. It was to link the Mediterranean Sea to the Dead Sea with a 60-mile combination of canal, tunnel and pipeline leading to a huge power station.

• The National Budgeting Conference, the Jewish community's national allocation body, warned Canadian Jewish Congress, the Jewish Immigrant Aid Society and the Canada-Israel Committee that 1981 budgets would be very tight due to a drop in United Jewish Appeal donations in Toronto.

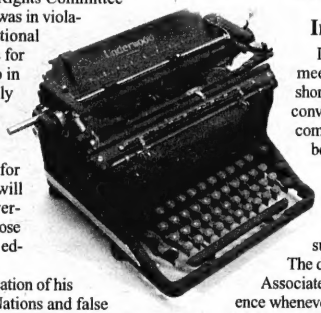
Editorial Advisory Board: **Isaac Apter, Michael Brown, Sandra Brown, Donald Carr, Daniel Heid, Zac Kaye, Igor Korenzvit, Keith Landy, Andrea Most, Lou Ronson, Jacques Sayegh, Mike Shriqui, Pamela Medjuck Stein, Rabbi Michael Stroh, Rabbi Reuven Tradburks**

Mostyn on Dryden and the Liberals

Although my press conference at the Menorah Nursery with Carol Skelton, social development critic for the Conservative Party of Canada, was mentioned in passing in the article "Dryden defends gov't record on Israel, day care," (*CJN*, Aug. 18), unfortunately its content was not.

Ken Dryden's day-care model does not assist low-income earners, shift workers and stay-at-home mothers, and it will not support anyone sending their children to private Jewish day-care facilities, unlike the Conservative day-care policy, which promotes parental choice.

While Dryden, Canada's minister of social development, should be using his power and influence at the federal level to pressure the government of Ontario to comply with international law – the United Nations Human Rights Committee ruled in November 1999 that Canada was in violation of Article 26 of the International Covenant of Civil and Political Rights for failing to treat all religions in Ontario in an equal manner regarding publicly funded religious education – he is doing the opposite by promoting an educational policy that further discriminates against Jewish education for children under the age of six, which will only serve to increase an already overwhelming tax burden on those who choose to provide their children with a Jewish education.



Lastly, I find Dryden's weak justification of his party's anti-Israel bias at the United Nations and false implication that it has improved very disturbing. Despite other issues Dryden may stand for, it is sad that the member of Parliament for York Centre, which has one of the largest Jewish population in Canada, doesn't include strong support for a democratic Israel and equality at all levels of education among them.

Michael Mostyn
Candidate for member of Parliament
Conservative Party of Canada
York Centre, Toronto

* * *

'Disengagement discussion'

"Disengagement discussion," (*CJN*, Aug. 25) was a welcome bit of fresh air at a time of deep distress in Israel.

David Bedein
Israel Resource News Agency

* * *

In memory of Rabbi Witty (1)

We were fortunate enough to have been enriched by the knowledge and wisdom of the late Rabbi Yitzchak Witty ("Former BJE head was in 'a league beyond the ordinary,'" *CJN*, Aug. 11).

As students of the Jewish education program at York University, we gathered together every Wednesday morning during the three years of the program. Sitting in his presence, we enjoyed many hours discussing everything from Jewish holidays, to Mishnah, Talmud and prayers. Rabbi Witty had the unique talent of educating us on how to teach these topics in a knowledgeable, fascinating and entertaining manner. Many stories, midrashim and personal accounts were interjected throughout the lesson and have stayed with us ever since. We still remember and tell these stories as teachers to our students and thus pass on his teachings and legacy.

Rabbi Witty taught us to aspire to excellence, to raise the bar, to expect the most from our students, to be compassionate, and to celebrate Judaism in our classrooms every day. Rabbi Witty will remain in his students' hearts forever, as a true teacher, mentor and role model. We will miss him.

Aviva Hermonnoff
Avital Aharon
Toronto

* * *

In memory of Rabbi Witty (2)

I first met Rabbi Yitzchak Witty at a staff meeting at the Associated Hebrew Schools shortly after his arrival in Toronto in 1969. I was convinced from the start that Toronto's Jewish community – and its educational system – had been blessed with a great new leader.

Seldom does one come across such a great public speaker and lecturer as Rabbi Witty. Yet public speaking was just one of his many great talents. He was also a superb ba'al tfillah, with a beautiful voice. The davening at our shul (the Neptune branch of Associated) was guaranteed to be a moving experience whenever he led the service.

But notwithstanding his many diverse interests and his remarkable abilities, Rabbi Witty was never boastful or arrogant. He was always friendly and unassuming. Whenever a new opportunity arose for Jewish cultural activity in Toronto, Rabbi Witty was always there to offer leadership.

He was among those rare individuals who leave behind a void that can never be filled. We will all sorely miss him.

Lily Kutner
Toronto

* * *

Response to Rev. MacPherson

Rev. Damian MacPherson of the Roman Catholic Archdiocese of Toronto takes issue with my critical view of the legacy of the late Pope John Paul II ("John Paul II's legacy: 'One step forwards, two steps backwards,'" *CJN*, April 28), and accuses me of a "reverse form of anti-Semitism against Catholic leadership" (Letter, *CJN*, Aug. 4).

Besides the silliness of his idea that criticizing the leaders of the Catholic Church is a form of anti-Semitism, he is unfortunately using the old method of avoiding irrefutable facts and attacking the messenger rather than debating the merits, or faults, of the message.

Jack Chivo
Vancouver

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After two stressful weeks, Israelis need a break

By LARRY DERFNER
Jerusalem Post

There's a lot of well-intentioned sentiment, mainly from overseas, for Israel to "strike while the iron's hot." The idea is to build on the momentum of the last two weeks and move as soon as possible into Stage 2 of disengagement – evacuating the 60,000 to 70,000 settlers on the far side of the West Bank security barrier, and thereby end the occupation completely.

While I agree with the goal, I don't think now is the time to reach for it. In another year to year-and-a-half, Israelis will, I expect, be ready to think about confronting the settlements in the heart of the West Bank, even if Prime Minister Ariel Sharon or his successor won't be. But they're not ready now.

The pro-disengagement majority in this country wants and needs a breather. They've just gone head-to-head with Israel's most fiercely ideological Jews, and while they won, it has been a joyless victory. People in the national religious camp feel like they've lost their country, and Israelis want to give them time to find their way back into the national fold. Some 9,000 settlers have had their lives shattered, and society wants them to at least start rebuilding their lives before it considers uprooting another 60,000 to 70,000 citizens.

For Israel to do something as divisive and gruelling as the evacuation of settlements, public opinion has to be very heavily behind it, and while it was for Stage 1, it isn't yet for Stage 2. The public first needs a rest to let the losers' devastation subside, along with the winners' guilt.

And during that rest, Israel will also have the opportunity to test whether disengagement from Gaza works or not – a pretty reasonable thing to do before tearing down dozens more settlements in the West Bank.

If the right-wing opposition proves correct, and missiles fired from Gaza start landing in Ashkelon and thereabouts and Israel is unable to stop them, or is forced to send the army back into Gaza for good to stop them, then very few Israelis will agree to withdraw unilaterally from the heart of the West Bank. I sure won't.

But if disengagement works – if Gaza turns out to be incomparably less dangerous for Israelis than it's been up to now, if the Qassams and mortars are effectively grounded, if the quiet not only holds in Ashkelon but spreads to Sderot – then public support for Stage 2 could get even higher than it was for Stage 1. Disengagement wouldn't be such a gamble anymore, it would be more of a known quantity.

But it's going to take at least a year of quiet for Israelis within rocket range of Gaza for disengagement to prove itself. It took about that long for the traumatized people of Kiryat Shmona to be convinced of the wisdom of Israel's May 2000 unilateral withdrawal from Lebanon. If, after a year or so, the fearful residents of Sderot see cause to change their minds about disengagement, it will be time to talk about Stage 2.

Meanwhile, despite the pro-Israel consensus, the ball is not in the Palestinians' court. The whole logic of unilateral disengagement rests on the recognition that the Palestinians are not players at all, not peace partners, that they do not have the willingness or capability to deliver peace in return for land. This leaves Israel to decide, on the basis of its national interests, which territory it wants to relinquish to the Palestinians – while warning them of heavy retaliation if they attack, and trusting that this deterrent power will keep the Palestinians there quiet and the Israelis living in the surrounding areas safe.

So, according to the logic of disengagement, the ball is in the court of Israel's deterrent capability. There were no expectations before that Palestinian Authority President Mahmoud Abbas had power over the terrorists, and there's no reason for such expectations now.

But what if Gaza cools down and the West Bank heats up – what would that mean for Stage 2? I don't think it would mean anything, and if the Palestinians are encouraged to restart the intifadah in the West Bank, the Shin Bet and Israel Defence Forces have shown in the last two years that they can shut down even the most highly motivated guerrillas.

If the West Bank does stir again, the hawks will immediately use it as proof of disengagement's failure while the doves will use it as further proof of occupation's failure. Yet the real lesson for Stage 2 will be learned in Gaza, not the West Bank. Gaza is where disengagement is being tried, so that's where the experiment will succeed or fail. By the end of next year we should know the answer. The people in Sderot will be able to tell us.

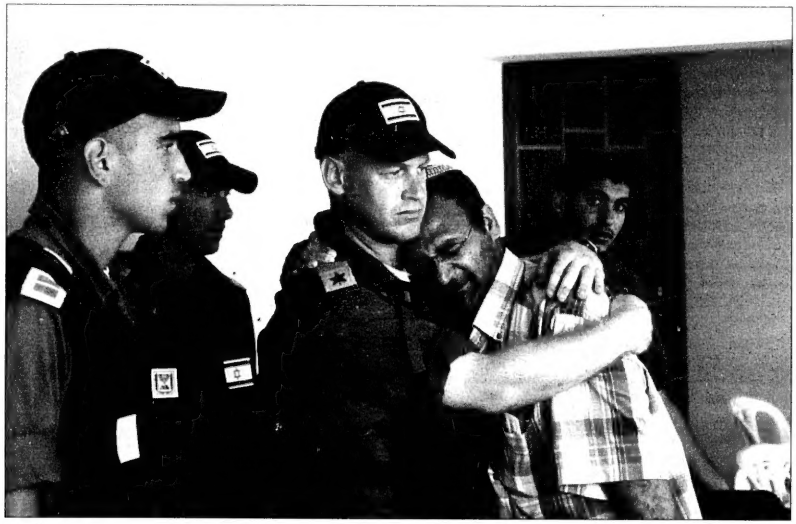
But whether or not Israel decides later to evacuate the interior of the West Bank, it should start right away taking down the illegal makeshift outposts there. Those mobile homes and tents aren't anybody's home, they're only a second home to a couple of thousand teenagers and other "second generation" settlers. No government sent them to live there. They're living there in defiance of the government, the IDF and the law. Israelis have no patience for those places or the people in them, and every time the IDF bulldozes these shacks and arrests the rioting squatters, the public is gratified. All the outposts have to go – the sooner the better.

As for Kiryat Arba, Ofra, Beit El, Elon Moreh and dozens more recognized, established communities on the far side of the security fence, that's going to take time. The occupation is still going to be with us for a few more years, at least. And before starting to dismantle it altogether, Israeli society has to be politically and psychologically prepared.

So to all of Israel's well-intentioned friends abroad: talk to us next August. January 2007 at the latest. We should have our strength back by then. We'll also know more than we do now.

Distributed by JTA.

Israelis leaving Gush Katif **[RNS/Reuters photo]**



Soldiers comfort the very people they were ordered to evict. **[Isranet photo]**

Olives of peace

Amin Hassan is a somewhat greying, though youthful, man, who projects, when you first meet him, a certain dignity and kindness. Of Druze descent, he hails from the village of Sajur, a short distance from Safed. Once a senior officer in the Israeli police force, he now serves as director general of the Israel Olive Oil Board.

Lawrence Hart in Hamilton

My family and I spent a day with Amin during a recent trip to Israel. On that visit, he proudly showed us around the board's headquarters at the Chanania Farm, which is nestled deep in the rolling hills of the upper Galilee. He took us to lunch at a restaurant in the nearby Christian Arab village of Gush Halav – where, incidentally, the hummus must be the best in all of Israel – and he later drove us to the village outskirts, to view the Lebanese border just across the valleys below.

But what we learned on that hot summer's day went far beyond the geography of northern Israel. Amin's focus, though inextricably tied to the surroundings that he helped us to explore, was on what's been produced on that land since biblical times – olives. He began by telling us about the region's annual olive festival, which is supported financially by both the government of Israel and the European Commission's DELTA Project (which funds initiatives in selected parts of the world to "enhance synergies between economic, environmental, and cultural heritages").

The festival, held each November, brings together Jewish, Arab, and Druze olive growers at harvest time and gives them an opportunity to collaborate on the production and marketing of their crops. It also attracts thousands of tourists to the area.

Amin spoke also, with great passion and personal investment, about another program that he looks forward to bringing to fruition in the near future. His dream is to establish at the Chanania Farm "an educational centre for peace, under the symbol of the olive branch."

The programs he envisages will be directed mostly toward young people and will emphasize cross-cultural understanding and communication. It will feature an olive museum, exhibiting ancient and modern techniques of olive oil production, and an archeological garden that will have on display authentic machinery used in the cultivation of olives.

On our way to lunch in Gush Halav, Amin had us stop at the nearby Meron Junction, the site where, on Aug. 4, 2002, Egged bus number 361, en route from Haifa to Safed, was destroyed by a suicide bomber. Nine people were killed and 50 were injured in the attack.

Among the dead was Maysoun Hassan, Amin's 19-year-old daughter. He told us that, when it's completed, the archeological garden at the peace centre will be named in her memory.

Dreams dissolve and reality steps in

Theodor Herzl's preposterous notion about the re-emergence of a Jewish state in the remote ancestral Land of Israel was but one more illustration of how the Jewish people does not allow conventional thinking to get in the way of its dreams.

Were Herzl's reveries to remain in the realm of the remotely possible, however, there would have been nothing particularly noteworthy about them. What is absolutely exceptional, if not unique, is that his daring flights of fancy were translated, within two short generations, into a living reality.

Ross Culiner in Jerusalem

Indeed, one could say that his famous dictum, "If you only want it enough, it will not be a legend," is almost the Jewish national motto. For we have always had an uncanny knack for coaching imaginative possibilities into solid actualities, and it is precisely this mental mix of idealism, dreaminess and practicality that has proven to be a boon to the societies we live in, and to civilization in general.

As the tragedy of disengagement from Gaza unfolded before our eyes, however, and we observed the heart-breaking spectacle of families being wrenched from their homes and the works of their hands and hearts, we awakened to the stark realization that something in the most noble of modern Jewish dreams is seriously amiss. No one would doubt that 150 years of "wanting it enough" have yielded unparalleled achievements. Yet, here, alas, simply wanting something enough was not quite enough. Objective circumstances made a minefield of our dreamscape.

I do not know how history will judge the career and prime ministership of Ariel Sharon. It might well be a complex, many-faceted judgment. If relatively kind in its assessment, it will likely praise his unflagging courage and sense of responsibility when the going got rough, as well as his firm determination to swim against the political stream in order to secure Israel's very survival. And all this only after, late in his political career, he recognized a great peril lurking in the ongoing Palestinian population explosion. The continued existence of Israel as a democratic and free Jewish society was topmost in his considerations.

But in that case, will history not have to also acknowledge that, at the very most, Sharon went a little way toward undoing and reversing a dreadfully bad situation which he himself had done so very much to create in the first place – after his once great dream for his people and his country had darkened into a nightmare?

The allure of dreams, and their potential danger, owe to their not needing to bear any responsibility for themselves. We awaken only to have entire kingdoms dissolve into nothingness. Yet the uninhibited creativity of dreams, when channelled wisely into our waking lives, can enhance creativity, innovation and originality. But if that fuzzy line between dreaming states and waking states becomes blurred, the resulting condition is one of delusions.

The biblical promise of a greater Land of Israel provides our people with a beautiful vision rooted in a distant, irrevocable past. The State of Israel, on the other hand, is a this-worldly political entity that must cope with a given set of inescapable realities.

When the radiant splendour of sacred memories blinds us to the dry facts and figures, which clearly show that we Jews are surely and steadily edging our way toward minority status in the strip of land between the Mediterranean Sea and the Jordan River, the red warning lights ought to be flashing. For before you know it, the threat of rockets and missiles will seem to be nothing compared to the mortal peril to Jewish national life inherent in the simplest arithmetic of numbers.

Personally speaking, the painful spectacle of disengagement – the tearful visages, the demolition of houses, the abandoning of cultivated fields and the long lines of overloaded vehicles on the roads – all have an eerily familiar look. We can only hope that this excruciating experience will serve some day to bring two dispossessed peoples closer together. First, however, we will all have to finish licking our wounds. Then, maybe, a shared hurt born of shattered illusions on both sides will beget an entirely new dream, one that will prove a healing balm.

Culiner@netvision.net.il

Canada's contribution to the divestment campaign

While Israelis agonized over the unilateral disengagement process, the political war against Israel escalated in the form of the church-based divestment campaign. In contrast to the optimism expressed by American, European and Canadian officials, these Protestant churches were actively promoting Palestinian victimization and demonizing Israel. Although there are also many Christians who actively support Israel, others are having a poisonous impact.

Gerald Steinberg in Jerusalem

Divestment is part of the "Durban process" – the strategy proclaimed by many of the participants in the UN-sponsored World Conference Against Racism in September 2001. Under this strategy, Israel is to be painted as "the new apartheid state," and subject to the sanctions and boycotts that were used to dismantle South Africa's apartheid regime. This is a travesty and distorts the victims of the real apartheid, but there are powerful resources behind the campaign.

In order to proceed toward this goal, Palestinian terrorism and corruption are erased, and Israeli responses are branded as "war crimes" and "racism." The divestment resolutions adopted recently by the Anglican Church, the World Council of Churches, the Presbyterian Assembly (USA) and others are all based on this strategy.

From the Durban conference through the failed academic boycott effort, and now divestment, this campaign is being led by pro-Palestinian non-governmental organizations (NGOs). These NGOs use the language of universal human rights and humanitarian relief, but they are primarily extremist political organizations. For example, the divestment texts are taken directly from the pamphlets of a radical Palestinian NGO calling itself the "Sabeel Ecumenical Liberation Theology Center."

Without funds from North America and European "peace groups," Sabeel and other NGOs would hardly be visible. "Friends of Sabeel" chapters are active in many cities, and the Anglican Church of Canada sponsors its fundraising events in Ottawa. In parallel, various groups of volunteers and "peacemaking teams" with no knowledge of regional history, are sent on "study tours to Palestine" to be inundated with tales of Israeli atrocities and Palestinian suffering. On their return, the participants become impassioned advocates in the demonization of Israel, often echoing anti-Semitic themes.

Beyond the active involvement, including funding, provided by affiliated Canadian churches, the government of Canada is also at least an indirect supporter of these activities. The Canadian International Development Agency (CIDA) claims that its goal is to "reduce poverty and to contribute to a more secure, equitable and prosperous world." To this end, CIDA, which operates independently of the Department of Foreign Affairs and local embassies, has a budget that exceeds $2 billion.

The Middle East is a central area of CIDA's activities, many of which indeed focus on providing humanitarian relief. However, some of these projects provide large sums to NGOs. These include the Mennonite Central Committee (MCC), Lutheran World Relief, Medecins du Monde and the misnamed Medical Aid for Palestinians. (Using the politicized language of these NGOs, some CIDA references refer erroneously to "occupied Palestinian territory" rather than the Palestinian Authority, or Palestinian areas, or simply projects to assist Palestinians.)

These CIDA-funded NGOs are systematically involved in extremist anti-Israel political efforts, and many have played a role in promoting divestment.

The MCC is closely allied with Sabeel and other Palestinian-based groups, and it reprints their manifestos. MCC's *Peace Office Newsletter* labelled Israel's security barrier as a "systematic land-grab policy" and predictably erased the environment of terrorism that led to the barrier's construction.

Similarly, Lutheran World Relief's publications repeat the standard allegations of Israel's responsibility for "widespread destruction of buildings and infrastructure," and for policies that "have prevented ambulances from reaching casualties." In June 2002, at the height of the Palestinians' suicide bombing campaign, the Canadian branch issued a press release titled "Palestinian Communities Imprisoned Behind Deep Trenches and Coiled Razor Wire."

And in the winter 2004 edition of *Canadian Lutheran World Relief Newsletter*, executive director Ruth Jensen published a totally biased attack on Israel's security fence that again erased the background of terror. By grossly distorting events, such reports have prepared the foundations for the divestment campaign.

Funding from the Canadian government and church groups for efforts to promote anti-Israel hatred stands in direct contrast to the claims of promoting peace and human security. Divestment should start at home, by pulling the plug on these programs.

The Kirshner File

Israel faces uncertainty after evacuation

The bloodless evacuation of Jews from the Gaza Strip and the northern West Bank, which brought Israel's 38-year occupation of Gaza to a close and signalled a resounding setback for the settler movement, went faster and smoother than observers had anticipated, thanks in no small part to the professionalism, restraint and sensitivity of Israel's police and army.

Sheldon Kirshner in Toronto

By last week, clanking bulldozers were demolishing the scenic settlements in Gaza, where 230 Israelis have been killed since the 1967 Six Day War. The sight of pretty cottages being pried apart and crushed, the settlers' worst nightmare, was probably the defining image of Israel's groundbreaking disengagement, which is scheduled to be finished by mid or late September.

According to reports, much of the rubble will be used by the Palestinian Authority for high-density housing. The rest will be buried in Gaza and the Sinai Peninsula, which Israel relinquished in the 1980s as part of its historic peace agreement with Egypt.

Israel's imminent withdrawal from Gaza, however, does not portend peace with the Palestinians. This, after all, is a unilateral pullout, and Israel is getting nothing in return from the Palestinians. But it was conceived by Prime Minister Ariel Sharon as a means by which to separate Israel from 1.3 million Palestinians, strengthen Israel's Jewish character, rationalize its defence lines, defuse international pressure on Israel, bolster relations with the United States, reduce daily friction with the Palestinians and encourage Palestinian moderation and a crackdown on terrorism.

Sharon could have – and should have – negotiated the withdrawal with his counterpart, Palestinian Authority President Mahmoud Abbas, and extracted political concessions. But he chose the unilateral route, being convinced that Abbas is weak and that the current Palestinian leadership cannot deliver on solemn promises. Unilateralism also freed Sharon of the obligation of formally locking himself into further withdrawals from the West Bank – the heart and soul of Israel's costly, divisive and highly questionable settlement project.

Still, two weeks ago, Sharon suggested that more pullouts might be possible. But as settlers quietly left Netzarim, the last outpost in Gaza to be abandoned and the target of countless terrorist attacks, which claimed the lives of 17 Israeli soldiers, he veered to the right. He vowed to expand West Bank settlement blocs and maintain Israel's grip on Ariel – the biggest Jewish enclave after Ma'ale Adumim – and he issued orders to seize 60 square kilometres of land to build a section of the security barrier around Ma'ale Adumim.

Sharon's mixed message threw the Palestinians into a frenzy of uncertainty. They do not know whether Gaza was his first and last withdrawal, and they will have to wait until after the next election, which may be called sooner rather than later, to divine his true intentions.

In the meantime, Abbas, who will face the Palestinian electorate on Jan. 25, faces immense challenges.

He wants to stabilize Gaza and hold it up as a model of Palestinian governance, but if he cannot maintain peace and quiet after Israel's withdrawal, he will play into the hands of Israeli hardliners. Already under intense criticism from his own party for uprooting 25 settlements, Sharon will surely halt further withdrawals if Palestinian militants fire rockets and mortars at the remaining West Bank settlements and into Israel itself.

The Palestinians, having hailed the disengagement from Gaza as the end result of their armed uprising, may yet be tempted to try to "liberate" the West Bank by "blood and fire." Although Abbas himself ascribed the looming pullout to the efforts of Palestinian "martyrs," he opposes such tactics in practice and thinks that the militarization of the intifadah was an egregious mistake.

But more bloodshed may be in store for Israel and the Palestinians. Israel's director of military intelligence, Gen. Aharon Ze'evi, has warned that Palestinian militias are building up their strength in the West Bank, with its 118 Jewish settlements, for a possible new offensive in the near future. Fresh violence will doubtless erupt if Sharon assumes control of Gaza's border crossings, indicates that the era of withdrawals has ended and states that the "road map" peace plan, which envisages a two-state solution, will not be implemented.

Certainly, radical groups such as Hamas and Islamic Jihad, which have taken a leading role in the suicide bombing campaign against Israel since 2001 and have gained more popularity since then, are gearing up for another round of hostilities. Mahmoud Zahar, Hamas' supreme leader, declared as much recently. His objective, an Islamic state in place of Israel, clashes with Abbas' goal of a sovereign state encompassing the West Bank and Gaza, with eastern Jerusalem as its capital.

Although the second intifadah was a factor in Sharon's painful decision to vacate Gaza and four isolated settlements in the West Bank, Abbas realizes that a new surge of violence may be counter-productive.

This sober assessment is disputed by Palestinians such as Khaled Mashaal, a Hamas leader who was targeted for assassination by the Mossad in Amman in 1997. He has interpreted Israel's forthcoming Gaza pullout as a harbinger of its eventual defeat. But his analysis is deeply flawed. He obviously misunderstands the attachment of Israelis to their land within the 1967 borders.

Most Israelis support the disengagement, considering Gaza as an albatross that should have been shucked off years ago. Yet Mashaal and his ilk confuse territorial compromise with national weakness. Palestinians like Mashaal imagine that Israel is ripe for the plucking. They are dreaming, labouring under a grand illusion that may cost the Palestinians statehood.

The mainly Orthodox Jewish settlers of Gaza, as well as their sympathizers in Israel and abroad, were also myopic. Having fallen under the thrall of messianism, they were convinced that a "miracle" would save their communities in the sands of Gaza. To cite an example, one Jewish farmer in Netzarim planted a new cherry tomato crop prior to the evacuation.

To be completely fair to the settlers, they were encouraged to set down roots in Gaza – where 57 per cent of attacks during the second intifadah took place – by a succession of Israeli governments, including Sharon's.

They were drawn to Gaza by religious zealotry, appeals to patriotism, tax breaks, affordable housing and the prospect of cleaner air and a better quality of life – precisely the reasons why Jews have flocked to the West Bank in droves.

In the final analysis, the settlement of Gaza failed because it did not attract a critical mass of Jewish settlers to justify its permanent retention by Israel. Gaza's Jewish population was just too small, consisting of islands of Jews in a Muslim sea, and therefore, the settlers there were politically dispensable.

The majority of settlers left their homes before the Aug.15 deadline. But before pulling up stakes, they sold their greenhouses for a tidy sum and qualified for compensation payments up to $500,000 (US). These funds will go a long way to assuage their anger and anguish.

But a noisy ideological minority of about 4,000 was not impressed by the generous financial incentives and put up a theatrical show of defiance. They were joined by some 5,000 mainly Orthodox infiltrators from the West Bank, including so-called hilltop youth, who haughtily reject government authority and can accurately be described as outside agitators who were fighting to preserve their own settlements.

The diehards, influenced by seditious rabbis who urged soldiers to flaunt their orders, resisted fiercely. They hurled curses, shamefully equating the evacuation with Nazi deportations and comparing Sharon to Hitler. They blocked military convoys and entrances to settlements. They burned tires and vandalized trucks and earth-moving machines. They engaged in fisticuffs with police and troops. They doused them with paint, cooking oil, human waste, ketchup, vinegar and acid. They pelted them with eggs.

The scene of the homes in Ganei Tal being demolished. [Israel photo]

These skirmishes caused more than 100 injuries, but it could have been much worse. The traumatic confrontations neither boiled into really serious violence nor touched off a civil war, as some had rashly predicted.

But the evacuations, which were completed in only six days, exposed troubling rifts in Israeli society, fissures between law-abiding and extremist Israelis. Many of the Jewish fundamentalists, who were under 30, airily dismiss such intrinsic democratic concepts as the rule of law. They have isolated themselves as dangerous malcontents who are divorced from reality and have nothing but contempt for secular Israelis.

Israel's deputy minister for Diaspora affairs, Rabbi Michael Melchior, has correctly pointed out that the propensity of Jewish radicals to identify messianic nationalism and religious fundamentalism with Judaism is a recipe for disaster.

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Minimal damage reported at Aish HaTorah

Continued from page 3

Catering chair Alan Marks said there was "extensive damage."

The sewers backed up with the enormous amounts of water and caused flooding. This has since rendered the whole lower floor of the synagogue completely unusable, he said.

Renovations have begun with the drywall and carpeting being ripped out to help with the drying process.

In the interim though, celebrations and events at the synagogue continue. In order to accommodate a bar mitzvah that was booked for one of the downstairs banquet halls, the synagogue rented a tent and pitched it in the the parking lot so that the bar mitzvah could go ahead.

Repairs to the synagogue are expected to take three to four weeks.

Aish HaTorah in Thornhill escaped with minimal damage, according to Sharon Hyman, logistics and facilities co-ordinator.

She noted that there was water damage on the lower level and some of the drywall would have to be ripped out and replaced, but there was no damage to the shul itself.

"We were very fortunate," she said.

Synagogues were not the only buildings affected by the storm. Steeles Memorial Chapel suffered some damage to its building, but a spokesperson said the funeral home was fortunate under the circumstances, since the only repair that would be needed would be to replace their carpets.

The storm turned York Hill Park in Thornhill into lake York Hill.
[Michael Stavsky photo]

The Jewish day schools did not escape the water either.

Elias Levy, executive director of Eitz Chaim Day Schools, said there seems to have been minimal damage to the campuses, but "we're not sure yet. When it comes to water, one doesn't always know of the damage immediately."

Netivot Hatorah Day School in Thornhill did not escape quite so easily. Executive director Alan Steinfeld said that although the exact damage was still being assessed, the school's ground floor was quite extensively flooded. However, he added that they seemed to have escaped any serious damage and that the school should be in pretty good shape for the start of the year.

At Leo Baeck Day School, also in Thornhill, the storm drains burst and there were 3½ feet of water in the lower floor of the building.

Everything on that floor, including the corridors, was destroyed. The lower gym and science laboratory will need to be repaired and the equipment in both replaced. Since all the walls were drywall, those too will have to be replaced, and in one of the classrooms, the ceiling came down and all the materials in that room will need to be replaced.

"We had no loss of life or human injury and that's the main thing. All the damage is stuff that builders can put right," said David Prashker, director of the school.

He also noted they were lucky that they did not lose their computer room.

In addition to the water damage, the storm produced a lot of mud that not only covered much of the lower level of the Leo Baeck building but also came into a mikvah that is housed on the school's property.

"This has certainly been an exciting time for us," said Prashker. "Fortunately this happened two weeks before the start of school, and so we anticipate that we will be ready for action by the start of the school term."

Insurance adjusters contacted report that an estimated 4,500 homeowners, 50 businesses and 500 vehicle owners across the GTA filed claims following the storm.

Other Jewish centres in the GTA were also damaged by the storm. *The CJN* was not able to reach all those affected.

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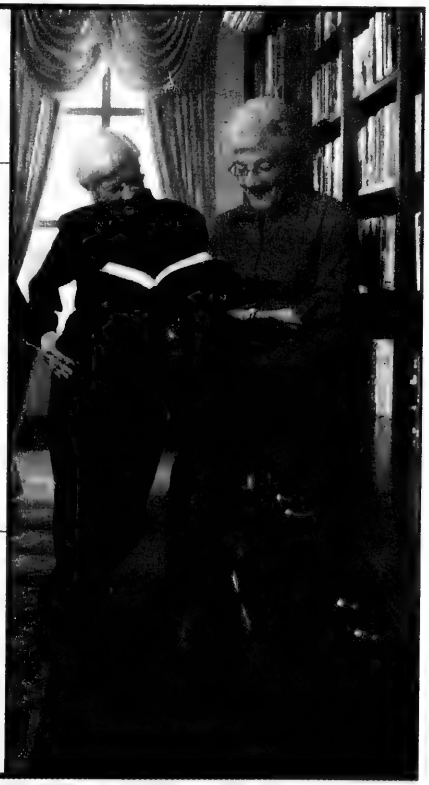

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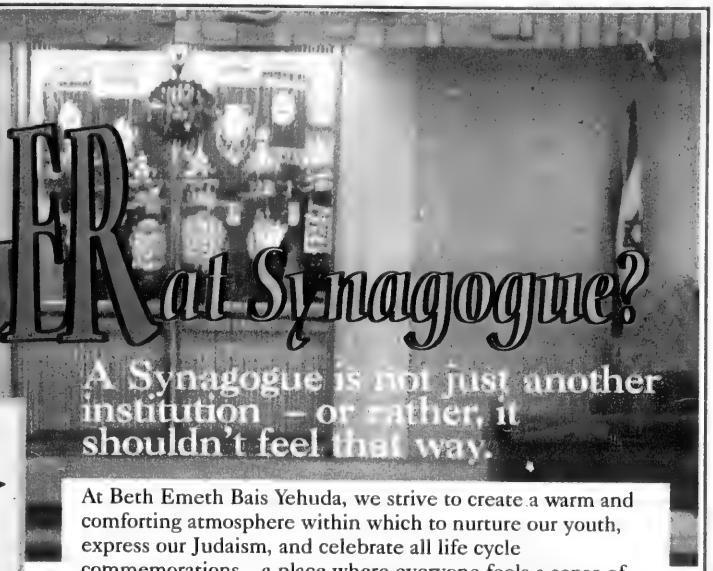

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Nov 2	HOLOCAUST EDUCATION WEEK, featuring Daniel Silver, author of Refuge in Hell: How Berlin's Jewish Hospital Outlasted the Nazis
Nov 24	JOHN THOMPSON, President of Mackenzie Institute on "International Terrorism"
Jan 12	PROFESSOR RUSSELL BROWN (UofT) on The Sacrifice, a novel by Adele Weisman

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.Rabbi Philip Schein came to Beth David B'nai Israel Beth Am 25 years ago, fresh out of rabbinical school. [Benji Feldman photo]

Rabbi Scheim to be honoured at Beth David's jubilee

By SHERI SHEFA
CJN Intern

As summer comes to a close, Beth David B'nai Israel Beth Am has two reasons to celebrate.

On Sept. 15, the synagogue hosts its 50th jubilee and honours Rabbi Philip Scheim as he celebrates the milestone of having spent 25 years with the congregation.

Along with a gala that includes dinner, dancing and live entertainment, a special Saturday service with the jubilee theme will be held that week as well.

"We are planning a special Saturday morning service and a very enhanced *Kiddush* for the congregation, which is completely free. We want to make this a celebration that the entire membership can participate in," said Miriam Telem, the shul's executive director.

"We're going to have special archives and artifacts and photos displayed for a few months. Different historical items will be in display windows," she added.

While the proceeds from the tickets will be used to "enhance the synagogue" and "beautify the sanctuary," Telem also sees this event as a perfect way to honour Rabbi Scheim, who has been with a congregation that grew very attached to him when he was a young man 25 years ago.

"Rabbi Scheim came here as a young guy, fresh out of rabbinical school," Telem said. "He came as the assistant rabbi and, unfortunately, our senior rabbi [Albert Pappenheim] died a few years later. The congregation loved and respected Rabbi Scheim so much that they appealed to the authorities of the larger body, the United Synagogue of Conservative Judaism, because according to their guidelines, you have to be a rabbi 'x' number of years in a junior position before you can become a senior rabbi of a congregation of this size."

She said the congregation, which comprises about 1,200 families, didn't want another rabbi they didn't know, because they had already grown to love and trust Rabbi Scheim.

"There was special dispensation to make him senior rabbi at a very young age."

Rabbi Scheim recalled the circumstances that lead him to become only the second spiritual guide at Beth David.

"[Rabbi Pappenheim] passed away 2½ years into my tenure, and the congregation chose to elevate me, which wasn't as simple as it sounds because it was against rabbinical assembly policy as I was too young to assume a congregation of this size. I didn't have the requisite experience and they actually changed the policy based on my case," the rabbi said.

Because of Rabbi Scheim's case, the assembly changed the required 10 years' experience to six as they realized it wasn't realistic to tell a congregation that had a relationship with the assistant rabbi that he had to leave if the senior rabbi retired, or in his case, passed away, he said.

"I guess I managed to meet expectations. I'm still here," Rabbi Scheim joked.

Telem added, "He definitely grew in the role and the congregation is very attached to him. He is a brilliant orator. We get lots of requests for his sermons on Monday mornings."

Telem hopes to honour Rabbi Scheim by using a part of the proceeds of the jubilee to publish a volume of his sermons.

The modest Rabbi Scheim, apparently uncomfortable in the spotlight, said, "I would have been very comfortable in celebrating the congregation's 50th anniversary by just being there.

"It's not my priority to be honoured because my personality is on the quiet side. Although my occupation sometimes thrusts me into the centre of attention, that's not my nature."

Still, he is excited for the opportunity to celebrate with a congregation that has become his family.

"Life so often gives us challenges and crises and it is so important to find reasons to celebrate," he said.

With 600 people and counting confirmed to attend, Beth David will not be able to accommodate such a large crowd. The jubilee, initiated Alex Eisen and Stan Goldfarb, the co-chairs, will be held at the Venetian Banquet Hall in Vaughan.

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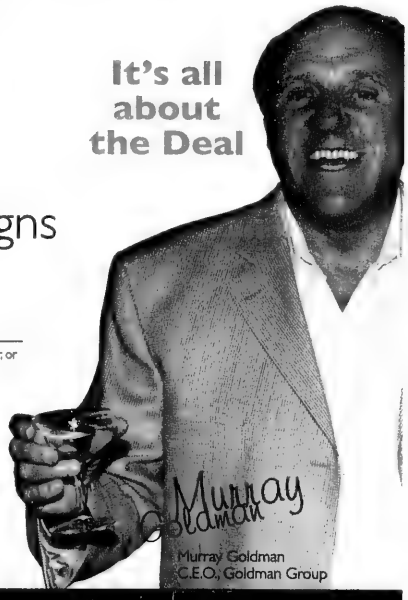

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Jewish Life

We are moon people

By RABBI MORDECAI E. ZEITZ

While the history of most of modern civilization is recorded according to a time schedule based on the sun's rotation around the earth, Jewish time is based upon the moon.

As we anticipate the celebration of Rosh Chodesh, Elul, and the start of the final month of the year, we note that the day coincides with the world emerging from darkness. For the past week or so, the moon seemed to disappear and the heavens were dark. Then, in olden times by physical witness and in our times by mathematical calculation, a "new moon" is sighted and a new month is declared.

Our day starts with the appearance of the moon at sundown, our months are calculated according to the moon and our years are an accumulation of a sequence of moon-recorded events. We are a moon people. Our history is recorded in moon years and is a reflection of the moon.

To my mind, the beginning of every Jewish month is not a "new" moon but rather a "renewed" moon that represents not only Jewish survival but also Jewish thriving. Throughout the ages, we have faced challenges of unbelievable darkness. Displacement, expulsion, isolation and near annihilation – all these plus so much more are the dark clouds that hover over the pages of Jewish history.

But our response to these trials is not a "new" moon or a new light. We found the strength and the creativity to "renew" what we had and make it even stronger. It was hard and frustrating finding direction and creating renewed beginnings in the midst of terrible darkness. When much of the world at times collectively schemed to extinguish our Jewish light, we renewed our vision and our visibility time and time again.

Well, we are not "moon people" for nothing. That is the Jewish reality and we do not bemoan the fact but rather celebrate our ability to renew our communities, to renew our commitment to life and create continuing dramatic and unbelievable chapters of Jewish accomplishment, time after time. As a people and as individuals, we emerge from the dark experiences we face with a renewed light of determination and optimism.

How many individuals have overcome illness, business reversals, family crises and the like, by simply not becoming victims of the darkness of human disillusionment and frustration? We are in the midst of a dark and heart-wrenching period of Jewish history. There is pain on all sides.

And so comes the renewed light of the month of Elul, no ordinary month. Elul could stand for *ani ledodi v'dodi li* – I am for my beloved and my beloved is for me, the true renewed enlightenment of care and respect for every person regardless of our difference of opinion. To feel the pain of my brother as if it was my pain; to feel the sense of betrayal and isolation of my sister as if it was my own. To feel the impossible position of the members of the Israel Defence Forces, torn between their loyalty to the State of Israel and their own human feelings. To feel the abuse heaped upon so many of them and to take pride in the genuine tears shed on all sides.

We desperately need a "renewed moon" of unity and mutual respect. That has been our hallmark; that has been our salvation. As we close out this difficult year, let us make the true meaning of Elul the foundation of the coming new year.

Rabbi Mordecai E. Zeitz is spiritual leader of Congregation Beth Tikvah in Montreal.

The merits of healthy debate

By ELLIOTT MALAMET

A man is hunched underneath a bright street lamp, apparently searching for a valuable object he has lost. He is approached by a police officer who inquires if the man is certain that this is the place where he misplaced his prized possession. The man replies, "No, I lost it way over there" and he points into the distance. "If that's the case," the puzzled police officer asks, "then why are you searching here?" The man looks up and says, "Oh, because the light is better here."

This anecdote is quoted by the writer John Williamson to indicate the danger in the manipulation of all data to fit a preconceived theory. The joke, which Williamson tells in reference to Noam Chomsky – draw your own conclusions – is actually quite telling for Jewish education. Do those who step forward to convey Judaism to students keep themselves open to the nuances of the textual and historical record of Judaism, or do they simply look to stuff all issues into neatly predetermined slots with little regard for the complexity of that record?

Two different models can be cited in this regard, what one might call the vertical versus the horizontal approach to teaching. In the vertical style, the "truth" is conveyed from on high, with the teacher regally dispatching his or her information, not to be sidetracked by something so diverting as a challenging question or a discrepancy or contradiction in the presentation.

By contrast, a horizontal philosophy sees the teacher and student on a shared quest for wisdom, in which the difficulties of the material are attacked from many angles, and there remains the endless possibility of a fresh insight or entrance to even the most sacred text.

The vertical mode reflects a much deeper problem in the end, that of fear, and thus rejection, of all views that are not in accordance with one's own. Though that way heralds spiritual and intellectual stagnation, it is a much-frequented path these days.

But from the perspective of the Maharal of Prague, it is a destructive position to adapt, and not in keeping with the Jewish way. At the end of his magisterial work *Be'er ha-Golah,* the Maharal delivers a manifesto of religious courage and shrewdness: "One who causes his opponent to hold his peace and refrain from speaking, thus demonstrates the weakness of his own religious faith. This is therefore the opposite of what some people think, namely, that when you prevent someone from speaking against religion, that strengthens religion. That is not so, because curbing the words of an opponent in religious matters is nothing but the curbing and enfeebling of religion."

What is remarkable about this passage, quoted by Rabbi Norman Lamm in his *Torah Umadda,* is that the Maharal is even willing to extend the olive branch of open discourse to those who not only disagree with his particular religious view, but actually deny Torah per se. And his reasons for this attitude are plain: "Religion is given to all."

If the ultimate goal is to persuade others of your point of view, this can only be done where dialogue is not throttled, but rather carried to its natural limits. As would later be emphasized by Rabbi Abraham Isaac Kook, such argumentation, even between diametrically opposed views, leads to the purification of religion and the sanctification of God.

Jewish Life

Who's listening?

Books
Bernard Baskin

Martin Buber, who died in 1965, was a renowned philosopher, religionist and author. He was visited one day by a university student with a serious personal problem. Not long after their meeting, the young man committed suicide.

Buber was guilt-stricken. He realized that he had only partially listened, or perhaps more accurately, had listened only with his ears. He had not involved himself sufficiently in the situation. He had failed to hear the unspoken cries for help because he had not listened with his whole being.

Later, in his groundbreaking book *I and Thou*, he wrote, "This is what I mean by religion – not removing yourself into another world, but responding to the call that comes into your everyday life. Above all, listening to both the silent and the spoken voices when one person speaks to another, so that together they can remove the barriers between two human beings."

Anatomically speaking, we are so constructed that we should devote more time listening than to speaking. The divine architect endowed us with two ears but only one mouth. Yet for most of us the mouth is a sorely overworked organ and the ears are in a state of semi-retirement.

We desperately need someone with whom to share our burdens, our fears and loneliness, our yearnings and our frustrations, our guilts and our hostilities. We need someone to release us from the isolation cell into which we are so frequently manoeuvred because no one cares enough to liberate us with a sympathetic ear. In short, we are all in search of the person who has developed the fine art of listening.

One of life's mysteries that never cease to astonish me is the tendency of the human mind to distort and misinterpret the message received through the ear. Whenever someone informs me, "Rabbi, I enjoyed that sermon, or that speech, and I am going to tell my friends all about it," I begin to worry. Just what will be transmitted? My words are now beyond my control, and subject to all kinds of misinterpretation and distortion.

Tests, conducted by Queen's University, showed that, on the average, people listen to only about half of what they hear. This means that during a 20-minute lecture they hear about 30,000 words and listen to only about half of them – which half I've never been able to figure out.

How will we understand the problems of conflicting minorities until we learn to sit down and listen to what each group has to say? Would not international talks proceed more positively if instead of shouting at one another, both sides would take turns really listening to one another? Would not many of the stresses of family life be lessened if the members of the family took the time to hear each other? In our private lives how important it is to have one friend who can listen to us as we confide our troubles, and thereby lighten our burdens. And if we want to have such a friend, we must also be a friend who is willing to listen.

When God appeared to youthful King Solomon in a vision in the night and offered him any gift he wished, the monarch asked for neither power nor wealth, nor glory. He asked instead for a "listening heart." It is a gift worth cultivating. For ultimately, true listening is not done with the ears. It is done with the heart.

Rashi's 900th yahrzeit

By MARK MIETKIEWICZ

This year marks the yahrzeits of two of the greatest luminaries of Jewish thought and interpretation. Rashi, the author of the premier Torah commentary passed away 900 years ago and the Rambam, the famed codifier, philosopher and physician, passed away 800 years ago.

The works of these two giants are fundamental to our understanding of Tanach, Gemarah and how to conduct our daily lives. For centuries, the traditional way to study their writings has been by poring over a sefer, a Jewish book. I don't think that tradition is going to change anytime soon. However, the Internet does present an incredible resource to understand these men's lives, works and insights. This week, a look at Rashi online; next week the Rambam.

Rabbi Shlomo Yitzchaki (Rashi) was born in Troyes, France, in 1040. His commentaries are indispensable to any scholar – beginner or advanced – attempting to understand the Torah and Talmud. You can learn much more about his life, accomplishments and remarkable family through the links provided by the Department for Jewish Zionist Education. **[www.jafi.org.il/education/history/rashi.html]**

The best commemorative site that I found can be credited to Pittsburgh's Gerald Meyer. As reported in the Pittsburgh *Post-Gazette*, Meyer had heard about events honouring Rashi to be held in France but nothing closer to home. Along with Jewish.com, he created Rashi900.com, a wonderful website that includes a biography, links to other Rashi resources, including the entire contents of the book *Rashi*, a biography published by the Jewish Publication Society of America to mark the 800th anniversary of Rashi's yahrzeit in 1905. **[http://rashi900.com/]**

When you open a tractate of Talmud, you can immediately see the honoured place that the Rashi commentary is accorded. Eliezer Segal's wonderful Page of Talmud, deconstructs the structure of a page of Talmud and explains how the various commentators are situated surrounding the Mishnah and Gemarah found at the centre. Notice that Rashi's commentary is always accorded the special position on the inside of the page closest to the binding. **[www.ucalgary.ca/~elsegal/TalmudPage.html]**

Students of Rashi are universally struck by how concise, perhaps even terse, his commentary can be. In order to understand Rashi on a deeper level (and "what's bothering Rashi"), you need to understand his logic and methodology. The RashiYomi site provides several essays on "Rashi Rules," as well as a Rashi Rule Workbook. **[http://rashiyomi.com/]**

The best way to learn Rashi is from a printed text, but if you don't happen to have a Chumash handy, it's good to know that an English translation of everything Rashi wrote is as accessible at a computer with an Internet connection. You can look up any chapter in the Torah to see any of Rashi's 8,000 interpretations in English and see the corresponding Torah verse in Hebrew. **[http://rashiyomi.com/query1.htm]**

Chabad.org does a nice job of laying out all of Rashi's commentary alongside an English translation of the Torah. **[www.chabad.org/article.html?AID=9175]** And if you would like to do a Rashi keyword search throughout the entire Torah, go to this search engine. **[www.tachash.org/texis/vtx/chumash]**

I couldn't find an online version of Rashi's commentary of the Torah in Hebrew aside from a commercial version that you can download to your Palm. **[www.eurocool.com/language/?language=Hebrew]** If you know of a free one, please e-mail me.

Any budding scholar who thinks back to his or her first Rashi lesson may remember being confronted by the unfamiliar, cursive alphabet used for printing his commentary, the so-called "Ktav Rashi" or "Rashi script." As Herb Basser explains, "Rashi script is in fact a common ordinary Sephardic script for Hebrew used by Sephardic scribes all through the middle ages. When printers needed to distinguish between the commentary text and the biblical text itself, they choose the Sephardic script type." **[http://tinyurl.com/ckcge]**

In a short online video, Robert Harris, who teaches a course about Rashi at the Jewish Theological Institute, laments that fewer people are learning how to read this beautiful font. **[http://learn.jtsa.edu/topics/diduknow/rashi/]**

While you're at the JTS site, you can hone your Ktav Rashi skills with the "Rashi Letters Game." Your challenge: drag and drop the Rashi script letters on top of the familiar Hebrew letters. Every time you make a successful match, a picture of Rashi yells "Yahoo!" – a word that I believe was not part of the standard Old French vocabulary in the 11th century.

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com.

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Yom Kippur
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Thursday, October 13, 9am
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Greater Toronto Area

New CHAT principal focuses on 'positive learning environment'

By FRANCES KRAFT
Staff Reporter

Helen Fox, incoming principal of the Community Hebrew Academy of Toronto, says she'd like to believe every problem has a solution.

"I've been called naive on that one," she admitted in an interview in her new office, which she took over from Sheldon Friedman on his retirement. Fox, whose smile underscores her words, prefers to think of herself as an optimist.

"With students, I'd like to believe there needs to be enough flexibility to create as positive a learning environment as possible, because ultimately that's our goal."

A child of Holocaust survivors who was born and raised in Toronto, Fox always knew she wanted to be a teacher. The longtime educator, who began her career as a family studies teacher in 1972, joined CHAT's 850-student Tanenbaum campus last year as vice principal, general studies. As a teacher, she also specialized in computers and geography.

Most recently, she served as assistant principal and acting principal at the University of Toronto Schools, a private school for high-achieving students. Before that, from 1997 to 2000, she was a vice principal at Earl Haig Collegiate.

CHAT, she feels, provides an opportunity to synthesize the experience she gained at the private and public schools. Although CHAT is a private Jewish school, "it is also open to all Jewish kids, and in that sense it's very public."

As an administrator, Fox says she leads "collegially, rather than top-down... It's a way of making sure people understand the reasons behind the decisions." Metaphorically, she explained, she wants to have "everybody on the train, and we'll take the journey together."

In the spring, Fox initiated a mentoring program for new teachers, including shlichim from Israel. In line with her administrative philosophy, she now sits on the program committee, but does not actually lead it.

The mentoring program also serves as her year-long research project – the follow-up to a conference for Jewish day school administrators she attended this summer in Israel. Her participation in the conference, she said, has helped her to enrich the program.

Helen Fox, CHAT's new principal, has initiated a mentoring program for new teachers, including shlichim from Israel.

The mentoring program is designed to help teachers learn the culture of the school, decrease or prevent feelings of isolation, and handle any unfamiliar tasks, including what to do when they have to call in sick.

Fox is delighted that it was a staff member who suggested matching up teachers from the general studies program with those from the Jewish studies program where possible.

Having had no experience with CHAT before last year – her four grown children attended other day schools when they were younger – Fox has found "an enormous warmth and togetherness. From the moment I arrived, staff, parents and students gave me a sense of welcome."

She sees her role at the school as "key learner," leader and partner. "Part of my role is to create a balance. If any part of the triangle [made up of kids, parents and the school] is out of balance, it doesn't work well."

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Family Moments

only from The Canadian Jewish news

Mazel Tov to...

SEND US YOUR PHOTOS!!

Label the back of all photos and enclose a self-addressed, stamped envelope for return. Please keep all announcements to 25 words maximum. Send your photos to:

The CJN, Family Moments, 1500 Don Mills Rd., #205 North York, ON. M3B 3K4
or email them to:
cblackman@cjnews.com

Jeff & Gloria Block announce the engagement of their daughter Lauren to Danny, son of Ralph & Ruth Shulman. All grandparents are thrilled.

Bernie & Bernice Levinson
With much love from your adoring children and grandchildren.

Mazel tov to Aaron Harroch & Iris Frank on your recent engagement! Congratulations and best wishes from your family and friends.

Introducing Ethan Nissim Dankevy! Parents Rebecca & Stuart; grandparents Honey & Albert Ohana, Henia & Stan Dankevy; great-grandparents Fay & David Cohen, Fran & George Dankevy.

Mazel tov to Julia & Andrew Waiser, who were married on July 17.

Happy 50th wedding anniversary Bert & Marilyn Raphael. Love, Sheree; Mark, Debbie, Alexis and Corey; Lisa, Ed, Daniel, Samantha and Jordyn.

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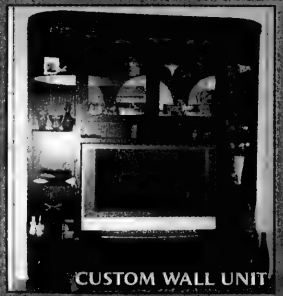

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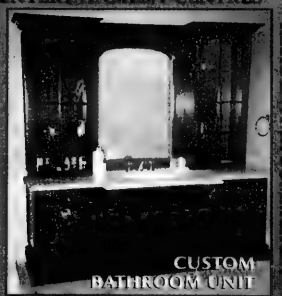

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What's New

By REBECCA NADLER

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WHAT'S NEW DEADLINES:
Monday, Sept. 12, is the deadline for the Sept. 22 issue and Monday, Sept. 19, is the deadline for Sept. 29 issue. I receive calls on deadline days only. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.
This week's What's New was done by Carolyn Blackman.

Thursday, Sept. 1

CAMPAIGN LAUNCH
UJA Federation's Campaign 2006 is holding its official launch, 8 p.m. at Fairmont Royal York Hotel, featuring **Josh Malina**, star of NBC's *The West Wing*, and Israeli superstar musician **David Broza**. For information, call 416-631-5700 or visit www.jewishtoronto.com.

Sunday, Sept. 4

TALMUD METHODOLOGY
Rabbi Pinchas Hayman, pioneering expert in Talmud education, will run a workshop, "From Text to Tradition: How Our Ancestors Really Learned Talmud," 9:30-11:45 a.m., Netivot HaTorah Day School. Call 416-633-5770 or visit www.torahinmotion.org.

OLDER WOMEN'S NETWORK
Tuesdays with Morrie by **Mitch Album** will be discussed at the next meeting of the Older Women's Network Feminist Book Discussion Group, 1:45 p.m. at a private home. Call **Marge Mintz**, 416-783-3940.

Monday, Sept. 5

JEWISH VANCOUVER
Community Kollel's Day of Unity at Fraser River Park (75th Ave. & Angus Dr.) from noon-4 p.m. Celebrate our common roots. International music by Od Yishama Orchestra. More information, info@communitykollel.org or 604-267-7060.

Tuesday, Sept. 6

CHORALAIRS
The Choralairs of North York is starting its new season, 8:15 p.m., Earl Bales Community centre, Room 2. New members welcome; no auditions required. For information, call Brian Slepchik, 416-631-0029 or 416-540-7106.

Wednesday, Sept. 7

HARTMAN INSTITUTE
Canadian Friends of Hartman Institute and Adath Israel adult education present **Rabbi David Hartman**, who will speak on "Withdrawing from Gaza," 7:30 p.m., Adath Israel. No charge.

KNIGHTS OF PYTHIAS
Judaea Lodge #52, Knights of Pythias invites all Pythians to attend its convention, 7 p.m. Meet and greet grand chancellor Sir Daniel Doctor.

Other news

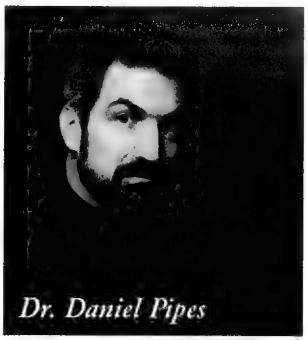
TEMPLE ISRAEL
Israeli shaliach **Omer Eshel** speaks on the Dead Sea Scrolls, Sept. 7, 7:30 p.m., at the inaugural program of "Jewish Educational Manna: Intellectual Food for the Wondering Jew," a joint Or Shalom Conservative and Temple Israel Reform program., Temple Israel.
On Sept. 9, Temple Israel is holding a barbecue, 6 p.m., before services. Call **Art Benjamin**, 673-6352, for information.

KADIMA CENTRE
Kadima Centre, a social and recreational program for developmentally challenged adults, meets Tuesdays, 4:30 -6:30 p.m., Sundays, 2-4 p.m., at Beth Emeth Bais Yehuda Synagogue. Open house Sept. 11, 2-4 p.m. For information, call **Suzanne Agasee**, 416-635-6805.

MOUNTAINS OF MITTENS
Jewish Women International/Canada is seeking knitters to knit mittens, hats and scarves for children in need. Wool is available at JWI/C office or you can use your own. Wool donations also needed. Call 416-630-9313 or miriam@jwicanada.com.

Continued on page 21

Friends of Simon Wiesenthal Center for Holocaust Studies presents:


Dr. Daniel Pipes

Radical Islam and the War on Terror

Wednesday, September 28, 2005
7:30 p.m.

Sephardic Kehila Centre
7026 Bathurst St.

Director of Middle East Forum, author of twelve books, television personality and prize-winning columnist. Dr. Pipes has taught at the University of Chicago, Harvard University and the US Naval War College and served in the US government for two presidential appointed positions. He sits on five editorial boards, has testified before many congressional committees and worked on four presidential campaigns.

FREE TICKETS: 416-864-9735 ext. 0 or email swcmain@pathcom.com

DISCLAIMER OF RESPONSIBILITY. The Friends of Simon Wiesenthal Center for Holocaust Studies is sponsoring this speaking event as a public service for the general public but is not and shall not be responsible for the subject matter that is discussed by the speaker for the content of the speaker's remarks. Any and all remarks, comments and opinions made by the speaker are those of the speakers only and not of the Friends of Simon Wiesenthal Center for Holocaust Studies. The Friends of Simon Wiesenthal Center for Holocaust Studies hereby disclaims any and all liability or responsibility for the subject matter and content of the speaker's comments and opinions.

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What's New

Continued from page 20

GENEALOGY WORKSHOP

Jewish Genealogical Society of Hamilton presents a beginners workshop in genealogy, conducted by **Glen Eker**, Sept. 14, 8 p.m., Temple Anshe Sholom. Meet and greet 7:30 p.m.; workshop, 8-10 p.m.

BOWLERS WANTED

Ladies Wednesday night league at Playtime Bowl is looking for bowlers. Call **Charlene**, 416-221-9328.

Sunday evening bowling for mixed and/or singles, ages 50+. Includes a full program of social activities such as theatre and dining. Call **Al Federman**, 416-635-0563, for information.

The Happy Bowlers, a social group for men and women 60+ will be bowling at Pro Bowl on Wilson Ave. starting 1:30 p.m., Sept. 6. Call **Paulette**, 416-441-2717, for information.

JEWISH FOLK CHOIR

The Toronto Jewish Folk Choir invites men and women singers to join for its 80th season. Rehearsals begin Sept. 14, 7:30 p.m., at the Winchevsky Centre, 585 Cranbrooke Ave. New members welcome. Call **Barbara Blaser**, 416-398-3405, or e-mail tjfolkchoir@sympatico.ca.

TRAVELLING CHOIR

Beit Rayim's unique travelling choir is seeking new members, no auditions required. Come out on Tuesdays, 7:15 p.m. at the synagogue, Bayview and Major Mackenzie. Call 905-770-7639, ext. 31, for information.

BOOK REVIEWS

Elaine Newton reviews four books this fall at Barbara Frum Library, 2 p.m.: Sept. 7, 8, *Gilead* by **Marilyn Robinson**; Oct. 18, 19, *Saturday* by **Ian McEwan**; Nov. 2, 3, *Never Let Me Go* by **Kazuo Ishiguro**; Nov. 30, Dec. 1, *Extreme Loud & Incredibly Clear* by **Jonathon Safron Foer**. Cost for series is $80. For more information, call **Greta Gray**, 705-445-1912, or e-mail, grayg@rogers.com.

HOSPICE VOLUNTEERS

Circle of Care's volunteer visiting hospice and the Jewish Hospice Programs provide in-home visiting to individuals with life-threatening illnesses and relief for their caregivers. Commitment of weekly visiting for at least two hours, and taking a comprehensive and stimulating 30-hour training course are requirements for the position. Training topics include responding to emotional needs, pain management, spiritual issues and communication techniques. For information. call **Gaye Duncan**, 416-635-2860.

ISRAEL ADVOCACY POSTERS

Canada-Israel Committee's advocacy poster competition has extended its deadline to Sept. 30. Posters should present a fresh image of Israel, be thought-provoking and visually engaging. For competition rules, visit www.cicweb.ca/poster competition.

MEKOROT

Mekorot Institute of Torah Study presents "Embracing Elul," four mornings of coffee and discussion about different aspects of the High Holy Days: Sept. 8, 15, 22 and 29, 9:15-11:15 a.m. $10 each or $36 for the series. For locations and information, call 416-877-2050 or www.mekorot.ca

JF&CS GROUPS

JF&CS offers the following groups: Making Choices, for men who want to hear about what abuse is in intimate relationships and how beliefs and attitudes influence men's behaviour, Sept. 13, 7-9 p.m. To register, call **Eric Kirsh**, 416-638-7800, ext. 263.

Effective parenting is a four-session group that helps parents of children 3-11 learn what they can do to raise a happy, motivated, well-behaved child. Begins Thursday, Sept. 15, 7-9 p.m., Lipa Green Building, 6th floor.

STUDY CLASSES

Weekly Talmud-Gemarah classes with **Dr. Aaron Nussbaum** resume Wednesday, Sept. 7, 9:15 a.m., Beth Emeth Bais Yehuda Synagogue. Newcomers welcome.

He will also lead Bible-Tenach classes, Thursdays, 9:15 a.m. at Beth David B'nai Israel Beth Am Synagogue, beginning Sept. 8. For information, call 416-633-8097.

YIDDISH CLASSES

Intermediate Yiddish classes with Ellie, Tuesdays, 9:30-11:30 a.m; Yiddish literature in Yiddish with Ellie Tuesdays, 1-3 p.m. Both classes at Beth Emeth Bais Yehuda Synagogue starting Oct. 11 for nine weeks. Call 416-497-4695.

FAMILY MISSION

Emanuh Women of Canada present a Chanukah family mission to Israel Dec. 26-Jan 8. Twelve days accommodations in five-star hotels in Jerusalem, Tel Aviv and Eilat, eight days touring in luxury buses. Bar/bat mitzvah program if applicable. Call 1-877-485-2397.

HIGH HOLY DAYS

Kolel offers two great choices for a meaningful High Holy Day Service. Traditional service at the BJCC with **Rabbi Elyse Goldstein** or "build your own service" at Kolel with **Rabbi Robyn Freyer**, featuring a social-action project collecting and sorting clothing for donation to Ve'ahavta. Call 416-485-7007, ext. 0, for details and tickets.

FOR SENIORS

Mixed seniors every other Saturday night bowling league has a few openings for this coming season. Call **Sydney Fox**, 416-633-7305.

LZA Senior's Cultural Club meets Tuesdays, 10 a.m. Join the discussion group at the Borochov Cultural Centre, 272 Codsell Ave. Call 416-630-9444.

Aluma Canadian Israeli Club meets Thursdays, 7 p.m., 15 Hove St. (B'nai Brith Building). Sept. 1, bingo. **Menachem Wallach**, 905-731-7748, or **Malka Colla**, 416-630-5771.

The Earl Bales Seniors in the Club House in the Park. Sunday dances, Sept. 4 & 18, non-members welcome; Casino Rama, Sept. 7; Casino Niagara/Fallsview, Wednesday, Sept. 21; Soaring Eagle Hotel and Casino in Michigan, Nov. 8-11, members $435, non-members $455; conversational Hebrew classes, Tuesdays, 10 a.m.-noon, $25 month; bingo, Tuesdays, 1-3 p.m.; bridge, Thursdays, 1-3 p.m. Call about these and other programs, 416-395-7881, 9 a.m.-1 p.m.

BERNARD BETEL CENTRE

1003 Steeles Ave. W., 416-225-2112.

Rabbi Ron Weiss, JF&CS community chaplain will speak about "Experiences of a Community Rabbi" who visits Jews in hospitals, prisons and at home, Sept. 6, 10 a.m. in the synagogue. $2 members, $4 non-members.

Holistic therapy with holistic practitioner **Nava Ginsburg**, Fridays, 10 a.m. to 12:30 p.m. in the clinic. Book and pay for appointment, $5 per half-hour, with **Kerry White**, ext. 126.

"Chinese Medicine, Acupuncture & Herbs," with **Peter Pavolotsky** doctor of Chinese medicine, Thursday, Sept. 8, 1-2 p.m. in synagogue. Call **Kerry White**, ext. 126 for information.

Beth Emeth Chai Shalom is going to Shaw Festival Theatre, Niagara-on-the-Lake, 2 p.m. matinée. $75 per person includes transportation. Meet 9:15 p.m. at the synagogue. Contact **Tema Wasserman**, 905-770-0355. Remit payment to shul office, cash or cheque payable to Chai Shalom.

Baycrest Centre presents a seven-week wellness program for exercise, nutrition and education for seniors living with osteoporosis. Referral from family physician required. Registration, $70. Call 416-785-2500, ext. 2588.

Bubbies and Zaides have an opening for a senior singer. Call **Fred Field**, 416-633-2877.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St., 416-636-1880 or www.bjcc.ca.

"Incognito," a show of new and recent works by Ontario artist **Lyn Carter**, is on exhibit through Oct. 2 in the Koffler Gallery.

The BJCC computer lab specializes in computer and Internet classes for those 55+. Each course is 16 hours. There are two classes per week and courses are four weeks long. Call **Janet** at ext. 259 to register.

You can now register for BJCC programs using centralized registration to register for all BJCC/Koffler Centre programs. Bring registration form and payment to BJCC information and registration area. Call 416-636-1880, ext. 235, fax form to 416-636-5813 or mail form to 4588 Bathurst St., Toronto M2R 1W6.

The Family Resource Centre located in the Promenade Mall is taking registration for fall parent and tot programs and parenting workshops. New drop-in hours begin Sept. 1. Visit www.thefamily resourcecentre.ca or call 905-882-8509.

The Koffler School of Music is accepting fall-session registration for babies and preschool music, special education music, Suzuki violin, private lessons in piano, violin, flute, guitar and saxophone, kids band class, guitar ensembles and recorder classes. For information and registration, call ext. 228.

Registration is now open for September 2005 for morning preschool and full-day day care: A morning school Tic Tac Two program, 9-11:30 a.m; a morning nursery school two, three and five days a week, 9–11:30 a.m. or 9 a.m.-1 p.m.; and morning junior and senior kindergarten, 9-11:30 a.m. or 9 a.m.-1 p.m. The full-day day care is for toddlers 18 months through senior kindergarten. Includes music, fun centre gym, swimming, Hebrew for groups three years of age and up and discovery museum for preschool and up. For more information or to book a tour, call ext. 248.

MILES NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or www.milesnadaljcc.ca

Yedid Trio bring contemporary and world jazz to the Al Green Theatre, Sunday, Sept. 11, 8 p.m. $25 general admission, $20 for members of MNjcc, BJC and Canada Israel Cultural Foundation, $15 students.

SINGLES EVENTS CAN BE FOUND ON PAGE 29

To place an unveiling notice, please call at least 15 DAYS prior to the date of the unveiling

OBITUARIES and Related Notices

To place any other family related notice, please call at least 10 DAYS prior to the issue date

HARTLEY J. LICHTBLAU – 1965-2004

My Dearest Hartley,

As a 2 year old, I approached my responsibilities as an older sister to my new baby brother quite seriously. I was going to share with you, Hartley, the ways of the world, for even at the tender age of 2, I had already developed and accumulated quite the life resumé: mastering the art of getting attention at whim, feigning remorse to avoid spankings, and acquiring Tam Tams at will. I would divulge all to you alone, my baby brother. I would protect you from all of life's evils – the AC outlet, the deep end of the JCC pool, and fried liver with onions. And I would inspire you with arcane wisdom drawing upon my extensive Sesame Street education. I vowed to teach you, protect you, and care for you forever and for always because I was the big sister and that's what big sisters do. Of course, the reality was that through the years it became I who, so often, looked to you, my baby brother, for protection, for compassion, and to learn, not simply about life, but about living meaningfully.

In your quiet unassuming ways you taught me so much, but mostly, you taught me about the essence of loving. How is it that your love was so naturally unconditional? Through you, Hartley, I gained the understanding of how true love was not only boundless, but without judgment. You procured love with the understanding that loving with expectation or provision was certainly no love at all. Your love was always so pure and so selfless.

Through you, Hartley, I learnt the meaning of integrity. In a world that imposes inflated significance on materialism and acquisitions, you could eschew the superficial and steadfastly maintain self-imposed convictions. While the world around you valued all that was manufactured, ephemeral, and plastic, your morés and identity were grounded in a bedrock of simplicity, humility, and substance.

This lack of pretension made you vulnerable to those who consistently chose to judge and subjugate others with no intent other than to amplify their own egos. But your acute perception of and compassion for the human spirit gifted you the ability to see beyond the malignance that they evoked. You recognized that what others would construe as ill-willed or malevolence was most often manifested not from a base of perversity, but rather, and simply, from the most nascent of human weaknesses and frailties. As such, you extended grace and tenderheartedness to their needy souls and in doing so taught me that understanding and forgiveness are, indeed, divine.

Immeasurable was the esteem you held for our parents. I envied your inexorable respect for daddy, never faltering in your duties as a son, never wavering in your commitment to your father. And as for mommy, for the remainder of her life she can linger in the enchant of having been elevated to the status of a queen, solely because of her son, Hartley, who, like no other, designated her royalty and embraced her as such everyday of her life.

Do you even know how many lives you touched, how many destinies were altered, the empty hearts reinvigorated all because of you, my Hartley? With your kind gestures, the profundity of your words, with your hearty laughter, your silly jokes, and your compassionate gaze, so little evoked so much: the campers who rejoiced in your summer camp expeditions; your fatherless "little brother" Bram who, with you by his side, became a man of self worth; the adoration and special kinship you shared with Sam and Rose; the numerous wayward juveniles whom you counseled and guided; the inimitable brotherly bond shared with Mark Kafka; your special connect to the misguided, the needy, the disenfranchised.

And then there was me.

I shroud myself in the memories of you. They give me strength when I'm unsure; they protect me during moments of insecurity; they make me smile when I'm saddened; they give me perspective when I'm overwhelmed. And I drudge forward, clumsily attempting to maintain your legacy, hearing your whispers guide me. It gives me both focus and comfort. And it keeps you alive. Yet, in spite of all my efforts to embrace all the memories of you, what was most invaluable has eluded me since you've left because how exactly does a sister ever replace the "bestest" hugs in the whole world. She can't.

Our lives, separately and together, were not without their challenges. I watched you confront yours with courage and dignity always. And throughout the worst of times, I witnessed your valiant battle to live your life righteously and with propriety. You were mensche, you were goodness, you were a ne'shemah until the end. Ironically, that intangible last moment between life and death, your last heartbeat, that final breath, might possibly have been the only honest moment in your life that you ever allowed for just yourself.

So while your life filled my heart, it is your death that has empowered my soul. Your tragic death was not in vain nor without redemption. For while memories and your life lessons are well cherished, it is through your death that you have taught me the truth and the essence of "living meaningfully". And I continue to learn, Hartley. This I promise.

I realize that you would have resisted such a tribute, having always avoided anything that could have platformed your humbled self. I don't apologize. With all my love, with all my respect, with all my adoration, and with all my regret for what I couldn't do for you, this I could. And I do so because that's what big sisters do.

Love you eternally, ***Rena***

The unveiling of a monument to the memory of the late
EVELYN NEFSKY ז"ל
will take place
Sunday, Sept. 11th, 11:00 a.m.
Pardes Shalom Cemetery
Beth Emeth Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
WOLF KADYSIEWICZ ז"ל
will take place
Sunday, Sept. 4th, 10:00 a.m.
Mount Sinai Memorial Park
Workmen's Circle Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
SARAH HELLER ז"ל
will take place
Friday, Sept. 2nd, 12:30 p.m.
Mount Sinai Memorial Park
986 Wilson Ave. - Meeting at the Gate
Friends are invited to attend

The unveiling of a monument to the memory of the late
MINNIE KATZMAN ז"ל
will take place
Sunday, Sept. 11th, 11:00 a.m.
Dawes Road Cemetery
Beth David B'nai Israel Beth Am Section
Relatives and friends are invited to attend

STOFFMAN, Ruth (Buckwold) née **Winestock**, died peacefully at 86 on Aug. 13 in Vancouver, surrounded by her loving family, of heart failure. She was buried at the Schara Tzedek cemetery, her remains to be moved at a future date to Israel. Predeceased by her first husband, Dr. Alvin Buckwold, of Saskatoon, in 1965, she married Dr. Isaac Stoffman and moved to Vancouver in 1969. She will be deeply missed by her husband Isaac, her children, Marney Buckwold of Vancouver, Ian (Mary Ellen) Buckwold and Bruce (Tamara) Buckwold of Saskatoon, Patsy (Benny) Landa of Nes Ziona, Israel; her stepchildren Daniel (Judy) Stoffman of Toronto, Phyllis Stoffman of New York, Larry (Connie) Stoffman of Vancouver and her 14 grandchildren and one great grandchild. She was a pivotal figure in an extended clan linked by birth and marriage and was renowned for her kindness, tact, wisdom and culinary skills. She loved to play golf and bridge and was an avid concertgoer and world traveller. In Saskatoon, where she graduated from the University of Saskatchewan, she was founding president of the Saskatchewan Association for Community Living and was president of Saskatoon Hadassah. She was active in Hadassah Chapter Shalom in Vancouver. Donations in hermemory may be made to the Seymour Buckwold Cultural Fund, 715 McKinnon Ave., Saskatoon, SK S7H 2G2 or a charity of the donor's choice.

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OBITUARIES
and Related Notices

Steeles Memorial Chapel

Zynoberg, Lillian	Aug. 14/05	170 Red Maple Rd.
Kafka, Michael	Aug. 17/05	148 Searle Ave
Fisher, Sidney Baron	Aug. 17/05	80 Antibes Dr
Chikh, Moisei	Aug. 18/05	Private
Perez, Eliane	Aug. 19/05	6040 Bathurst St
Tuchman, Sali	Aug. 19/05	57 Russfax Dr.
Weisbrod, Murray	Aug. 19/05	750 York Mills Rd
Isenberg, Sam	Aug. 20/05	2 Covington Rd.
Kates, Terry	Aug. 19/05	1121 Steeles Ave. W
Solymosi, Eva	Aug. 19/05	Private
Tenenbaum, Jack	Aug. 22/05	152 Brighton Ave
Weltman, Philip John	Aug. 22/05	7700 Bayview Ave
Ross, Ruth	Aug. 22/05	Private

BENJAMIN'S PARK MEMORIAL CHAPEL

Luke Tobias Greenblatt	Aug. 10/05	63 Borden St.
Jennie Promislow	Aug. 13/05	3560 Bathurst St.
Aaron Kestenberg	Aug. 13/05	80 Antibes Dr.
Sarah Indaig	Aug. 13/05	880 Lawrence Ave.
Sheila Goodman	Aug. 13/05	503 Spring Gate Bl.
David Magder	Aug. 13/05	18 Donnalyn Dr.
Arthur Lerman	Aug. 14/05	11 York Downs Dr.
Nancy Gord	Aug. 17/05	3000 Bathurst St.
Viola Mayer	Aug. 18/05	4300 Bathurst St.
Carolina David	Aug. 18/05	3000 Bathurst St.

The unveiling of a monument to the memory of the late
ABIE (AWREMKE) BIELAK ז"ל
will take place
Sunday, September 18th at 10:00 a.m.
Mount Sinai Memorial Park
Shaarei Tefillah Section
Relatives and friends are invited to attend

Sunnyside Cemetery Association
Memorial Meeting
Sunday, September 4, 2005,
12 Noon
at Mount Sinai Memorial Park

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Pontypool homecoming planned for September 14

By PAUL LUNGEN
Staff Reporter

Years ago, when you wanted to escape the heat, noise, crowds and humidity of downtown Toronto, you'd pack up the family, head down to Union Station and take the train out of town. If you ended up at Pontypool, as did thousands of Jews in the 1930s, '40s and '50s, you'd probably while away the long summer days, sitting on the beach, playing cards and looking forward to the next big meal on offer at any of the local resorts.

Back in those heady days, Pontypool was like a magnet to the blue collar Jews who lived in Kensington Market, enticed by the lure of a cooler climate and a haymishe environment.

Thousands made it their home away from home each summer and on Sept. 14, the Manvers Township Historical Society hosts a reunion and homecoming at the Nimigon Memorial Park Pontypool for those who once vacationed in the village. The homecoming marks the 100th anniversary of the arrival of the first Jewish family in Pontypool, that of Moishe Yukle Bernstein, who would go on to acquire a local farm and turn it into a rudimentary summer resort.

The event will feature a reception, the rededication of the founders stone of the Pontypool Jewish Community Centre, a photo exhibit of cottage days and, of course, the chance to mingle and relive old times.

Doris Manetta, a native of Pontypool who is helping organize the event, said news of the reunion has "touched so many people. My phone's been ringing off the hook. I can't believe how emotionally attached people are to these memories."

Manetta's recollection of Pontypool goes back to the 1940s when she was a little girl. Her family was one of several that ran local resorts in Pontypool. Unlike the other Jewish entrepreneurs, her family remained in the village year round.

Moishe Yukle Bernstein was her grandfather and she credits him with "starting the ball rolling with cottages at Pontypool."

In 1914, he bought a farm in the area, and he used it to bring European Jews into Canada as farm labourers. It was a way of getting around the quota on Jewish immigrants, she said, adding most would leave Pontypool and drift to the Jewish community in Kensington Market.

To get relief from the market's heat and crowds, many headed back to Pontypool, where Moishe Yukle had opened "simple, shtetl-like cottages, with a communal kitchen and basic food."

Around 1925, her grandmother's family, the Crystals, began their own resort business. Around 1936, Manetta's mom started her own resort with meal service on a farm next door to her grandfather's place.

"It was a nice, economic place to get out of the city heat. Everybody was related, so everybody came out," Manetta said.

Located at the high edge of the Oak Ridges Moraine northeast of Toronto, Pontypool's elevation provided coolish summer nights.

CP trains ran to Pontypool twice a day and the ride took an hour and a half to two hours. In the high season, a midnight express also made the run.

Generally, women and children spent the week while husbands would catch the Friday train for the weekend,. The train shipped kosher food for the weekends on Thursday.

The tiny village of Pontypool, whose population was only around 150, would swell on summer weekends to at least 2,000, Manetta recalled.

They stayed at the Bernstein Cottages or at the resorts run by the Crystal, Manetta, Lofchick and White families. Other families ran smaller facilities.

Pontypool was in its heyday in the 1940s when Saturday night dances were packed, the dining rooms were full for several seatings and the beach and the Crystals' pool were crowded, Manetta said.

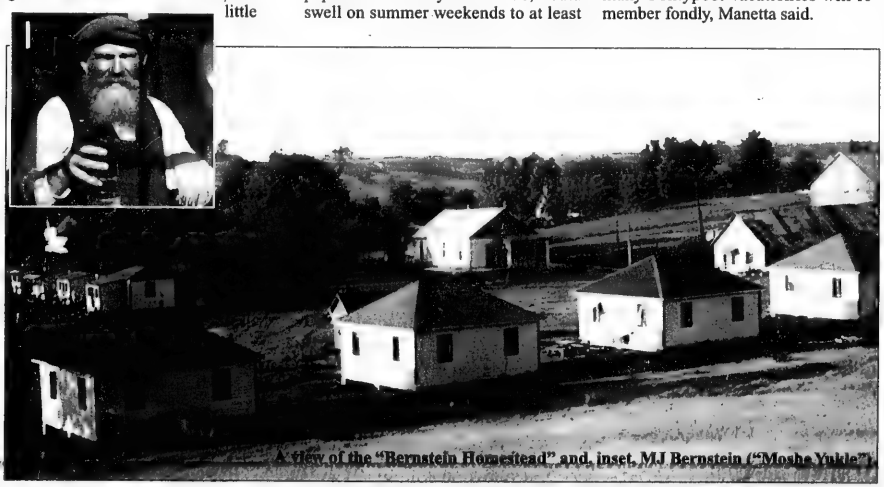
For entertainment, poker and mahjong games were particularly popular with the older crowd, while youngsters headed to the beach or shot pool and listened to the jukebox at the Pontypool hotel, run by the Miller family. Sometimes the teenagers would walk up the street singing pop tunes of the day.

A highlight Manetta recalls was the corn, wiener and marshmallow roasts offered by resort owners.

Although the Jewish vacationers experienced some anti-Semitism, relations with the local population were generally good, Manetta said. Not only did the vacationers boost the local economy, but the area already had a multicultural feel, with Irish, Scottish and Slavic residents sharing the area with the Jewish holidayers.

Pontypool's popularity started to decline in the 1950s as the Kensington Jews started to leave the market area and purchase homes uptown. Around the same time, they began sending their kids to summer camp, while many families could now afford more upscale holiday accommodations. Pontypool's attraction waned and by the early '60s the familiar Pontypool summers were a thing of the past.

The old cottages and resorts have been gentrified and today the area looks like any other subdivision. Still, the reunion will harken back to a time that many Pontypool vacationers will remember fondly, Manetta said.



A view of the "Bernstein Homestead" and, inset, MJ Bernstein ("Moshe Yukle").

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Leaving Earth by **Helen Humphries**
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November 14, 2005–
Prof. Ruby Newman will discuss
Reading Lolita in Tehran: a memoir in books by **Azar Nafisi**
* * *
November 28, 2005–
Cathy Tile will explore
The Plot Against America by **Philip Roth**
* * *
Dessert will be served

February 27, 2006–
Harriet Morris will analyze
The Dark Room by **Rachel Seiffert**
* * *
March 7, 2006–
Ruby Newman will focus on
A Tale of Love and Darkness by **Amos Oz**
* * *
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FAMOUS CANADIAN JEWS

David Lewis
by
Prof. Adam Fuerstenberg
Monday,
Sept. 12, 7:30 p.m.

Senator David Croll
by
Senator Jerry Grafstein
Monday,
Sept. 19, 7:30 p.m.

Mordecai Richler
by
Michael Posner
Monday,
Sept. 26, 7:30 p.m.

The Dr. Emil & Bessie Glaser Annual Memorial Lecture at Beth Tzedec

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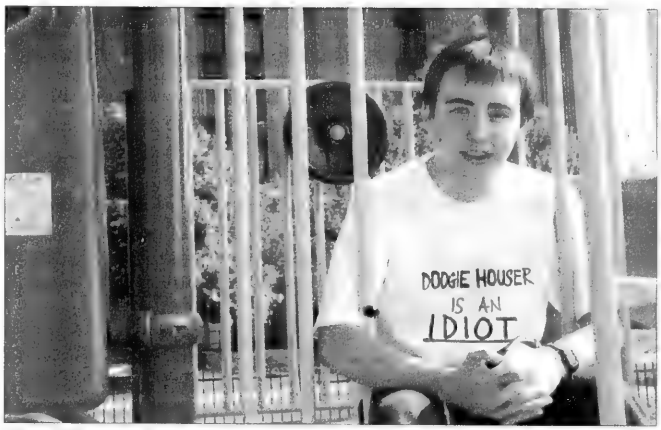
On Campus



Chen Kupperman has no illusions that he is missing out on true university life, as well as normal 14-year-old life, "but I can't make myself older or my math ability less," he says. [Benji Feldman photo]

14-year-old Israeli studies math at York U

By LARA GREENBERG
CJN Intern

Israeli Chen Kupperman is a student at York University in his second year as an undergraduate mathematics major.

Doesn't seem too unusual, except that by the time he completes his undergraduate degree in two years, this 14-year-old will just have reached the age when he can legally drive in Canada.

"I am grateful to York for accepting me for my mathematical ability and not seeing my age as an obstacle," he said.

Looking ahead, Chen sees himself as a mathematics professor. Though he could well reach doctoral level before even leaving his teens, he is sure that he doesn't want math to be his entire life.

From the age of six, Chen wanted a career in math, and when he was 11, he decided that he was ready to take the final high school examination in the subject.

The Israeli education ministry refused to let him take the exam due to his age, so the Kupperman family went to the Israeli Supreme Court, hoping to change legislation not only for their son but also for other children like him.

In the end, the court did not make a firm ruling on the matter and only suggested that the ruling be changed. Although Kupperman was permitted to take the exam – at the age of 12 – other families will still have to fight this battle.

At the time of the court battle, the *Jerusalem Post* reported that "Kupperman first displayed his extraordinary talent at the age of two, when he pointed out to his mother that the television channel display counted in groups of 10.

Continued on page 25

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Chen began reading newspapers at age 3

Continued from page 24

"At age three, he began reading newspapers and once complained of a spelling mistake in the name of the famous physicist on the Rehov Einstein street sign in his home town of Haifa."

After Chen scored 99 per cent on the examination, the next challenge for the Kuppermans was getting their son into a university or college.

The Technion accepted him, but the ministry of education limited his university-level studies to one course each semester. "They were only allowing him to do his degree in such a way that he would be finished in 20 years," said Sara, Chen's mother.

The Kuppermans were growing angrier and more disillusioned every day.

Their light at the end of the tunnel came in the form of York University.

Ma'ariv online newspaper wrote an article about Chen and one of the notes posted by a reader was "come to us," with a link to the university's website.

Chen filled out the application forms, submitted them and within two days had been accepted. His age had not factored into the university's decision.

However, this meant that the Kuppermans were forced to leave a comfortable and settled life in Israel and come to Toronto so that Chen could continue his education. "A year ago, we all moved because Chen is a minor and can't live by himself," said Shachar, Chen's father.

At the moment, they are living a double life. "We have one home here and one in Israel, one car here and one in Israel and so on," Chen added.

In addition, his parents are not able to work in Canada, so that the time they spend here is eating away at their savings.

Although Chen is now able to study at a level matching his mathematical ability, he says, "I didn't want to leave Israel. I have my friends there and my life there and everything."

He has become friendly with some of his co-university students, but says, "In Canada, the people I have become a bit friendly with are old and, come on, I'm still 14 years old. I'm can't drive and so am not the cool guy with the car and I can't, and don't want, to drink."

Chen, who plays the piano and recorder in his spare time and is a volunteer teacher assistant at the "Spirit of Math" school for gifted math students, says that the professors and students at York have accepted him and see his mathematical ability rather than his age.

"At first, they looked at me and thought I was a small 20-year-old, but when I tell them my age they look at me a bit but don't care," he said.

"Or at least they don't show it," Shachar joked.

Chen has no illusions that he is missing out on true university life, as well as normal 14-year-old life, "but I can't make myself older or my math ability less," he says.

For the moment, he is at York until at least the end of his first degree and he has nothing but praise for the university.

His father says, "They thought out of the box and found any way they could to help Chen."

Chen has been able to adapt easily to different situations, so that although he misses Israel, he is able to persevere and work hard at York.

"Chen is a very responsible person and whatever he decides to do, he puts everything into and does," said Sara.

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Coast to Coast

GG designate Michaëlle Jean speaks out on multiculturalism

By ELIAS LEVY
Staff Reporter

Governor general designate Michaëlle Jean doesn't beat about the bush when she talks about multiculturalism, one of the cardinal values of Canada's social system.

Michaëlle Jean

The television journalist for Radio-Canada, CBC's French-language network, was highly critical of Canadian multiculturalism during a round table discussion on the future of Quebec society, which was held April 4 at FEDERATION CJA and organized by the Institut du Judaïsme québécois. Three other veteran francophone Quebec journalists also participated in the panel: Carole Beaulieu, editor-in-chief of *L'Actualité* magazine; Pierre Thibeault, editor-in-chief of the weekly *Ici*; and Josée Legault, a columnist with the English daily, the *Gazette*.

"Citizenship is living together," Jean said. "We will probably not agree on this, but does our multiculturalism truly mean living together? We are even given the financial means to allow each of us to live in our own enclosure, a kind of 'ghettoization' that is funded for us. Yet, multiculturalism is offered as a founding model for Canada."

Jean reproached the organizations and leaders of our cultural communities for exploiting multiculturalism.

"In these cultural communities, there are organizations and leaders who take advantage of multiculturalism for their own ends. It's awful when you think about it. What I truly dream of is a much more solid thinking about citizenship, about a belonging that does not negate the place we came from, our heritage, whether we are from Abitibi [Que.], Haiti or somewhere else. That isn't what we have now. But what can we do together? At this time, with a multiculturalism that separates us, we are living through every possible aberration," she said.

"There are even values that we would like to adhere to closely, here in Quebec and in the rest of Canada, which are weakened by our separate development and by multiculturalism."

Before delivering these critical remarks about Canadian multiculturalism, Jean, one of the few black journalists working on the French-language Radio-Canada, recalled the degree to which it has always been difficult for a young person from a cultural community to make a career in francophone Canadian public television and in the Quebec media.

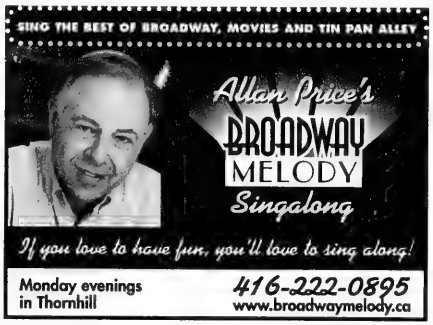
"You have before you a person who is perhaps a flesh and blood alibi. You could say, 'Look how good things are in Quebec when it comes to diversity. Michaëlle Jean has been the moderator on the telejournal. She has been on Radio-Canada for 18 years. Now, she is the host of a program that even carries her name, where she interviews personalities, without commercial breaks.'

"People can say, 'Everything is going well in Quebec.' It's true that in France, despite the fact that it is a very cosmopolitan society, I could not have a career in journalism like the one I have here. I still don't see any member of a black race or even anyone of North African origin on national French television… I can tell myself that's fine, Quebec is great."

Jean added, however, that the reality is not so rosy and promising. Young people from cultural communities who want to become journalists have a lot of difficulty in trying to make a place for themselves in francophone Quebec journalistic circles.

"I don't want people to delude themselves. The experience of Michaëlle Jean is still a minority one. In the newsroom of Radio-Canada, where I spend every day of the week, there is a kind of mezzanine from which you can have an overall view. I am sorry to say that you can count on the fingers of one hand the number of people who are different, who ultimately represent modern Quebec, the Quebec of today. Is there really a difference, clear and present on public television? What kind of impact does this have? You will tell me that there has to be a beginning for everything. But, at the same time, Radio-Canada is an institution that continues to feed statistics on its contribution to diversity, to send us papers where one must indicate if one is handicapped, a member of a visible minority, a woman… which I refuse to do because I want to call things by their real name."

This is part of an article that appeared in full in the Montreal edition of Canadian Jewish News *Aug. 26. Translation by Carolan Halpern.*



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ש'שאר ה'נ'נו

גידי קורן וחברים

אחרי הסערה

הבואות היו שחורות משחור-דובר על הרג יהודים בידי יהודים ומה לא. בשופו של דבר היתה זו אחת משעותיה היפות ביותר של הדמוקרטיה הישראלית. הדרוב המוחלט רצה להתנתק מעזה וידע להשיג את רצונו, לאחר אישור כל המוסדות הדמוקרטיים. שרון שהלך ונעשה ממלכתי יותר ויותר מביט על מרכז הליכוד ואומר לעצמו בוודאי: מה לי ולאנשים האלה.

ומעולם לא ראיתי איפוק כזה, ריסון כזה ורגישות כפי שהפגינו חיילי צה"ל והשוטרים. ממש אות כבוד לדמוקרטיה הישראלית. אבל שישאר בינינו.

השמחה האמיתית

יד על הלב-בישראל לעיתים קרובות מידי השמחה האמיתית באמת היא השמחה לאיד. אחותה התאומה של השמחה לאיד היא שנאת החינם. כל מי מיכם שצפה בפיגוי לא יכול היה להישאר אדיש לצער והשוק של תושבי גוש קטיף. אני אישית-למרות היותי רחוק מדעותיהם הפוליטיות הזלתי הרבה דמעות מהטראומה האנושית שעברה עליהם.

אך כל זה לא הפריע ליפי נפש וסתם אוכלי פגרים ללעוג להם, להשמיץ אותם, לדבר בגנותם. "עכשיו הם ידאו את החיים האמיתיים בישראל", "עכשיו הם יראו אבטלה מהי". שכחו לרגע שהם נשלחו לשם כחלוצים על ידי אלון וגלילי, נסיכי ההתישבות של מפלגת העבודה. לא בגין שלח אותם ולא שרון. מפלגת העבודה שלחה אותם!

הצדרה היחידה להפיג את השמחה לאיד ואת שנאת החינם הישראלית היא בהלוויתו של אדם- אז, ורק אז נוכרים כולם איזה נפלא היה האיש. ממש שיא הצביעות. רוצה לומר "תמות לפני שנגיד עליך מילה טובה!"

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Intel officer takes part in anti-terrorism exercise

By PAUL LUNGEN
Staff Reporter

During his seven-month stint serving with the International Security and Assistance Force (ISAF) in Afghanistan, Capt. M. was shot at, had a gun waved at him in a crowded marketplace and narrowly avoided an ambush by forces loyal to the Taliban.

Thankfully, he'll face no such life-threatening dangers during the Canadian Army's anti-terrorism exercise in Petawawa this week. Operation Stalwart Guardian will bring together about 3,500 army reservists from across Ontario in the year's largest training exercise. "The exercise will realistically simulate a scenario similar to what our troops first faced in Afghanistan, with organized units of the former regime supported by irregular fighters," states a National Defence news release.

The soldiers will take part in attacks, helicopter assaults and raids to simulate the kind of non-conventional warfare expected to predominate in coming years.

Capt. M., an intelligence officer based in Ontario, will participate in "info ops," or information operations, assisting the military commander to complete the mission. That includes communicating with the civilian population.

Military intelligence, both in the field and during exercises like Stalwart Guardian, can include everything ranging from weather reports and information about water and electricity supplies in the affected area to estimates about the enemy's strengths, Capt. M. stated.

The intelligence officer will be among a handful of Jewish soldiers participating in the exercise. Because he serves in a sensitive military capacity, he asked that neither his name nor any identifying information be used. Intelligence units from around the world read publications like *The CJN*, searching for any information relevant to their cause, he said.

In Afghanistan, German units that did not destroy their mail found that soldiers' families back home received threatening phone calls, he pointed out.

Capt. M. was recruited to intelligence from the artillery. In Afghanistan, his role was to provide intelligence analysis to the ISAF deputy commander, Maj.-Gen. Andrew Leslie, who also headed the 2,000 Canadian soldiers there.

The Canadian contingent made it their goal to treat Afghanis with respect and as a result, good relations were established.

Nevertheless, there were many dangerous moments even in the relative quiet of Kabul. Once while he was on vehicle patrol, someone "opened up" with an AK-47 automatic rifle. The first round sailed over the Canadian vehicle Capt. M. was in and subsequent bullets went even higher and to the left. The gunman, who the intelligence officer described as "too nervous," melted away into a crowd.

On another occasion in a market, he saw someone pull out a gun in a potentially threatening manner. Under Canada's rules of engagement, he was entitled to respond with live fire. However, "I didn't want to turn it into a turkey shoot," with civilians at risk and pandemonium resulting. The gunman in that case blended into the crowd before he could be captured.

Once while on patrol north of Kabul, his unit came upon enemy forces preparing an ambush. It appeared the enemy, likely members of the Taliban, were late in setting up the ambush because they chose instead to rob a passing Afghan truck. Capt. M.'s unit backed off and called in reinforcements, who proceeded to engage the bandits with armoured vehicles. The Taliban, who had several pick-up trucks stocked with heavy machine guns, and anti-tank and other weapons, were destroyed.

As part of the NATO contingent in Afghanistan, Canadian forces co-operated closely with American. forces. That co-operation even extended to friendly encounters. Prior to Yom Kippur, Capt. M. arranged to attend a High Holy Day service organized by U.S. Jewish troops at an old Soviet air force base at Bagram.

The High Holy Day service took place in a tent with about 15 Jewish soldiers participating. A couple were intel officers, several were doctors, there was a female military police officer, some special forces and a few from mechanical trades. An American rabbi led the service and a Torah was flown in from New York.

A soldier during military maneuvers

The rabbi's field kit included camouflage kippot, in green and desert tan, which Capt. M. kept as a souvenir.

Prior to the fast, the soldiers dined on chicken soup and matzah balls, chicken and challah, while they broke the fast the next day with bagels and cream cheese. "The Americans," he said, "do it right."

Testifying to the co-operation between the Canadian and American allies, the U.S. rabbi later checked in on Matthews to see how he was doing, the intelligence officer recounted.

Canadian forces do not have similar ties with the Israel Defence Forces, but IDF tactics are studied. "They're anti-terror experts and experts in urban fighting," he said.

Capt. M. said he once considered enlisting in the IDF. "It would have been the young, romantic thing to do… But ultimately, I'm Canadian. It's the culture I grew up with… I'm about as Canadian as you can get. It's the wellspring from which we flow."

His parents weren't particularly enthusiastic about his career choice. A doctor or lawyer would have been more to their liking. On the other hand, his grandparents "loved it. They thought it was great."

"Since I was a kid, I always liked military things. I read military history and biography. It was a natural fit. It was something I always wanted to do," he said.

Capt. M. acknowledged that few of his contemporaries made the same career choice. Unlike the United States, where the military is an important part of the national culture, "it's not really seen as the Canadian thing to do."

But he said, "If it's where your heart is, you do it."

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Israel-bashing by UN should end now: ambassador

By JANICE ARNOLD
Staff Reporter

After the "great sacrifice" his country has made in leaving Gaza, Israel's ambassador to the United Nations says the UN should treat Israel less "abusively."

Dan Gillerman said he expects fewer resolutions denouncing Israel at the upcoming UN General Assembly, as well as the elimination of several "anachronistic" committees promoting Palestinian rights.

At least 20 existing anti-Israel resolutions should "be minimized, if not abolished," he said.

"It can no longer be business as usual after the world watched this painful and dramatic event, one of the boldest, bravest and most dangerous steps any Israeli government has taken…The world was watching Israel's hardest hours and finest hours," Gillerman said at a fundraising event for the Canadian Institute for Jewish Research.

He said not even the United States has been as "open and transparent" in the amount of media coverage it has permitted of the war in Iraq.

However, Gillerman also said that "history will judge in two, three or five years whether this was a prudent move or a venture beyond redemption… I hope somehow we will get through this trauma as a united people."

Gillerman, who has been Israel's ambassador to the UN since January 2003, was named one of 21 vice-presidents of its General Assembly in June, the first Israeli in 53 years to hold the post.

Gillerman said it is up to the Palestinian Authority to make the next move. "They have talked the talk; now it is time to walk the walk. There have been positive statement from [Palestinian Authority President] Mahmoud Abbas, but few positive actions."

He said Israel expects Abbas to act against radicalism by arresting terrorists and confiscating their weapons.

"[Israeli] Prime Minister [Ariel] Sharon will go a long way to reaching a settlement" if this happens. "If not, it will be decades before a chance like this comes again."

Gillerman added that Israel has "no illusions about the Palestinians. We truly feel they are a corrupt society, lacking in transparency and deeply mired in evilness. At the same time, these are the neighbours we were dealt."

He noted the Palestinians are "hated and despised by the Arab world even more than we do."

Gillerman singled out "radical Islam" as the enemy.

"Because of political correctness, no one wants to depict Islam as an evil religion or all Muslims as terrorists. This is true. But it is also true that all terrorists are Muslims."

Gillerman cautioned against the U.S. attempting to democratize the Arab world too quickly. "It's very dangerous. If elections were held tomorrow, it would be another Iran in Egypt, Jordan and even Saudi Arabia. People have to be capable of democracy."

He said moderate Islamic leaders must "examine themselves and finally answer – as historian Bernard Lewis put it – what went wrong?… Why have the mosques become academies of murder?

"Europe is starting to learn the hard way what it means to have a large Muslim population in its midst, what it means to experience terrorism… The world is no longer divided between east and west, or north and south, but between those who are for or against terror… The Palestinians are near the point where they will have to make a decision to stop terror or suffer consequences from Israel and the international community."

As for the UN, Gillerman said it is a "shrine of hypocrisy, duplicity and double standards, but it reflects the world we live in. The UN is only as good as the sum of its members," he said. "Love them or hate them, we have to work with them."

But Gillerman said there have been some positive signs at the UN over the past year, such as the first seminar on anti-Semitism; the special session on the 60th anniversary of the liberation of the Nazi death camps, where *Hatikvah* was sung, the first time in history that a national anthem was heard in the UN; and the visit by Secretary General Kofi Annan to the new Yad Vashem museum.

Gillerman's election as vice-president, he believes, signals that Israel is being accepted as a more "normal" member of the UN. Israel will submit its first resolution at the General Assembly, one on Holocaust remembrance, in co-operation with the European Union, he said.

"It is up to us to try to make these changes of atmospherics into changes of substance," he said.

As for Canada's record at the UN, Gillerman said he has seen some movement in favour of Israel in its voting, and said Canadian Ambassador Allan Rock is a friend of Israel who has been helpful on a number of occasions.

"I just wish Canada would follow the American line more often than the European line. Canada usually sides with Europe on votes, but the ultimate result is not necessarily anti-Israel."

Gillerman believes Canada's position on Israel is important because it is seen as "the conscience and a compass" by much of the rest of the world, and it may influence regions like Africa and Latin America.

Sherri Rotstein, left, and Shawna Spiegelman

Holocaust symposium geared to 20somethings

By ADAM GRACHNIK
Special to The CJN

Worried about who will carry the lessons of the Holocaust into the future, two Toronto women are trying to make sure young adults in the Jewish community have the tools to pass them on.

To that end, Sherri Rotstein and Shawna Spiegelman, the 25-year-old co-chairs of the Canadian Society for Yad Vashem's young leadership division, are organizing "Living History: a Holocaust Symposium for the Third Generation," which they hope will give twentysomethings the opportunity to talk about the Holocaust and learn how the Jewish community can apply what it teaches us to today's world.

The Sept. 11 event, to be held at the Lipa Green Building, will give young people the chance to hear from a Holocaust survivor and discuss ways they can keep the memory of the Holocaust alive.

"If we don't focus on youth, who is going to carry on the torch?" asked Spiegelman, a marketing analyst in Toronto.

The women, who both have grandparents who are survivors, say it's easy for people in their 20s and 30s to be forgotten in Holocaust education, because, for the most part, they grew up in prosperity in North America.

And although the event is open to all young people, Spiegelman and Rotstein say they expect many participants to be grandchildren of survivors, who, unlike their parents, know their grandparents and thus have a different and much healthier relationship with their families.

Hank Rosenbaum, chairman of the Canadian Society for Yad Vashem, which is co-sponsoring the event along with the Holocaust Centre of Toronto, said the symposium is vitally important.

"We have reached a time with anti-Semitism where it is not just a word that was. It is knocking on our door," Rosenbaum said, highlighting a number of events, such as when swastikas were painted on homes in the Toronto area last year. "We are trying to instil [knowledge] in [young people] and show what has happened and how to guard against it."

Rosenbaum added that young people sometimes don't learn about the Holocaust at home.

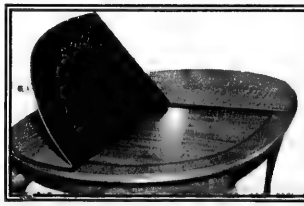
Rotstein said she is always the youngest person on Holocaust education committees that she sits on, because other young people feel as if they don't belong.

"If we don't start learning now, where is education going to be?" asked Rotstein, the newly appointed co-ordinator of the March of the Living in Toronto.

She said the symposium – which will focus on the themes of anti-Semitism, liberation, memory and denial, and will feature a survivor testimony from Charlene Schiff – will be interactive and not "like a lecture."

Last December, Rotstein and Spiegelman were co-chairs of the "Multi-Generational Dinner of Miracles," in which 60 Holocaust survivors and 200 young adults met over dinner in Toronto at an evening sponsored by the new leadership division of the Canadian Society for Yad Vashem.

Tickets for the Sept. 11 event, are $18. For more information, e-mail: yvnewleadership@hotmail.com or call 416-785-1333.



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Coast to Coast

Time for your close-up, Mr. Abbas

According to Reports

By PAUL MICHAELS

"When the withdrawal is complete, Israel will be the darling of the world." That quote from Yoel Marcus opened last week's column, but it still commands reflection. Marcus, one of the top columnists for the Israeli daily *Ha'aretz*, is a seasoned journalist, not prone to naiveté. He wrote this remark before disengagement, and maybe he was a bit too sanguine. To be sure, Israel, and Israeli Prime Minister Ariel Sharon himself, received much international commendation, especially from major elements of the Canadian media, for taking a bold gamble to separate unilaterally from the Palestinians.

Yet reporter Orla Guerin of the BBC probably captured the broader European mood. In a typical editorial comment, for which she has become, she opined from Gaza on Aug. 22: "The world has seen how efficiently the settlers were uprooted from Palestinian soil and won't want Israel to stop at this."

Guerin wasn't referring merely to the disengagement from the northern West Bank. Given her unconcealed sympathies, one suspects she is referring at minimum to the rest of the West Bank and east Jerusalem – the old Green Line.

Like Guerin, other British media believe Israel had no right to be in the "illegally occupied land" of Gaza and the West Bank in the first place (see, for instance, the *Guardian* editorial "Start of withdrawal," Aug. 15). This is incorrect. Having fought a war of self defence in 1967, it is entirely legitimate for Israel to control whatever territory it obtained pending attainment of full peace and security guarantees through bilateral negotiations.

That is the core of UN Security Council Resolution 242: Israeli withdrawal from captured land (and not necessarily all of it) in exchange for recognition and genuine peace. Journalists who don't understand this or who refuse to accept such basic facts will continue to distort reality and mislead their audiences.

Fortunately, Canadian journalists have a better handle on disengagement. To the mid-point of last week, editorial comment almost uniformly praised Israel's risk-taking and Sharon's gumption, and also placed the onus on the Palestinians to reciprocate.

True, the *Ottawa Citizen* and the *Toronto Star* emphasized the need for Israel to help PA president Mahmoud Abbas make Gaza economically viable. They called for Israel to consent to open Gaza's seaport and possibly its airport, and to allow the movement of people and goods in and out of Gaza. Yet, both papers and others were firm that Abbas must now show strength similar to Sharon's and take on the extremists within his population.

The Montreal *Gazette* editorial (Aug. 19) put this well: "Israelis are rightly adamant: The essential fate of the West Bank and the whole future of Palestinian statehood, depends on Palestinian tactics now." "Now is the time for Abbas… to show courage and hamstring, once and for all, the … terrorism, which has done so much violence to the hopes of Palestinians and Israelis alike."

Shmuel Segev, in the *Winnipeg Free Press*, (Aug. 16) asked an essential question: How is Israel to strengthen Abbas "when he doesn't appear capable of strengthening himself?"

Ze'ev Schiff, one of Israel's top military and strategic analysts, wrote in *Ha'aretz* (Aug. 19) that all along, Abbas has based his strategy on his weakness. As Schiff pointed out, Abbas "has not even begun to implement the security reforms he promised."

Schiff is no alarmist, but he warns that if Abbas' attempt to co-opt Hamas backfires and it carries out its plans "to renew its terrorist activity in the West Bank, including firing rockets at Israeli cities," Israel will be forced to respond harshly. In that case "the Palestinians' political aspirations will again be halted and the prospect of another disengagement will vanish."

A dire warning indeed. But the final word goes to Yossi Klein Halevi, whose article "All eyes on the Gaza Strip" (*National Post*, Aug. 18), included the following: "A wary Israeli public needs to be convinced that the Palestinians want to build their own state more than they want to destroy the Jewish state. Gaza is the test case for that open question."

Paul Michaels is communications director for the Canada-Israel Committee.

Prime Minister lauds Gaza pullout

OTTAWA — Prime Minister Paul Martin last week issued a statement welcoming Israel's successful evacuation of settlers from the Gaza Strip and parts of the northern West Bank.

"The government of Canada fully supports the significant decision taken by Prime Minister Ariel Sharon and the government of Israel to withdraw from Gaza and parts of the West Bank. We are pleased that the evacuation of settlers was carried out in a relatively peaceful manner," it said.

"Canadians are impressed by the professionalism, discipline and restraint demonstrated by the Israeli Defence Force[s] and police forces involved in the removal of settlers. This is a painful moment for the people of Israel but necessary if the parties are to return to the Quartet's 'road map' [peace] process and resume negotiations for a comprehensive settlement.

"We are pleased that the Israeli government and the Palestinian Authority have co-ordinated certain practical aspects of the withdrawal, proving to the world that they can work together. It is also encouraging that the Israeli government has evacuated the settlers peacefully while the Palestinian Authority has maintained order among the Palestinian population.

"This represents a historic opportunity for Palestinian Authority President Mahmoud Abbas and his people to make progress toward the eventual establishment of a Palestinian state in the West Bank and Gaza. We are hopeful that both parties will work toward this goal by respecting their commitments under the 'road map.'"

Na'amat to mark 80th anniversary

Na'amat Canada celebrates its 80th anniversary at its 14th triennial convention in Ottawa Sept. 10 to 12.

During that weekend, national president Anita Blanshay of Montreal, who is completing a three-year term, will be succeeded by Esther Rodzynek of Toronto.

The convention's programming focuses on advocacy for Israel, as well as personal and professional development, political awareness and anti-Semitism.

On Sunday, *National Post* reporter Stewart Bell, the convention's keynote speaker, lectures on terrorist organizations in Canada.

Talia Livni, president of Na'amat Israel, and Na'amat Israel's overseas director Shirli Shavit, are also speaking at the convention, along with Marra Messinger, community development director of the Canada-Israel Committee, Karen Mock, executive director of the Canadian Race Relations Foundation, and Sharon Sholzberg-Gray, president and CEO of the Canadian Healthcare Association.

Delegates from British Columbia, Alberta, Manitoba, Ontario and Quebec will attend the convention.

In Canada, Na'amat supplies women's shelters with school supplies and toiletries, organizes anti-bullying programs in schools and works with teenagers at risk.

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How to cook like a Jewish grandmother

By NORENE GILLETZ

How to Cook Like a Jewish Grandmother by Marla Brooks (Pelican Books) is all about comfort food and plenty of it. Packed with nostalgia, it contains many old-fashioned family recipes, including those from Slobod's Deli, which was her grandparents' delicatessen in Philadelphia in the 1930s and '40s. There are old family photos and anecdotes sprinkled throughout the book.

The recipes in *How to Cook Like a Jewish Grandmother* do not include sodium levels, dietary fibre information, carbohydrate counts or any other nutritional guidelines needed to maintain a healthy lifestyle. Taste is all that counts.

There are also recipes from celebrities such as Richard Simmons and Dr. Ruth Westheimer, and crowd-pleasers like brisket, matzah ball soup, chicken wings and much more. Whether you are a novice cook or an experienced gourmand, these recipes are easy to prepare and sure to please. Most of the recipes are suitable for the kosher kitchen.

Marla Brooks

Brooks writes: "Nothing pleasures a Jewish grandmother more than watching her family sit down to a wonderfully prepared meal and eating until they are ready to burst. Grandma's love of food and feeding hungry relatives and friends must've rubbed off on me because from a very early age I'd be in the kitchen helping her out. She taught me to make her delicious chopped liver, cheese blintzes and cold beet borscht early on. I still have her old heavy iron food grinder that attaches to the cutting board, her big wooden bowl and her hand chopper for making chopped herring. Food processors weren't invented yet, but even if they were around, I'm sure she would have considered them nonsense."

The recipes in the book are Brooks' way of handing down family memories to future generations. "There's probably not a person alive who doesn't salivate at the recollection of a favourite childhood meal. Family recipes handed down from generation to generation change very little in the process, because we savour those childhood memories."

These recipes are topped off with a huge dollop of love. Enjoy…

BLUEBERRY BLINTZES

For those who were raised on cheese blintzes, these sweet delights are a nice change of pace. The sweetness of the berries is wonderfully complemented by the tartness of the sour cream garnish.

2 cups blueberries
2 tbsp. sugar
2 tbsp. flour

Mix berries, sugar and flour in a bowl. Toss well and set aside.

Blintzes:
1 cup flour
½ tsp. salt
4 eggs
1 cup water or milk
butter for frying
sour cream for garnish

Sift together flour and salt in a small bowl. In a larger bowl, beat eggs, then add water (or milk) and continue beating. Gradually add sifted flour and salt to egg mixture, stirring constantly until batter is smooth, not lumpy. It should be thin.

Lightly grease a 6-inch skillet or crepe pan with butter. Heat the skillet over a medium-high heat. Pour about ½ cup of batter into the skillet and quickly swirl the batter around to completely cover the bottom of the pan, and pour out any excess batter.

Fry until the blintz begins to blister and the edges curl away from the side of the skillet. Flip out of the pan onto a dishtowel. Use wax paper between layers to keep blintzes from sticking together. Only one side of the blintz should be browned. It's okay if the top of the blintz is slightly moist. Repeat until all batter is used up. Pan should be regreased about every three or four blintzes.

When all blintzes are fried, place 1 tablespoon filling in the centre of each blintz on the browned side. Raise the bottom flap of dough to cover filling. Fold over each side so that they meet in the middle, then roll up like a jelly roll.

Lightly fry blintzes in oil or butter, or place in casserole dish and bake at 425 until lightly browned. Garnish with sour cream. Serves 6.

GRANDMA'S PICKLED CUCUMBERS AND ONIONS

These are so good and incredibly easy to make. They're good for snacking or as a side dish, and terrific on sandwiches.

1 cup water
1 cup vinegar
4 tbsp. sugar
salt to taste
4 large cucumbers
2 large onions

Bring water, vinegar, sugar and salt to a boil in a saucepan. Meanwhile, peel and slice cucumber into about ½-inch slices, then slice the onion into thin rings. Place veggies in a large bowl and cover with hot vinegar mixture from saucepan. Cover and refrigerate for at least 3 hours before serving, mixing once or twice to make sure all vegetables are well marinated. Serves 6.

EASY RICE PUDDING

While Grandma used to slave over a hot stove for most of the dishes she prepared, she'd often make rice pudding the easy way.

1 package (6 oz.) vanilla pudding
1½ cups white cooked rice
½ cup raisins, or to taste
½ tsp. cinnamon

Prepare pudding according to package directions, then add rice, raisins and cinnamon. Refrigerate until thickened. Serves 4.

Norene Gilletz is a cookbook author, cooking teacher and food consultant. For information, call 416-226-2466 or visit her website at http://www.gourmania.com.

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Healthy cooking for singles

By SUE EPSTEIN
Special to The CJN

Studies have shown that single people have the most unhealthy eating patterns of any group. It's just too easy to grab a bowl of cold cereal and milk or to zap a frozen pizza in the microwave. I asked some single friends of mine what they eat, and most often the response was whatever is in the pantry or refrigerator and takes the least amount of time to cook.

After being used to cooking for a family, I live alone now, yet still find it easier to cook for a large crowd than for just one person. Why do so many single people feel this way? For one thing, many people who live alone were used to cooking for a large family and find it difficult to get used to cooking for one. Others have never been on their own before and simply don't know how to cook.

In addition, it seems that most grocery items are packaged in larger quantities. Items that are pre-packaged for one are few and far between and are often ounce-for-ounce much more expensive. But if you buy larger quantities to save money, the food often goes to waste.

One way of solving this problem is to make a large pot of soup, stew or something like a lasagna and freeze it in single portions. Another way is to find recipes for one to four servings.

I like to buy a package of chicken breasts and then individually wrap and freeze them to use as needed. Here are some suggestions that can be done with them. And remember, these recipes are just guidelines. Mix and match and change the ingredients to suit your tastes. You can also sauté the chicken breasts separately and then heat and add the sauce when serving.

MUSHROOM CHICKEN

1-2 tbsp. margarine
½ cup chopped onions
4 boneless chicken breasts
salt and pepper to taste
½ tsp. basil or thyme
½ cup dry white wine

Melt margarine in large skillet over medium heat, add onions and sauté till limp but not brown. Add chicken breasts and remaining ingredients except wine. Sauté 3-4 minutes per side. Add wine and cook another minute or two, until breasts are just firm to the touch and wine is almost evaporated. Remove from skillet and serve. Makes 4 servings.

APRICOT CHICKEN

2 tbsp. oil or margarine
4 boneless chicken breasts
1 small can apricot halves in syrup
2 tbsp. flour

Sauté chicken breasts in oil or margarine in large skillet for 2-3 minutes per side, until golden. Add apricot syrup and apricot halves. Mix flour with 2-3 tbsp. cold water and add to chicken mixture and cook, uncovered until thickened and chicken is just firm to the touch. Makes 4 servings.

CHICKEN À L'ORANGE

2 tbsp. margarine
1 onion, sliced thin
4 boneless chicken breasts
½ cup chicken bouillon
2 oranges, peeled and cut into sections (save juice)
1 tbsp. flour or cornstarch

Heat margarine in large skillet and sauté onion till limp. Add chicken breasts and sauté 2-3 minutes per side, until golden. Add broth and juice from oranges. Mix flour or cornstarch with 2-3 tbsp. cold water or juice and add to chicken mixture. Cook, uncovered, until thickened and chicken is firm to the touch. Garnish with orange sections. Makes 4 servings.

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IDF to hand Gaza border over to Egypt

By ALUF BENN
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Following government approval Sunday for an Egyptian takeover control over its border with Gaza, Defense Minister Shaul Mofaz said that the army is expected to complete the hand-over before the end of the year.

According to the agreement approved Sunday by the government, Egyptian border guards will be deployed across from the Philadelphi Route in Rafah, in southern Gaza.

On Wednesday, the agreement was to be brought before the Knesset plenum in a special recess session, as promised by Prime Minister Ariel Sharon. Sources in the prime minister's bureau believe the agreement will also win a parliamentary majority.

After it is approved by the Knesset, the agreement will be signed by senior officers in the Israeli and Egyptian armies, to underscore that the deal is one of military security rather than a political one.

Defence sources say the Egyptians are ready for deployment and will enter the designated area within a week or two of the agreement's signing.

Israel views the deployment as a prerequisite for the Israel Defence Forces' withdrawal from the Philadelphi route, which political sources estimate will be completed before Rosh Hashanah in early October.

The head of the political-security branch of the defence ministry, Amos Gilad, and the head of the general staff's operations directorate, Maj.-Gen. Yisrael Ziv, presented the agreement to the cabinet Sunday.

On the day the Knesset votes on the "Philadelphi Agreement," Egypt's intelligence chief, Omar Suleiman, will visit Israel and the Palestinian Authority. Suleiman will meet with Sharon to discuss ramifications of the disengagement and means of preserving the ceasefire.

The agreement stipulates that Egypt will counter terrorism, smuggling and infiltration along the border between Sinai and the Gaza Strip. A contingent of Egyptian border guards will deploy along a 14-kilometre strip, from the shore to the border meeting point near Kibbutz Kerem Shalom, and will be reinforced by four coast-guard boats, as well as air patrols by eight unarmed helicopters.

The Egyptian deployment of 750 soldiers, plus 30 naval soldiers manning the patrol boat marina, will man positions and watchtowers along the border and shore. They will be equipped with side arms, rocket-propelled grenade launchers and light machine guns, and be outfitted with police armoured vehicles, jeeps and quad bikes, as well as land and marine radar systems.

The agreement places stringent restrictions on the contingent, stipulating, for example, where the radar instruments will be placed, and the precise docking location of the coast-guard boats.

The Egyptians are forbidden to install radar systems or equipment for intelligence gathering on the helicopters.

The agreement establishes co-ordination between the IDF and Egyptian army in the operations arena, with a 24-hour "liaison cell," intelligence transfer in real time, communications between the Egyptian helicopters and Israeli air traffic control, and periodic meetings of officers in the sector for assessments. Any unusual occurrence will be probed jointly.

Amendments to the agreement must be agreed upon, with each side having veto power over changes.

A joint committee will convene once every two years, headed by both armies' heads of operations directorates, to review the Egyptians' performance.

The multinational force, which supervises security arrangements in Sinai, will also oversee implementation of the Philadelphi Agreement. The peacekeepers will check weekly to ensure that the Egyptians are adhering to the rules.

At the request of Shinui chair Yosef Lapid, a last-minute codicil was added to the agreement, in which Egypt undertook not to transfer weapons and ammunition to the PA, in keeping with existing agreements prohibiting the Palestinians from receiving equipment without Israeli consent.

The IDF hopes it will be possible to complete the evacuation of the Philadelphi route from Sept. 15 to 20, and to withdraw the army simultaneously from the entire Gaza Strip. The army is awaiting precise instructions on what equipment to dismantle from the line of outposts ahead of the withdrawal.

At Sunday's cabinet meeting, the possibility was raised of transferring the outposts' protective barrier to the Palestinians in its entirety. Palestinian officials, however, have objected to this idea on the grounds that the wall is one of the symbols of the occupation and Israel must dismantle it.

Mofaz said that the West Bank is becoming the primary arena for the war on terror and that he has instructed security officials to focus their efforts on the struggle against terror that is expected to intensify. He added that Israel has made it clear to the Palestinian Authority that it is now up to them to fulfil their commitments and fight against terror.

Summing up the first stage of the disengagement from the Gaza Strip, Mofaz said the complicated part of the pullout was successfully completed, barring two attacks initiated by Jews in Shfaram and Shilo.

The reason for this success, said Mofaz, was the achievement of the goals created by the security establishment: not disengaging under fire, conducting an uninterrupted pullout in a minimal amount of time and treating graves and synagogues with utmost sensitivity.

With files from Ha'aretz *correspondent Amos Harel.*

Palestinian youth, 14, seized carrying 3 bombs

By ILAN OSTFELD
Ha'aretz Daily Newspaper Ltd.

A Palestinian boy carrying three pipe bombs was seized Monday at a checkpoint near the West Bank city of Nablus.

Sappers were summoned to the site, the Hawara roadblock, and neutralized the bombs.

The boy was arrested.

Earlier on Monday, an Israel Defence Forces soldier was lightly wounded when Palestinians opened fire on the car in which he was driving in the Gaza Strip.

In a separate incident early Monday, shots were fired at an IDF outpost near the evacuated settlement of Neveh Dekalim, in Gush Katif.

The Popular Front for the Liberation of Palestine claimed responsibility for the second shooting.

Late Sunday, a mortar shell was fired at central Gush Katif. No injuries were reported in the incidents.

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United Nations commends Israel on pullout

By SHLOMO SHAMIR
Ha'aretz Daily Newspaper Ltd.

NEW YORK — In a move described by the United Nations as a "rare gesture" to Israel, the UN Security Council issued a special press statement commending Israel on its implementation of the disengagement plan in Gaza and the northern West Bank.

However, the statement also emphasizes the centrality of the "road map" peace plan and the expected pullout from Gaza and the central role of the Quartet, the United States, United Nations, European Union and Russia, in the process.

The statement, signed by the president of the Security Council, Kenzo Oshima of Japan, says that "the members of the Security Council welcome the beginning of the Israeli withdrawal from Gaza and parts of the northern West Bank, and they commend the ongoing implementation of this process."

The statement goes on to say that the "members appreciate the co-ordination between the Israeli government and the Palestinian Authority before and during the disengagement."

The statement was issued after a periodic briefing on the situation in the Middle East, presented by Under-Secretary General Ibrahim Gambari of Nigeria. Gambari praised Prime Minister Ariel Sharon and commended his "courage and determination" in implementing the pullout in face of fierce internal opposition. The official also praised the restraint of Israel Defence Forces troops.

However, Israel's ambassador to the UN, Dan Gilerman, expressed displeasure at Gambari's explicit inclusion of negative remarks about Israel at the session. After the briefing, Gilerman told journalists that "at a time when Israel has undertaken a historical move involving many risks, the briefing should have focused on the large picture and not been overly concerned with preserving a balance."

Gilerman said the periodic briefings on the Middle East had become irrelevant and should be discontinued.

Israel asks court to remove ban on razing of Gaza synagogues

Ha'aretz Daily Newspaper Ltd.

JERUSALEM — State prosecutors asked the High Court of Justice Monday to rescind an order forbidding demolition of Gush Katif synagogues in the Gaza Strip.

They also asked the court to reject a motion for an additional hearing on the matter.

On Sunday, the High Court issued a temporary restraining order to prevent the demolition of the synagogues in Gush Katif until further notice.

Justice Ayala Procaccia issued the order in response to a petition for a further hearing submitted by the former rabbi of the Gaza Strip settlement of Elei Sinai, Rabbi Yishai Bar-Chen.

The injunction will remain in force until the High Court decides whether to hold another hearing.

Also on Sunday, the cabinet rejected a demand by chief rabbis Yonah Metzger and Shlomo Amar to refrain from destroying the synagogues.

Instead, the ministers adopted a proposal submitted by Defence Minister Shaul Mofaz under which everything possible will be removed from the 20 synagogues before they are demolished. Two prefabricated buildings that served as synagogues will be moved to Israel inside the pre-1967 armistice line known as the Green Line. Mofaz said he had instructed the Israel Defence Forces to begin dismantling the synagogues immediately.

In the petition to the High Court, haredi spiritual leader Rabbi Yosef Shalom Elyashiv is quoted as calling for an international commitment to preserve the synagogues and leave them standing. "This petition involves the historic fate of the synagogues of Gush Katif in the wider perspective of human rights of individuals and communities, and the violation of the religious sensibilities of Jews throughout the world in the face of the eradication of synagogues," the petition said.

Prime Minister Ariel Sharon has said that anything that could be dismantled – doors, windows, Stars of David – would be removed and used to commemorate the houses of worship.

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Sharon questions Netanyahu's ability to lead country

By MAZAL MUALEM
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Prime Minister Ariel Sharon on Monday issued his harshest criticism yet of Benjamin Netanyahu, one of the people who will seek to unseat him as Likud party chair.

"Benjamin Netanyahu is prone to stress. He panics and loses his cool, and a person like this cannot lead a country," Sharon said on the Channel 10 TV program, *London and Kirschenbaum*, which aired Monday night.

Sharon said that in Israel, "one needs calm."

He said Netanyahu "had fled from his responsibilities" when he resigned from the government as a result of his opposition to the disengagement from Gaza and part of the West Bank, less than one week before the presentation of the state budget and after having already voted in favour of the pullout.

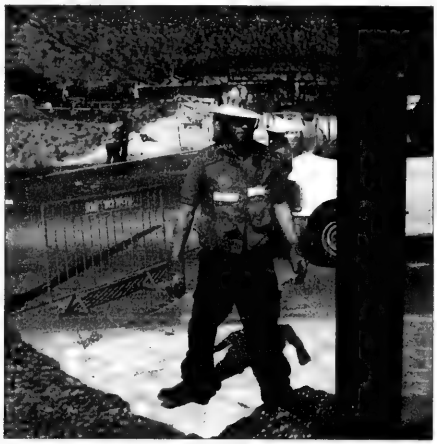
"Israel is a unique country and one needs good judgment and nerves of steel to lead it. Netanyahu has neither of these two things," Sharon said.

In related events, the Likud tribunal on Monday rejected claims by Sharon's camp that there were forgeries in a list of signatories on a request for a meeting of the Likud central committee.

Sharon and his aides have been making last-minute efforts to delay the meeting, which would discuss bringing forward the party primaries, out of fear that the committee would decide to call for early elections.

Sharon's rivals, Netanyahu and Uzi Landau, had been seeking support for holding the central committee meeting.

Following the tribunal's decision, there is no longer anything to prevent that meeting, and the tribunal will soon determine the date for the meeting.



A suicide bomber struck outside the central bus station in the southern town of Be'er Sheva Sunday morning. [Israel Sun photo]

Abbas condemns bomb attack in Be'er Sheva

Continued from page 1

With Gaza emptied of Israeli settlers – and, within weeks, to be emptied of soldiers as well – Abbas is under heavy international pressure to ensure a quiet transfer of power to the Palestinian Authority.

"Now that Israel has withdrawn, the way forward is clear. The Palestinians must show the world that they will fight terrorism and govern in a peaceful way," U.S. President George W. Bush said in his weekly radio address Saturday.

Abbas used harsh rhetoric to condemn the Be'er Sheva bombing as a terrorist attack, but also suggested that Israel had provoked it with a special forces raid last week that killed five Islamic Jihad gunmen in the West Bank city of Tulkarm.

At the same time, Israel and Egypt reached an agreement on a deal that will result in Israel's relinquishing control of Gaza's border with Egypt.

Instead, 750 Egyptian troops will be posted along the eight-mile frontier to stop arms from being smuggled from Sinai to Palestinian terrorists in Gaza.

The Israeli cabinet approved the arrangement by a vote of 18-2.

Egypt's intelligence chief, Omar Suleiman, is due in Israel next week to seal the deal. But the transfer has its opponents, including the chair of the Knesset's foreign affairs and defence committee, Yuval Steinitz, who said it would effectively rescind a clause in the 1979 Camp David peace accord requiring that the Sinai Desert remain demilitarized.

Meanwhile, efforts to clear Gaza of the last vestiges of its 9,000 settlers continued. Israeli military rabbis began exhuming 48 bodies buried at the main Gaza settlement bloc of Gush Katif on Sunday, for reinterment inside the Jewish state.

Israel to replant Gaza trees

Israeli environmental specialists began removing hundreds of trees left behind in empty settlements with the goal of eventually returning them to their owners. Orly Doron, a spokesperson for the Jewish National Fund, said the army, which is destroying abandoned homes in the settlements, had asked the agency to replant the trees. Doron said the agency's experts went into Gaza a day after the last settlement was emptied, and identified about 1,000 trees throughout the settlements that could survive transplant. She said the olive, palm and cypress trees would be moved to a field in southern Israel, and eventually returned to former owners once they move into permanent homes.

IDF kills Islamic Jihadis

Israeli special forces killed five Palestinians in the West Bank. The targets of the predawn raids in and around Tulkarm last Thursday were members of Islamic Jihad on Israel's wanted list. Security sources said the fugitives had been involved in recent attacks and were planning to launch a suicide bombing in Israel. The Palestinian Authority accused Israel of threatening a tenuous truce that has been in place for months, and which allowed for a relatively smooth Israeli withdrawal from the Gaza Strip. Islamic Jihad and Hamas, vowed revenge.

Rockets fired at Sderot

Palestinians in the Gaza Strip launched two rockets at Israel. One of the rockets struck an open area near the Israeli border town of Sderot, causing no damage. The other fell short, landing inside Gaza. It was the first salvo since Israel evacuated 21 Gaza settlements in the past week. There was no immediate claim of responsibility, but security sources said the launches were believed to be a response to the killing of five Islamic Jihad members in the West Bank by Israeli troops earlier. In a separate incident, a rocket fired from southern Lebanon struck near the northern Israeli town of Margaliot, the first such attack since May.

Kfar Darom detainees freed

Israel freed scores of pro-settlement activists arrested during a violent Gaza Strip confrontation. A Be'er Sheva court released the 175 detainees, almost a quarter of them minors, after they signed agreements not to take part in violent political protests. The decision to free the detainees, who were arrested after holing up on the roof of a synagogue in the Kfar Darom settlement last month as part of protests against the Gaza withdrawal, ran counter to police pledges to see them prosecuted to the fullest extent of the law.

Two stabbed in Jerusalem

Two yeshiva students were stabbed, one fatally last week, in Jerusalem's Old City. The attacker, believed to be a Palestinian, has not been found.

Gaza protester dies

An Israeli woman who set herself on fire to protest the Gaza withdrawal died. The 54-year-old West Bank resident succumbed last Friday to injuries sustained Aug. 7 when she doused herself with kerosene and lit it at a police checkpoint outside Gaza. Police described the incident as a protest suicide. She was to be buried in her home settlement of Kedumim. She was the only Israeli fatality linked to the withdrawal, despite early predictions that the evacuation could spark bloodshed.

Synagogue plan challenged

Israel's chief rabbis came-out against a plan to destroy synagogues in former Gaza Strip communities. The Chief Rabbinate issued a statement urging the government to abandon its plan to blow up the synagogues in Gaza settlements evacuated last month, and instead to pressure the Palestinian Authority to agree to safeguard them. The rabbis, who also appealed to the Vatican and other foreign agencies to intervene, argued that destroying the shuls would put Jewish synagogues abroad, which may no longer have congregations, at risk of being razed. The army said that it would likely relocate some of the smaller synagogues, but it was not clear what would happen to the larger ones.

With files from JTA.

Palestinians focus on the economy

By GIL SEDAN
JTA

Analysis

Contrary to Israeli fears, Palestinian terrorist groups held their fire during the Israeli withdrawal from the Gaza Strip. The dire prophecies that the Israeli withdrawal would take place under fire did not come true.

Some see this as proof that the Palestinian election campaign has begun and that Hamas has an interest in projecting the image of a responsible and legitimate political force that can run state affairs as effectively as it can wage war. Hamas leaders, too, read the polls.

One recent poll, conducted by the Palestinian Center for Public Opinion in Ramallah, has shown that the majority of Palestinians believe the Palestinian Authority can't improve their quality of life.

Nabil Kukali, the centre's director, noted that the majority of Palestinians favour an open market and joint ventures between Israelis and Palestinians. The vast majority, around 77 per cent of respondents, worry about their families' subsistence and believe the Palestinian Authority is unable to provide opportunities to labourers who used to work in Israel.

The election campaign may focus more on who can improve the economy than on who can best fight the Israelis.

General elections are set for Jan. 25, 2006. Hamas previously refused to participate in elections, arguing that this meant recognition of the Oslo accords – which led to the creation of the Palestinian Authority – and thus of Israel, which Hamas refuses to accept.

Now Hamas, like Hezbollah in Lebanon before it, is joining the political system. It's too early to tell whether this will replace the group's terrorist activities or exist alongside them.

PA President Mahmoud Abbas opened the election campaign two weeks ago in Gaza, linking the Israeli withdrawal to the "road map" peace plan and demanding a "permanent settlement in which the Gaza Strip and the West Bank will be void of settlements."

But the real challenge lies less in the political statements than in economic developments. Gaza residents will judge the electoral contenders mostly by their ability to use the void left by departing Israelis to improve Palestinian welfare.

"It is time for us to stop building other countries and concentrate on building our homeland," Abbas said at a rally in Gaza two weeks ago. He was referring to the chronic Palestinian need to seek work, whether in Israel or in Arab countries. Some 120,000 Palestinian workers used to work in Israel until the Palestinians launched the intifadah in September 2000, leading Israel to close its border because of security concerns.

"The little jihad is over, and now we have the bigger jihad – the bigger battle is achieving security and economic growth," Abbas said, intentionally using Hamas' vocabulary referring to holy war.

Much could depend on the cash flow from potential donors, though the Palestinians in the past squandered massive infusions of international aid through terrorism and corruption. The G-8 industrialized countries promised $3 billion for Gaza's economic rehabilitation. The bulk of the money will go to projects such as a new seaport, housing construction and infrastructure. The United States already provides the Palestinians with roughly $1 billion a year.

The Palestinians plan to build apartment complexes on top of the demolished settlements. One plan, for example, calls for a 4,000-unit housing project in place of the Morag settlement in the southern Gaza Strip. Israeli contractors hope to take part in the impending building tenders.

"We have officially notified the Palestinians that we are willing to help," Housing Minister Yitzhak Herzog said.

Businessman Shmuel Flatto-Sharon has expressed interest in building a casino in the evacuated settlement of Elei Sinai, on the Gaza-Israel border, a few miles south of Ashkelon.

The Israeli Manufacturers Association is optimistic. Its president, Shraga Brosh, said negotiations are underway to revive the industrial zone near the Erez checkpoint, along with other industrial projects.

Through the mediation of James Wolfensohn, who is co-ordinating economic aid to the Palestinians on behalf of the diplomatic Quartet of the United States, United Nations, European Union and Russia, some 3,500 acres of greenhouses in the Gush Katif settlement bloc have been sold to Palestinians for some $14 million.

Mohammed Dahlan, the PA cabinet minister in charge of co-ordinating the withdrawal with Israel, recently told *Forbes* magazine that the greenhouses would have created 7,000 jobs in the strip.

But any economic progress depends on a continuation of the ceasefire that largely has held since the winter. Palestinian political analysts say that like Hezbollah, Hamas aims to form a bloc in the next Palestinian Parliament, but at the same time it wants to keep its arms to retain a terrorist option.

Most analysts expect Hamas to maintain a measure of restraint until the elections. The behaviour of other terrorist groups, such as Islamic Jihad or the mainstream Fatah movement's Al-Aksa Brigade, can't be predicted.

Palestinian provocations could trigger sharp Israeli reactions, both military and civilian. When Hezbollah fired Katyusha rockets at Israeli targets in the Galilee following Israel's withdrawal from southern Lebanon in May 2000, Israel threatened to bomb power installations in Beirut – though those threats were largely seen as hollow.

If Palestinians attack Israeli targets, Israel in theory could cut off Gaza's power supply. Gaza is also dependent on Israel for gas and water.

Renewed Palestinian terrorism also may throw into question the revival of the "safe passage" arrangement between the Gaza Strip and the West Bank, an essential element in building a viable Palestinian state.

Even if there is quiet on the Israeli front, a state of anarchy could upset all economic plans for Gaza. In an effort to prevent such a development, Abbas two weeks ago issued a presidential decree temporarily confiscating all land and property left behind by Israel.

Gaza residents, who had expected to reclaim ownership of land they lost to Israeli settlements, now will have to file applications to a PA committee.

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Pope's visit to German shul seen as positive

By TOBY AXELROD
JTA

BERLIN — Pope Benedict XVI's visit to a German synagogue last month was replete with symbolism – most notably, the potential for positive relations between the country's Jewish community and a Pope who served in the German army during World War II.

For Germany's Jewish community, which has tripled to more than 100,000 since 1989 with the arrival of former Soviet Jews, the live broadcast of Benedict's visit during World Youth Day in Germany served another purpose.

Millions of Germans tuning in to ARD-TV had a chance to look inside a German synagogue and hear an introduction to Judaism from a Cologne Jewish community board member as they waited for the Pope to arrive.

They learned that Cologne is home to Germany's oldest Jewish community, with documents dating back to the fourth century. They heard the synagogue was rebuilt in 1959 on the site where a synagogue erected in 1899 was destroyed during Kristallnacht on Nov. 9, 1938.

Then they witnessed the rabbi's warm welcome of Benedict, the moment of silence in which they remembered the victims of the Holocaust and the procession to the bimah as a choir sang *Heveinu Shalom Aleichem*.

For the Catholic Church, the public-relations value against the backdrop of simmering anti-Semitism and Islamophobia in Europe could not be underestimated.

But it could have been much different. While many Germans were proud when their cardinal, Joseph Ratzinger, was elected pope in April – the popular *Bild Zeitung* tabloid bore the headline, "We Are Pope!" – for many Jews, he embodied a Catholic conservatism that sees other faiths as secondary.

Add to that the Pope's boyhood membership in the Hitler Youth and his recent failure to condemn terror against Israel, and the possibility for tension was there.

For now, however, skepticism seems to have waned, as the Pope's visit marked more evidence of his commitment to interfaith relations.

The event was a historic first. Never before had a pope officially visited a German synagogue. In fact, this was only the second time a pope has formally entered a Jewish house of worship. The late Pope John Paul II visited the Great Synagogue of Rome in April 1986.

Some said the presence of Israeli Ambassador Shimon Stein might bode well for relations between the Vatican and Israel, which were strained over Benedict's recent failure to condemn terrorism against the Jewish state.

Others demanded that the Pope follow words with deeds by opening the doors to the Vatican's World War II-era archive, shedding light on the Church's wartime stance toward the Holocaust.

In his remarks to some 500 people gathered in the Cologne Synagogue, the Pope stressed the future, not the past.

Worried about growing anti-Semitism and xenophobia in Europe, determined to teach tolerance to Catholic youth and noting the negative role played by the Church in the past, Benedict declared his commitment to co-operation with Jews.

He added that interfaith dialogue must be carried out in recognition of "existing differences."

"In those areas in which, due to our profound convictions in faith, we diverge, and indeed precisely in those areas, we need to show respect and love for one another," the Pope said to a standing ovation.

Some said afterward that the Pope should have mentioned Israel, as well as the specific crimes of the Church, such as the massacres carried out during the papally approved Crusades of the 11th-13th centuries and the brutalities of the Spanish Inquisition.

But Cologne Rabbi Natanael Teitelbaum, whose address also drew a standing ovation, told JTA he was "happy with the Pope's remarks. He looked back on Jewish history, and said he is against terrorism and for mutual respect, and those are the most important things."

Paul Spiegel, head of the Central Council of Jews in Germany, said it didn't matter that the Pope did not directly address the subject of terrorism against Israel.

"That will be between the Vatican and the Israeli government," said Spiegel, who survived the Holocaust in hiding and came back to Germany as a boy with his parents.

Indeed, the dispute between Israel and the Vatican over the Pope's comments appears to have been resolved last week after Israeli Prime Minister Ariel Sharon sent the Pope a letter calling him "a true friend of Israel," Israel's ambassador to the Vatican said last Friday.

Israel's top diplomat at the Vatican, Oded Ben Hur, brought the letter to the Vatican secretary of state, Cardinal Angelo Sodano, earlier in the week in what Ben Hur called an "amicable and intimate" meeting that signaled "we definitely see this thing behind us and are looking forward to improving our relationship."

The dispute began in July, when Israel summoned the Vatican envoy to complain the Pope had "deliberately failed" to include a suicide bombing in Netanya when he listed countries recently hit by terror attacks, including Egypt, Britain, Turkey and Iraq.

The two sides publicly traded tit-for-tat pronouncements that culminated with a harshly worded Vatican statement saying the Pope couldn't condemn every Palestinian bombing because Israel would often retaliate with illegal actions that would also have to be condemned.

In his letter, Sharon said Benedict's efforts to promote dialogue with Jews and Israel made him "a true friend of Israel, genuinely committed to advancing tolerance, understanding and reconciliation," Ben Hur said, reading from the letter.

He said Sharon then explained the reasons for Israel's reaction to the omission. "Israel has been devastated and victimized by terrorism and we are very sensitive to any attempt to distinguish between Islamic terrorism which systematically targets innocent Israeli civilians and that which is aimed at citizens of other countries," the ambassador quoted the letter as saying.

Ben Hur said the Vatican said Israel's omission was unintentional and the result of hastily prepared remarks. The Vatican declined comment last week.

Ben Hur confirmed that Israel's two chief rabbis will meet with the Pope Sept. 15, although he said the meeting has been in the works for some time and was due to coincide with the 40th anniversary of the Vatican's Nostra Aetate declaration that revolutionized its relations with Jews.

With files from Ha'aretz.

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A time to grow

By SHELLEY MILLMAN HERMAN

Now that we are over the Jewish mourning period that falls during the month of Av, having concluded with a day-long fast on Tisha b'Av (Aug. 14 this year) as the day for mourning the destruction of the first and second temples, we now enter into the month of Elul, which is a time of repentance (tshuvah) for the Jewish people.

It is important for us to understand that each Jewish holiday represents a period that is mirrored by specific actions and sentiments that reflect the historical events that took place at the corresponding period in history.

As we enter the month of Elul, the month before Rosh Hashanah, we focus, through repentance, on erasing our improper actions of the previous year, while creating a plan for personal growth for the upcoming year. In so doing, we build our personal case with God, asking Him to inscribe and seal (on Yom Kippur) our fate for a healthy, successful and positive year to come.

Rosh Hashanah commemorates the time when God created his final and most precious creation – man, Adam. Out of the highest level of love for us, God has given us this special time of year as a generous gift to allow us, his beloved creations, the opportunity to repent and have a positive impact on our fate for the upcoming year – both as individuals and as part of the Jewish nation.

Although Rosh Hashanah is more than a month away, there is no time like the present to begin our process of repentance. Our thoughts should start moving towards how we can grow, where we can find room for improvement and what steps we plan to take to make some lasting changes geared towards achieving our potential.

It is important to begin to reflect upon where we, as individuals, have been this past year, and what changes we would like to make for the upcoming year.

At the same time, we must remember that Rosh Hashanah is the time when we proclaim God as our one and true King. It is when we reaffirm our desire to serve God every moment of our lives – for it is only through this recognition and affirmation that we can truly repent for our past sins.

Through declaring God as our one and only King, we commit ourselves to having to answer to more than just our society, ourselves and our own consciences. As we know, our sense of truth, responsibility and justice will be tainted by our personal whims and the societal trends of our time. We need an Ultimate Source to keep us focused on what is meritorious for all time.

This recognition of God's Kingship may be a challenge for many of us, but it is part and parcel of the whole concept of tshuvah. Therefore, we may want to devote some time to getting to know our Creator. Through reading Torah portions and commentaries and becoming acquainted with some of the many wonderful books and writings available (both online and in Jewish bookstores), and through personal prayer, we can begin to build a relationship with our Almighty God.

After all, we are the chosen people. Our mandate is to be the light unto the nations. In order to live up to this extraordinary task, we must capitalize on our opportunities to improve ourselves. Now begins the specially allotted time to search our soul and begin our journey forward towards atonement, self-renewal and tikkun olam – repairing our world.

Shelley Millman Herman is a wellness and life coach who provides both personal and corporate coaching services. She can be reached at shelley.millman@sympatico.ca.

Heart and Stroke Foundation walkathon

A big red heart marks Sunday, Sept. 25, on the calendars of thousands of Ontario women, along with those of their families and friends.

That's the day they'll be stepping out in support of the Heart and Stroke Foundation of Ontario's annual Cheerios Heart & Stroke Mother Daughter Walk.

All across the Greater Toronto Area, from Toronto and Unionville to Durham, Etobicoke and Newmarket, participants will join walkers in 77 centres from six provinces, raising funds to support research into the causes of heart disease and stroke among women. This year's goal is to raise $1.63 million in Ontario alone.

According to the Heart and Stroke Foundation, more women than men are now dying from heart disease and stroke and these diseases are the leading cause of death of women in this country. With our aging population, it's critical to understand the underlying causes of these diseases. Raising money through events such as the Cheerios Heart & Stroke Mother Daughter Walk is vital for the research and health-promotion activities of the Heart and Stroke Foundation of Ontario.

This year, the Cheerios Heart&Stroke Mother Daughter Walk takes place in 35 communities across Ontario, including five in the Greater Toronto Area.

Registration for the 2005 Cheerios Heart&Stroke Mother Daughter Walk takes place until the day of the event. Registration is free, and people of all ages can participate. Participants are encouraged to raise a minimum of $20 in pledges.

You can register online, until Sept. 23, at www.heartandstroke.ca/walk or by phone at 1-888-HSF-INFO. You can also register by mail, fax or in person. For more information, call your local Heart and Stroke Foundation of Ontario office. If you register at www.heartandstroke.ca/walk, you can send e-mails to friends, family and colleagues who would like to sponsor you.

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Eye on Arts

By Bill Gladstone

ISRAEL'S YITZHAK YEDID TRIO PRESENTS MUSICAL 'MAGIC CARPET RIDE'

Israeli pianist-composer **Yitzhak Yedid** and his trio have been described as "the embodiment of contemporary and world jazz" whose music "reflects a multitude of ethnic and cultural aspects of modern-day Israel." The trio consists of piano, bass and oud, the latter being a Middle Eastern lute.

Yedid and Trio perform his *Five-Part Suite*, which reportedly glides along "a magic carpet-ride into the world of improvisation." Al Green Theatre, Miles Nadal JCC, 750 Spadina Ave. Sunday, Sept. 11, 8 p.m. $25-$20-$15. Presented by Nadal JCC and the Canada-Israel Cultural Foundation in association with the Koffler Centre for the Arts and the Bathurst Jewish Centre. Tickets available from these organizations and also from Israel's Judaica, 870 Eglinton Ave. W.

The trio also performs at the Guelph Jazz Festival (Sept. 11, 10:30 a.m.), Winnipeg's Israeli music series (Sept 17, 8 p.m.) and in New York, Washington, D.C. and Baltimore.

* * *

Six Israeli Films: Bank Leumi presents the Leumi Israel Film Festival, consisting of six "remarkable" films (subtitled in English) written by prominent Israeli playwrights, featuring well-known and talented actors, and illuminating various cultural, traditional and psychological aspects of Israeli society.

The screenings are Sept. 18, 20 and 21, with two films scheduled each day. The price is $10 for an evening of one or two films. All proceeds go to Beit Halochem in support of Israel's disabled veterans. Tickets must be purchased in advance. Cineplex Odeon, Sheppard Grand, 4861 Yonge St., Sept. 18, 20 and 21. 416-256-3145.

* * *

Visual Arts Course: Toronto artist **Judy Singer**, who has taught painting, drawing and art history at York University since 1976, is offering two courses in the Bathurst Street-Wilson Avenue area. Sunday evenings, Sept. 10 through Nov. 21, 7 to 10 p.m., and Monday mornings from Sept. 12 to Nov. 21, 9:30 a.m. to 12:30 p.m. Maximum 10 students per class, $300. Singer has had many solo and group exhibits and was elected to the Royal Canadian Academy of Art. 416-638-9014 or judy@gotfryd.com

* * *

Names in the News: Mirvish Productions is offering Toronto audiences a chance to see **Billy Crystal** in *700 Sundays*, his hit Broadway show that garnered a 2005 Tony Award. In the autobiographical two-act play, co-written by **Alan Zweibel**, Crystal plays numerous characters who have influenced him from his youth in the jazz world of Manhattan to his adulthood as a top entertainer. Canon Theatre, Sept. 28 to Oct. 9. Tickets ($112-$52) are exclusive to Mirvish subscribers. TicketKing 416-872-1212, Mirvish box office 416-593-4225.

* * *

Arts in Brief

• Klezmer-world-jazz duo **Brian Katz** and **Martin van de Ven** perform with Yiddish singer **Allan Merovitz**. Free Times Cafe, 320 College St. $10. Sunday, Sept. 4, 8 p.m. Reservation with dinner, 416-967-1078.

• Markham Little Theatre celebrates its 40th season with four comedies "with attitude" – *Ravenscroft* by **Don Nigro**, *The Norbals* by **Brian Drader**, *The Cemetery Club* by **Ivan Menchell** and **Ken Ludwig's** smash Broadway hit, *Moon Over Buffalo*. $70 for all four. Markham Theatre for Performing Arts. Box office, 905-305-SHOW.

• The University of Toronto Press is publishing a full biography of **Bora Laskin** (1912-1984), the northern Ontario-born human rights activist and university professor who became a provincial appeals judge and then chief justice of Canada. *Bora Laskin: Bringing Law to Life*, by **Philip Girard**, is due for release in October.

• The Toronto City Roots Song Celebration offers a weekend of roots music, with free daytime concerts and four stages of live performances in the evenings. Also includes daytime street fair and craft exhibition. Evening programs, $20 in advance, $25 at the door. Distillery District, 55 Mill St. Sept. 2, 3 and 4, 11 a.m. to 10 p.m. 416-364-1177, www.thedistillerydistrict.com

Promotional posters for the six 'remarkable' films featured in the Leumi Israel Film Festival

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Canadian Idol judge brings Yiddish sensibility

By KATHRYN KATES
Special to The CJN

Canadian Idol judge Zack Werner is an entertainment mover and shaker. In addition to his role assessing young Canadian singing hopefuls on CTV, the former entertainment lawyer owns Venus Management and Records representing recording artists Esthero, Robin Black and Skye Sweetnam, to name a few.

The Winnipeg native, now living in Toronto with his wife and two young children, spoke to *The CJN* about his Jewishness and how it relates to his work on *Idol*, which wraps up its third season on Sept. 14.

Zack Werner

CJN: *What does Judaism means to you and how does it relate to your work ethic?*

Werner: It has always been an important part of my identity. I was definitely raised in a strongly Jewish household. To some extent, it's more significant to me culturally than it is necessarily from a religious perspective and I think that is pretty common of people in my generation. I've always had a strong awareness of my identification with the culture, the people and an understanding of my family's roots, my Zionist feelings and my humanist attitude towards the world. The understanding of how to treat people has been highly informed by my Jewish identity.

CJN: *Didn't you miss the live* Canadian Idol *finale last year because of a Jewish holiday?*

Werner: It was the erev Rosh Hashanah. We actually shot the results show earlier than normal, at three o'clock, so we could get finished by sundown. It was moved in order to accommodate me; despite having several months of warning, they were unable to to justify moving the finale, and I was unable in my religious beliefs to justify going to the show.

CJN: *In our culture, Jews in show business have changed their names in order to hide their Jewishness. Despite that, you missed last season's finale because it fell on Rosh Hashanah, and you announced it on the air that night in a video clip.*

Werner: We all have to make these decisions with regard to our religious beliefs. I had to make a decision as to who I am and how I live my life and what I want my children to think and to stand for in those circumstances.

When you first start doing anything on a public basis, you have to make some decisions as to how much of your private life you want to expose to public view. I'm not walking around wearing a big Magen David, but it's not because I don't want people to know I'm Jewish. I just don't wear jewelry. I've certainly throughout the history of the show used any number of Yiddishisms.

I've never tried to hide my Judaism. In my specific situation, I think the positives that result from somebody standing up and saying "This is who I am, this is how I was raised, this is my belief system, this is my God [outweigh the negatives]." Despite the fact we have a dominant culture here – an Anglo-Christian culture – there comes a time, when people must stand true to who they are. So I was happy to do it, not from an ego perspective, but I thought it was a great honour to be able to say, on behalf of us that are not part of the dominant culture, that we have a right to be respected despite what the cost might be. It was in the great Sandy Koufax tradition.

CJN: *How has* Canadian Idol *evolved over the last three seasons?*

Werner: The show changes each year and how you treat it changes. The first year we did it with a wide-eyed, naive attitude. The second year, we thought it was going to be the last year ever. We were very fortunate to have some exceptional contestants that gave us all the freedom to know that the ratings were going to be really strong, so we did the show with a bit of a desperate edge to it that was really fun and a bit dangerous. This year, there is a level of maturity and sophistication to the whole thing, with a higher entertainment value.

I think the cast in particular, really knows how to keep the show exciting and highly entertaining with the basic drama of ourselves, and the kids trying to compete.

CJN: *How do you see your role as a judge in the show?*

Werner: I'm well aware that it's television and that I'm in character. I think newscasters, journalists and talking heads on television are in character as well. There is the word reality and then there is the concept of reality television, and they are not the same thing.

As the show has developed, my character has gotten more and more freedom to be more multi-dimensional. There's no necessity to wear as much of a mask of role playing. I have more of an ability to free myself and let my character do whatever he wants. He's not as petty as he can come off sometimes during a 15-second sound bite.

CJN: *How do you apply your Jewish upbringing to how you treat people on the show?*

Werner: It is a pretty talmudic idea – questioning things around you is a strong virtue as a Jew. That was really taught at my house and it gave me the ability to analyze a problem and bring criticism to the fore. Defending your opinion was really advocated at my house, especially when we sat around at big dinners. This Jewish attitude has gone really far in allowing me to be fast as a critic, speak well and stand up for my beliefs.

CJN: *On the lighter side, do you feel like you have a Jewish sense of humour?*

Werner: I have a great love of the ironies that are happening around us on the show and there is a lot of dark whimsical humour that just slides into these things. It is kind of Woody Allen-esque attitude – you are watching the show and the world is divided into two groups, the pathetic and the desperate. It is a dry, dark sense of humour, which I guess is somewhat Yiddish.

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World traveller creates TV series about ethnic women

By SHERI SHEFA
CJN Intern

After having travelled the world for 17 years, from Israel to Russia to England, and being exposed to many different cultures and ethnicities, Susan Poizner was worried that coming back to Canada would be too boring.

When she told a friend that she felt nothing in Canada could compare to the multicultural diversity that England had to offer, he assured her that there are "amazing ethnic groups" all over the country.

Soon after, Poizner, a journalist who loves to write stories that focus on initiatives to create bridges between ethnic communities, decided to turn her passion for different cultures into a project that would expose others to it.

Mother Tongue: A Woman's History of Ethnic Canada, a 13-episode television series, is the product of her passion.

"The two goals [of the series] are to look at women's history and to look at the role women played in Canada and to look at the role ethnic people played in our past as well," Poizner said.

"The original concept was so different from what it is now," said the 39-year-old. She added that, at first, the focus of the show would incorporate women's stories and cooking.

"I felt that maybe cooking and talking about recipes was a way in delving into history. So I was working on the idea of an ethnic cooking series."

In the process of developing her concept, she came in contact with professors of ethnic and women's history in Canada.

"It turns out that there is not enough educational material or audiovisual material that talks about ethnic groups. The idea then slowly developed into this idea of a women's history of ethnic Canada," Poizner said.

"It turns out that women played an incredible role in our past, as did ethnic communities."

Each episode focuses on a woman from a different ethnic group. The cultures featured are Italian, Muslim, Ukrainian, Woodland Cree, Russian Doukhobor, Chinese, Japanese, Finnish, Acadian, Rwandan, Vietnamese, African and Jewish. Poizner documented family history as far back as 1645, and each story is told by a descendant.

While she said it is very difficult to choose a favourite, she did say that the most difficult one to make was the Jewish episode.

"To choose the story was challenging because I know too much about the culture. I grew up in the culture," said Poizner, who attended United Synagogue Day School in Toronto's Forest Hill area as a child.

"I thought I can't do justice to a Holocaust story, so I was avoiding that, but it was really challenging to find the right story because there was an overload of information and not enough objectivity. But in the end we got a lovely story, which was very inspiring."

The Jewish episode tells the story of Sarah Mayoff, a woman who grew up in The Main – essentially, a Jewish ghetto in Montreal.

There was a lot of anti-Semitism in Montreal at this time, Poizner said, but no matter what, Mayoff refused to give up.

"Can you just imagine, she's waking up and going downtown to St. Catherine's Street, where Jews just did not spend time. She got a job in an insurance company there and she built up a really impressive career at a time when Jews were not in the insurance industry, and certainly women did not make it big. She became one of their top sellers," Poizner said.

Susan Poizner [Benji Feldman photo]

Mother Tongue, which took three years to complete, began to get funding after "a year and a half of banging on doors and being rejected."

"Interestingly, every time I gave up, I would say, 'God, I worked really hard on this and maybe it's just not meant to be.' I said, 'That's OK, but just show me another door, open another door and I'll go somewhere else.'"

She said that just as she would pull back from the project, she would get a sign to keep going.

Despite the fact that funding was hard to come by, Poizner knew that this was a subject that had never been filmed before and thought she would have to show people what an episode would look like.

She managed to get some funding from tourism boards to document the story of Eliza Ann Parker, "a runaway slave and freedom fighter involved in an armed uprising against slavery in Christiana, Pa., in 1851," but ended up footing much of the cost to produce it herself.

Her break came when Heritage Canada agreed to fund her project. Since she completed the series, Poizner has continued to bang on doors to get broadcasters such as Canadian Learning Television and SCN, a network out of Saskatchewan, to air her series. TVOntario aired her pilot, but declined to pick up the rest of her series.

"I've done all this work and I want people to see it," she said.

Poizner hopes that the series will create a more tolerant society and a better understanding of different cultures.

"Ultimately, our cultures are beautiful and we're all human, we're all different, but we're all the same underneath. I know that even within the Jewish community, there is a fear of outsiders. Some Jewish people are brought up with the idea that you can't trust anybody if they're not Jewish," said Poizner.

"Let's love each other's cultures, appreciate them, disagree where we need to disagree, but not personalize it. I think that is a more peaceful approach to life."

The first episode of the series airs on Canadian Learning Television on Sept. 15. The Jewish episode runs on Nov. 21. For more information, visit www.mothertongue.ca.

Mother Tongue took three years to complete

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Octogenarian replicates Chagall windows

By CYNTHIA GASNER
Special to The CJN

It is never too late to begin a new hobby.

When Roy Rosenthal was in his mid-50s, he decided that his apartment didn't have enough pictures to fill the walls.

"Rather than buying expensive pictures and frames, I decided to try my hand at producing some art of my own using pieces of vinyl that I had around the house."

Now 84, Rosenthal, who also uses pieces of leather, says, "I picked up scraps from upholsterers and found that the pictures came out fairly well. I framed them and hung them on our walls."

His friends and family wanted some of his leather and vinyl pictures and he soon became busy with his new craft.

"Thus began an unusual hobby, which I developed."

He saw a book with Marc Chagall's 12 stained glass windows at the Hadassah-Hebrew University Medical Centre synagogue. When Rosenthal and his wife, Temi, toured Israel, they visited the centre and saw the Chagall windows.

After he retired, Rosenthal decided to try to copy the windows. "It was a very demanding project and it took me more than a year to produce each one, as they are very large."

After he completed four windows and hung them in his apartment, there was very little wall space left for his other works and he distributed most of the smaller pieces to relatives and friends.

He explains that for the Chagall windows, he first creates the leading effect for the windows. The leather and vinyl pieces of different textures are cut, fitted and glued to a wooden board.

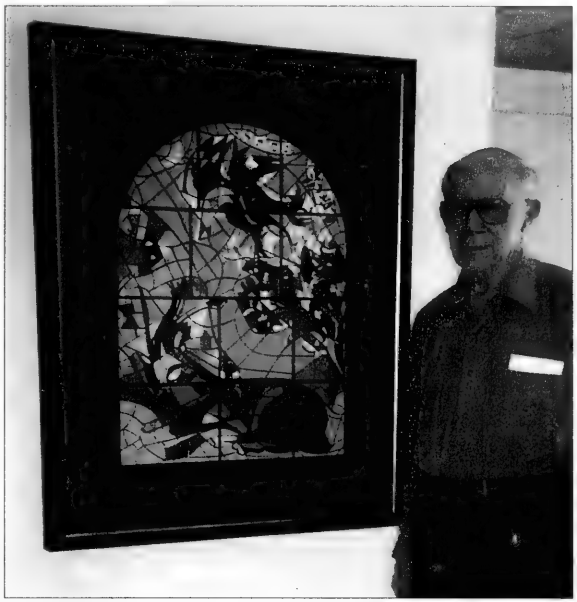
Three years ago, the Rosenthals moved into a one-bedroom unit at 2 Neptune Dr. (now the Reuben Cipin Healthy Living Community).

"With limited space, there was no way we could hang the four Chagall windows on our walls," he says.

He contacted Vivian Markus, the curator of art at the Baycrest Centre for Geriatric Care, and offered to donate the windows to Baycrest.

"She not only found them suitable, but decided to hang them in the main social hall of our building. Since moving into the building, I have completed two additional windows, and the six windows now take up a complete wall in the social hall."

In an interview at their residence, the Rosenthals soon made it clear that Roy and Temi are continuing to lead busy and productive lives.



Roy Rosenthal is seen with one of his leather and vinyl Chagall windows.

After graduating from Harbord Collegiate, Roy went to work for his father and two partners at Lion Dress. When the depression hit and the business closed, he went to work at a family friend's printing business.

At 21, he joined the Canadian Air Force and spent four years as a fighter pilot overseas. He has written a 50-page autobiography of his war years titled *How I Won the War Single-Handedly and Saved Our Country from the Nazi Hordes*. The title reflects his keen sense of humour.

After the war, he and his brother-in-law purchased Wapaska Lodge in Muskoka, a family-operated summer resort, and he continued working in Toronto during the week.

Temi was one of the daughters of Shmuel Meyer Shapiro, the owner/editor of the *Hebrew Journal*, the forerunner of *The Canadian Jewish News*. Temi worked at the newspaper and later helped with the work at Wapaska.

She says the experience at the lodge led her to try many different fields over the years – among other endeavours, she operated a cooking school and taught Bible classes at Holy Blossom Temple.

Roy went to work for his father-in-law, typesetting in English and some Yiddish on a linotype machine.

Roy currently prepares the posters and flyers for many of the events at their residence, while Temi is a volunteer at the Wagman Centre and serves as the holiday events chair at the Cipin building.

"I'm happy doing very little these days," Roy says, but the fruits of his labour in the arts and in printing continue to bring joy to those around him.

Online alternative magazine has a pro-Israel slant

By RANDI BERGMAN
Special to The CJN

Some aspects of Jewish pop culture have become so intertwined with that of the mainstream that we rarely notice its ever-changing face. But there is a unique subculture beyond bagels, knishes and Seinfeld that also deserves to be represented.

Enter *Jewish Mayhem* (www.jewishmayhem.com), a racy online magazine that documents the life and times of contemporary urban Jews. The magazine, which was launched in April, features Jewish stories on topics ranging from Israeli rappers to tattoo artists.

Jewish Mayhem was born because there were no other magazines of its kind, says Joshua Andrews, 32, the magazine's founder, editor and publisher.

"There were so many things I wanted to write about and there was nothing out there that talked about the cool and crazy Jews," he says with a laugh. "We want to provide a voice to all facets of Jewish life and document them."

All facets over 18, that is. *Jewish Mayhem* is for adults only. The magazine has photos of scantily clad women wrapped in Israeli flags and some more than shocking cartoon art. Topics for upcoming issues include Jewish ties to marijuana, the sex trade and tattooing.

Another unique feature of *Jewish Mayhem* is that it is clearly pro-Israeli, unlike most alternative magazines.

"Most alternative magazines are self-deprecating in a way – we want to counteract that by being as positive as possible. We're for a bigger Israel, not a smaller one. We're for a stronger nation, not a weaker one."

Optimism plays an important role in *Jewish Mayhem* in other ways. What started as a relatively tiny operation, a hobby even, has grown into a full-fledged magazine that plans to go to print with its next issue.

"My philosophy was, build it and they will come – and that's exactly what happened. If it wasn't for the landslide of e-mails and comments, I probably would have given up."

Andrews prides himself on the fact that the magazine is completely inclusive. "Unlike 99 per cent of the media, we're accessible. We like to give people breaks and play a positive role in their lives," he says.

However, he is equally adamant about keeping the magazine's operation totally within the Jewish community. Andrews says there are already a plethora of forums that nurture other cultures. *Jewish Mayhem* is meant to be completely grassroots. "We like to pimp out the Jews," he says with a laugh.

Cheeky references aside, keeping the wheels turning is the only way to churn out new talent, and in this respect, *Jewish Mayhem* is at the top of its game. The magazine is always looking for new content, new advertisers and, of course, new fans – so what better way than to welcome them with open arms?

When asked who would make the best cover for the magazine, Andrews is stumped for the first time in our chat. He mulls over a couple of obscure names and then says, "People who best represent the magazine have yet to come out of the woodwork. I probably haven't even heard of them yet."

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CJN Profile

Movie trailer king makes a splash at Toronto film festival

By SHELDON KIRSHNER
Staff Reporter

The snazzy trailer that lights up the screen before each and every movie at the Toronto International Film Festival – which runs this year from Sept. 8 to 17 – is the handiwork of local filmmaker and advertising executive Barry Avrich.

His latest trailer is inspired by the legendary independent auteur John Cassavettes, whom he has long looked up to.

Avrich, who is on the festival's board of directors, has been churning out stylish trailers for the past decade. And as far as he's concerned, the art of making trailers is one of the toughest assignments in the film industry.

"You've got to be visually impactful," said Avrich, the 42-year-old president of Endeavour Marketing, a local ad agency he established this past May after a 20-year career in advertising.

A trailer, he noted in an interview, tests a filmmaker's mettle. It's the festival's corporate and artistic face to the world, and should be smart and snappy, visually and cerebrally appealing, and never less than engaging.

If it is boring or annoying, the trailer has clearly failed, said Avrich, whose mentor, Saul Bass, was one of the finest graphic artists in the United States and the creator of some of Hollywood's most memorable movie titles.

On average, Avrich requires about three weeks to produce a trailer, and invariably, he tinkers with it right up until the last possible moment.

Until 2004, he crafted festival trailers at the Echo advertising agency, where he was a partner, and whose clients ranged from the Stratford Festival to the Alliance Atlantis film and television group.

Though trailers are his forte, Avrich is also known for his documentaries, the newest of which, *The Last Mogul: The Life And Times of Lew Wasserman*, opened in Los Angeles in June and in Toronto a month later.

Written and directed by Avrich, *The Last Mogul* is the rags-to-riches story of a Hollywood titan who was chairman and chief executive officer of the Music Corporation of America (MCA) and Universal Studios.

The topic attracted him primarily for two reasons. "I was told it couldn't be done, and I was fascinated by his depth of power. Every mogul deferred to him."

Wasserman, who died in June 2002 after 59 years in the industry, wielded enormous power during his era. Only with the hindsight of his death did Avrich realize how incredibly dominant a figure he had been in Hollywood.

Since *The Last Mogul* was made without the authorization of Wasserman's family, particularly his widow Edie and his grandson Casey, Avrich found himself embroiled in problems he might otherwise not have encountered.

Rags-to-riches story of a Hollywood titan

Most dauntingly, prospective interviewees did not want to go on the record for an unauthorized documentary, fearing they would offend his still influential family and friends.

"I was told I wouldn't get interviews, financing or a distributor. 'You'll never eat lunch in this town,' they said. My response was, 'I'll eat dinner.'"

Due to what he claims was meddling on the part of the Wassermans, Avrich lost interviews with about 10 individuals who had worked with him – including Steven Spielberg, Barry Diller and a host of talent agents – and the chance to examine Universal's archives.

"We were thrown off Universal's lot," he said ruefully.

In addition, he received an intimidating cellphone message advising him to cancel the project altogether.

"I was a little nervous about that phone call, but I didn't think I was in harm's way."

Strangely enough, however, the current president of Universal Studios, Ron Meyer, took a yen to *The Last Mogul* after watching it at a special screening.

"He loved it and wanted to be in the movie," Avrich recalled.

Much to Avrich's surprise and delight, Meyer went as far as to invite him for lunch at Universal's commissary and, better still, seated him at Wasserman's old table.

Barry Avrich

Avrich thinks that the family's refusal to co-operate was a reflection of their concern that unsavoury details of Wasserman's life might be exposed.

"Some people, such as Wasserman, are not interested in reliving their past," he said. "Wasserman did not want to rehash the fact that he had been associated with mobsters."

In retrospect, Avrich regrets that he never met Wasserman, whom he greatly admired. As he put it, "He could understand every facet of the business and be great at it."

From a distance, Avrich got a taste of his legendary toughness and acumen when Wasserman tangled with Toronto showman Garth Drabinsky in the late 1980s.

In a textbook example of managerial savvy, Wasserman deftly outmanoeuvred Drabinsky when Drabinsky tried to regain control of the Cineplex movie theatre chain that he and Nat Taylor jointly founded in the 1970s.

Currently, Avrich is finishing a documentary about reclusive Toronto concert promoter Michael Cohl titled *Tumbling Dice: The Life And Times of Michael Cohl*.

And he has started pre-production work on *Heart of a Dragon*, a feature about Canadian quadriplegic icon Rick Hansen.

Avrich has also written a screenplay on Nazi-looted Jewish art during the Holocaust. The film is tentatively titled *Dirty Hands*.

"It's a pet project I keep polishing, a modern day detective story of one of the great international conspiracies of our time. I've lined up some of the financing."

Last year, he wrote and directed *A Criminal Mind*, a biopic about Toronto criminal lawyer Eddie Greenspan.

Born and raised in the heavily Jewish Montreal suburb of Cote St. Luc, Avrich was drawn to showbiz when he was still a child.

"I was reading *Variety* when I was eight," he recalled.

After attending United Talmud Torahs and graduating from Herzliah High School, where he picked up a smattering of Hebrew, he simultaneously studied art history at the University of Toronto and film and theatre at Ryerson.

His late father, Irving, was in the clothing business, while his Russian-born grandfather, Louis Garellek, was a kosher butcher. His mother, Faye, was a bookkeeper and rabbi's assistant.

On the advice of an uncle, Avrich chose advertising as a vocation.

"He warned me I'd starve in Canada as a filmmaker," said Avrich, whose wife, Melissa, a movie producer, recently gave birth to a girl.

Avrich heeded his words and opted for advertising, a decision that he has never regretted, and one that has had an impact on Toronto's film festival.

Sonny Goldstein, CFP

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Immigrant writes of hard labour, loneliness of Cuban layover

A Thousand Threads **by Tsvi Shapiro, Remembrance Books.**

By BILL GLADSTONE

When he turned 18, Tsvi Shapiro decided to leave his home shtetl of Butrimantz rather than be conscripted into the Lithuanian army.

With a half-brother working as a lawyer at the Hebrew Immigrant Aid Society in New York, he should have had an excellent chance of being admitted into America and fulfilling his dream of studying philosophy at Columbia University. But a strict new immigration quota system imposed in 1923 effectively closed the drawbridge to Shapiro and countless others.

An immigrant without a destination, he landed in Cuba for what he hoped would be only a temporary stop. Instead, he was stranded for four years of homesickness, worry, hard labour, loneliness and insufferable heat. For the first part of his Havana interlude, he scrubbed floors daily for 12 hours and often studied English in the evenings.

> ***'Dramatic story reads like a novel'***

"I sometimes take a short break and rest, for otherwise it's impossible because of the terrible heat which prevails even at night," he wrote to his mother and sisters. "One is simply soaked in sweat, and you have to wipe yourself constantly with a towel because otherwise you can't do anything. Naturally such heat saps one of strength."

Many comforting letters reached him from family members and friends in Lithuania. By contrast, missives from his wealthy half-brother in New York were infrequent and terse.

Shapiro ultimately became a successful businessman in the United States and the letters from his Cuban period were relegated to a cardboard box in the attic. His widow discovered them about eight years ago as she was preparing to sell the house.

A niece, Lily Poritz Miller of Toronto, co-ordinated their translation from the original Yiddish and oversaw their publication this year as *A Thousand Threads*. She and her sister, Olga Zabludoff, co-edited the collection, which they translated with the aid of Torontonian Miriam Beckerman.

If absence made Shapiro's heart grow fonder of Butrimantz, his relatives were quick to remind him of the terrible conditions that prevailed at home, where they were struggling with new tax burdens and other oppressive commercial measures imposed against the Jews.

"It saddened me that you are homesick," his cousin Leah wrote. "I'm very surprised that you are allowing yourself to be so foolish… You have to realize that you cannot always be glued to your mother's apron. This is no ambition, not for a young person. Believe me, dear Hirshela, that you should thank God that you are already out of that small, dirty town of Butrimantz."

His brother Shlomo was even more direct. "In one word, you have nothing to miss," he wrote. "I believe that if you would come to Lita [Lithuania] now, you'd want to run wherever your eyes would take you." And later Shlomo elaborated: "Times are very critical here. There are many bankruptcies in Kovna, and this is spreading to us. They chased out the national council. They are requesting that Jewish signs be removed. We feel like we're being driven out – like we're being exiled."

Meanwhile, poor Shapiro was hearing from his contacts in the United States that life in America was no picnic, either. "The reason I did not write to you for so long is that I don't feel good," wrote an uncle. "My heart is bothering me very much… America is a difficult land for everyone. I developed this condition from working too hard. The strongest person can barely endure it, but the weaker person fades away."

The uncle offered aphorisms to Shapiro to explain his half-brother's aloofness: "You're wondering at Itzhak's coldness towards you. This is America. The rich can help but they don't believe, and the poor believe and cannot help. The Americans have a saying, 'Help yourself.' Put your hope in God, not in people."

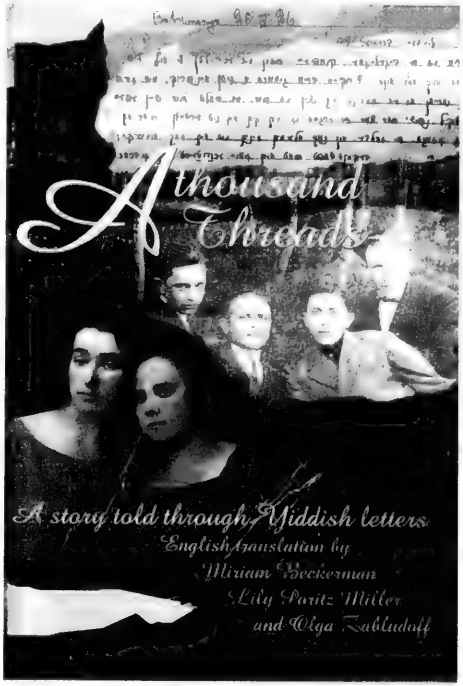
Containing many such platitudes and expressions of popular wisdom, the letters illuminate many aspects of the immigrant experience and highlight the "thousand threads" that connect the Jew to his family and friends in the shtetl, no matter where he may be. The affectionate tone and intimate expression of many of the letters highlight their underlying compassion.

But as Poritz Miller observed, the letters also chronicle the worsening conditions for the Jews of Eastern Europe. "I got such a strong sense in the letters of the everyday struggles of the people and of the insidious ways, even in the '20s, of how the Jews were being pushed out," she said.

A published playwright, Poritz Miller is currently writing a film script based on *A Thousand Threads*. She and Zabludoff previously co-edited *The Destruction of the Shtetl Butrimantz*, published in 1998.

A former editor at several major New York publishing houses, she worked in Toronto for 18 years as senior editor for McClelland and Stewart. While she judged *A Thousand Threads* too important a sociological document not to publish, she explained that she chose a small publisher because she knew it would not appeal to a mainstream audience.

Still, the translated collection offers a dramatic story and reads like an epistolary novel. "It's a journal of the immigrant experience and it reflects the changing conditions of the times and the dreams that we had," she said. "I think it will speak to many people."



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KIDDISH

Jewish Kids' Fun Page
by Ellene Newman and Hallel Newman

When the world was created, an angel was dispatched to fill it up with people. He carried two sacks on his back, one filled with wise souls and one filled with foolish ones. As he flew over the countryside, he sprinkled them over the terrain, and cities and villages sprang up.

The sacks were almost empty when one of them was torn open by a jutting tree branch. Its contents spilled out onto the ground, and as the angel unsuspectingly returned to heaven, the town of Chelm was born.

Which sack was it? The wise one or the foolish one? Read this story and decide for yourself...

Golden Shoes

a folktale from eastern Europe

The idea originally came up at the weekly meeting of the Chelm sages. "This town is so full of wise people, but nobody knows about it – let us appoint a chief sage!"

The proposal was immediately approved by a unanimous vote. "But who is going to be chief sage?" someone asked.

"Me!" "Me!" everyone answered.

"But that can't be!" demanded Shmerel. "There can only be one chief sage. The rest of us must resign ourselves to being ordinary sages. Which, considering how wise we are, isn't so bad. I recommend that we should choose Chaim as chief sage. After all, it was his idea."

The council reluctantly agreed, and Chaim became chief sage of Chelm.

"But how will everyone know that I am chief sage?" asked Chaim. "I look just like everyone else."

The council deliberated back and forth. Finally, they decided: "We should have a pair of golden shoes made for our chief sage. That way, when he walks through the streets of Chelm, everyone will recognize who he is."

Immediately they commissioned Feivel the goldsmith, and the golden shoes were made.

Bright and early in the morning, Chaim woke up, anxious to walk around in his new shoes. He put them on carefully, but…when he went outside and walked through the muddy streets, the mud quickly covered the shoes! He looked just like everyone else in their muddy shoes!

He ran to the elders and demanded an emergency meeting.

"This is terrible!" muttered the wise men, trying to think of a solution. After a few minutes they decided: "The golden shoes should be cleaned off. Then Mott'l the cobbler should make leather shoes to wear over the golden ones and protect them from the mud."

The plan was quickly put into effect, but… even though the golden shoes stayed clean, nobody could see them! Chaim looked just like everyone else!

He ran back to the elders, and they reconvened. Hours passed before they thought of a solution. "Even though Chaim must still wear the leather shoes over the golden ones to protect them, holes must be cut in the leather shoes so that everyone will be able to see the gold."

Immediately, the holes were cut, but…as Chaim walked through the streets the mud oozed into the holes and completely covered everything!

Again he ran to the council, lamenting his problem. For three whole days they deliberated before deciding, "The Chief Sage's golden shoes must be seen. Therefore we have cut holes in their leather covering, but mud is sinking in and covering the shoes. To keep out the mud, we must fill the holes with straw."

Then and there, they stuffed straw into every single hole, but when Chaim went outside…even though the golden shoes stayed clean, again no one could see them.

In desperation he ran back to the council. Gradually, they realized the impossibility of the situation. For a week, the council secluded themselves, straining their wise minds.

Finally, they hit on the obvious solution. "From now on, the chief sage shall wear ordinary shoes. That way, even if they get muddy, it won't make a difference."

"But how will people know that he is chief sage?"

"Simple! From now on, he shall wear the golden shoes on his hands!"

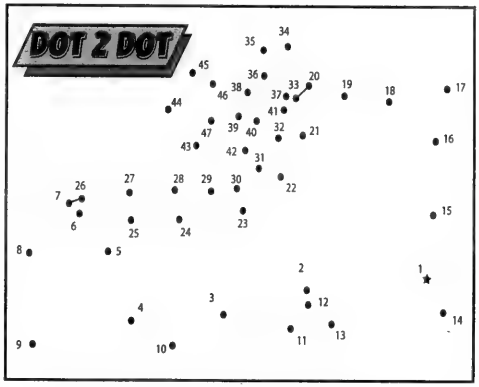
A cheer rose from the assembled, and they congratulated themselves on their great wisdom. Chaim proudly walked back and forth, his golden shoes glistening at the ends of his arms for all to see.

WORD MORPH

Can you turn a SHOE into GOLD by changing one letter at a time? Each "morph" must be a real word.

1. S H O E
2. ___ ___ ___ ___
3. ___ ___ ___ ___
4. ___ ___ ___ ___
5. ___ ___ ___ ___
6. ___ ___ ___ ___
7. G O L D

DOT 2 DOT



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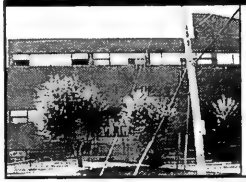

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Israel & the Jewish World

The Epsteins: Russian Jews trying to adapt to Germany

By SHELDON KIRSHNER
Staff Reporter

HAMBURG — Since the fall of the Berlin Wall in 1989 – a historic event that contributed to Germany's reunification in 1990 – tens of thousands of Russian Jews have poured into Germany in a remarkable exodus that has considerably strengthened the Jewish community.

Felix Epstein and his daughter, Ekatarina, are in some ways typical of the Russian newcomers who've dramatically transformed the community's demographic profile.

Felix Epstein

Epstein, 68, a retired shipbuilding engineer from St. Petersburg, immigrated to Germany in 1992, one year after the dissolution of the Soviet Union.

His decision to leave Russia was based on cold calculation. "The political situation was unstable and I was afraid the communists would regain power," he said.

And as a Jew, he felt he had been singled out for discrimination in Russia.

His qualms about Germany's Nazi past notwithstanding, he never seriously considered any other destination but Germany once he decided to emigrate.

When he arrived, he knew not a word of German. A six-month language course helped. But his breakthrough in learning German was the result of a one-month convalescence in a hospital after coming down with an illness.

Since the other patient in his room was a German, Epstein – a friendly fellow who has a knack for putting strangers at ease – spoke only German with him and thus perfected his conversational skills.

Ekatarina (Katya) Epstein

Most Russian immigrants do not mingle with Germans and therefore cannot practise their German often enough, Epstein said.

He and his wife, an engineer who works in a seniors home, reside in a cramped flat in Bramfeld, a working-class neighbourhood in Hamburg that was heavily bombed during World War II.

Like many of his compatriots who came here with high hopes, Epstein experienced difficulty obtaining employment. He landed a job as an engineer six months after his arrival, but it lasted only two years. Altogether, he was employed for seven years prior to his retirement.

Nowadays, he teaches math on the side to supplement a modest pension and runs the local chapter of the Union of Progressive Jews, a Reform group.

Although Epstein is a German passport holder, he does not feel German. Nevertheless, he feels quite happy here, and certainly more fortunate than two families he knows of that returned to Russia in frustration over their inability to learn German and adapt to local conditions.

His son remained behind in St. Petersburg, but his daughter lives in Harburg, a pleasant suburb of Hamburg.

Single at 33, Ekatarina is far more integrated in German society than her parents. A graduate of Hamburg University, she is a Red Cross economist.

In Russia, she was acutely aware of anti-Semitism. "I knew the limits and did not feel completely free," she said.

Known as Katya, Ekatarina preceded her parents to Germany. She originally considered making aliyah, but dropped her plan to settle in Israel due to the 1991 Gulf War.

She was reading the novels of Thomas Mann when the opportunity to settle in Germany arose. Still, her basic knowledge of Germany was minimal. "It was like a black hole."

And she had doubts about Germany. "I wasn't sure whether it was good for a Jew to live here."

Thanks to government-subsidized courses, she picked up the language within a year, though she did not acquire a firm grasp of it for another five years.

Like her father, she feels like a foreigner in Germany. She is content with her life, but in terms of her identity, she feels like a Jew and a European.

"I'm not a German and I don't think I'll ever be a German," she said, adding her Russian friends share her sentiments.

Although she has German friends, she prefers to keep an emotional distance from Germans, if only to protect herself from the possibility of anti-Semitism.

Three years ago, she was shocked to hear a university lecturer utter disparaging comments about Germany's restitution payments to Jewish survivors of the Holocaust. What was all the more disturbing was that his remarks were greeted by complete silence.

Unlike many Russian immigrants, she has a good knowledge of Jewish culture, history and religion. Ekatarina's parents were "conscious Jews" and passed on that legacy to her.

She partakes in the activities of the Union of Progressive Jews. "I can identify with this form of Judaism. It's important that Germans see not only Orthodox Jews, but Jews like us."

Since her resettlement in Germany, she has visited Israel. She revelled in its rich history and loved its landscapes, but felt uncomfortable in the presence of soldiers carrying rifles and guns.

Ekatarina wants to stay in Germany, but only if it remains true to its postwar democratic traditions.

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Blind Israeli golfer an ambassador for Beit Halochem

Continued from page 1

– a low driving bullet that travelled 230 yards right down the middle of the fairway.

His second was aimed straight at the heart of the green. It landed right of the pin, slowed down and then made a left turn, taking the slope and making a bee-line towards the flag. It was, as a Golf Channel commentator might say, as if it had eyes. When the ball disappeared, his playing partners stood in slack-jawed awe. After all, who gets an eagle?

"It's mind blowing," said Alan Baker, president of Maple Downs. "And the guy is just a delight. Everyone involved found it inspiring. He overcame a major handicap."

Sharon's stunning achievement did not come out of the blue. It took years of practice to get to where he is today.

Sharon endured the kind of frustration that can dissuade even sighted golfers, but he refused to give up. He spends as much as 10 hours a day practicing at his home club in Caesarea and another couple of hours working out at a health club run by Beit Halochem, the organization that provides rehabilitation and social services to disabled Israeli army veterans.

Last summer, his Herculean efforts paid off when he entered his first international event, the World Invitational Blind Champion Golfer tournament in Scotland. Wearing a knitted kippah throughout the match, Sharon finished first among blind golfers. At this point, he could legitimately be considered the best blind golfer in the world.

Sharon was in Toronto recently as an ambassador for Beit Halochem Canada (Aid to Disabled Veterans of Israel). He played in a Beit Halochem fundraiser at Angus Glen Golf and Country Club as well as social rounds at Maple Downs and Oakdale, two largely Jewish clubs. The tournament netted $70,000 for Beit Halochem's rehabilitation programs for blind veterans. Towards the end of his stay, he won the OVIG (Ontario Visually Impaired Golfers) Provincial Championship Tournament in Cambridge, Ont. with a score of 99.

Sharon, who took up the game about five years ago after a few years away from the sport, has spent the past three winters in Boca Raton, Fla., where he practices his game and receives offers to enter tournaments. An American friend he met in Boca Raton finances his golfing trips. He's played in Palm Springs and San Diego, among other locations, and he sends the funds he raises from his participation to an Israeli school that trains guide dogs.

Sharon acknowledges he could not do what he does without the assistance of Levy, his lifelong friend.

Levy describes the hole, tells him the yardage, and helps him select his club. Once a club is chosen and after Sharon takes a practice swing or two, Levy grounds the club behind the ball aimed in the direction of the shot. Sharon takes his stance from the position of the club and without anything more in the way of a pre-shot routine, makes his swing.

Sharon was first exposed to golf by chance 13 years ago, when his wife's lawyer suggested he try putting some balls on a carpet. He took up the sport thanks to a Beit Halochem program, but he become frustrated with the game and put it aside for several years.

When he took up the sport again, he did so with a vengeance. Today, he feels he's "married to golf." His best round was a 92 at Caesarea, a notoriously difficult course, and an 84 at Kibbutz Ga'ash.

Growing up on Aviel, a co-operative farm, Sharon knew virtually nothing about the sport. The names Arnold Palmer and Jack Nicklaus still mean nothing to him, though he is familiar with today's top golfers, Tiger Woods and Vijay Singh.

A talented athlete in his youth, Sharon was at one time Israel's 1,500-metre champion and a goalie for a second tier professional soccer team.

He served as a sniper in the Israeli Defence Force and later as a sapper. Although he won't describe how he lost his vision, a story last year in *Ha'aretz* reported he was blinded after a chemical substance sprayed in his face.

These days, Levy is his eyes on the golf course, or as Sharon said, "he's the boss. I just swing the club and he tells me which club to take. He watches the stance, the aim, where the ball is in the stance.

"If I succeed, it's because I'm good. If I don't, it's because he's bad," Sharon said as he breaks into a laugh.

Levy takes the good-natured ribbing with aplomb. "It took him a long time to learn how to hit the ball and learn to play. So every swing is a success for me," he said.

Sharon's feel for the game is now so acute that he knows if he hit the ball well even before Levy tells him. On the par 3, 197-yard second hole, he immediately knew that he had mis-hit his tee shot. The ball landed in a greenside bunker, left of the pin. Sharon promptly hit a lovely "splash" shot that popped the ball out of the sand and onto the green about 15 feet from the hole.

Although Sharon went through a very difficult time following the loss of his vision, he's all smiles on the golf course. It clearly gives him lots of satisfaction and a feeling of accomplishment.

"In golf, what's nice is that you play against yourself. The battle is with yourself. All the time you feel you can do better. Even if the score is 50, you can think to yourself you can get 49."

When he travels and plays golf, he feels he's an ambassador for the Jewish people.

Remarkably, creating artwork and teaching art is another of his passions. He etches the outlines of his subject on wood and then adds colour. It takes him four years to complete one picture, though he works on as many as 10 at a time. A Beit Halochem video that highlights the artwork shows that Sharon's talents are not limited to the golf course.

"I love it very, very much, but it is very, very hard, and you're alone in your room."

One day, when he's older, he'll combine the two loves and draw a picture about golf, he said.

Cohen-Aloro sizzles, Fichman fizzles at Rogers Cup

By MARVIN GLASSMAN
Special to The CJN

The two Jewish players competing at the recent Rogers Cup Canadian Open women's tennis tournament at York University had different expectations for their debuts in Toronto's major pro tennis tournament.

France's Stephanie Cohen-Aloro, 22, is ranked 87th in the world, and had to qualify to enter the main draw, as she has done in most of the tournaments she has entered in 2005.

Meanwhile, Sharon Fichman of Toronto, Canada's most famous 14-year-old athlete and the first Canadian Jew to compete at the Rogers Cup since Carrie-Lynn Cohen of Toronto in 1989, had high expectations for her debut in her hometown major tournament. Fichman has been featured on national television and in major publications since 2003, when she became the first Canadian to win the Orange Bowl 12s tournament since Canada's best player of all time, Carling Bassett-Seguso, did so in 1979.

Canada is hungry for a tennis champion and Fichman has responded well in junior tournaments. She won the Canadian 18s and under by age 13, was runner-up in the Orange Bowls 14s at 13, and won the Brazilian Banana Bowl in 2005. She is also the youngest ever – at 14 – to play a match for Canada at the Fed Cup, and the youngest – also at 14 – to win a gold medal at the Maccabiah Games (as she did in July).

Yet despite these stellar achievements, Fichman seemed out of place in her first-round qualifying match against Japan's Rika Fujiwara, who is ranked 101 on the WTA Tour. Fujiwara watched Fichman self-destruct with multiple un-forced errors in losing 6-0, 6-1. Fichman's high point came in the fourth game of the second set, breaking Fujiwara at love.

Fichman's reaction wasn't typical for a 14-year-old. She didn't cry, throw tantrums or even scream at herself in the match, and she was buoyed by the hometown crowd chanting "Let's go Sharon, let's go" in every game.

"I had a lot of difficulty stringing some points together, but I knew it would be tough," Fichman said following the match. "She [Fujiwara] had more experience and as I play more events, I am sure that the positive results will come."

"Sharon feels bad now, but she will realize that just being at the tournament making her pro debut will be a memorable achievement. Sharon is without question the best young tennis player in Canada today," said former Canadian pro tennis player Rene Simpson, who is the captain of Canada's Fed Cup team. None of the other seven Canadians competing in the tournament won a match.

Cohen-Aloro had better skill and luck at the tournament than Fichman. She defeated Canadian Heidi El Tabakh of Oakville, Ont., 4-6, 6-4, 6-0 before losing to Sheika Uberoi of India 6-4, 1-6, 6-4 in the second round of qualifying.

Cohen-Aloro benefited from top star Maria Sharapova's withdrawal from the tournament, as Cohen-Aloro advanced to the main draw as a lucky loser. Making the most of the opportunity, Cohen-Aloro defeated her doubles partner, Selina Sfar of Tunisia, 6-2, 7-5 to advance to play fifth seed Serena Williams in the second round.

As the clear underdog, Cohen-Aloro played with heart, inspiration and a solid service return and backhand against Williams. These traits, along with capitalizing on six of 13 break points, won over many of the 11,000 fans watching the match in person and on television.

Despite winning the first set 6-3, Cohen-Aloro couldn't keep up the pace against Williams, who raised the level of her play, despite being hobbled by a knee injury that would later force her to withdraw from the tournament. Williams played with fortitude en route to her 3-6, 6-4, 6-2 victory.

Fichman has joined some outstanding players in pro tennis – among them International Jewish Sports Hall of Famer Julie Heldman, Andrea Leand and Amos Mansdorf – as a Maccabiah gold medal winner. Her predecessors all went on to long careers in tennis.

Fichman's stature is impressive even to the legends of the game.

"I saw Sharon at the ProAm work out. I really think she is the next hope for Canada," said Martina Navratilova, who competed in doubles at the Rogers Cup.

"She gets everything back, she's at the right place at the right time, uses the right shots. It's hard to think she is only 14. If she can be a little bit taller, [Fichman is 5-4], that will help. It's a real disadvantage to be a Justine Henin [who is 5-5] unless you have amazing talent as Justine has. Maybe Sharon has this talent."

Life lessons from a couple of great people

In August, the two most important people in my life – my parents – celebrated their birthdays.

I look at them now and I no longer see a mommy and a daddy. Just as I've grown up in their eyes, my mom and dad have also grown up in mine.

By SANDIE BENITAH

I can't remember what age I was when it hit me that my parents are real people – two adults who once had interests and ambitions outside of their four daughters. But now, I can see them clearly for who they are, and though they are no longer the two perfect superheroes I once thought they were, I can't help but love them even more than before.

The older I get, the more I realize new things about them, and it's as if we are discovering each other for the first time.

Being the youngest child in my family, I was always sheltered from adult conversations. If my parents had something going on in their life, my older sisters were always first in their lineup of people to talk to. Not that I didn't offer a helping hand or open ear, but usually, as with any parent and young child, our conversations mostly consisted of them teaching me life lessons and showing me right from wrong.

They took care of me, and like all attentive parents, they never really let me care for them in return. Now that I think of it, aside from the quirky stories they would tell us about their childhoods, the only thing I ever really knew about them was what they taught me over and over again. My sisters and I defined their existence, and we were always at the centre of their lives.

I don't need to state the obvious – I was a spoiled brat, which is unfortunate, because when my time finally came to pay back their kindness, I fell miserably short.

I remember the countless times my dad would stay up late to not only help me with my homework, but to pretty much finish it for me. One night, he stayed up until four in the morning typing up an essay I had written, just so I could get enough sleep for school the next morning. When I woke up, instead of saying "Thank you," I told him that my teacher would be mad the essay wasn't double-spaced.

Then there was the time I insulted my mother's domestic skills. I was 11 years old and dying to wear my new white pants to school. They were in the laundry, but my mom promised me she would get them clean by the next day. I woke up to find them hanging neatly in my closet, but when I put them on, I noticed a stain that hadn't come out.

"You call this clean??!!!" I yelled at her while she was busy fixing me breakfast. She burst into laughter and told me that I wouldn't have to pay her for her services this week. Normally, I'd be too ashamed to tell this story, but she was so shocked by my behaviour that she has repeated this story to everybody she knows for a good laugh, and so it became a lesson that she has never let me forget.

Today, things are different, and my parents' blossoming into adulthood in my eyes has taught me even more valuable lessons.

I'll never stop thinking that my dad is the smartest, kindest person alive, but now I see another side of a man who's not only a life-saver in the homework department but a person of incredible character who has always stood up for what he believes in, no matter how much trouble it has gotten him into. His character and intelligence have set the standard for what I now look for in a guy.

Then there's my mother, who is, and always will be, my lifeline. Aside from teaching me how to do my own laundry, she has also taught me about the importance of inner strength and perseverance – not by lecturing me but by living her life as the best example for her daughters. No daughter could have had a better woman to emulate.

My parents are far from perfect, but that's the best thing I've learned about them so far. After all, they've loved me through all of my imperfections and now, at last, I've finally learned to say, "Thank you."

QUINOA SALAD

1 cup quinoa
1/4 cup canola oil
2 tblsp white wine vinegar
1 tblsp mango chutney
1-1/2 tsp curry powder
1/4 tsp dry mustard
1 cup chopped peeled mango plus mango spears for garnish
1 cup chopped unpeeled English cucumber
5 tblsp chopped green onions, divided
2 cups baby spinach

Cook quinoa in medium pot of boiling salted water over medium heat, about 12 minutes. Drain well; cool. Transfer to medium bowl. Whisk oil and next 4 ingredients in small bowl to blend. Season dressing to taste with salt and pepper.

Add chopped mango, cucumber, 4 tblsp green onions, 1/4 cup dressing to quinoa; toss to coat. Divide spinach between 2 plates. Spoon quinoa salad over spinach. Garnish with mango spears and 1 tblsp green onions. Drizzle with remaining dressing; serve.

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About Life

Dear Ella,

My husband and I have been married for 16 years. We are raising a family and are also very involved in our careers. Between home and work responsibilities, sometimes I feel as if we're two ships passing in the night.

My husband Jerry is a lawyer in a very busy law firm. He has an excellent assistant of eight years named Janice. It is not unusual for Jerry and Janice to spend in excess of 70 hours a week together. Jerry often calls Janice to run things by her – things that aren't necessarily work-related. She does the same.

They lean on each other a lot and are very close. I think without even realizing it, Jerry has become involved in an "emotional affair."

I am not usually a jealous person, but I feel a little uncomfortable about their relationship. I don't know if I should bring it up or if I'm being silly.

Is He or Isn't He?

Dear Is He or Isn't He?

In this case, there may be a fine line between a friendship and an emotional affair. Sometimes people who work together spend more time with each other than with their spouses. Sharing feelings with someone can create a very special bond. Janice is there and able to listen to him, and vice versa. My guess is that when you and Jerry spend time together, you discuss matters related to running the family – school, camp, medical appointments, bills etc. There's not much time left for emotional support.

I would not let this situation go any further without a discussion. You have been together for a long time and your lifestyles are making you grow apart. A successful marriage takes effort, even after 16 years. You must spend some quality time together, or this situation has the potential to grow out of control. I don't think you're being silly, especially if Jerry is getting support and caring from Janice instead of you.

You must talk. He may not even realize he is leaning on Janice. You need time alone to rekindle what you had. Invest in a holiday together. It will be an investment in your future and happiness.

Readers may submit their questions to Ella at The CJN., *email: eb@cjnews.com. But Ella is not a professional counsellor. She brings to the questions posed by readers her unique brand of earthy wisdom. Her advice is not a replacement for medical, legal or any other advice. For serious problems, consult a professional.*

Defining the decades

By AVRUM ROSENSWEIG

URBAN WRITER

At every juncture in life, a certain mindset exists, one that is appropriate for natural growth and distinctive to that time.

Through my interaction with older teens and young adults in their 20s, I have witnessed a refreshing enthusiasm for life with an insatiable thirst to depart their own Ur of Chaldees (the Sumerian city that Abraham left) and uncover and immerse themselves in life's wonders. Similarly, I have also sensed a matching insecurity within them, a fear of this freedom, perhaps stemming from the societal expectations that their future be neatly folded and pressed.

Thirtyish individuals are frequently uncomfortable with being referred to as a "man" or "woman" versus a "guy" or "girl." Yet they walk differently than their twentyish counterparts, with more confidence having survived the early sweat-factory years of their chosen career, or having found a mate and parenthood. Many thirtyish men stare into the mirror with wrinkled brow, gravely cognizant of their receding hairline. Thirtyish women are acutely aware of their biological clocks and therefore display a more ripe demeanour than carefree twentysomethings.

The 40s are different. This decade has been referred to as the age of youth, with a certain richness and humility that influences one's thinking and view of life. Being 45, I can attest to this. I know now that what I know is far less than what I do not know. Yet what I know is dazzling and layered in the complexity of vivid simplicity. I must admit, however, that tellers, cashiers and hotdog vendors regularly call me "sir," a title I once bestowed on rickety old 40-year-olds pretending to be in authority, and that I am generally invisible to women half my age. Oh, the heartache.

Some friends recently turned 50. As 40 is called the age of youth, 50 is considered to be the youth of age. I heard comments from my fiftyish comrades that confirm the truth of this saying, such as "I'm an old guy" or "This committee is for younger people." Maybe fiftyish folks feel old because they remember their childhoods, when people of their generation acted older and indeed their life expectancy was short. It is not surprising that midlife crises afflict those in their 50s. They seem to be bidding adieu to their younger days.

Women in their 60s exude great beauty and insight. Men in their seventh decade are calmer and debonair. The stress of parenting has been replaced with joy and the part-time responsibility of grandparenting, and as retirement arrives so, too does a placid demeanour, which was hidden by years of rigorous monetary bread and buttering and clambering up the ladder of success

The 70s and early 80s are not always the geriatrically impaired years they used to be – in fact, it can be an era of fun. It is a time, to quote a resident at a home for the aged, "when you can tell anyone you want to, to go to hell." Some take a Mediterranean cruise with their spouse. Others, whose partners have departed this earth, are able to grow as individuals, sometimes writing a stately magnum opus or painting canvasses with brushstrokes of ripened wisdom.

Zekainim (elders), in my mind, refers to those who are in their late 80s, 90s and 100-plus. They are unafraid of life and regularly become childlike in nature, free to do and think whatever they choose. *Zekainim* frequently exude exquisite dignity and, for those who listen to them, they espouse masterful teachings.

So act your age. Or don't. Hop, skip and prance at 90 and disregard society's expectations at 20. After all, what is age? Simply a way of determining who gets to sit by the window.

Avrum@veahavta.org SUDAN?

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Canadian tourist escapes New Orleans chaos

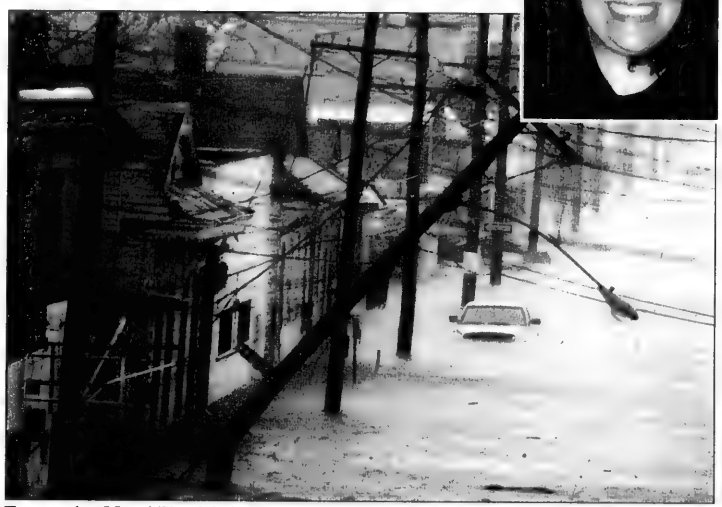
By FRANCES KRAFT
Staff Reporter

Lou and Honey Elmaleh of Thornhill received a welcome phone call last Wednesday when they learned that their daughter Marni, whom they hadn't heard from since Hurricane Katrina struck two days before, was fine and on her way out of New Orleans, with the help of the National Guard and a local Chabad rabbi.

She arrived home on Thursday night, but as of Friday morning, at least two other Jewish Torontonians were still stranded. A Canadian government representative told *The CJN* on Thursday that about 50 Canadians in the affected areas had been in touch with the Canadian consulate and were all reported to be safe.

On Monday of last week, Katrina slammed cities and towns along the Gulf Coast, hitting portions of Louisiana, Mississippi, Alabama and Florida with racing winds and an engulfing downpour. As of the next day, no Canadians had been reported dead or missing, according to a statement released by the Canadian government.

Continued on page 46



Torontonian Marni Elmaleh, inset, escaped the city of New Orleans after Hurricane Katrina tore through the southern United States. *[RNS/Reuters photo]*

Israel, Pakistan move toward 'engagement'

Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Pakistan has decided "to engage Israel" diplomatically in recognition of its withdrawal from the Gaza Strip, Pakistani Foreign Minister Khursheed Kasuri said at a press conference last week, after meeting publicly with his Israeli counterpart for the first time. Foreign Minister Silvan Shalom called the meeting a major breakthrough.

Meanwhile, however, Pakistan President Perves Musharraf stressed that his country will not officially recognize Israel before the establishment of a Palestinian state.

"We will not talk about recognition of Israel until a Palestinian state is established and then we will think about it. We will take people along. This is indirect contact," the president told a meeting of regional leaders in Pakistan's southwestern city of Quetta.

'Major breakthrough'

Kasuri said after the meeting in Istanbul that "Pakistan attaches great importance to Israel's ending its occupation of Gaza. Pakistan has therefore decided to engage Israel."

Shalom said during the press conference that he hoped to open new channels of dialogue with the Muslim world and that the meeting would lead to full diplomatic ties with Pakistan.

"I am sure this meeting will be followed by more meetings in the future," Shalom said. "We hope that finally it will lead to full diplomatic relations with Pakistan as we would like it with all Muslim and Arab countries."

Pakistan's main Islamic opposition party denounced the country's decision to begin diplomatic engagement with Israel, and said it would hang out black flags in a day of protest against the move.

Israel has diplomatic relations with only four Muslim countries –

Continued on page 48

Shoftim (Selichot)
Candlelighting: 7:19
Havdallah: 8:24

Greater Toronto Area

Jordan's King Abdullah to visit Israel — please see page 45

The News in Brief

CANADA

Relocation fund

TORONTO — UJA Federation of Greater Toronto, in conjunction with its overseas partner, the Jewish Agency for Israel, has established the UJA Relocation Relief Fund to assist the nearly 8,000 Jews who have been removed from the Gaza Strip and four West Bank communities. The fund will provide educational and enrichment scholarships for children, special counselling for children, professional training courses, workshops and seminars for employable adults to discover new professions or open new businesses. For more information, visit www.jewishtoronto.com or call the UJA Federation Hotline at 416- 631-5700.

Exchange program

WINNIPEG — Four students from Tel Aviv University recently concluded an exchange program at the University of Manitoba funded by former Winnipegger Gerry Schwartz. A $500,000 grant to the I.H. Asper School of Business allows students from Tel Aviv University and the University of Manitoba to learn through exchange programs. Four U of M students also visited Israel for the first part of the program, which is to run for 10 years.

Campaign launch

VANCOUVER — Academy Award-winning actress Marlee Matlin will launch the Greater Vancouver Combined Jewish Appeal fundraising campaign later this week. Matlin, who received an Oscar for best actress in *Children of a Lesser God,* will describe how her Jewish heritage and upbringing helped her overcome her hearing impairment. "The principles of Judaism, of tikkun olam [repairing the world], allowed me to be where I am today," she told the *Jewish Independent* in Vancouver.

WORLD

Film fest winner

COPENHAGEN — An Israeli film won the top award at the Copenhagen Film Festival. *Live and Become*, which tells the story of an Ethiopian who passes as a Jew in order to go to Israel, was named best film at the festival, which ended last week. The film also won an award for best screenplay.

Mayor faces hearing

LONDON — The mayor of London will face a disciplinary hearing for comparing a Jewish journalist to a Nazi concentration camp guard. The Adjudication Panel for England, which will conduct the hearing, could bar Ken Livingstone from office for up to five years. During an exchange earlier this year, the mayor asked Oliver Finegold of the *London Evening Standard* if he was a German war criminal, since the *Daily Mail*, the *Standard's* sister paper, supported the Nazis in the 1930s. When Finegold told Livingstone he was Jewish, Livingstone said, "Well you might be, but actually you are just like a concentration camp guard."

Security assistance

NEW YORK — An evangelical group will fund security measures at the Israeli bus station targeted in a recent terrorist attack. The International Fellowship of Christians and Jews, which is primarily supported by evangelical Christians, authorized $1 million US to help protect the central bus station in the southern city of Be'er Sheva.

Citizenship revoked

WASHINGTON, D.C. — The U.S. District Court in Chicago has revoked the citizenship of Osyp Firishchak for his involvement in Germany's destruction of the Jewish population of Lviv during World War II. U.S. District Judge Samuel Der-Yeghiayan found Firishchak served in the Nazi-created Ukrainian Auxiliary Police from October 1941 to July 1944 and that "he was a participant in an organization that perpetrated some of the most horrific acts against human decency ever known in history."

'Prince of pot' apologizes

OTTAWA — Marc Emery, the "Prince of Pot" and "cannabis activist" from British Columbia, has apologized to Justice Minister Irwin Cotler for referring to him as a "Nazi."

Emery, who faces possible extradition to the United States for selling marijuana seeds to American customers, has compared the suppression of marijuana culture to the Nazi persecution of Jews. Last summer he called Cotler a "Nazi Jew" for permitting the prosecution of marijuana users.

"I thought the term Jewish-Nazi, or Nazi-Jew, was an oxymoron until Cotler became the Injustice Minister," Emery stated on an Internet blog (a Web journal).

When NDP House Leader Libby Davies complained about the characterization, Emery, 47, posted another Web message, this time saying the term "capo" better described Cotler. Capos were concentration camp inmates who co-operated with the Nazis.

Last week, he reversed himself and wrote that employing Nazi descriptions was inappropriate.

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York police dismiss complaint about Israel trip

By RON CSILLAG
Staff Reporter

York Region's Police Services Board has dismissed a complaint that a trip by the region's police chief to Israel was improper and will hurt policing among minorities.

After hearing 45 minutes of submissions, the civilian board unanimously voted to dismiss the complaint against Police Chief Armand La Barge for participating in the trip last March by a 30-person delegation of Ontario law enforcement officials and politicians. It also dismissed a "policy complaint" lodged against the board for letting La Barge take part.

The complaints were laid in July by Richmond Hill resident Khaled Mouammar, representing the Ontario Committee for Fairness in Policing, and was supported at the hearing by seven area individuals and groups.

Though it moved briskly, last Wednesday's meeting of the board was marked by tension, as Israel came in for a pummeling by area Muslims, Arabs and Palestinians, who described it as an oppressive, racist state from which Canadian police should not draw any lessons.

That, despite repeated warnings from board chair David Barrow that the "only question" at hand was whether the Israel trip complied with the board's policy.

In his remarks to the board, Mouammar lambasted the trip, which was organized by Canadian Jewish Congress and the Ontario Association of Chiefs of Police, as "a worthless learning experience and even a danger to the Canadian public."

Israel, he said, engages in "institutional racial discrimination. [It] has not complied with over 100 United Nations resolutions. If we try to learn from a state, it should not be an outlaw state that does not abide by international law."

By going on the trip, La Barge is "perceived as taking sides. He should be viewed as impartial and neutral. He has alienated over one million Arab and Muslim Canadians" by "unintentionally or unwittingly tolerating racial profiling."

His written submission ran over 45 pages of documents from Amnesty International and the United Nations, citing alleged Israeli violations of international law.

Mouammar called for the recovery of public funds spent on the trip, an apology to York Region and its Palestinian community, "sensitivity training" for the chief and members of the board, and the establishment of criteria for sending police officials abroad, "especially when these trips are funded by a foreign power."

The trip cost taxpayers about $1,500 per traveller; the other half of the bill was paid for by CJC's Ontario region and UJA Federation of Greater Toronto. Monte Kwinter, minister of community safety and correctional services, was also on the trip, as was then Toronto police chief Julian Fantino and current chief Bill Blair.

In all, law enforcement representatives from 15 Ontario cities, towns and regions, including the Ontario Provincial Police, went on the historic trip to study Israel's anti-terrorism and law-enforcement strategies, and how it handles trauma.

Other speakers sided with Mouammar by slamming Israel as an apartheid state where police target Arabs, Muslims and Christians, as well as practise torture.

Joel Richler, chair of CJC's Ontario region, told the board that the complaint had "no merit." He said it was unfortunate the chief and the board had been drawn into a "political thicket," and called the board's decision to approve La Barge's trip "laudatory."

CJC's chief executive officer, Bernie Farber, called the complaint "frivolous and at the same time dangerous. Most importantly, it seeks to demonize a recognized member of the world community and by extension, a significant component of the Canadian community – the Jewish community.

"This has nothing to do with policy and everything to do with Middle East politics."

In order to believe the allegation that that Muslims won't be treated fairly as a result of La Barge's trip, "you would need to assume that the chief is so easily swayed, that a few days in Israel can turn him into something that he is not. The allegation is essentially one that claims that a trip to Israel can have a corrupting influence on a public official."

Newly appointed board member Daisy Wai called the trip "a way for the chief [to engage] in professional development."

Continued on page 16

Joseph (Joe) Lebovic (standing)
Wolf (Willy) Lebovic (seated)

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Proceeds from the 2005 JNF Toronto Negev.Dinner will be used to build a much-needed Reservoir at Lachish, near the city of Kiryat Gat in the northern Negev. It will be known as *The Joseph and Wolf Lebovic Reservoir* and will provide essential water resources, primarily for agricultural purposes, to the farming areas in the vicinity of Lachish. Through the generosity of Joseph and Wolf Lebovic and those attending this year's Negev Dinner, this project will become a reality.

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Through a more precise lens

From the editor's desk

During my recent visit to Israel, the entire country, understandably and justifiably, was focused on the acute history unfolding in Gaza.

But even as tens of thousands of soldiers and police were evacuating the communities in Gaza, the daily high-throb pulse of life in the rest of the country continued unabated.

The following are notes from various other scenes from that same week.

* * *

On Tisha b'Av I went to see the new museum at Yad Vashem. So too did thousands of others.

The place was overflowing with visitors – Israelis and tourists. There were so many people that at times I had to stop simply to be able to move freely forward without bumping into anyone.

Different languages hummed through the air, a hushed harmony of whispers and sighs. I could easily distinguish the sounds of Hebrew, Yiddish, English, Spanish, French and Russian. But there were more I could not identify. After Hebrew, French was, by far, the language most commonly spoken.

The simplicity of the new museum's design is masterful. It is a long, hollow triangular concrete spike that cuts into and through the mountain like a bookmark demarcating a significant space in a holy text. The spike is not higher than the crest of the hilltop. It does not interrupt the natural vista of this sweeping, fir-lined promontory.

The walk through the museum follows a slalom, zigzag route through a dozen rooms. Each room is a chapter in the story of the Holocaust told chronologically from its beginnings to its end.

One room leads to the next; the necessary prelude to the one that follows. It would be inaccurate to say the rooms are exhibits. They are far more than exhibits. They are a combination of original film footage, mini-documentaries, photographs and original source artifacts.

Part of the pedagogic principle underlying the scheme of the museum, it seems, is to bombard visitors with detail, a super-saturation of images and information, an intense immersion into the atmosphere of the streets of ghettoized Europe. We even see stones from the ghettos and are able to touch them.

The museum's presentation of history is overwhelming. It creates a powerful sense of "being" in the doomed Jewish communities. The reconstruction of the death camps' cramped, wooden barracks, from which we recoil, but to which we are drawn at the same time and the proximity to authentic "artifacts," such as the components of the ovens, the canisters of Zyklon gas, the piles of shoes that people once wore, the broken reading glasses of Janusz Korczak (Henryk Goldschmidt), the burned pieces of the desecrated sifrei Torah, in small part, succeed in reducing the barrier to understanding that time and the unimaginability of the horror erect in the human mind.

As I left the display that leads to the last chamber, the Hall of Names, I saw a heart-rending photo of a sunken-cheeked, emaciated, concentration camp inmate sitting alone on a low fence, crying. He had been "liberated" by the Allies. But liberated to what? To where? To whom?

His anguish moves and condemns us all.

The museum's triangular corridor ends at a glass wall. It is the visitor's catharsis to look out onto the spectacular panorama of the lush Jerusalem hills and onto the communities of Jews who found their way back after the war to the only place on earth they were wanted.

* * *

The day that the forced evacuations began, one of the television networks aired a weekly program that takes a nostalgic look back at the main news and entertainment stories of a specific year. Each program focuses on a different year. The show is hosted by the renowned singer Yoram Gaon. He interviews guests who have a connection to the events of the year being showcased. The year highlighted was 1985.

And, of course, one of the key events of that year was the rescue and patriation of the Ethiopian Jews.

We saw film footage of haggard individuals on their long, treacherous and in some cases, deadly trek from Ethiopia to Sudan.

Gaon interviewed an Ethiopian Israeli who had survived that long march as a young child. He also introduced the audience to an older Israeli woman who had been the young Ethiopian child's counsellor, mentor, instructor and first Israeli friend some 20 years earlier.

The reunion of the two was a surprise to the older woman. It was a spontaneous combustion of joy and happiness, hugging, kissing and crying. The image of that reunion from one of the paradigm events that typified the very reason the State of Israel was created served as a bit of an emotional support for the television images that appeared later in the week.

* * *

Three weddings took place at the Sheraton Plaza Hotel in Jerusalem where I stayed in the two days after Tisha b'Av. Two of the young couples were from France; the other was from Britain. The canopies were set up outside in the garden near the swimming pool. When the chazzan chanted the seven blessings, his words seemed to penetrate the senses further than usual. We were in the environs of Jerusalem and the sounds of celebration and happiness were so very meaningful to us all. — *MBD*

SeeJN

LATINSKY GOLF TOURNAMENT: More than 120 golfers turned out for the 2005 Sheryl Latinsky Memorial Golf Tournament at Cedarbrae Golf and Country Club recently. Proceeds from this year's tournament will support Reena's respite and enrichment programs and the Aphasia Institute. From left are Reena Foundation president Gary Sim; Reena Foundation senior development officer Stephen Adler; committee member Dr. David Singer with his son Kyle; and committee members Dr. Larry Podolsky, Lynda Adler, Dr. Saul Quint, Elaine Pritchard, Alan Dessau and Cheryl Perera.

Greater Toronto Area

Jewish youth: one focus of UJA campaign

By FRANCES KRAFT
Staff Reporter

A sellout crowd of 1,200 people were at the Fairmont Royal York Hotel last Thursday night for UJA Federation of Greater Toronto's 2006 campaign launch. Some came primarily for the opportunity to hear Israeli guitarist/singer David Broza's 35-minute set, which included a peace song he wrote in 1977 with poet Yonatan Gefen to commemorate then-Egyptian president Anwar Sadat's first visit to Israel.

Joshua Malina of television's *The West Wing* says there is a shortage of visible Jewish role models in the entertainment industry. [Stephen Epstein/Ponkawonka.com photo]

"I thought I'd get to sing it for a couple of months as the peace process unfolded," he recalled. But, he added, "we haven't and we will not lose hope."

Both Broza and keynote speaker Joshua Malina, who plays White House speechwriter Will Bailey on *The West Wing*, received standing ovations.

Malina, a Jewish day school alumnus, lauded Toronto's federation for its focus on youth, noting in particular that $12 million is allocated to Jewish education here.

The father of a seven-year-old daughter and three-year-old son who are being raised with Jewish traditions, including a kosher home, a sukkah each year and the singing of *Modeh Ani* (the prayer to thank God for returning one's soul on awakening) each morning, Malina appears on a recent video aimed at Jewish high school students to help them deal with anti-Israel sentiment on university campuses. The video is being distributed for free in the United States.

"Unfortunately many Jewish college students have to a disturbing degree little or no feeling for their own Judaism," he noted. "We have to give our young people the tools, access and above all the motivation to live substantive Jewish lives."

Malina surmised that part of the reason may be due to a shortage of visible Jewish role models among actors, musicians and comedians "willing to embrace substantive Judaism and Israel publicly."

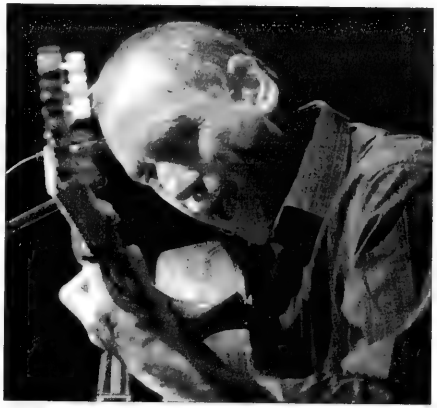
In Hollywood, he said, "you can't shake a lulav without hitting a famous Jew."

Although he is a strong Israel supporter, Malina said there are things he thinks Israeli Prime Minister Ariel Sharon could have done differently, and there are aspects of Israeli society that "cry out for improvement."

He spoke out strongly against Hamas and Islamic Jihad. "They are not freedom fighters. They're terrorists, and their activities have to be curtailed if there's ever to be any hope for peace in the region."

He said he was very moved on a recent trip to Israel to meet young people who "risked everything" to make aliyah.

Jamie Salter, who co-chaired the launch with Fern Simpson-Reich, said their goal is to raise an additional $10 million over three years. The campaign is focusing on three areas: social justice (assisting the poor and the vulnerable), rebuilding Israeli lives, and connecting Jewish youth to Jewish life through formal and informal education including programs like Birthright Israel.



Israeli singer/guitarist David Broza has been singing for peace for more than 25 years. [Stephen Epstein/Ponkawonka.com photo]

Campaign 2006 has already raised more than $21 million, said Warren Kimel, who is co-chairing the campaign with Honey Sherman.

Salter also announced the creation of a federation fund to help victims of Hurricane Katrina.

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For information or for a formal invitation, please call Louise Rosenbloom at 416-785-1333

Greater Toronto Area

Rabbis accuse Sharon of human rights abuses

By RON CSILLAG
Staff Reporter

In a rare display of public dissent, five Toronto-area rabbis have released an open letter to Ariel Sharon in which they accuse Israel's prime minister of widespread human rights abuses against Jews during last month's disengagement from Gaza and the northern West Bank.

Toronto's Jews are "one of Israel's most supportive communities in the Diaspora. Recent events, however, have shaken us to the point that we are forced to protest," wrote the five rabbis, all of them Orthodox.

The religious leaders take Sharon to task for a variety of human rights violations allegedly committed by Israeli troops against the 8,000 Jews evicted from two dozen settlements last month.

The rabbis contend that in February, Sharon declared that anyone who spoke out against the disengagement plan would be guilty of incitement. The Israeli legal aid service, Honenu, "informs us that over a thousand Israeli citizens have been arrested by police or internal security for peaceful demonstration."

The spiritual leaders accuse Israel of abusing human rights in late June, when three girls aged 16, 14 and 13, were arrested for political protest.

The letter slams Israel for its "failure" to adequately compensate the settlers and for ignoring "humane" plans for resettlement.

The government offered to move families "from comfortable, modern homes into trailer caravans, religious families to anti-religious kibbutzim, families with eight children into two-bedroom apartments and to grant hotel accommodations for indefinite periods. Many of the residents are suffering severe distress and some have become suicidal," the letter says.

It adds that on Aug. 15, a team of Israeli mental health professionals was denied access to areas where it was needed to assist in trauma and suicide counselling. "This was unheard of even in the strife of Bosnia, Afghanistan and Sudan."

The rabbis laud the "heroes of [the settlement of] Gush Katif who stood on the front lines protecting our nation, instilling in their children's hearts love and self-sacrifice for the land God gave us. We cannot fathom the pain and anguish they feel at the betrayal of the government as they watch their life work delivered into the hands of their enemies."

The letter's signers claim that both the Israel Defence Forces chief of staff and the head of the Mossad warned that leaving Gaza would endanger Israel, allowing terrorists within close missile range of major population centres and "crippling" the military's ability to prevent attacks.

The rabbis say Sharon fired both experts.

Finally, the open letter calls on Sharon "to respect the rights of each and every citizen of Israel and to uphold the dignity of the nation he has been appointed to lead. We urge the citizens of Israel, as well as all Jews abroad, to join in our protest and do whatever they can that these acts will not continue nor be repeated and to heal our beloved nation."

The signatories are Rabbi Dovid Schochet, president of the Vaad Harabanim of Greater Toronto; Rabbi Moshe Stern, a past president of the Vaad and rabbi of Shaarei Tefillah Congregation; Rabbi Mitch Mandel of Aish HaTorah; Rabbi Yossi Michalowicz of the Westmount Community Shul in Thornhill; and Rabbi Shmuel Spero of Anshei Minsk Synagogue.

Rabbi Schochet told *The CJN* the reason only five rabbis signed the letter was that many of their colleagues in the city were on vacation and not available. No one refused to sign, though one rabbi said he would write his own letter of protest, Rabbi Schochet said.

Sharon, he said, has "let people down. The country has lost its idealism." He said the open letter "was not a matter of politics but human rights."

Rabbi Stern, who in the past has discouraged airing differences about Israel in public, said he spoke out this time because "a lot of people in the Diaspora didn't have the faintest idea [that] civil rights of Jews were being abused. I was wondering, where were all those liberal-thinking Jews when the rights of their fellow Jews were being violated?"

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'Whatever is needed' must be done

It is unbelievable, but nevertheless true, that the word "refugees" is now being used in reference to the most powerful democracy on earth. They are, of course, not political refugees, but rather, refugees from disaster. Tens of thousands of people have lost their homes, their possessions and, in many cases, their livelihoods too in the disastrous aftermath of Hurricane Katrina. And yet, they may have been the lucky ones. For as yet, uncounted thousands may have lost their lives.

As of this writing, more than 80 per cent of New Orleans still lies under water. Communities in Louisiana and Mississippi on the Gulf Coast, an area the size of Great Britain, have been literally washed away.

The damage is beyond our comprehension.

In a real sense, people are now refugees from their homes, as they have no homes to return to. Indeed, three days after Katrina struck, many of these unfortunate souls had neither drunk any water nor eaten any food. Corpses, human waste, industrial waste, dead animals and the foul, stinking detritus of decay and destruction float through the ubiquitous and now deeply polluted water. The threat of disease and further human disaster looms very close by.

But to the natural disaster, alas, human beings are adding more. As the *New York Times* reported last week, "violent lawlessness" grew extreme in New Orleans. The security situation was described by a local official as "horrific."

"Chaos and gunfire hampered efforts to evacuate the Superdome, [the interim, large-scale shelter in New Orleans]" the *Times* reported. In addition, "armed thugs" had taken control of the secondary makeshift shelter at the city's convention centre. They repelled police officers sent to secure the place. Police officials reported "rapes and assaults were occurring unimpeded in the neighbouring streets as criminals preyed upon passers-by, including stranded tourists."

Late last week, recriminations and accusations of incompetence were directed at the U.S. administration and various other officials for not responding quickly to the disaster and for failing to have been properly prepared. In due course, these matters will be sorted out. But the urgent priority is to rescue individuals from harm's way, restore their lives and find for them some measure of hope in the despair.

In this, we must lend a hand. Prime Minister Paul Martin spoke for us all when he said "whatever is needed" is what Canada will do to help.

25 years ago in The CJN

- The International Jewish Committee on Interreligious Consultations blasted a recent statement by the central committee of the World Council of Churches as "political and partisan."
- The World Council of Churches statement called Israel's annexation of East Jerusalem, and declaring the entire city its eternal capital, dangerous and a hindrance to peace.
- The Rosh Hashanah supplement included a lament on the death of Yiddish, and a history of the early farming settlers in Manitoba.

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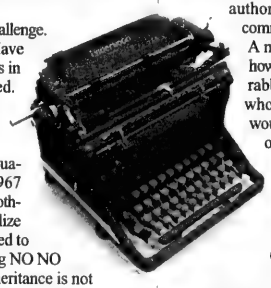
The disengagement

As a former Canadian now living in Israel for the past 23 years, I wanted to share a few thoughts with you and your readers.

I was pleased to see in *The CJN* such wide coverage of Israel's disengagement from Gaza and part of the West Bank.

Although I live in Israel and your readers live here, we are all equally responsible for the future of Israel. I know there are many who would disagree with me and may consider involvement by Jews who don't live full time in Israel as meddling in internal Israeli policy, but I beg to differ.

The Land of Israel was given as an inheritance to all the Jewish people, and whether Jews come to make their claim in person or not, it does not lessen the joint obligation on the part of every Jew for the safety and security of their brethren who do live there.



I call on your readers to take up this challenge. First, one must stay well informed. Have parlour meetings to discuss current issues in Israel and how you can become involved. Invite guest speakers and community leaders to see what is being done for Israel and what more can be done.

As everyone knows, the Gaza "evacuation" is just the first step back to 1967 borders, and the fact that Sharon may say otherwise is not to be trusted. We must mobilize all our energies to be proactive, as opposed to reactive, in unifying our voices and saying NO NO NO to any concessions to terror. Our inheritance is not negotiable.

These decisions to give in to terror will only pave the way for more terror and more concessions, not only in Israel but throughout the world.

We should reach out to those who are not committed to Israel, because I believe more people would be involved if they really understood the situation better. Each involved person must try to bring one or two more people to meetings or get the information to them.

Together, we will be more successful in working against those who are intent on dismantling our homes and, God forbid, our people.

Chaya Gross
Jerusalem

* * *

Lubavitch movement is Zionist

Rabbi Reuben Poupko severely criticized the Lubavitch community for being hypocritical in the article "Montreal Jews demonstrate concerns over Gaza" (*CJN*, Aug. 25). He said they should not have publicly denounced the government of Israel because they are "anti-Zionist." For the sake of fairness, why didn't Rabbi Poupko also condemn the counter-demonstration of the truly anti-Zionist Neturei Karta and Tash who denounced the State of Israel?

The truth is that the Lubavitch movement is indeed Zionist. Lubavitchers accept the existence of the State of Israel and even serve in the Israel Defence Forces. Of course, Lubavitch, like all of religious Jewry, would prefer that the state act more in accordance with Jewish principles, but that in no way makes them anti-Zionist.

Rabbi Mordechai Bulua
Montreal

* * *

Response to Mirsky

The Torah is a package deal ("Gerber selective on gay marriage," letter, *CJN*, Aug. 25)? Really? Then I suggest a man kill his son (God forbid!) when his son develops a pattern of behaviour that is profoundly disrespectful and undermines parental authority. See Leviticus 20:9-10. Michael Mirksy's comments are precisely the reason Halachah evolved. A mitzvah is what God wants us to do. Halachah is how the rabbinic authorities want us to do it. No sane rabbinic authority sanctions the killing of a child whose conduct is disrespectful and no sane rabbi would silently acquiesce to a parent suggesting his or her child be put to death! Jean Gerber ("What we should really worry about," *CJN*, Aug. 11) is not twisting Torah; she is interpreting it.

Reb Arie Chark
Montreal

* * *

Geddy Lee and the Holocaust

Just wanted to thank you for publishing "How the Holocaust rocked Rush's Geddy Lee's life," (*CJN*, Internet edition, Sept. 1).

My initial interest was as a Rush fan. The article provided an insight into Geddy Lee and the subject matter of the band's songs.

But perhaps more importantly, the article provided a personal perspective into the life of Holocaust survivors. In Britain, we continue to have a focus on the atrocities of the war, which I hope keeps the memory of what happened in people's minds. However, we rarely see anything about the aftermath. The Geddy Lee story, which deals with the fact that his mother is a Holocaust survivor, shows the highs and lows of the survivors. Terrible memories and early death, but a new life and success in a new country.

Gareth Edwards
Stourbridge, England

* * *

Looking for his cousin

I am searching for information about my cousin Marianne Fleming (née Lehrer), who lived on Cote St. Luc Rd. in Montreal in the late 1970s. Relatives or friends can contact me at the address below.

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Egypt deal sets stage for Sharon-Netanyahu battle

By LESLIE SUSSER
JTA

The agreement under which Egyptian forces will guard a perilous corridor along the border with the Gaza Strip could prove key to Ariel Sharon's future.

The success or failure of the agreement with Egypt goes to the heart not only of Sharon's Gaza withdrawal strategy, but also of his political leadership: former prime minister Benjamin Netanyahu is highlighting the potential dangers of the agreement in a campaign now moving into high gear to unseat Sharon as Likud party leader and as prime minister.

In a long-anticipated move, Netanyahu announced his candidacy to challenge Sharon just weeks after resigning as finance minister, ostensibly to protest the Gaza withdrawal.

"Ariel Sharon has abandoned the Likud's principles and decided to take another route, the leftist route," Netanyahu told reporters and cheering party rebels who had broken with Sharon over the Gaza move. "He is threatening to destroy with his own hands the house that he helped build."

If the number of incidents in which weapons are smuggled from Egypt across the Gaza border increase – and especially if the Palestinians use smuggled weapons to launch a new wave of terrorism from Gaza – Netanyahu is likely to make major political gains at Sharon's expense.

The Sharon-Netanyahu power struggle could come to a head sooner than expected after a Likud court ruled last Monday, against Sharon's wishes, that the party's central committee would convene in late September to set a date for a leadership primary.

MK Benjamin Netanyahu declared his candidacy last week for chairmanship of the Likud and as the party's candidate for the premiership. [Israel Sun photo]

Most political pundits agree that the ruling has set in motion a dynamic that will lead to a split in the Likud, with Sharon leading a moderate wing out of the party rather than losing a leadership race to Netanyahu, who is well ahead in party leadership polls.

Two large questions are at issue between Sharon and Netanyahu over the agreement to allow Egyptian forces to patrol the 8.5-mile stretch of the Gaza-Egypt border known as the Philadelphia route. Will having Egyptians rather than Israelis guard the corridor lead to more terrorism, or less? And will the beefed-up Egyptian presence serve as a bridgehead for more Egyptian forces in the Sinai Desert, forces that might eventually threaten Israel?

Sharon argues that Israel and Egypt have a common interest in preventing Gaza from becoming a terrorist base that could threaten both countries.

The Egyptians, Sharon says, will probably use their influence to prevent Gaza from becoming a jumping-off point for terrorist actions against them. That in turn will mean a weakening of terrorist militias working against Israel, he believes.

Sharon further says that the Philadelphia agreement specifically rules out any further Egyptian deployments in the Sinai. He notes that Israel specifically rejected an Egyptian proposal to deploy thousands more soldiers along the Israeli-Egyptian border south of Gaza down to the Red Sea port of Eilat.

Finally, Sharon argues, what alternatives did Israel have? Leaving a handful of Israeli soldiers exposed on the Philadelphia route would turn them into sitting ducks after the rest of the Israel Defence Forces have left Gaza, and could allow Palestinians and others to argue that Israel has not fully withdrawn from the coastal strip.

Netanyahu argues that by allowing regular Egyptian army forces to patrol the border with Gaza, Israel has created a precedent for a much larger Egyptian deployment in Sinai, no matter what the agreement says. His supporters claim that for the tactical value of preventing smuggling into Gaza, Israel has given up one of the biggest strategic gains of its 1979 peace agreement with Egypt: a fully demilitarized Sinai Peninsula as a buffer between the Israeli and Egyptian armies.

Israeli Prime Minister Ariel Sharon is seen at Nitzan earlier this year. [Isranet photo]

Netanyahu's immediate concern, however, is that Gaza will become a huge base for Palestinian and international terrorism. He maintains that the same logic behind the Gaza withdrawal and the invitation to Egyptian forces to patrol the border will also compel Israel to allow a seaport and airport in Gaza, enabling the Palestinians to bring in heavy weapons and explosives unimpeded.

"Sharon's decision to place Israel's security in the hands of Egypt instead of the IDF is another mistake that gives a tail wind to terror," Netanyahu declared after the cabinet approved the agreement on the Philadelphia route.

The agreement is highly detailed: it allows the Egyptians to deploy 750 border police, 504 machine guns, 94 pistols, 44 Jeeps, 31 armoured personnel carriers, eight helicopters without spy cameras and three radar systems. Egypt will not be allowed to supply weapons to the Palestinians without prior Israeli approval. The multinational force that has been stationed in Sinai since the Israeli-Egyptian peace deal will monitor Egypt's compliance with the restrictions.

The argument over the Philadelphia route hints at the coming bitter struggle between Sharon and Netanyahu. Personal and ideological differences between the two men seem irreconcilable, and a torrent of harsh words make it unlikely that they can remain in the same party.

In announcing his challenge Tuesday, Netanyahu declared that Sharon was not worthy to be prime minister, that he had abandoned Likud ideology and that corruption under his rule was rife.

The night before, in a pre-emptive 45-minute television interview, Sharon characterized Netanyahu as a man who flees from responsibility and doesn't have the nerves to lead a country like Israel.

"In any stressful situation, he immediately panics and loses his cool," Sharon said.

Sharon also dropped several hints that he would not stay around to lose to Netanyahu: he said he will not be Netanyahu's No. 2, the Likud had been infiltrated by far-right elements and is not the same party it was, and he still had work to do as prime minister.

A political analyst for the *Ma'ariv* newspaper, Nadav Eyal, quotes Sharon aides as saying that the dynamic started by Netanyahu, leading to a central committee move in late September to oust an incumbent prime minister, will be the perfect backdrop for Sharon to establish a new political party. Analysts have spoken of a "big bang" in Israeli politics, under which Sharon would take moderate members of Likud into a new party formed with the secular Shinui party and centrist elements of Labor.

"The Likud central committee, perhaps one of the most hated bodies in Israel, sacking one of the most popular prime ministers because he took Israel out of Gaza, will be a dream start for a new party," Eyal writes, paraphrasing the aides.

Sharon can't afford to run against Netanyahu and lose. It would taint any subsequent decision to leave to start a new party, and would make it far more difficult for Sharon to take other leading Likudniks with him.

Pundits therefore believe he will make his decision soon, probably when he returns from the opening of the United Nations General Assembly in New York in mid-September.

In any event, the Philadelphia route agreement and the Gaza pullout will be high on the agenda of the Sharon-Netanyahu showdown, whether it takes place inside or outside Likud. What happens on the ground in Gaza over the next few months could well decide who Israel's next prime minister will be and what comes next on the Israeli-Palestinian track.

JTA correspondent Dan Baron in Jerusalem contributed to this analysis.

In praise of our teachers

September brings back all the stomach-twisting memories of school anxieties for many of us. I suffered so much from the new school or new grade fixation that I cannot believe I became a teacher. In fact, when my parents and in-laws suggested it, I thought they were mad. Who would want to be a teacher? Embedded in that refrain was not just my student fears, but also my status disdain for the profession of teaching.

Norma Baumel Joseph in Montreal

Therefore, as appropriate for this season of repentance, I beg forgiveness from all those wonderful and dedicated people we call *teacher*. First, please forgive me for being afraid of you, for my inability to see you as persons, for my use of cynical humour to cover up my own fear. But mostly forgive me for not seeing the nobility of your chosen career.

Now I admit this change of heart might be due to my own career path. Being a teacher has shown me the error of my thinking. It is the most difficult of jobs and the most awesome. We must remember that simple fact as we send our children to school every morning. We are trusting our most precious possessions to these educators. They will train, form and civilize future generations. They will determine the face of our ever-changing society. It is a great trust, and only the very best should be practising this craft.

Certainly, not every teacher is the best. So our goal should be to ponder ways to perfect the system rather than condemning. I often hear parents complaining about, but seldom praising, the school, administration and teachers. Why is that? Why is it that we do not consider teaching the most prestigious occupation? Why is it that we do not encourage our best and brightest to enter the field?

According to our tradition, a teacher is to be revered, honoured like a parent. The greatest "rebbes" were teachers. Moses was our leader and teacher. Legends tell us that while Moses taught the men, Miriam taught the women; when Abraham taught men, Sarah reached out to women. Judaism pairs teachers with parents to show us the way, to establish our tradition and make sure it is passed on. No society can manage without its educators, and modernity has raised the need for educators to the most intense level.

I have certainly changed my mind, although my stomach still knots up at the start of each year. But I see my colleagues – and especially those who work in early childhood, and especially those who have the stamina for grade school, and especially those who have the commitment to survive high school and can communicate with teenagers. All in all, they are quite amazing and deserving of praise!

Armchair history

"The past is never dead; it isn't even past." William Faulkner, author of this quote, was writing about an American South that never recovered from its past.

But we Jews can't be too smug: our past pops up to haunt us in our prayers, daily as we remember the Exodus from Egypt (c. 1400-1200 BCE), the Exodus plus Creation on Shabbat, and most recently on Tisha b'Av, when catastrophe was piled on catastrophe until we are fasting for catastrophes that include the destruction of the First Temple, the destruction of the Second Temple, the fall of Betar and the expulsion from Spain.

Jean M. Gerber in Vancouver

But Av brings both mourning and joy. Immediately after the ninth of Av, we celebrate marriages galore. So it is with our history: tragedy and hope follow each other.

Prof. Allan Levine makes this point in his recent book, *Scattered Among the Peoples: the Jewish Diaspora in Twelve Portraits*. By choosing 12 cities at crucial historical periods in Jewish history, he takes us on a journey that includes both despair and hope.

In "Seville, 1492," he uses the towering figure of Don Isaac Abravanel as a fulcrum on which to hang the story of the Jews of Spain and Portugal. Although he rather abbreviates the hundreds of years of prosperity and tolerance that Jews in the Christian and Muslim kingdoms experienced, their expulsion spread the ideas, scholarship and economic acumen of the Sephardim all around the Mediterranean basin, enriching their next haven – the world-dominating Ottoman Empire.

His 12 communities also include Constantinople (1666), Amsterdam (1700), Venice (1516), Vienna (1730), Frankfort (1848), St. Petersburg (1881), Paris (1895), New York (till now), Berlin (1925), Vilna (1944) and Kiev (1967). Each is the site of Jewish settlement and accomplishment; each has its share of persecution and prominence.

In Paris, Capt. Alfred Dreyfus is humiliated and sent to prison. At the same time, the terms under which Jews will continue to live in France are negotiated. Jews continue to live in France and prosper, even after the Holocaust.

So, while many of these communities are no more – in Spain, Germany or Vilna – others have had a rebirth after persecution. In Russia, for example, Levine describes the regeneration of Russian Jewry as it slowly recovers its past and tries to build a future – this even after so many Russian Jews have immigrated to Israel and North America.

So the book does not fall into that category which the great Jewish historian Salo Baron called "the lachrymose theory of Jewish history," that all of Jewish history is just one catastrophe after another, with Jews bending further and further under the weight of suffering and sorrow.

This theory of Jewish history still holds sway in many quarters. Levine, however, believes strongly that, despite the "turmoil of the present day, [Jewish spirit] is testimony to the remarkable resilience that has characterized life in the Diaspora for centuries."

In this, he may run afoul of some Zionist historians, who see all of the past 2,000 years merely as prelude to the rebirth of the Jewish state, a theory that presumes that history travels in a straight line, and the current circumstances – of any people – are deterministic, doomed or blessed from the get-go with the outcomes we have today. At no point could things have turned out differently. This theory gives history a personality and spirit, almost a living persona, which no earthly events could have changed.

No, no. While we can't do history with a series of "what ifs," we can say that history is not a person or a thinking thing, but the outcome of decisions made by human beings, some of which turn out well, some of which go very badly wrong. In the Middle Ages and later, Jews were forced by circumstances to side with elites, and they lost their place when those elites fell. But even being good communists could not save them from Stalin. Bottom line: we do the best we can.

Levine ends his book with the "Good News, Bad News" section. Good news: individual Jews today have more power and security in the Diaspora than ever. Bad news: the tendency is to assimilate completely. Good news: there is a resurgence in Jewish education for children and adults. Bad news: we do not know how many people will take this opportunity.

It may be too late for summer reading, but you can still enjoy this armchair travel around the world before the *yamim noraim*.

The danger of complacency

It is comforting to know that we live in a peaceful, civil society with laws to protect minorities and a sense that our modern society is accepting and even encouraging of differences – cultural, religious, racial and otherwise. Indeed, in Canada, we have constitutional guarantees of egalitarianism, multiculturalism and religious freedom, Yet, on occasion, we are reminded that there are dangers that seem to lie dormant and then, when we least expect it, suddenly arise.

Gerald L. Gall in Edmonton

Recently, we were all taken aback when distinguished aboriginal leader David Ahenakew spouted a vile, anti-Semitic outburst which later led to a conviction under the hate propaganda provisions of the Criminal Code. Ironically, over the years, the organized Jewish community has worked with aboriginal leaders in support of just and fair treatment of Canada's founding people. This support goes back to the 1980s when the national law and social action committee of Canadian Jewish Congress worked closely with the aboriginal community. Indeed, B'nai Brith Canada recently sponsored a trip to Israel for aboriginal leaders and even invited Ahenakew – who refused to go.

The whole Ahenakew matter came as a shock to many. Less of a surprise, however, are the statistics on anti-Semitic incidents in Canada outlined in B'nai Brith's annual hate incident report. In its 2004 *Audit of Antisemitic Incidents in Canada*, B'nai Brith reported that there were 857 such incidents, a 46.7 per cent increase over the previous year and "the highest number in the 22-year history of the audit." The greatest number of incidents occurred in Toronto and Montreal where most Canadian Jews reside.

This is not really surprising, given similar experiences elsewhere. For example, in July of this year, the *New York Times* reported that in New York City, 35 per cent of all hate crimes were anti-Semitic in nature. In fact, hate crimes against Jews were the most prevalent (by greater than a two to one margin) of all those reported – with crimes against gays occupying the next most prevalent kind of incident. Hate crimes against gays, however, were significantly more physical in nature than hate crimes against Jews. Both the B'nai Brith audit and the New York City statistics show that where there are large Jewish communities, those communities remain vulnerable to anti-Semitic incidents.

On several occasions, Canadian universities have been the setting for anti-Israel protests. But one would not expect university professors to be the source of anti-Semitic propaganda. Recently, a University of Ottawa professor's website contained writings that claimed, among other things, that the number of persons who died at Auschwitz had been exaggerated. The site admittedly was not hosted by the university but was run by University of Ottawa economist Michael Chossudovsky. The professor, ironically of Jewish descent, claimed he was unaware of the offending content, although it had been posted on his website for months.

As recently as last month, it was reported that vandals broke into the synagogue at the Belz community summer camp in Val Morin, Quebec, and desecrated several sacred books, throwing the texts into toilets and a nearby lake. This action may be related to a municipal dispute in the courts in relation to the chassidic group's operation of a synagogue in a residential area.

Also last month, it was reported that marijuana crusader Marc Emery, in a blog (or Web log), described Canada's minister of justice, Irwin Cotler, as a "Nazi-Jew."

What is most disturbing about the above incidents is that they continue to recur periodically throughout history. Because of this, our various modern societal institutions (our universities, law enforcement and anti-discrimination agencies, the media, etc.) must remain vigilant so that whenever hate rears its head, it can be dealt with in an expeditious manner.

What is the source of hatred, racism and other similar attitudes that plague an otherwise civilized society? Prejudice and intolerance are disseminated through families, peer groups, popular culture, and sometimes political and religious messages. With respect to the latter, this is exacerbated by the speed of modern communications. In order to preserve a society that is respectful of human rights and decency, we are compelled to confront these influences or their increased frequency will be the price of complacency.

The Kirshner File

Sept. 11, 2001 - from the victims' view

Where were you on Sept. 11, 2001, and what were you doing?

You probably know the answer.

This is a day of infamy, like Pearl Harbour and Yitzhak Rabin's assassination, that is burned into our collective souls.

Sheldon Kirshner in Toronto

The world has not been quite the same since Arab hijackers deliberately crashed two commercial jetliners into the World Trade Center in Manhattan and caused the north and south towers of that iconic citadel of American capitalism to buckle and collapse in a fiery, dusty heap of rubble.

Thousands of news stories and scholarly articles have been written about this cataclysmic event. But *102 Minutes: The Untold Story of the Fight to Survive Inside the Twin Towers* (Henry Holt), by Jim Dwyer and Kevin Flynn, is the first comprehensive account of how 14,000 people in the north tower and south tower dealt with this unprecedented catastrophe.

Their stories are drawn from the testimonies of survivors and witnesses and thousands of pages of transcribed radio transmissions, phone messages, e-mails and oral histories. The authors, both seasoned *New York Times* reporters, have done a first-rate job of painstakingly reconstructing the disaster from the point of view of its victims. The hijackers themselves, the subjects of numerous analyses, are completely passed over.

The title of their book refers to the horrific sequence of events in Manhattan on Sept. 11. The north tower was hit first, at 8:46 a.m., 16 minutes and 28 seconds before the south tower was struck at 9:02 a.m. The south tower was the first to fall, at 9:58 a.m. Twenty nine minutes and 26 seconds later, at 10:28 a.m., the north tower gave way. During this 102 minute interval, office workers frantically escaped and rescuers tried desperately to save the remainder trapped in the burning buildings. They estimate that at least 1,500 people, and perhaps many more, survived the initial impact, but died because they were unable to make their way to safety.

About 12,000 people, nearly all below the crash zones, got out. But according to New York City's chief medical examiner, 2,749 died. Of these, 147 were passengers or crew members of the two flights – American Airlines Flight 11 and United Airlines Flight 172. Six hundred were caught on the floors where the planes hit and killed immediately. They probably did not even know what had hit them. Four hundred and twelve of the victims were rescuers, firefighters and police officers. The rest, some 1,500 men and women, were hopelessly trapped and did not survive.

Flight 11 slammed into the north tower at 450 miles per hour, its fuselage penetrating the 95th, 96th and 97th floors and the tip of its right wing cutting into the 99th floor. The jet fuel ignited and roared across the sky, and the shock waves from the speeding aircraft shot down in waves, rolling out to the Atlantic Ocean and along the bed of the Hudson River. Flight 175 plunged into the south tower at 545 miles per hour, triggering a swath of destruction across nine floors, from 77 to 85. The building pitched from side to side and drywall collapsed.

Federal investigators concluded that the extreme heat of the fires, not the actual impact or perceived design flaws, caused the buildings to shudder and fall. "Much of the spray-on fireproofing in the impact zone was dislodged, leaving the structural steel exposed and mortally vulnerable to the intense heat," Dwyer and Flynn observe.

In the first 10 minutes after the crash at the north tower, the 911 system logged some 3,000 calls, the majority from people on the upper floors. They reported the explosion and noted that the stairs had been cut off.

It would later come out that while the Twin Towers had only three staircases at its broad base, the Empire State Building – which opened in 1931 – had nine.

Interestingly enough, the World Trade Center's three exit stairways satisfied the requirements of the city's 1968 fire code. But as was apparent after the 1993 attack against the centre, which killed six people, that three stairways were simply insufficient to accommodate a rapid, full-building evacuation of each tower.

This is not to suggest that the authorities had learned nothing from the 1993 attack, which was perpetrated by Islamic radicals as well. Stairways had been painted with photoluminescent paint and fitted with emergency lights with backup batteries. And in the concourse shopping mall beneath the buildings, six stores had been torn out and replaced with corridors to facilitate escapes.

Yet, as Dwyer and Flynn point out, these improvements did not help the people in the highest floors, who had nowhere to go but up. All three staircases in the north tower were wiped out, and in the south tower, only one remained open, but only a handful of people knew about it.

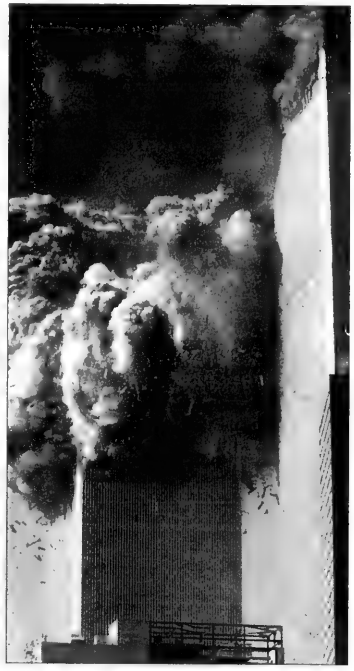
Further, there was no plan for roof rescues by helicopter.

And in the north tower, virtually all of the 99 elevators were out of service, many stuck between floors with people trapped inside. "The lack of working elevators meant the fires high in the tower would have a galloping, destructive head start," they write, adding that the fireball of exploding jet fuel shot down elevator shafts, reaching as far as four levels below the lobby.

In desperation, many people jumped to their deaths, their bodies hitting the ground in thunderous, percussive claps. "Please don't jump," a fire chief spoke into a microphone. "We're coming for you."

The first people were seen falling from the north tower at about 8:48 a.m. Alone or holding hands, they had climbed onto window sills, the only refuge from heat and smoke.

Not everyone jumped voluntarily. Some were nudged by others crowding for a mouthful of air. In the mezzanine of the south tower, one police officer thought he saw 13 people jump in a matter of seconds. One firefighter was killed by a falling body.



The World Trade Center tower collapses. [RNS/Reuters photo]

Throughout it all, people in the buildings reported their distress.

Dwyer and Flynn reprint this exchange:

"There is a lot of smoke," one man said.

"Are they telling you what to do?" his colleague asked.

"No, it's a mess."

"Are you still in the building."

"You can't move."

In the south tower, the voices on the 105th floor, 20 stories above the impact zone, grew more urgent.

One woman called 911 and said that the floor was collapsing. A moment later, a man on the 106th floor said that a floor below him was giving way.

From the 88th floor, a man told 911 that people were passing out, and that he would break the windows. Calling from the 93rd floor, a man told his father, "The ceiling is caving. The ceiling is caving."

On the 102nd floor, a young man said repeatedly that he had children and did not want to die. "Suddenly, his words were drowned out by crashing noises, a terrible scream, an even worse silence," Dwyer and Flynn write.

Their description of the final few minutes is chilling.

As floors fall, 10 stories in a single second, there is "the screech of failing trusses, the slap of tons of metal columns against other tons of metal, percussive bangs, end sounds."

The terrorists have succeeded. The World Trade Center is gone, 102 minutes having elapsed from the first impact to the final collapse.

Israeli anti-abortion group visits Toronto

By LARA GREENBERG
CJN Intern

One step in what organizers hope will become an international effort to fight abortion in Jewish communities is being taken in the Greater Toronto Area this Shabbat.

Over the weekend of Sept 9 to 11, representatives of Efrat, an anti-abortion organization based in Jerusalem, will speak in some of the Orthodox synagogues here.

Dr. Eli Schussheim, chair and director of the organization, will speak at shuls in the south part of the city, while Nir Solomon, director of development and public relations, will be a guest in the shuls farther north.

A major event for women on Sunday will feature a speech and multimedia presentation by Schussheim and Solomon.

Flyers and additional information will be made available at the synagogues throughout the weekend.

Solomon says Toronto was chosen for the pilot weekend because it is known for its sensitivity and is considered an important and influential community in the Jewish Diaspora.

The Va'ad Harabonim, the central organization of all the Orthodox rabbis in Toronto, chose to help advance the cause of Efrat, Solomon said, in part as a result of the support of Rabbi Shlomo Miller, the rosh kollel of Toronto Kollel Avreichim.

"It is our hope that this model of a Shabbat dedicated to Efrat… will lead to more communities around the world following," he said.

Schussheim immigrated to Israel from Argentina in 1964 and was the principal surgeon at Jerusalem's Shaare Zedek hospital during the Six Day War.

In 1977, a young woman came to his office with a child who needed some stitches. During the course of her visit, the woman startled the doctor by saying that he had saved her child.

When it became apparent that the woman was not talking about the stitches, she explained that when she was pregnant, several doctors had told her to abort the baby because she had had too many X-rays and the baby would be deformed.

When she went to Schussheim for another opinion, he said he did not believe the X-rays would cause deformity in the baby. That baby was the same child he was stitching up.

It was then that Schussheim began to devote his life to saving babies from abortion.

Since the establishment of Efrat in the late 1970s, Schussheim has worked through the organization to prevent more than 16,000 Jewish babies in Israel from being aborted.

City considered influential in Jewish Diaspora

It was reported in the newspaper *Jewish Press* in December 2004 that an average of four Israelis per week were killed in terror attacks and close to nine Israelis a week lose their lives in car accidents. "However, nearly 900 Jewish lives each and every week are literally being tossed in the garbage as a result of the growing number of abortions in Israel."

Although many of those who work for Efrat are Orthodox, Efrat is not a religious organization, and Solomon said 95 per cent of the women they counsel are not religious at all.

Efrat acknowledges that every woman has the right to choose whether or not to have her baby, but stresses that it should be an educated decision.

"They need to know the medical dangers in having an abortion as well as the fact that they are putting an end to the lives of their children," Solomon said.

According to Solomon, 75 per cent of the women Efrat helps are married women who are choosing abortion because of funds.

With its army of 3,000 volunteers (many of whom were helped by Efrat), Efrat has helped many women to choose the life of their babies over abortion.

Once a pregnant woman has been convinced to carry through to term, Efrat continues to help her in any way it can.

She receives free medical advice for the duration of her pregnancy and then the organization provides her with everything she needs for herself and her newborn, including crib, carriage, clothing, baby food and diapers, plus a six-month food stipend at her local supermarket.

They do not provide cash, but ask the mother to write out a list of her monthly food and other needs, and Efrat makes out a cheque to her local supermarket.

The entire package costs no more than $1,000 according to Solomon.

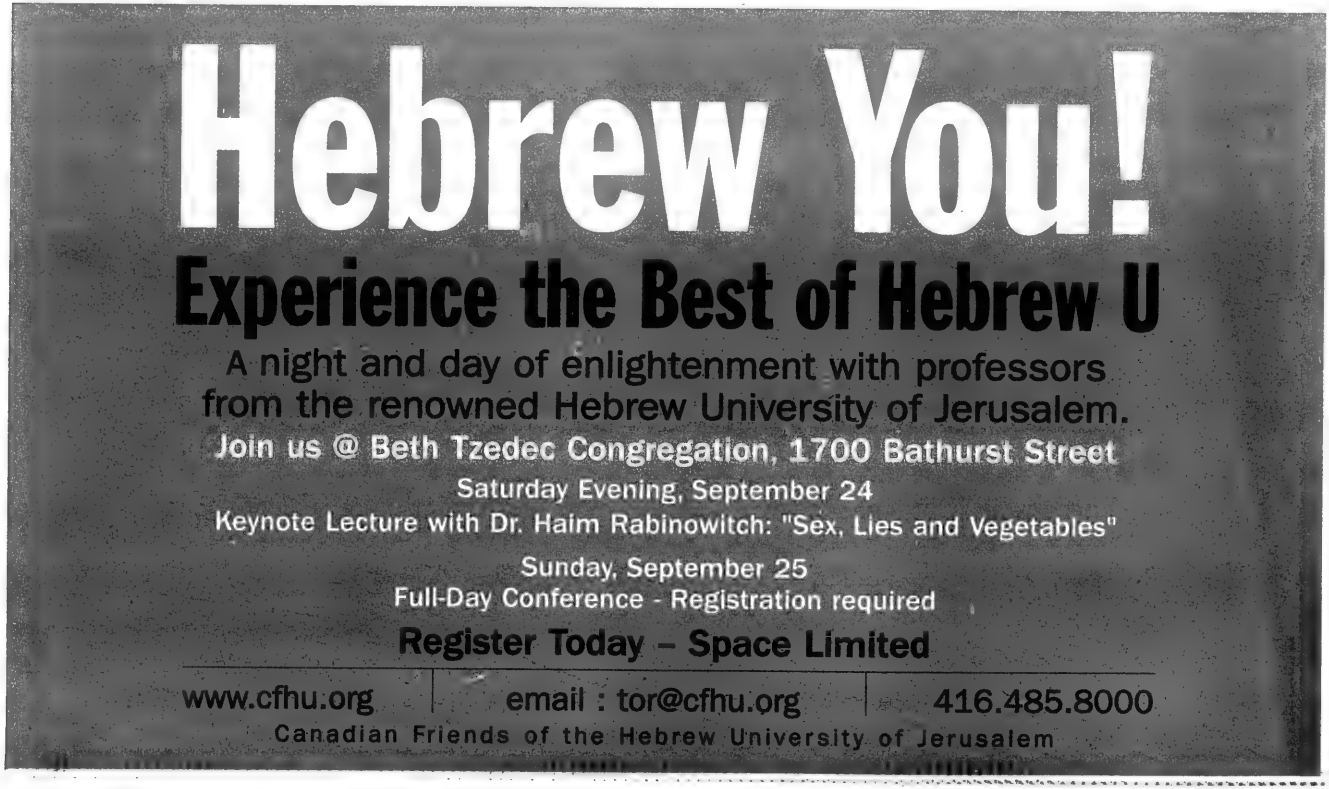
Efrat does not receive government funding but raises its capital through CRIB – Committee for the Rescue of Israel's Babies – its fundraising arm.

"The more money we have, the more women we can help," Solomon said.

The aim of the organization is to try to make sure that no life should ever be taken for lack of money.

"This cause being the greatest life-saver in Israel today needs to be supported now more than ever," Solomon said. "In a time when terror strikes so close to home, we must realize the value of life and help those women who so desperately stand at the verge of terminating their pregnancies for financial reasons when we could solve this problem. No one can deny the importance of saving a life."

For more information about Efrat, contact Solomon at 416-878-3521.



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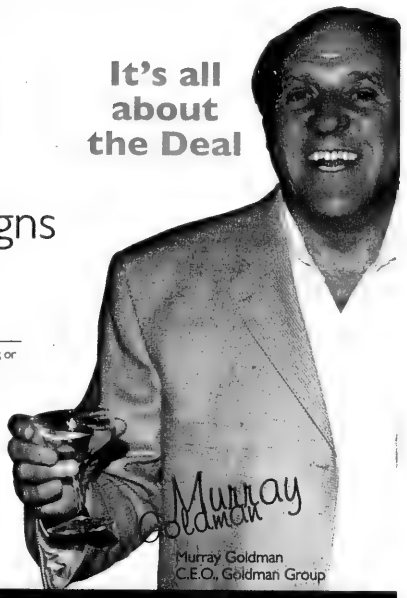

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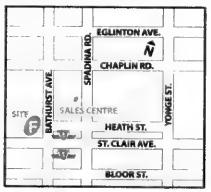

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Elite Academy caters to bright, mature students

By CAROLYN BLACKMAN
Staff Reporter

At 17 years old, Amira Israelov can see into her future.

A student since last October in the Elite Academy, the international high school of Israel, Israelov plans to complete her courses in biology and math, and eventually to study in the faculty of medicine at Hebrew University of Jerusalem.

Her ultimate goal, she says, is to practise psychiatry in Israel.

Born in the former Soviet Union, Israelov is the eldest of four siblings. Her family moved to Canada via Israel when she was four years old.

It was a nine-month stay in Israel when she was 13, however, that changed her life. "I missed Toronto when I was there, but when we returned, I knew I had to live in Israel. I had a longing feeling that never left me," says Israelov, here for the summer to visit her family.

Eventually, she heard about the Elite Academy, a three-year scholarship program co-funded by the State of Israel and the Jewish Agency for Israel.

The program, available in secular and religious schools, has run for a number of years with students from South America, South Africa and eastern and western Europe, and recently expanded to include youth from North America, the United Kingdom, Australia and New Zealand.

It is intended for bright, well adjusted, mature students in grades 9 or 10, who want to study in Israel.

In order to be accepted, Israelov was required to attend an interview here with a shaliach who recommended her to the academy, travel to New York to take tests, and along with her parents, attend an interview with a psychologist.

Amira Israelov

Dina Gidron, regional director of the Israel Aliyah Centre, says the screening process is necessary because it is important to establish why students want to study at the academy. "It's not for those who want a year off or who just want to get away from home; it's for students for want to work hard at their studies, and experience Israel."

Students receive airfare to Israel, room and board, pocket money and telephone expenses. They take part in field trips, extracurricular activities and seminars, and have Israeli host families available – Israelov's grandparents live in Israel and she sees them every two weeks – for those who want a "home away from home" during school holidays.

Every student is fully insured, including for medical and dental treatment, for the duration of the program.

It is a "whole program" says Gidron. "It [addresses] students personally, academically and socially."

Israelov, who attended Northview Heights Secondary School while living here, says she attends classes with students from Russia, Germany, France, South America and Hungary.

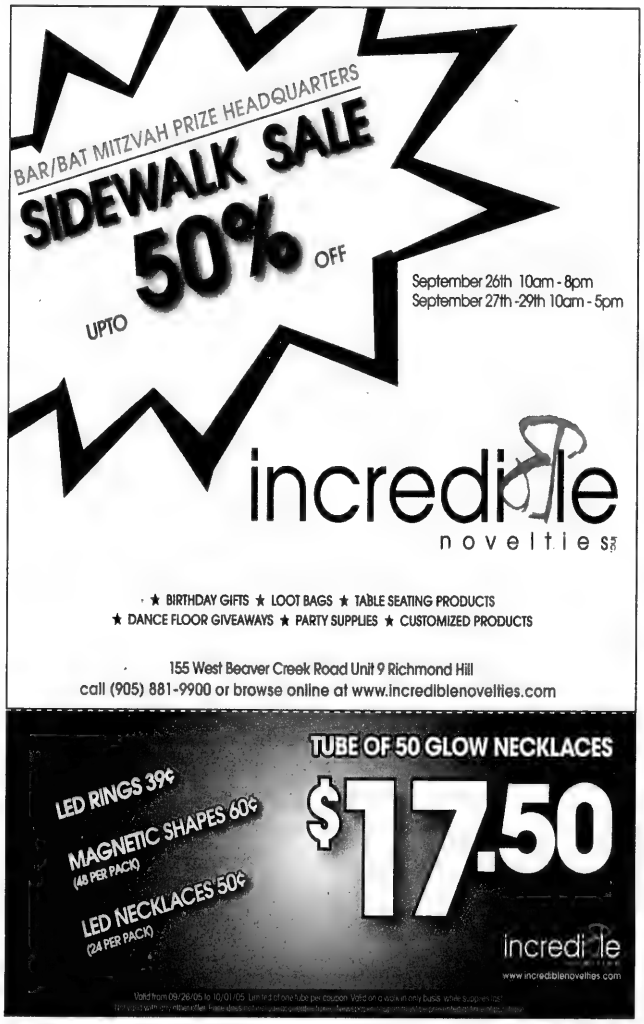
Their first year, students study in their own language, and then move into Israeli classes. "We have a year to get accustomed to learning in Hebrew. We spend a lot of time studying, but it is all worth it."

She says without hesitation that she will remain in Israel. "Life is different there. Here, everything is work, work, work. In Israel, they know when to work and when to have family time."

She is not nervous about living in Israel, she says, "and as far as I know, most students feel the same way. People are more nervous here about what goes on in Israel. We don't pay that much attention.

"As far as I'm concerned, you have [to take precautions] no matter where you live. Something can happen anywhere. Everything is in God's control; it has been planned out for each person."

For information on the Elite Academy, visit the website at www.israelprograms.org or e-mail aliyahto@jazo.org.il.



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Swastikas painted on synagogue, billboards

By PAUL LUNGEN
Staff Reporter

A Richmond Hill synagogue and billboards marking the site of a planned community campus were struck by anti-Semitic vandals last week.

Swastikas and SS lightning bolts were spray-painted in two-foot-high letters on a building housing the congregation of Chabad Lubavitch of Richmond Hill at Bathurst Street and Elgin Mills Road as well as on a sign outside the new Joseph and Wolf Lebovic Jewish Community Campus at Bathurst and Weldrick Road. The incidents took place in the early morning hours between Aug. 31 and Sept.1. Officers gathered evidence at the two crime scenes and Constable Don Yirenkyi of York Regional Police said the events are being treated as related hate crimes.

Rabbi Mendel Bernstein of Chabad Lubavitch Richmond Hill said members of the congregation discovered the graffiti when they arrived for morning prayers. Three of the synagogue's windows were affected.

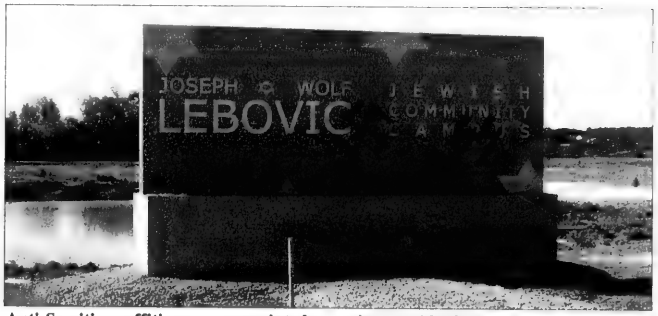
Reaction among the congregation was mixed. "We felt it should be reported and it brought to mind minor incidents of jeering when [congregants] walk to shul on shabbes," he said.

The congregation took the incident "in stride," he continued. "We figure all it takes is a kid with a spray can. It doesn't take much more than that."

Len Rudner, director of community relations for Canadian Jewish Congress, Ontario region, said there was no evidence to link the incident to any other local or international events.

"There are times we can tie spikes in anti-Semitic or anti-Muslim incidents to events in the wide world," he said, "but these [kind of events] are always going on.

"It's another day in the life of the Jewish community."



Anti-Semitic graffiti was spray-painted on a sign outside the new Jewish community campus at Bathurst and Weldrick Road last week.

Rudner noted that about a month ago, eight UJA Federation signs on Bathurst near Highway 401 were also vandalized. Later an individual drew anti-Semitic slogans in chalk on the sidewalk in front of a synagogue in the Bathurst and Lawrence area where several Orthodox Jews were praying. A 32-year old Toronto man has been charged with three counts of mischief in connection with that incident.

Rudner noted that while these sorts of events don't happen every day, "it's like a constant drip, drip, drip. It's corrosive on our community. No community should have to put up with this kind of garbage."

Anyone with information about the recent incidents is asked to call York Regional Police at 905-881-1221, ext. 7723.

York police chief supports mission to Israel

Continued from page 3

After the vote, La Barge told reporters that he still "certainly" supports the mission to Israel. He added: "We took advantage of the opportunity – insisted on the opportunity – to meet with Palestinian authorities as well. We didn't go with the [intention] of just getting one side of the story."

He said the objective was to learn how Israel deals with crisis. Israel "has dealt with more bomb calls in one month than we do in a year."

And he touched on police solidarity the world over: "Remember, we are brother and sister police officers regardless of whether here in Canada or Israel or in Palestine."

Barrow said the board is in favour of professional development "anywhere in the world," and that the Mideast conflict is outside the board's purview.

Similar complaints have been lodged with the police chief of Hamilton, who also took part in the mission to Israel, and with the OPP. Recently, Toronto Police Chief Bill Blair had to fend off criticism from Muslim and Arab groups for having taken part in this year's Walk for Israel.

"Deeds of giving are the very foundation of the world."
– Psalms

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Canada backs move for UN to mark Holocaust

By PAUL LUNGEN
Staff Reporter

Canada has signed on to a letter to UN Secretary General Kofi Annan asking the General Assembly to consider setting aside a special day to mark the Holocaust.

The letter requests that the proposal be added to the agenda of the upcoming 60th session of the General Assembly and it urges member states to co-sponsor it.

Ed Morgan

"In doing so, member states will demonstrate their commitment to the cause of Holocaust remembrance and education, act to help prevent future acts of genocide and advance the fulfilment by the United Nations of its core mission and founding principles," the letter states.

A draft resolution included in the letter suggests Jan. 27, the anniversary of the 1945 liberation of Auschwitz by Soviet forces, be set aside as "an annual International Day of Commemoration in memory of the victims of the Holocaust"

The draft resolution also:

- urges UN member states "to develop educational programs that will inculcate future generations with the lesson of the Holocaust in order to prevent future acts of genocide;"
- rejects Holocaust denial;
- commends states that preserve sites used by the Nazis to implement the Holocaust;
- condemns religious intolerance, incitement, harassment or violence;
- requests that the secretary general establish an outreach program with the suggested name "Holocaust and the United Nations," as well as taking measures to mobilize civil society for Holocaust remembrance and education.

Letter requests proposal be added to agenda of upcoming General Assembly session

The government of Israel authored the draft resolution and more than 30 European countries have supported it. Canada recently joined Australia, Russia and the United States in signing on to the Israeli initiative.

Canadian Jewish Congress applauded Canada's support for the proposal.

In a letter to Foreign Affairs Minister Pierre Pettigrew, Congress president Ed Morgan stated,"The Canadian act very appropriately caps your personal participation at the UN's 60th anniversary commemoration of the liberation of the camps this past January. We look forward to Canada taking an active role in helping ensure the resolution will attract the support of all member states."

Last January, the UN General Assembly convened a special session to commemorate the 60th anniversary of the liberation of Nazi death camps.

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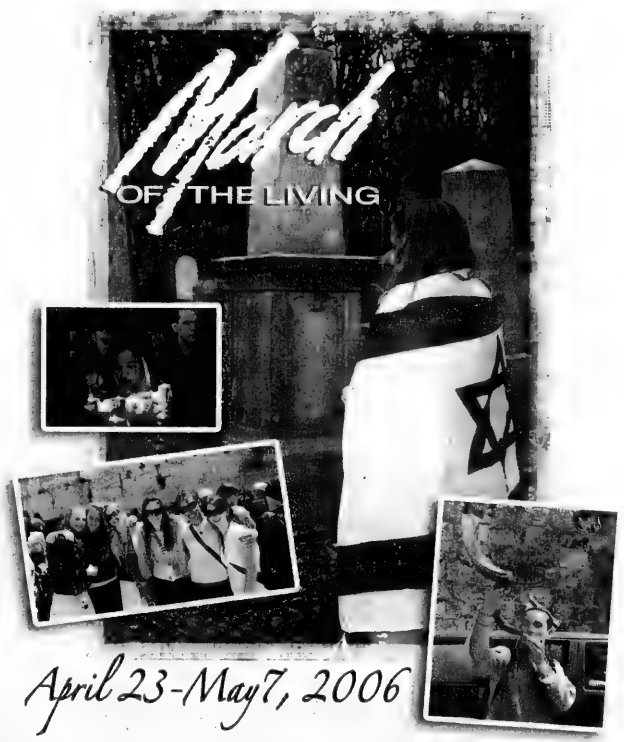

IN POLAND, the "March of the Living" takes place on Holocaust Remembrance Day, when thousands of students march together the 3-kilometres separating Auschwitz from Birkenau.

IN ISRAEL, participants will celebrate the 58th anniversary of Israel on Independence Day together with young people from Israel and other parts of the world.

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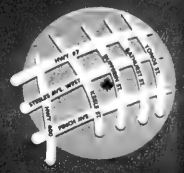

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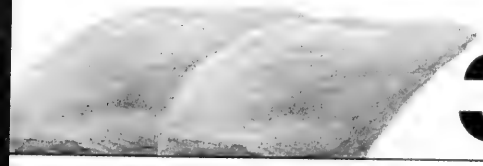

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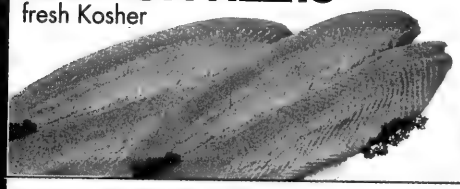

14.31/kg
6.49 lb.

DAGIM CHUNK LIGHT TUNA
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170 g tin
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MAISON PUFF PASTRY DOUGH
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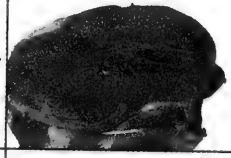

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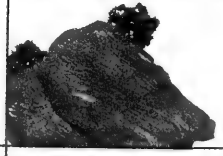

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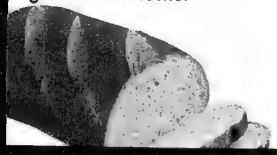

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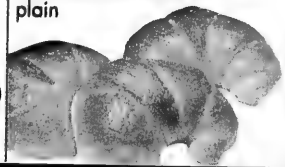

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Mission to Israel stirs interest among First Nations

By PAUL LUNGEN
Staff Reporter

A forest fire has spread across Manitoba reaching south to Oklahoma and even as far away as Brazil.

Although no trees were actually destroyed in the conflagration, Rev. Pastor Raymond McLean believes the vivid imagery is the best way to describe the widespread interest in a recently completed aboriginal mission to Israel.

News of this year's visit to Israel is spreading fast in native communities – like a "domino effect, or a chain reaction" – Rev. McLean said. People in Thompson, in Manitoba's far north, have inquired about it and expressed interest in joining next year's trip, the fourth he will participate in. People in New Brunswick, Alberta, Saskatchewan and even a caller from Oklahoma have all heard about the Holy Land visit and want to sign on, he said.

And why not? This year's trip, which attracted 44 participants, offered everything from spiritual sustenance to political discourse on topics near and dear to the hearts of Canadian native leaders, he said.

Speaking by telephone from Winnipeg, Rev. McLean, pastor at the First Nations Family Worship Centre, said, "There's no place like Israel. When I went the first time, I was so overtaken by everything, the land and the people."

People back home quickly become enthusiastic when he describes the trip and they yearn to visit "the Holy Land of the Bible."

On the most recent trip, which spanned eight days in mid-August, several native leaders joined evangelical ministers, educators and others on the trip. Grand Chief Dr. Sydney Garrioch of the Manitoba Keewatnook Ininew Okimowin, Grand Chief Arnold Ouskan, Keewatin Tribal Council, and Chief David Harper of the Garden Hill First Nation, were among the dignitaries. Altogether, Manitoba tribal elders representing the Saulteaux, Ojibway, Cree, Oji-Cree and Sioux people took part in the trip. They were joined by Alan Yusim, midwest regional director of B'nai Brith Canada, who served as facilitator.

Participants in the solidarity mission were moved by their visits to the Western Wall, the remains of the Antonia Fortress, where Jesus was whipped, and the Way of the Cross, Rev. McLean said.

They were feted by the mayors of Haifa and Jerusalem and

> ***'When I went the first time, I was so overtaken by everything'***

they visited the Knesset where they were greeted by an Israeli parliamentarian with responsibility for visiting Christian groups.

Mission participants also took the opportunity to discuss issues of interest to both Israelis and natives, including housing and cultural retention.

"We can identify with the Jewish people as going through the same phase in history," Rev. McLean said.

Both peoples suffered oppression and murder and both have been painted as "the bad guys."

Native leaders admired the ability of the Jews to maintain their culture.

"We were so amazed that Israelis were able to revive their native tongue, the same language that was spoken 3,000 years ago." Canadian natives can learn from that, as young aboriginals often have little connection to their language heritage, he added.

"The main attraction" of Israel, he continued, "is that it's a country that came from nothing. It was desolate."

Yusim said the first visit to Israel by Manitoba natives was sponsored by B'nai Brith Canada in the aftermath of the David Ahenakew incident. In December 2002, Ahenakew, a former native leader, made remarks about Jews that eventually led to his conviction for promoting hatred. The 2003 trip was followed by anti-hate programming designed to bring Jewish and native peoples closer together, he said.

In 2004 and 2005, McLean led his own groups to Israel. The recently concluded trip was billed as the "Stand with Israel" mission and consisted of a coalition of the New Allied Christian Caucus for Israel and the League of First Nations Leaders, Yusim noted.

"It is important to stress that these First Nations leaders and members of the Christian caucus came to Israel on their own accord and took a vocal stand with Israel and expressed clearly their opposition to anti-Semitism, both in their own communities and around the world," he said.

Rev. McLean said Ahenakew's outbursts don't represent the views of native peoples, adding he'd like to put the Ahenakew incident "behind us. I want good to overshadow that."

After the group's return to Canada, news of the visit spread quickly. The Oklahoma pastor told him there was nothing like it in his area and suggested Manitoba natives were serving as "a role model for them," Rev. McLean said.

A Canadian evangelist in South America, who is Rev. McLean's friend, even suggested he'd spread word of the trip to congregations in Brazil.

Rev. McLean is optimistic the trip will be back bigger than ever next year.

"We might have to book a jumbo plane," he quipped.

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Coast to Coast

Canadian seeks to have Israel, PA join La Francophonie

Proposal aims to help Mideast peace process

By ELIAS LEVY
Staff Reporter

The government of Canada recently proposed to the leaders of La Francophonie that the State of Israel and the Palestinian Authority become members of the Paris-based organization, which is made up of some 55 countries and states that share French as a language.

"The possibility of their becoming members will depend on the interest shown by the two parties," Jacques Saada, the federal minister responsible for La Francophonie, said in an interview.

There are three reasons for the proposal, he said.

The first is that the State of Israel has been marginalized by international authorities for too long. "This is absolutely unacceptable and counterproductive. We must send a clear signal: the State of Israel would be welcome in a multilateral organization like La Francophonie," Saada said.

The second reason is that the Palestinian Authority is leading an entity that will one day become a state in its own right. "I think La Francophonie can effectively pave the way for the Palestinian Authority to begin to participate in the organization's activities."

The third reason is that Canada believes membership of Israel and the Palestinian Authority in La Francophonie would be an asset in bringing the two opposing parties together.

"I think we must seize any opportunity to bring together the two parties. The very fact that they could one day be seated at the same table within the framework of a multilateral body – though we have not yet reached that point – can only be favourable. But I am a realist. I don't believe that this can happen tomorrow. However, at some point we must begin to show our confidence in that region and in the ability of Israel and the Palestinian Authority, and consequently the Arab countries, to adhere once and for all to the basic resolution adopted by the United Nations in November 1947, which provided for two states, a Jewish Israeli one and a Palestinian Arab one living side by side in peace."

Jacques Saada

According to Saada, Canada's proposal rests on one basic idea: peace in the Middle East is not likely to be attained until Israel has secured its borders through negotiation, and its security is therefore no longer threatened; and also until a Palestinian state has become a country living in complete security.

"By using this basic idea, La Francophonie, which has become increasingly political since 1997, will be able to bring added value to the Israeli-Palestinian peace process."

Israel is a full-fledged state recognized by the international community, but can the Palestinian Authority, which does not yet have the status of a state or a country, become a full-fledged member of La Francophonie?

"There are specific statutes within La Francophonie that would allow for the membership of the Palestinian Authority. There are other groups that sit as members of this international francophone organization without being countries. One example is the Val d'Aoste, a region of Italy that has quite a large francophone minority," Saada explained.

Some one million Israelis – a quarter of the country's population – are francophones. What is the proportion of francophones in the Palestinian Authority? Does it meet the membership criteria of La Francophonie?

"The number of francophones living in the Palestinian territories is difficult to establish. The Palestinian Authority's numbers are not very precise. But I believe that there must be a fairly large number. La Francophonie has already welcomed some countries, like Greece, that don't have a huge proportion of francophones. New member countries are expected to promote the French language, especially at the university level – through programs like academic exchanges and facilitating contacts in the field of scientific research. However, I think the main thing is to determine the added value that La Francophonie could bring to the Middle East peace process."

Saada said several "positive and encouraging" signals coming out of the Middle East point to a less acrimonious situation in the region – the election of a new president for the Palestinian Authority; the withdrawal of Israel from Gaza and several settlements in the northern West Bank; the election in Lebanon of the party of the assassinated former prime minister, Rafik Hariri; Lebanon and Egypt's support at the last Francophonie summit for a resolution supporting the "road map" peace plan – a fundamental element.

"No one would be naïve or idealistic enough to believe that things are going well. That is not the case. On the other hand, there are some encouraging signs that we must not underestimate. It is not a question of being blind to the difficulties still to be overcome, which are enormous. It is a question of starting somewhere. We must clearly mark out the path to normalization. It is crucial to have the discourse of the State of Israel and the Palestinian Authority in international bodies once again become a normal discourse."

The French government and the secretary general of La Francophonie, Abou Diouf, welcomed the Canadian proposal.

Is Ottawa going to promote its proposal with the principals involved – the State of Israel and the Palestinian Authority?

"It is not for Canada to dictate to Israel and the Palestinian Authority that they should apply to La Francophonie. Israel has shown some interest in the past, and again recently. The Israeli authorities have asked me about La Francophonie. It was not a formal step, but rather an exploratory one, which I found extremely significant. I have not yet had a chance to speak to the Palestinian Authority about this. I may travel to the Middle East this fall, to discuss this project more thoroughly with the Israeli, Palestinian, Lebanese and Egyptian authorities," Saada said.

Will Canada propose a target date for Israel and the Palestinian Authority to join La Francophonie?

"The proposal is still in the planning stage. There is a lot of work to be done on the ground. What is most important to us is not to fall into the trap of focusing on an absolute date. In my opinion, a target date would guarantee failure. I prefer things to evolve logically, correctly, peacefully and in a way that no one is put in a position of failure. We must launch this initiative because if no one does, it will never happen. Canada is anxious to have La Francophonie boost the hope for peace in the Middle East, which we all share. We will examine this proposal carefully at the next Francophonie summit, which will take place in Bucharest, Romania, in the fall of 2006."

This article appeared in French in the Montreal edition of [illegible] *Translation by Carolan Halpern.*

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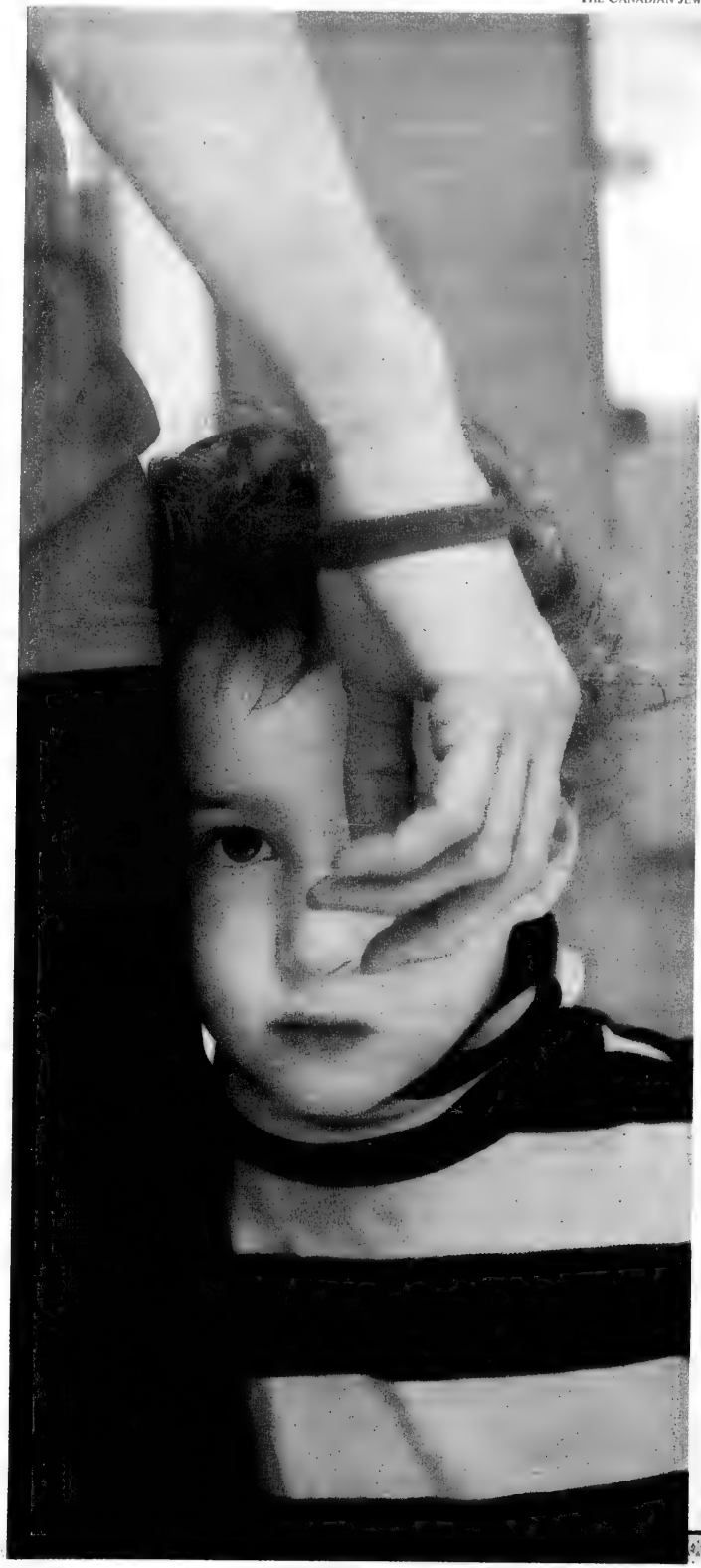

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Montreal lawyer appointed to the Senate

By JANICE ARNOLD
Staff Reporter

MONTREAL – Yoine Goldstein, born on Bagg Street in Montreal's old Jewish neighbourhood, muses on what his poor immigrant parents would think of his being appointed a senator.

Working late in his 41st-floor downtown law office, Goldstein, 71, recalled that his long-deceased father and mother came here from a small Ukrainian shtetl in the 1920s and struggled for many years to buy a modest duplex.

"That background has kept me humble and appreciative of what Canada has offered me," he said.

Goldstein, who was named to the Senate last week, grew up in a Yiddish-speaking home and graduated from Baron Byng High School, which produced generations of notable Canadian Jews.

Goldstein is a highly respected bankruptcy lawyer and a much-honoured Jewish community leader in Montreal, nationally and internationally. He was president of the Montreal federation from 1995 to 1997, a recipient of the coveted Samuel Bronfman Medal in 1998, and a governor of the Jewish Agency. He was a member of the "emergency cabinet" of UIA Federations Canada a couple of years ago that evolved into the Canadian Council for Israel and Jewish Advocacy.

He will definitely be the Jewish senator from Quebec, a post that has become a tradition since the late Lazarus Phillips was sent to the upper chamber in 1968.

Goldstein's name was put forward by his friend Eric Bissell, a stalwart of B'nai Brith Canada, which actively promoted his nomination.

"With a community of 100,000 and 45 Quebec seats in the Senate, it's proportionally reasonable to have at least one person with an understanding of the community," Goldstein said.

With the anticipated retirement of Leo Kolber in January 2004 after 20 years, several well-known community members' names came up as contenders and the unofficial race was particularly intense between Goldstein and his successor as federation president, Stanley Plotnick, 65. B'nai Brith originally lobbied for one of its ex-presidents, Ted Greenfield, but backed Goldstein in the end.

Goldstein insists he was surprised, however, when Bissell told him he had put in his name. It was May 2004 and Goldstein and his wife Elaine were just back from Uzbekistan on an American-Jewish Joint Distribution Committee mission. (Goldstein is the only Canadian on the JDC executive.)

Goldstein, who will sit as a Liberal, is firm that his is not a patronage appointment. "I have not been active with the party. I was briefly a member when Sheila Finestone was the MP for Mount Royal, and I contributed to Irwin Cotler's campaign, but I am not a Liberal fundraiser," he said.

His only brush with politics was in the late '70s when he was one of the three Montreal lawyers who led the first constitutional challenge of Bill 101, Quebec's language legislation.

Senator Yoine Goldstein

Goldstein intends to be a full-time senator, and will significantly reduce his workload at Goldstein, Flanz & Fishman and cut back most of his community activities. He will fulfill a commitment to assume the presidency of the Jewish Community Foundation of Montreal this month, and will remain co-chair of the Caravane de la Tolerance, an anti-racism program in Quebec schools.

Goldstein admits that he, like many Canadians, was skeptical of the relevance of the Senate, until 2003 when he served as special counsel on insolvency to its standing committee on banking.

"Going to Ottawa two or three times a week, for three or four months, I got to know and became very impressed with the quality of its work, especially in committee.

"The fact that senators are unelected is an advantage because they are a lot freer to express views without fear of having to keep their seat," he said.

He hopes to serve on committees where his legal expertise can be of use. (One of his major clients was the Reichmann family's failed Olympia & York, which he restructured.)

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Jewish Life

The Torah protects the dignity of all

By RABBI REUVEN TRADBURKS

The rabbis sometimes uncover subtle lessons of human dignity in the details of the mitzvot.

In this week's parshah, Shoftim, the Torah describes army exemptions. A person is exempt from army service if he has built a new house and not yet lived in it, planted a vineyard and not yet begun to eat its fruits, or become betrothed to a woman and not yet married. The Torah gives a reason as to why these men should be exempt from their army service – so that another should not live in the house they built, reap the fruits of their new field or marry their young wife.

Rabbinic Reflections

Rashi explains this on the basis of compassion – you feel rotten seeing all the effort put into this new house, the work done to plant this new vineyard, the emotion of this new wife, and then seeing this young man die in battle. You feel bad when you see an abrupt end to efforts and to joy. The army exemptions are based on feelings of disappointment at efforts incomplete, emotions unfulfilled.

The Ramban explains the exemptions as an army general – these soldiers are going to be distracted, and therefore they will be lousy soldiers. They will be thinking of their home lives and will be bad soldiers.

Oh, yes, I forgot one of the exemptions – if one is scared, is faint-hearted, he too should return home. And the Torah gives the reason – so that he will not demoralize the other soldiers.

The Talmud records Rabbi Yosi Hagalili's opinion. Why is this person scared to go into battle? Because he has sinned. He knows that the world is guided by the Master of the universe and he knows that he has sinned. He is concerned that if he is put into a vulnerable situation in war, he will not have Divine protection because he really doesn't deserve it. So he is scared.

And the Torah tells him that he may go home. But don't think that these people with exemptions had to register their exemptions with their sergeants. The kohen would announce that all those who would like to avail themselves of their exemption could leave – so the owner of the new home or vineyard, the newly engaged and the one who is scared because of his sins, they would all leave at once.

Imagine if you had to declare your exemption – "I am leaving because of my sins." People would be turning this over in their minds – I wonder what he did, must be a doozy if he is leaving… But the exemptions are not declared out loud, and all those who wish to do so leave together.

And you, the other soldiers, would never know who is leaving because of their sins and who is leaving because of their new home. Human dignity is thereby protected. If 20 people all leave at once, you will never know the sinner because he leaves together with the others.

And look, by the way, at who the Torah is protecting – it is protecting the sinner.

In a very subtle manner, by mixing him together with other exemptions, the Torah teaches us that the dignity of the sinner ought to be protected.

Such is the value of the dignity of all human beings.

Rabbi Tradburks is the spiritual leader of Kehillat Shaarei Torah in Toronto.

Never Again: the Jewish community and Darfur

By JONATHAN LASKI

Guest Voice

On Jan. 20, 1942, leaders of the Nazi regime convened the Wannsee Conference to plan their solution to the "Jewish problem." As history has recorded, they were largely successful in their evil undertaking.

But some European Jews did survive and since then, Jewish identity has become synonymous with the term "Never again"– a pledge that the kind of evil felled upon our families, communities and religion will not threaten the existence of another people.

Our widespread apathy toward the genocides of today threatens our credibility. As Nobel Peace Prize-winner Elie Wiesel said, "The opposite of love is not hate, it's indifference. The opposite of art is not ugliness, it's indifference. The opposite of faith is not heresy, it's indifference. And the opposite of life is not death, it's indifference."

The genocide currently taking place in Darfur, Sudan – where Arab janjaweed militias equipped and trained by the Sudanese government are killing, torturing and raping civilians, razing their villages and forcing two million people into refugee camps rife with the preconditions of famine and disease – is *the* issue Jews are failing to address.

What we Canadian Jews have failed to realize is that people facing genocide today are intricately connected to us – they are almost extensions of our own Jewish history from 60 years ago, and as such, we have a special duty to fight for them. In fact, I would argue that the Jewish community has the opportunity to do something about the genocide in Darfur, which is far more important than contributing Nobel laureates or producing doctors, lawyers and entrepreneurs. By fighting tirelessly for the people of Darfur and stopping the genocide before the bureaucratic global community gets around to it, we can be the first religious, ethnic or social group since our families were victims in the Shoah to put an end to a genocide. This can be done by demanding that representatives from our schools, synagogues and federations speak out in classrooms and from bimahs, and use every resource possible to affirm that although very few stood up to fight for us, we will do better.

There are organizations working to raise awareness on the streets and in the synagogues, and to stir the hallowed halls of Parliament in Ottawa. The Canadian Jewish Congress has made concerted efforts to help and student organizations, such as STAND Canada (Students Taking Action Now: Darfur), are taking up arms against acquiescence and apathy on the part of young Canadians.

There are no excuses for indifference – not because the genocide is being orchestrated in a faraway land or because the rogue government is Muslim, the militia groups are Arab and their victims tribal Africans. I would argue that this two-year-long genocide is neither exclusively a Canadian issue nor an international issue, nor is it a black issue or a white one. It is, however, very much a Jewish issue.

In every instance that we invoke the "Never again" pledge, in our Yom Hashoah commemorations and *CJN*-published journal entries of March of the Living participants, we implicate ourselves further to actually do more than utter these words and mark them for empty cliché. Darfur is very much a Jewish issue, as these post-Holocaust years provide the litmus test for our social conscience and determination on one hand and our indifference and hypocrisy on the other.

In historical terms, we are not very far past the time of the Shoah. In 500 years, historians will record the war years from 1939 to '45 and today as the same era. Will we be remembered simply as people who worked with ruach to rebuild our own communities from the ashes of the Holocaust, or as more – as a group who fought against the destruction of other cultures and as a community who said "Never again" and actually meant it?

Jonathan Laski is the media relations director of Students Taking Action Now: Darfur (STAND Canada).

Jewish Life

A memoir by Israel's Amos Oz

A Tale of Love and Darkness **by Amos Oz, Harcourt Inc.**

Books
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Amos Oz was an only child. When he was 12½ years old, his mother committed suicide. She was 38, introspective and romantic, an intellectual who had studied philosophy in a Prague university until she was driven out by anti-Semitism. Her parents had been murdered by the Nazis. She couldn't reconcile herself to the rough, pioneer way of life in a strange and harsh milieu.

Her son writes, "She might have been able to grit her teeth and endure hardship and loss, poverty, or the cruelty of married life. But what she couldn't stand, it seems to me, was the tawdriness."

Until now, Oz has never written about his unhappy mother. Nor had he and his father ever discussed it: "From the day of my mother's death to the day of my father's death 20 years later, we did not talk about her once. Not a word. As if she had never lived. As if her life was just a censured page torn from a Soviet encyclopedia."

Oz's father was Odessa educated, highly learned and ambitious. Butt, instead of a university appointment, he had to settle for a humbling lesser position at the National Library. His unkind son suggests that his father, pedantic, small-minded, given to foolish jokes and anti-religious platitudes, may never have managed "to reconcile himself to his own mediocrity."

In the wake of his mother's death, the author rejected family tradition. He changed his surname from Klausner to Oz (something which particularly distressed his father), attended a rural school and became a member of Kibbutz Hulda in Israel.

Starting out as a strident nationalist, a follower of the political right, Oz was eventually transformed into a pragmatic dove. It was also at the kibbutz that his vocation of a writer became clear and even insistent.

The first part of this lengthy, discursive memoir is a kind of requiem for the past. Much of it is a detailed, many-sided recital of the eastern European life of his forebears.

The second part is an intricate and absorbing account of the years of the waning British Mandate for Palestine and a close and intimate portrait of Jerusalem during the first difficult and wonder-filled years of the State of Israel.

What was it like to live in a country that, since its inception, has been constantly under threat? What about the painful relationship between Arab and Jew? Oz writes, "It is mere wishful thinking to imagine that the persecuted and the oppressed will unite out of solidarity and man the barricades together against a ruthless oppressor… Often each sees in the other not as a partner in misfortune but in fact as the image of their own common oppressor."

Arabs, Oz says, see Israeli Jews as not "a bunch of half-hysterical survivors but a new offshoot of Europe, with its colonialism, technical sophistication and exploitation that has cleverly returned to the Middle East," while Israelis see Arabs not as "fellow victims" but as "pogrom-making Cossacks, bloodthirsty anti-Semites, Nazis in disguise, as if our European persecutors have reappeared here in the Land of Israel, put keffiyahs on their heads and grown moustaches, but they are still our old murderers interested only in slitting Jews' throats for fun."

The writer who attempts to write his autobiography is, Oz suggests, like a man who "knocks on the door of a house where he is a regular visitor and where he is used to being very warmly received, but when the door opens, a stranger suddenly looks out at him and recoils in surprise, as though asking, 'Who are you, sir, and why exactly are you here?'"

The reader of this wise and luminous life story discovers who Oz is and why he is Israel's best known and much loved author.

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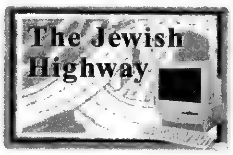
Rambam's 800th yahrzeit

By MARK MIETKIEWICZ



Philosopher. Codifier. Mystic. Physician. It's hard to know how to describe the Rambam. This giant of Jewish thought passed away 800 years ago. As I did last week in commemoration of the 900th anniversary of the passing of Rashi, I present some wonderful sites to appreciate, understand and honour the wisdom of the Rambam.

The Rambam, (an acronym for Rabbi Moshe ben Maimon – also known by his Greek name, Maimonides) was born in Cordoba, Spain, in 1135. He eventually settled in Morocco and then in Egypt. There are many excellent online biographies including Chabad's **[http://tinyurl.com/d4f46]** and Wikipedia's. **[http://en.wikipedia.org/wiki/Maimonides]** The department for Jewish Zionist Education has put together a comprehensive page with links to sites about the Rambam. **[www.jafi.org.il/education/history/rambam.html]**

In honour of the Rambam anniversary, the Jewish National and University Library at the Hebrew University has scanned several ancient early editions of his works. The highlights are two manuscripts of Mishnah commentary in his own handwriting. I must add a personal note here. In this era, where you do and see practically anything on the Internet, I gasped when I realized that I was looking at the Rambam's 800-year-old handwritten manuscript right on my screen. **[http://tinyurl.com/8hwop]** (Note: In order to view the manuscript, you will need to download the free program DjVU. You will find the link at the University site.)

Last October, 60 rabbis, including the two chief rabbis of Israel and Canada's Rabbi Amram Assayag, travelled to Cordoba to commemorate the anniversary. Rabbi Assayag's webpage and article, "Reclaiming Maimonides," tells of this historic mission. **[http: //tinyurl.com/9ad64]**

One of the Rambam's masterworks is the *Mishneh Torah*, or review of the Torah. It covers the entire breadth of philosophical and legal topics that are the foundation of traditional Judaism. Torah.org presents annotated selections from the *Mishneh Torah* as well as special online classes about the Rambam's writing on Purim, the seder and the role of Eliyahu at a brit milah. **[www.torah.org/learning/rambam]**

The Rambam composed *The Thirteen Principles of Faith*, found in many siddurim after the Shacharit service. **[http://members.aol.com/LazerA/13yesodos.html]** You are probably familiar with one of his principles without even realizing it. The 11th principle is the basis of the popular tune *Ani Maamin*. Here's the English translation: "I believe with a complete belief/ In the coming of the Messiah/ And even though he may tarry/ I will wait for him, whenever he comes."

You can read the Hebrew words and sing along. **[http://tinyurl.com/9srkm]**

The Rambam is also known for his famous "tzedakah ladder", which ranks levels of charity. The highest rung, according to the Rambam, is reached when you help prevent someone from becoming poor by giving them a job or teaching them a trade. **[www.tzedaka.org]**

Here are some quotes from the Rambam you may not be familiar with:

- Teach your tongue to say "I do not know" and you will progress.
- No disease that can be treated by diet should be treated with any other means.
- The risk of a wrong decision is preferable to the terror of indecision. **[http://en.wikipedia.org/wiki/Maimonides]**

It is hard to imagine how, on top of his other duties, the Ramabam also had time to practise medicine. While living in Cairo, he was appointed personal physician to the Grand Vizier Alfadal and Sultan Salaldin. Jewish medical students may be familiar with the Oath of Maimonides which speaks of the relationship between physician, patient and God. It concludes, "God, You have appointed me to watch over the life and death of Your creatures: here I am, ready for my vocation." Although the oath is credited to the Rambam, others suggest that it was composed by Marcus Herz, an 18th-century German physician. It first appeared in print in 1793. **[http://tinyurl.com/7ceva]**

Both the Rambam's and Rashi's anniversaries are being commemorated by the minting of special coins by the Israel Government Coins and Medals Corp. The Rashi set depicts the commentator studying Talmud and includes the quote "My whole essence is the explanation of the Bible." **[http://tinyurl.com/9v7l6]** The Rambam's coins shows him writing with his right hand and feeling the pulse of a sick child with his left, accompanied by the quote "Accept the truth from the one who says it." **[http://tinyurl.com/9x7j7]**

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@ rogers.com.

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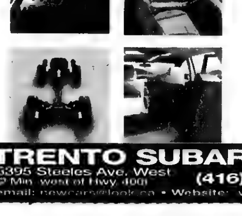

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Notice to Visitors to Pardes Shalom Cemetery

Arrangements have been made by Pardes Shalom to provide complimentary transportation to the cemetery for the High Holidays, for those who require it.

Bus service will be provided on **Sunday, Sept. 18, 25** and **Oct. 2.**

On each of these days, a bus identified by a sign **"PARDES SHALOM"** will depart from the front entrance of the Bathurst Jewish Centre, 4588 Bathurst St., at 10 a.m.

The bus will make a stop at the parking lot of Betel Centre, located on Steeles Ave. W., at 10:15 a.m., to pick up passengers before proceeding to the cemetery.

The bus will leave the cemetery at 12:30 p.m. for return to the Betel Centre and the Bathurst Jewish Centre.

CEMETERY HOURS
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Friday, 8 a.m.-4 p.m.
Hours as of October 30
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Friday 8 a.m.-3:30 p.m.

For further information, and to register, please call the cemetery office 416-635-2883, Esther, ext. 224, or Pauline, ext. 300.

Coast to Coast

Media agree: Abbas must make the next move

According to Reports

By PAUL MICHAELS

For Britain's *Guardian* newspaper, finding a good word to say about Israel is virtually impossible, even after Israel has just undergone a historic, if wrenching, unilateral withdrawal from the Gaza Strip and the northern West Bank.

"Mr. Sharon will no doubt argue," wrote the *Guardian*, "that Gaza has been a 'painful concession' for which the Palestinians must now reciprocate, but [the Israelis] should not be allowed to get away with that." (*Guardian Weekly*, Aug. 26-Sep. 1).

Yet even the *Guardian* grudgingly conceded that Palestinian leader Mahmoud Abbas "must respond" by turning Gaza into what it calls a "test-bed," the "precursor for a future Palestinian state."

Surprisingly, it also agreed that even Israel's expectation that a Palestinian-controlled Gaza not pose a security threat is "a reasonable demand." To that end, Abbas must rein in the "militants" and rebuild the Gaza economy.

In short, Abbas and the Palestinian Authority must assume the sort of responsibility that comes with effective political leadership.

If a paper normally as critical of Israel as the *Guardian* can recognize that the next move is Abbas's, it is a significant development in international (meaning mainly European) thinking about Israeli-Palestinian relations.

On this side of the Atlantic, the mainstream media have shown a greater understanding of Israel's precarious position in the Middle East. Accordingly, there has been more willingness to place the onus on the Palestinians.

The Aug. 28 suicide bombing in Be'er Sheva that injured 48 Israelis – a terrorist attack claimed by both Islamic Jihad and the Al-Aqsa Martyrs Brigades – led immediately to increased pressure on Abbas to fulfil his obligations under the internationally backed "road map" peace plan to dismantle the "terrorist capabilities and infrastructure."

In his *Globe and Mail* article of Aug. 29, Mark McKinnon became one of very few journalists to actually quote this requirement from the road map document. He made it clear that this is not simply an Israeli demand, as it is often portrayed, but an international stipulation. McKinnon also pointed out Israel's obligations: to freeze all settlement construction and dismantle illegal outposts.

However, in his Aug. 25 piece, "Israel to seize Arab land next to Jerusalem," MacKinnon contentiously noted: "On the same day the world heaped praise on Israel for pulling out of the Gaza Strip, Prime Minister Ariel Sharon announced plans to seize Palestinian land east of Jerusalem."

Technically, this is land claimed by the Palestinians for their future state. Its status remains to be determined in negotiations and so cannot, without qualification, be called "Palestinian."

By contrast, Greg Myre in the Aug. 25 *New York Times* was accurate in writing that Israel had issued orders concerning "West Bank land," thereby leaving aside the disputed issue of ownership.

Meanwhile, several critics saw Israel's disengagement from Gaza as a ploy to retain all of the West Bank. As analysts in the West and in Israel observed, the timing of Sharon's Aug. 25 announcement was harmful to Israel's efforts to shift the focus of responsibility to the Palestinians.

On Aug. 29, Sharon appeared on Israeli TV and said that in any comprehensive peace agreement with the Palestinians, Israel would have to relinquish some West Bank settlements while retaining major settlements near Jerusalem. This seemed to dissipate some of the criticism.

* * *

On Aug. 28, Israeli novelist and essayist Amos Oz was awarded Frankfurt's prestigious Goethe prize for excellence in literature. This is a very significant development in the recognition of Israeli culture by the German intellectual community. (Unfortunately the event was overlooked by most of the western media.)

In his acceptance address, Oz attacked post-modern relativism, which denies the existence of evil. "Post-modernism," he said, "absolved whole groups of responsibility… In the global kindergarten there is no one responsible anymore, except the establishment."

Oz's words have a special resonance in this period of international Islamist terrorism, whose supporters and apologists invariably blame the West – and Israel – for terrorists' outrages.

Paul Michaels is communications director for the Canada-Israel Committee.

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If you wish, please enclose a photo - we'd be honoured to publish it in an upcoming issue.

Family Moments

only from The Canadian Jewish news

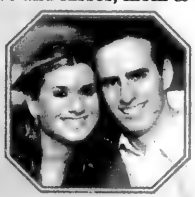
Mazel Tov to...

Happy second birthday, Jonathan Altman. Much joy and nachas in the coming year. Love and kisses, mom & dad.

Marilyn & Sheldon Berg, Bonni & Sheldon Carr and Charles Steinberg are thrilled to announce the engagement of their children

Allison Berg & Jay Steinberg

Delighted grandmothers are Myrtle Wise and Sophie Steinberg.



Mazel tov to Michelle & Jeff Silver who were married on July 10.

Happy first anniversary to the best husband in the world. David, I love you with all my heart ... Mar.

Welcome Stephanie Tamara to the world on May 16. Proud parents are Dan & Sandra Benezra. Mazel tov to the Halioua and Benezra families.

Happy first birthday Mason, son of Dana & Jeff Goldstein of Calgary, Alta. Love from Bubbie Carol Bornstein.

Mazel tov Rose & Jonas Glowinsky on your 60th anniversary. With love from Lillian & Norman, Janice & Abe and your grandchildren and great-grandchildren.

SEND US YOUR PHOTOS!!

Label the back of all photos, keeping wording to 25 words or less. Send a self-addressed, stamped envelope for return. Mail to: The CJN, Family Moments, 1500 Don Mills Rd., Suite 205, North York, ON. M3B 3K4.

What's New

By REBECCA NADLER

What's New deadlines: Monday, Sept. 12, is the deadline for the Sept. 22 issue, Monday, Sept. 19, is the deadline for the Sept. 29 issue. NOTE HOLIDAY DEADLINES. Wednesday, Sept. 21, is the deadline for the Oct. 6 issue, and Monday, Sept. 26 is the deadline for the Oct. 14 issue. I receive calls on deadline days only. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler @cjnews.com.

Thursday, Sept. 8

EMBRACING ELUL

Mekorot's series, Embracing Elul: Four Thursdays in September, begins today with **Rabbi Joe Kanofsky** speaking on "The King Is in the Field: Elul in Chassidic Thought." The series continues on Sept. 15 with **Ilana Sober** and "The Rosh Hashanah Roller Coaster: Song, Repentance and Transformation" " Series $36, $10 each. For locations and registration, call 416-877-2050 or visit www.mekorot.ca.

Saturday, Sept. 10

TIKKUN OLAM

Beth Emeth's Continuing Education Committee presents **Avrum Rosensweig**, director of Ve'ahavta, speaking from the pulpit during Shabbat morning services on "Tikkun Olam: Why We Have to Be Leaders."

LONDON SHUL DROP IN

Temple Israel of London "SADIE: Saturday Afternoon Drop-In Experience," an informal gathering with Shabbat afternoon snack 3-5 p.m. For info, L.Zimmerman@rogers.com or 519-673-5392.

Sunday, Sept. 11

WALKING GROUP

Join Walk and Talk Etc., a walking club for Jewish singles 50+. Explore the Milne Dam Conservation Area, located on the east side of McCowan Rd., just south of Hwy. 7. Meet in Leisure Point, the second parking lot at 9:30.a.m. Fee. walkandtalketc@hotmail.com.

KADIMA CENTRE MEETING

The Kadima Centre, a social and recreational program for developmentally challenged adults, holds an open house 2-4 p.m. at Beth Emeth Synagogue. Find out about the group's Tuesday 4:30-6:30 p.m. program. For information, call **Suzanne**, 416-635-6800.

PICNIC IN THE PARK

The Temmy Latner Forest Hill Jewish Centre sponsors a county-fair-inspired carnival featuring midway-style games, kosher barbecue and children's activities. 11 a.m.-3 p.m. at Suydam Park. The picnic includes a dog show open to all canines in the community. Register dogs at jewish dogshow@ yahoo.com. 416-483-0883.

A HEALING SERVICE

The Toronto Healing Project offers a special Rosh Hashanah healing service with **Rabbi Roy Tanenbaum** and **Judy Shier Weisberg**. 3-4 p.m. at Lipa Green Building. Wheelchair accessible. Free. For information, call **Etta** 416-944-3359.

NEUTRALIZING SADDAM

Jewish National Fund presents the film *Raid on the Sun*, about how Israel destroyed Iraq's nuclear reactor in 1981, with a speech by **Col. Zeev Raz**, of the Israel Air Force, who led the raid. 7:30 p.m. at Adath Israel Congregation.

Tuesday, Sept. 13

LUNCH AND LEARN

Join Beth Tikvah as columnist **Ellie Tesher** discusses "You Don't Have to Be a Yenta to Give Advice." Lunch, 12:15 p.m. Learn 1 p.m. $10. Reservations required, 416-221-3433, ext. 352.

BROTHERHOOD DINNER

Beth Emeth Brotherhood hosts a dinner with **Yona Gazit**, executive vice president of State of Israel Bonds. 6:30 p.m. Members $20, non-members $25. Lecture 8 p.m. No charge. 416-633-3838.

Continued on page 29

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What's New

Continued from page 28

HONESTREPORTING

Temple Kol Ami presents a workshop with **Dov Smith**, executive director of HonestReporting Canada, a grassroots organization promoting fair and accurate coverage of Israel and the Middle East in Canadian news media. The workshop will answer questions about countering media bias and what to do about it? 7:30 p.m. at 8777 Dufferin St. Free.

BETH DAVID SISTERHOOD

Beth David Sisterhood's opening meeting features **Ellen Scheinberg**, of Ontario Jewish Archives, speaking on "A Historic and Archival Glimpse of the Role of Women in Jewish Toronto." 7:30 p.m. Non-members $5. 416-633-5500.

THE BIBLE AS ALLEGORY

Prof. Carl S. Ehrlich examines specific biblical tales with a view to uncovering the allegories behind the texts and places them in a historical context in his lecture "The Bible as Allegory." Sept. 20 and 27, 7:30 p.m. at Beth Sholom Synagogue. 416-783-6103 or www.bethsholom.net.

Wednesday, Sept. 14

ISRAELI FOLK DANCING

Join Beth Emeth Sisterhood for Israeli folk dancing with **Shoshana Frank** every Wednesday evening beginning tonight. Beginners 6:30 p.m. Intermediate 8:15 p.m. $6 per class, members $50 for 10 classes For information, contact **Ricky Klein** 905-737-5417 or 416-633-3838.

EMUNAH PROGRAM

Emunah Women of Toronto's opening fall program takes place at Chapters, Yonge and Steeles, 7:30-9:30 p.m. 416-636-0036.

SING WITH FOLK CHOIR

The Toronto Jewish Folk Choir invites singers to join it for its 80th season. Rehearsal 7:30 p.m. at the Winchevsky Centre. For info, call **Barbara Blaser** at 416-398-3405 or e-mail tjfolkchoir@sympatico.ca.

GENEALOGICAL SOCIETY

Join the Jewish Genealogical Society of Hamilton for "A Beginners' Workshop in Genealogy" conducted by genealogist **Glen Eker**. 8 p.m. at Temple Anshe Sholom, 215 Cline Ave. Meeting, 7:30 p.m. Workshop, 8-10 p.m.

ELUL EDIFICATION

Join **Ilana Sober** as she continues her series on repentance each Wednesday evening in September. 8 p.m. at Or Chaim Yeshiva, 159 Almore Ave. $30, free for TiM pass holders. 416.633.5770 or visit www.torahinmotion.org

Other news

HEBREW & BIBLE CLASSES

Beth David Congregation offers Hebrew and Bible classes with **Hana Werner** beginning Sept. 12. Call **Gail** for information and registration, 416-633-5500.

HIGH HOLY DAYS EXAMINED

Dr. Rabbi Martin Lockshin speaks on "The Evolution of the High Holy Days," how the joyous biblical celebration evolved into the Days of Awe. Thurs., Sept. 15, 7:30 p.m. at Shaar Shalom Synagogue.

JAZZ & SUSHI MIXER

Beth Tikvah Synagogue presents "A Jazz, Sushi and Singles Mixer" for 45 to 60-year-olds. Thurs. Sept. 15, 8 p.m. $15 reserved, $20 at the door. 416-221-3433, ext. 303.

A CALL TO LIVE

The Jewish Health Alliance presents **Rabbi Abraham Greenbaum** on "A Call To Live: Jewish Reponses to Depression." 8 p.m. at 446 Spadina Rd. RSVP 208-0610 or www.jewishhealthalliance.com.

BBYO DANCE

Come to BBYO's Moonlite Dance Sat., Sept. 17, at 8 p.m. BBYO office, 4700 Bathurst St. 2nd floor. 416-398-2004 or info@bbyo.on.ca.

YIDDISH CONCERT

Kolel presents Toronto's all-female Yiddish band, The Sisters of Sheynville, Sunday, Sept. 18, 7:30 p.m., at 151 Eglinton Ave. W. Tickets are $20 in advance, $25 at the door. Call 416-485-7007, ext. 0.

THE PERLASCA TRIBUTE

On Monday, Sept. 19, the Hamilton Jewish Federation and Festitalia presents the film *The Perlasca Tribute*, celebrating **Giorgio Perlasca**, often called the Italian Schindler for saving thousands of Jews during WWII. 7:30 p.m. at Hamilton Place. $20. 905-648-0951.

STUDY OPPORTUNITIES

Mekorot Institute of Torah Studies for Women offers day and evening classes on Bible, Tanach, chassidc thought, prayer, Talmud and more. Courses are text-based with sources provided in Hebrew and English. 3-, 4- and 6-week sessions and year-long sessions. Visit www.mekorot.ca or call 416-877-2050.

HIGH HOLIDAY SEATS

Jewish Information Service has information about High Holy Day seats on its website. Wisit www.jewishtoronto.com, click on Community Directory to find the link. 416-635-5600.

BOWLERS WANTED

The Happy Bowlers, a social group that meets every Tuesday at 1:30 p.m at Pro Bowl on Wilson Ave., is looking for men and women 60+ to joining them. Call **Paulette** 416-441-2717.

JF&CS GROUPS

Jewish Family & Child Service Information/registration, 416-638-7800, ext. 215. Lipa Green Building, 4600 Bathurst St.

Making Choices: A workshop for men who want to understand what abuse is in intimate relationships, and learn how beliefs and attitudes influence men's behaviour. Tuesday, Sept. 13, 7-9 p.m. To register, call **Eric Kirsh**, ext. 263.

Effective Parenting: A four-session group to help parents of children ages 3 to 11. Begins Thursday Sept. 15, 7-9 p.m., at the Lipa Green Bldg.

When You're About To Separate: What To Tell The Kids: A workshop for parents about to separate or in the early stages of separation. Tuesday, Sept. 20, 6:30-8:30 p.m. at the Promenade Mall, Suite 313.

Next Steps, Pre-Employment: An orientation session for women who are survivors of abuse and would like to find out more about a 9-week group that will begin on Oct. 20 and cover topics relevant to pre-employment. Sept. 22, 9:30 a.m. to 12 p.m. at 4600 Bathurst St.

FOR SENIORS

Beth Tzedec Senior Haverim Program presents **Bluma Schonbrun**, flute, and **Bill Bridges**, guitar, performing excerpts from their tape *Sweet Dreams I & II*. Monday, Sept. 12, 1:30 p.m. Nominal charge. 416-781-3511.

The Association of Jewish Seniors general meeting Thursday, Sept, 15. 9:30 p.m. at Shaarei Shomayim Congregation. **Larry Gordon** speaks on the topic "Fair Vote." Call **Debbie** at 416-635-2860.

Beth Emeth Chai Shalom hosts "Razzle Dazzle," an evening of Broadway with The Entertainers of the Wagman Centre, Thursday, Sept. 15, at 7:30 p.m. Members $5, non-members $7. For tickets, call **Mildred Persofsky**, 416-633-2436 or **Helen Schwartz**, 416-633-4111

LZA Seniors Cultural Club meets every Tuesday at 10 a.m. at the Borochov Centre, 272 Codsell Ave. Call 416-630-9444.

Aluma Canadian Israeli Club meets 7 p.m. Sept. 8, Israeli movie. 15 Hove St. Call **Menachem Wallach**, 905-731-7748.

The Earl Bales Seniors In The Club House In The Park. Sunday Dance, Sept. 18. Soaring Eagle Hotel and Casino in Michigan, Nov. 8-11, $435 Cdn, non-members $455 Cdn. Call 416-395-7881.

BERNARD BETEL CENTRE

1003 Steeles Ave. 416-225-2112.

"Chinese Medicine: Acupunture and Herbs," with **Dr. Peter Pavolotsky**. Thurs., Sept. 8, 1-2 p.m.

"Serving Our People's Spiritual Needs in the Military," **Rabbi Howard Morrison**, Tues. Sept. 13, 10 a.m.

WAGMAN CENTRE

55 Ameer Ave. 416-785-2500.

Wagman Annual barbecue, Thursday, Sept. 15, 11:30 a.m.-1 p.m. Members $8, non-members $12. Reserve at ext. 2275.

Go to a Blue Jay game, Sunday, Sept. 18. Members $5, non-members $8. Reserve at ext. 2267.

Trip to Niagara-on-the-Lake, Wed., Sept. 21. Members $10, non-members $18. Reserve at ext. 2275.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St., 416-636-1880 or www.bjcc.ca.

Register at the BJCC centralized registration desk for all fall 2005 programs or call ext. 235.

Israeli Folk Dancing begins Monday, Sept. 12: new beginner, 7:30-8:30 p.m.; intermediate classes 8:30-10 p.m. $6 per class. Call **Teme Kernerman**, ext. 364.

Current events with **Peter Diament** starts Thursday, Sept. 8 1-2:30 p.m.

Lunch 'n' Learn. Friday, Sept 9 12-1 p.m. with **Rabbi Morrison**. Bring your lunch, coffee/tea are free.

Learning Experience offers a ballroom dance demonstration, Wed. Sept, 14, 1-2:30 p.m. No charge.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or wwwmilesnadaljcc.ca

Register for fall programs online or at MNJCC.

Yitzhak Yadid Trio, a group of Jewish and Arab Israeli musicians who play contemporary jazz, Sunday, Sept. 11, at the Al Green Theatre. 8 p.m.

Jewish Meditation: "Connecting the Practice of Meditation to Our Tradition," Mondays, beginning Sept. 12, 11 a.m.- 12 p.m. Members $10, non-members $15.

Bike ride to the Beach Hebrew Institute, Sunday, Sept. 18, 9 a.m. -12:15 p.m. Departs from the MNJCC. Members $5, non-members $8. Registration required.

SINGLES EVENTS CAN BE FOUND ON PAGE 17

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OBITUARIES and Related Notices

To place an unveiling notice, please call at least 15 DAYS prior to the date of the unveiling

To place any other family related notice, please call at least 10 DAYS prior to the issue date

The unveiling of a monument to the memory of the late
BLANCHE ADLER ז"ל
will take place
Sunday, Sept. 11th, 12:30
Roselawn Cemetery
Roselawn & Chaplin Cresent
Apter Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
BETTY ANTURE ז"ל
will take place
Sunday, Sept. 18th, 12:00 noon
Bathurst Lawn Memorial Park
Bathurst south of Steeles
All For One Society Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
THEODORE (TED) COOPER ז"ל
will take place
Sunday, Sept. 18th, 12:30 p.m.
Bathurst Lawn Memorial Park
Adath Sholom Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
MAX FRIEDMAN ז"ל
will take place
Sunday, Sept. 18th, 10:30 a.m.
Dawes Rd. Cemetery
St. Clair, 2blks. east of Vic. Pk.
Lubliner Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
JOSEPH GRAFSTEIN ז"ל
will take place
Sunday, Sept. 11th, 12:00 noon
Elgin Mills Cemetery
1591 Elgin Mills Rd. East at Leslie
#3 Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
MAX LAZER ז"ל
will take place
Sunday, Sept. 18th, 11:30 a.m.
Mount Sinai Memorial Park
Sunnyside Lodge Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
JACQUELINE (JACKIE) MYERS ז"ל
will take place
Sunday, Sept. 18th, 11:00 a.m.
Pardes Shalom Cemetery
Foresters (Ahavas Achem) Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
LUCY RAPUCH ז"ל
will take place
Sunday, Sept. 11th, 12:00 noon
Bathurst Lawn Memorial Park
Ostrovtzer Section
Relatives and friends are invited to attend

In loving of memory of
SAUL CARR ז"ל
on his 5th yahrzeit
Passed away September 10, 2000
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May he rest in peace

The unveiling of a monument to the memory of the late
HANA REISS ז"ל
will take place
Sunday, Sept. 11th, 11:00 a.m.
Mount Sinai Memorial Park
Workmen's Circle Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
EDITH RUDNER ז"ל
will take place
Sunday, Sept. 11th, 12:00 noon
Pardes Shalom
Community GGGG, Row 2 Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
MORRIS ABRAHAM STEIN ז"ל
will take place
Sunday, Sept. 11th, 10:30 a.m.
Bathurst Lawn Memorial Park
Bathurst south of Steeles
Shaarei Tefillah Section
Relatives and friends are invited to attend

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The unveiling of a monument to the memory of the late
MICHAEL CHARNEY ז"ל
will take place
Sunday, September 18th at 11:30 a.m.
Bathurst Lawn Memorial Park
Wierbzniker Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
SYLVIA KANE ז"ל
will take place
Sunday, September 11th at 1:30 p.m.
Bathurst Lawn Memorial Park
Bathurst south of Steeles
NFJA #35 (New Fraternal Jewish Assoc.) Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
MORRIS MECKLER ז"ל
will take place
Sunday, September 11th at 11:00 a.m.
Bathurst Lawn Memorial Park
Bathurst south of Steeles
National Order Hatzofim Section (11) Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
TED ZUBATA ז"ל
will take place
Sunday, September 11th at 10:00 a.m.
Pardes Shalom Cemetery
Adath Israel Section
Relatives and friends are invited to attend

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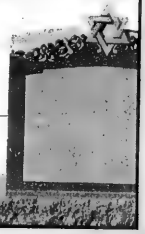
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Obituary

Citizenship judge remembered for community involvement

By FRANCES KRAFT
Staff Reporter

Sigmund Reiser

Longtime community leader Sigmund Reiser, a native of Poland who immigrated to Canada in 1949 and filled his post-retirement years with high-level community involvement including work as a citizenship court judge, died Aug. 25 at age 81 after a lengthy illness.

After spending his initial time in Canada doing factory work and taking English classes at night, Reiser built a successful career in the insurance business, living in Winnipeg and Montreal before settling in Toronto. He became London Life's leading Canadian sales agent, and later a regional manager.

Last year Reiser was honoured at Beth Emeth Bais Yehuda Synagogue, where he was an active member, and funding was inaugurated for the Sigmund Reiser Fund for Truth and Justice in Race Relations.

Reiser is likely already running things in heaven, surmised his grandson Jonathan Guberman in an affectionate eulogy at the funeral. Guberman recalled his grandfather as a great organizer and devoted family man who would often take him to the museum or Science Centre and spend time with him afterward learning about what they had seen.

> ***'He was a man who had stared in the face of the very worst that humanity had to offer, and survived it'***

"He was a man who had stared in the face of the very worst that humanity had to offer, and survived it. Perhaps as a reaction to it, he sought out and reveled in, the very best that humanity has to offer," said Guberman.

Following World War II, when he was in Russia, Reiser found himself one of only two surviving members of his extended family of 21 people. He spent several years postwar in refugee camps in Germany.

An encounter with two representatives of a volunteer organization shortly after his arrival in Canada inspired him to become involved in community work later in life. The two volunteers he met more than 50 years ago bought food for Reiser, his wife and son at the Montreal train station and provided them with some needed spending money.

Reiser's organizational involvements included State of Israel Bonds, B'nai Brith Canada's League for Human Rights, Canadian Jewish Congress and the Jewish National Fund. He was a member of the discipline committee of the College of Physicians and Surgeons of Ontario and the Canadian Human Rights Commission (CHRC), and also served as campaign manager for two Liberal members of parliament, Robert Kaplan in 1988 and Art Eggleton in 1993 and 1998.

He served twice as an international election observer-monitor in Bosnia and represented the CHRC at a seminar seven years ago in Warsaw about the evolution of human rights and democracy in the former Soviet Union.

In 1997, he became a member of the Order of Canada, in recognition of his volunteer work.

Rabbi Joseph Kelman, rabbi emeritus of Beth Emeth, said at the funeral that in his letter of recommendation for that award, he wrote that Reiser was "a man with great initiative, drive and energy who works hard himself and gets others to do likewise so that the project or program he is involved with becomes a successful one."

Recalling Reiser's ongoing involvement with Beth Emeth, Rabbi Kelman said Reiser was "not afraid to be original" and make celebrations unique.

"He was able to be very much a part of both worlds, the Jewish world and the Canadian world," Rabbi Kelman told *The CJN*.

As a citizenship judge, Reiser spoke to thousands of children in public schools about Canadian values, the rabbi noted.

Reiser is survived by his wife Carole, son Benjamin, daughter Felice Guberman, six grandchildren and five great-grandchildren.

"Sunday Morning with Barry Shainbaum"
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On Campus

Registration for Taglit - birthright israel: Canada Israel Experience trips opens

Canada Israel Experience, the largest Canadian provider of Taglit-birthright israel trips, has announced that it will send 600 young Jewish adults on free, first-time, educational trips to Israel for the sixth consecutive year.

Taglit– birthright israel is an innovative partnership of the Government of Israel, North American Jewish Federations through the United Jewish Communities (UJC), and leading private philanthropists.

This trip includes round-trip airfare and full accommodations. The 10-day trips are designed to introduce Canadian youth to Jewish life and to diminish the growing division between Israel and Jewish communities around the world.

Registration for the trips will be available online beginning Sept. 8 at www.israelforfree.com at 9:00 a.m. Eastern Standard time.

Canada Israel Experience (CIE) has been maintaining a tradition of excellence in preserving the highest of educational, logistical and safety standards for Canadian Jewish youth in Israel.

CIE works toward its goal of strengthening Jewish identity among Jewish youth and young adults through participation in meaningful Israel Experience programs.

CIE is a non profit organization funded by local UJA/CJA Federations across Canada. It plays an active role within the Jewish federation system and is the only Canadian tour orgnizer that maintains a national network of local Israel Experience representatives.

Since its inception in 2000, Taglit- birthright israel has given over 88,000 young Jewish adults world wide including 12,000 Canadians with a free trip to Israel.

"The 10-day birthright israel CIE program remains a life altering experience for its participants, building a bridge to Jewish identity and sparking dramatic involvement in local Jewish community" says Edward Prutshci, a program alumnus.

"Because of the trip, my connection to Judaism became real…I experienced something spiritual with people my age from all over the world" claims Alanna Snitman, also a program alumna.

The experience of the free gift to Israel includes a sunrise at Masada, touring the historic Old City of Jerusalem, hiking in the Golan Heights, relaxing in ancient Roman hot springs, archeological digging in the Israeli desert, partying in Israeli nightclubs and meeting fellow participants from around Canada and the world…making it a true lifetime experience.

"In only ten action packed days, we traveled through 3000 years of Jewish History," says Taglit-birthright israel alumnus Phil Rabin.

For more information call Debbie Osiel. 416.398.6931 ext. 349.

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זכור

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We deeply mourn the passing of our Executive Member and Friend

Sigmund Reiser ז"ל

Our heartfelt condolences to his family

May his memory be for a blessing

Hank Rosenbaum, National Chair
Executive, Board and Staff

The Canadian Society for Yad Vashem
and
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YIDDISH CORNER

Edited by: ALEK SILVER

יידיש־ווינקל

רעדאַגירט פֿון: אַלעק סילווער

די בריוו־זאַמלונג „אַ טויזנט פעדעם"

פֿון שמחה סימכאָוויטש

"A THOUSAND THREADS" (A Story Told Through Yiddish Letters)

English translation by *Miriam Beckerman, Lily Poritz-Miller and Olga Zabludoff*

די טאָראָנטער יידיש־אַקטיוויסטין און איבערזעצערין מרים בעקערמאַן האָט זיך לעצטע יאָרן קונה־שם געווען ווי אַן איבערזעצערין פֿון דער יידישער ליטעראַטור אויף ענגליש. דאָס יידישע לשון האָט זי זיך צוגעאייגנט אין איר יידיש־רעדנדיקער היים און ווי אַ תלמידה אין דער היגער פֿאַרבאַנד פֿאַלקשולע. אין די שפּעטערע יאָרן האָט זי פֿאַרטיפט אירע יידיש־קענטניש אויף זומער־סעמי־נאָרן אין ווילנע און אין לאָס אַנדזשעלעס. ענגלישע ליטעראַטור האָט זי שטודירט אינעם טאָראָנטער יאָרק־אוניווערסיטעט, ווו זי האָט אין 1995 געקראָגן אַן „האָנאָרס"־טיטול. אָט דער אינטערעס און קענטשאַפט אין ביידע לשונות האָט איר אָנגעריגט איבערצוזעצן אַ ריי שאָפונגען פון יידישע שרייבער און זיי פֿאַרעפנטלעכן אין זשורנאַל פון נאַציאָנאַלן יידישן בוך־צענטער, „דער פֿאָלק־טרעגער" און אין אַנדערע זשורנאַלן.

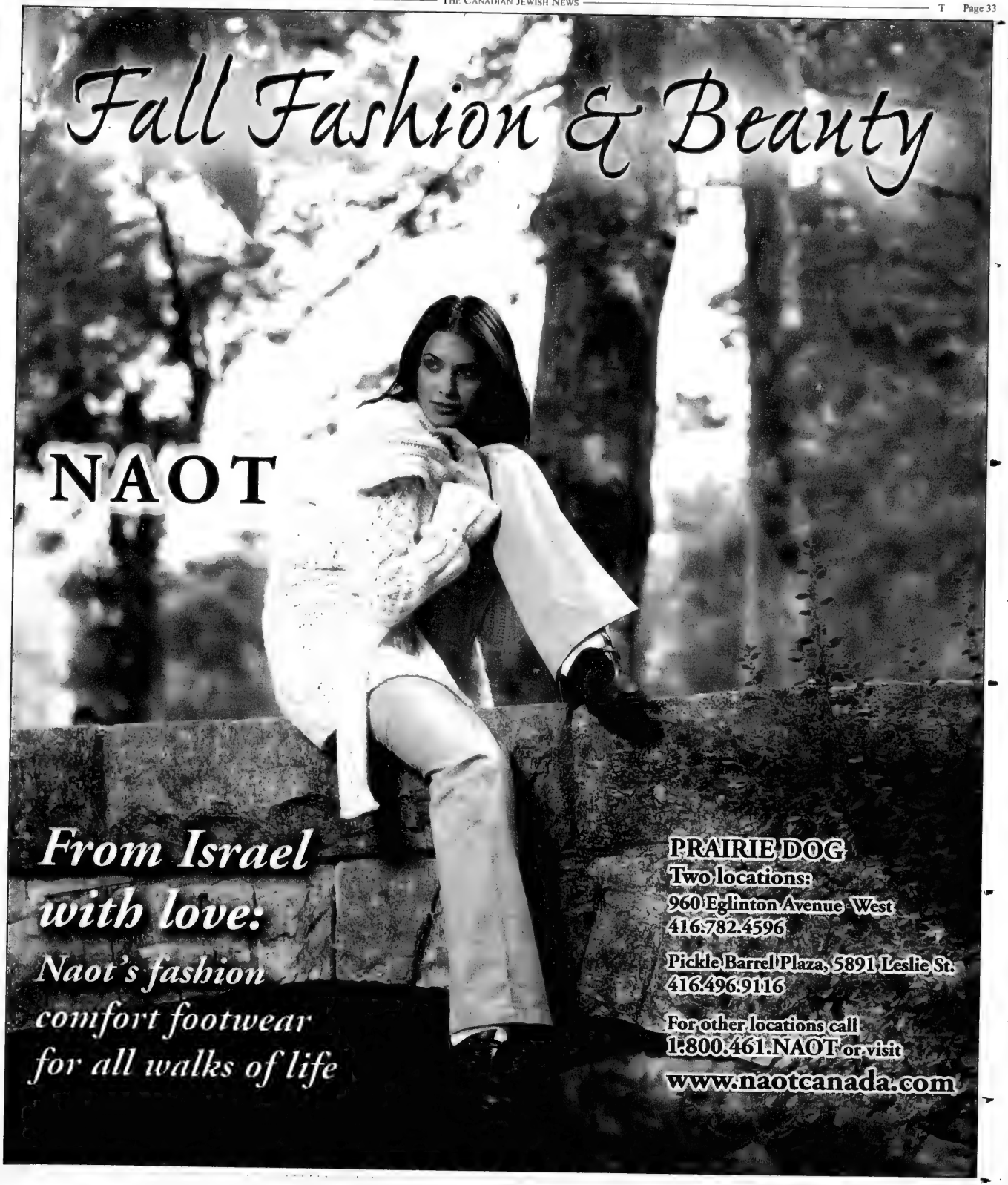
אין 2003 האָט דער פֿאָרלאָג פון סיראַקיוזער אוני־ווערסיטעט אַרויסגעגעבן מרים בעקערמאַנס איבערזעצונג פון קאָנראַד חרמצעס בוך „קאָשמאַרן", אַ שילדערונג פון מחברס איבערלעבונגען אין די שוואה־יאָרן. מרימס נייעסטער אויפטו איז אַ בשותפותע איבערזעצונג (צוזאַ־מען מיט לילי פּאַריי־מילער אין אָלבאַ זאַבלודאָף) פון אַ פֿאָרנעמיק בוך פון 315 זייטן, אַרויסגעגעבן פון „רעמעמבראַנס־בוקס" פֿאַרלאָג אין וואַשינגטאָן אין 2005. דער נאָמען פון בוך איז „אַ טויזנט פעדעם", אַ געשיכטע דערציילט דורך בריוו אין יידיש. דאָס בוך האָט באַקומען פּאָזיטיווע אַפּרופן סיי פון דער פרעסע, סיי פון די לייענער אַן סיי פון ליטעראַטור־קענער.

די הויפּט־פיגור אין בוך איז צבי שאַפּירא, אַן 18־יאָריקער יונגטלעכער פון ליטווישן שטעטל בוטרימאַנץ, וואָס פֿאַרלאָזט אין 1923 זיין היים און משפחה, כדי אָנצו־קומען צו זיינס אַן עלטערן שטיפברודער אין ניו־יאָרק. מחמת די אמעריקאַנער קוואָטע־באַגרענעצונגען פֿאַרט צבי קודם קיין האוואַנא, קובאַ, און פֿאַרלייבט דאָרט פֿינף יאָר. די אינטענסיווע קאָרעספּאָנדענץ (איבער 300 בריוו) פון יונגן מאַן מיט די פֿאַרבליבענע אין דער היים מוטער, ברידער און שוועסטער, ווי אויך מיט זיין עלטערן הייפֿשלעך אמעריקאַניזירטן ברודער אין ניו־יאָרק, שאָפֿן אַ לעבעדיק בילד פון די ליידן און איבערלעבונגען פון די יידישע עמיגראַנטן פון מזרח־אייראָפּע אויפן וועג צו זייערע נייע היימען מעבֿר לים.

די בריוו פון דער נאַענטער און וויייטער משפחה דעקן אויף פֿאַרע לייענער די טריישאַפּט־פעדעם פון יידישע קריבֿים צעטיילטע און פֿאַרווארפענע אין פֿאַרשיידענע וועלט־טיילן, אין פּראָצעס לענגער און סבֿיבֿות. דער עלטער יונגטלעבער וועלט בעטרייט און געשטאַרקט פון די דאָזיקע בריוו ביז ער גרייכט זיין ציל און קומט קיין אמעריקע. ער באַצעצט זיך אין פאַל־ריווער, מאַסאַטשוי־סעטס, ווו ער האָט חתונה און בויט אויף זיין נייע היים.

נאָך צבֿיס טויט אין 1982 האָט זיין זון אפּגעפּעניגן די בריוו און זיי איבערגעגעבן צו די קוזינקעס לילי און אָלגאַ זיי זאָלן איבערגעזעצט און אַרויסגעגעבן ווערן. צבֿיס משפחה אין בוטרימאַנץ איז דערמאָרדט געוואָרן בעת דער דייטשישער אקופּאַציע. איין שוועסטער און צוויי ברידער, וואָס האָבן פֿאַר דער מלחמה עמיגרירט, האָבן זיך גערעטעוועט פון חורבן.

פֿאַר איר איבערזעצערישער אַרבעט פון יידיש איז מרים בעקערמאַן באַלוינט געוואָרן אין 1998 מיט אַ פּריז פון דער דאָרע טייטלבוים פונדאַציע אין קאַליפֿאָרניע. מרים איז אויך אקטיוו אין דער היגער גזעלשאַפט „פּריינד פון יידיש" און זי פירט אָן וואָלונטאַריש מיט אַ שמועס־קרייז אין יידיש אין וואָגמאַן צענטער און אין בעיקרעסט „דער־קעיר". דאָס בוך קען מען באַקומען אין אייער באַליבטן בוך־געשעפט.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*Carol Wise is thrilled to introduce her daughter, cosmetic advice expert **Stacey Michaels**, as her partner and co-writer of Beauty Shop.*

NEWS, NEWS, NEWS

BEAUTY NEWS: Autumn brings warm and frosty colours to the palette with smoky eyes and natural pink lips. You'll see shades of white, pink, green/blue, chocolate brown and, of course, purple. Fragrances are floral, luxurious and seductive. Glosses that shimmer and dazzle are a must-have for this season.

MAURICE FIORIO of Toronto's Fiorio Beauty Academy says that as autumn approaches, the cooler weather will bring changes in fashion and beauty.

When it comes to hair, richness and texture are the main buzz words. For colour, auburns and reds are hot. Chunky highlights are becoming less emphasized, while tone-on-tone colour is taking over. Many people are subtly going darker by richening their current tone to create depth.

When it comes to cut and styling, long and wavy is the way to go. Length should be anywhere from shoulder length to mid-back. Fringes are still very popular, yet this fall there will be emphasis on long fringes. Stylists can create texture by using "scrunch"-type gels and creams that will highlight layers and give dimension to the cut.

After a full summer of sun, an exfoliating treatment facial will be necessary. Dead skin cells will have built up on the surface from extended sun exposure, and will need to be removed for a fresh, clean look for fall.

CAROL AND STACEY'S TIPS

SKIN CARE: For oily or acne-prone skin, **NeoStrata** unveils the revolutionary Oil Free Foaming Gel Cleanser. It's a miracle in a bottle – try it today!

Clinique introduces Repairwear Intensive Eye Cream to help combat early signs of aging around the eyes. This advanced anti-aging eye cream repairs lines and wrinkles, increases skin's firmness and reduces the appearance of circles and puffiness.

Professional-intensity treatment in the privacy of your own home can be yours with **Karine Joncas Cosmétiques'** newest product from the Oracle range of specialized cosmetic patches – Multizone Slimming Anti-Cellulite Patches for thighs, buttocks, abdomen and hips that also has anti-recurrence results.

Kiss My Face, an all-natural body care company, has created three new "flavours" of its classic Olive Oil Bar Soap – Olive and Lavender, Olive and Green Tea, and Olive and Verbena. The bars can be used as an overall body and face cleansing soap and contain no animal ingredients or artificial colours.

SPA: L'Oréal Paris completes its Revitalift range with two expert products: Intensive Lift Mask, saturated with a large quantity of facial anti-wrinkle and firming skin care, and Double Lifting, where two complementary actions and two textures mix together when they are applied to the skin.

Clinique proudly introduces Cx, a new line of high-tech treatment products that target specific skin conditions – Rapid Recovery Cream for skin that is recuperating from cosmetic procedures such as dermabrasion and chemical peels; Redness Relief Cream for skin that is afflicted with a persistent rosy complexion created to reduce redness and strengthen skin so that it is less vulnerable to irritation; and **Clinique** Cx Stretch Mark Cream, designed to help reduce the appearance and discourage the occurrence of stretch marks.

Dermaglow introduces the latest innovation in anti-wrinkle technology, the NuVectin Instant Wrinkle Eraser, formulated to erase years in minutes. Expression lines, forehead creases and crow's feet instantly diminish by 50 to 90 per cent, with the effect lasting up to 24 hours!

HAIR: L'Oréal Professionnel has created a hair care product line – Absolut Repair from Série Expert – to reconstruct and repair damaged and chemically treated hair at the very heart of the hair fibre. Absolut Repair targets

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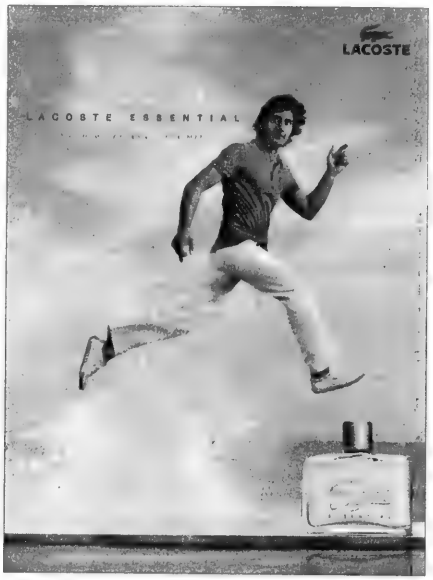
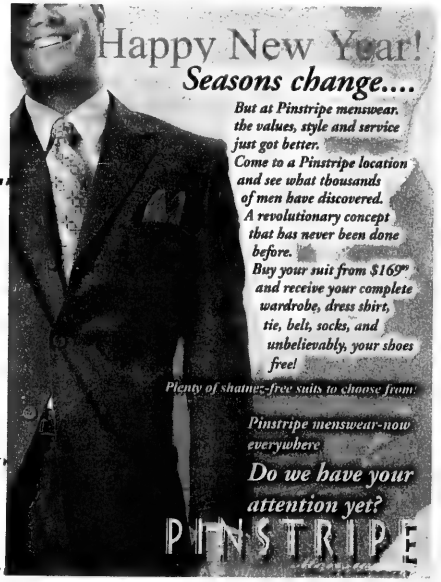
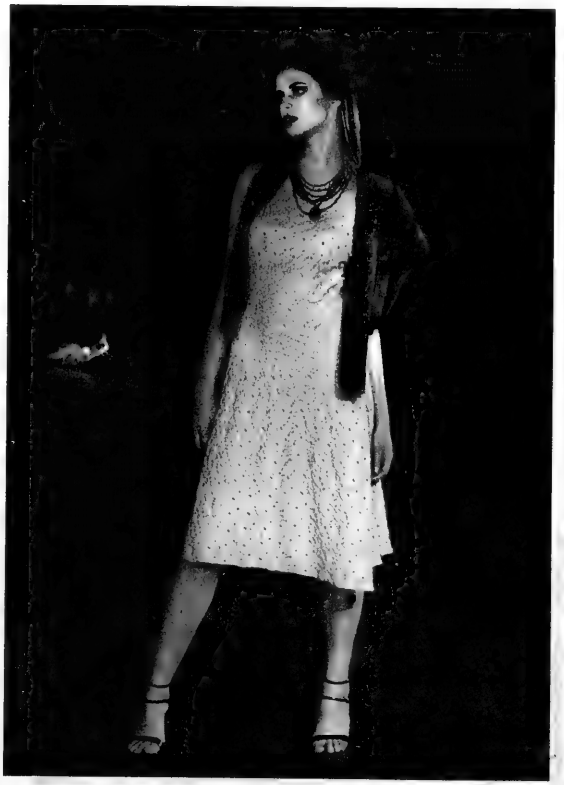


Lacoste Essential for men. Getting back to the basics.



ANDREW MAJTENYI

This beige strapless glitter dress is part of the new fall/winter collection by Toronto designer Andrew Majtenyi. It was featured in a show in April at the St. Lawrence Market. Majtenyi has designed outfits for the musical *The Velveteen Rabbit* and the Bollywood film *Coxwell & Gerrard*. He has also worked for designer Krausz Artner and Bruzer in Toronto. His theatrical influences can be seen in the cut, fit and finishing of his garments.



Fall Fashion & Beauty

Continued from page 34

weakened and fragile hair. The new line offers a new three-step salon service as well as a home beauty follow-up treatment for damaged hair.

It's time to kiss straight hair goodbye because curls are hot, hot, hot! To make it easy for women to achieve defined curls, **Pantene Pro-V** introduces new styling and treatment products designed for curly or wavy hair. Get more curl definition, instantly, with **Pantene Pro-V** Hydrating Curls shampoo and conditioner. To keep hair moisturized, don't miss the new **Pantene Pro-V** Intensive Curl Hydrating Mask that deeply hydrates dry curls to help prevent damage and leaves curls noticeably defined.

FOUNDATION: Lancôme Paris launches a new fall collection, Rose Mystère. Just the slightest touch makes all the difference for a better complexion when using **Lancôme's** Color ID Precise Match Weightless makeup.

Introducing **Estée Lauder's** Ideal Light Brush-on Illuminator, a lightweight, creamy formula containing skin-brightening pigments engineered to conceal imperfections or brighten dark circles. Packaged in an easy to use brush pen, it makes quick touch-ups throughout the day as easy as click, twist and brush!

Quo introduces Skin Tints, a multi-tasking product that offers a moisturizer, a tint of colour, "mattifying" benefits and an SPF 15 sunscreen, all in one product.

Chanel's Chance Eau de Parfum....surprises every moment.

BLUSH: MAC unveils two new Blushcremes – Uncommon, a light white rose colour, and Brit Wit, a dirty plum colour.

Clinique introduces Blushing Blush Powder in Iced Lotus, a pearly pink, and Smoldering Plum, a sheer purple. It's a silky powder blusher that instantly colours cheeks with a natural glow. The unique, angled brush hugs cheekbones for easy contouring.

Continued on page 36

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Continued from page 35

Don't miss **Lancôme's** Pommette Long Lasting Silky Soft Blush or Blush Subtil Delicate Oil Free Powder Blush.

EYES: Smouldering eyes, intensely lined with **Clinique's** new Kohl Shaper for Eyes and shaded in violet and charcoal from **Clinique's** new Colour Surge Eye Shadow Quad, produce a dazzling look.

This fall, follow your own nature and unearth the roots of self-expression with **MAC's** new Eye Shadow Quad Inventive Eyes:4 and Free To Be Eyes:4 in shades of warm white with a yellow frost and muted grey layered with green/blue hints.

Lise Watier comes alive this fall with violet! Don't miss the new So Chic! Eye Shadow Quartet, packaged in a fabulous violet, croc-embossed compact whose sole aim is to put some sparkle in your wink. Also from **Lise Watier** is a brand new Eye Shine metallic crayon in purple, a long-lasting eyeliner with an incredible metallic finish, which glides on the eyelids for fine, precise contour.

Caryl Baker Visage introduces Cake Eyeliner and Liner Sealant. The eyeliner has a velvety texture to give your eyes a superb look.

LIPS: Chanel launches its newest addition to the Precision skincare range with something perfect for the ever-expressive mouth area: Ultra Correction Lip Restructuring Anti-Wrinkle Lip Contour, an innovative cream that smoothes lines and wrinkles, moisturizes and eases dry lips, and actually extends the wear of your lipstick. Don't miss it!

For gorgeous, sexy lips, **Freeze 24/7** introduces PlumpLips IceSticks that contain the same technology as the original PlumpLips, but now in a fresh palette of cool shades that give a sheer wash of colour. The moisture-rich formula delivers soft, buttery lips in seconds – try it!

Lancôme's Rose Mystère introduces Juicy Wear Ultra-Lasting Full Colour and Shine Lip Duo in shades to express passion in every tone.

MAC unveils new lipsticks for fall in shades of So Original, a deep wine violet with pearl, and Curiositease, a light and "tease-y" off-pink beige. Also from **MAC**, is Lipglass in shades of Flight of Fancy, a violet shined up with pearl, and Damzel, an almost transparent rose with pearl.

Lise Watier's Rouge Gourmand collection – enhanced with Maxi-lip, the ingredient that stimulates collagen production – expands with two new shades of lipstick as yummy as they are pretty: Berrylicious, a shimmering pink, and Soufflé, a soft, pearly pink. **Lise Watier** also introduces eight new ways to shine with the lip-smacking "popsicle" colours of Crystal Drops, a delicious shimmering gloss that is playful and seductive with a non-sticky gel texture that glides smoothly on lips.

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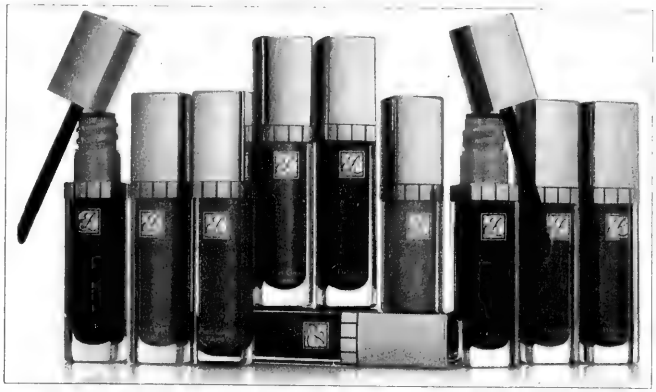

Estée Lauder's Ideal Light Brush-on Illuminator makes quick touchups throughout the day as easy as click, twist, brush.

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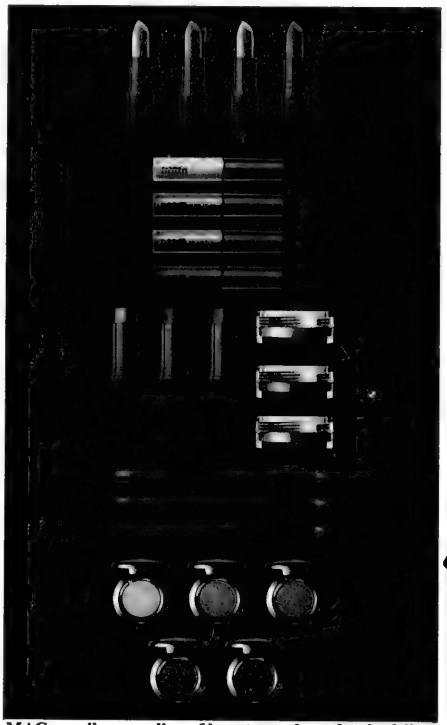
Continued from page 36

With chocolate brown becoming a must-have staple in fashion and accessories, **Estée Lauder** has reinvented the concept of chocolate brown shades for lipsticks and glosses to appeal to a wider range of tastes in **Estée Lauder**'s Pure Color Chocolate collection that is infused with real cocoa powder featuring heavenly hues. Kiss lacklustre lips goodbye and pucker up for **Estée Lauder's** Pure Color Metals, a lip collection of 10 sensuous gloss shades with high-velocity shine from lustrous bronze to molten burgundy, gleaming plum to gilded coral.

FRAGRANCE: Discover Chance Eau de Parfum by **Chanel**, with an unpredictable balance that surprises with every moment. A constellation of scents warmed by absolute of vanilla, absolute of jasmine and iris heightens the intensity of this beautifully floral fragrance.

Carolina Herrera, who constantly seeks to expand women's self expression through the art of fragrances, presents a new uniquely sexy fragrance, 212 Sexy, where the key elements are sophistication, sensuality and mystery. 212 Sexy is available in an Eau de Toilette, an Eau de Parfum and a body lotion.

Cacharel introduces two new fragrances: Promesse, for the mature, radiant woman, is luminous, fruity and floral and is beautifully packaged in a jewel-like bottle with elegance, sensuality and extravagance; and Amor Amor Eau Fraîche captures love at first sight and the intoxicating passion of the first kiss. It is a sun-kissed fragrance and an exquisite impulse – it is the scent of seduction and adventure!



MAC unveils a new line of beauty products for the fall.

MEN: Lacoste is going back to basics with the launch of its latest men's fragrance, Lacoste Essential where the idea is a "freshness that does not fade." The fragrance has a burst of intense green freshness and a more complex freshness, based on citrus, fruity and watery notes.

Like water, the **Herrera Aqua** man is active and dynamic, and looks for elegance and masculinity in an Eau de Toilette. **Herrera Aqua** is an extraordinary fusion of freshness and sensuality that is available in an Eau de Toilette spray, an aftershave lotion and balm and a deodorant stick – Don't miss it!

L'Oréal's Double Lifting anti-wrinkle treatment.

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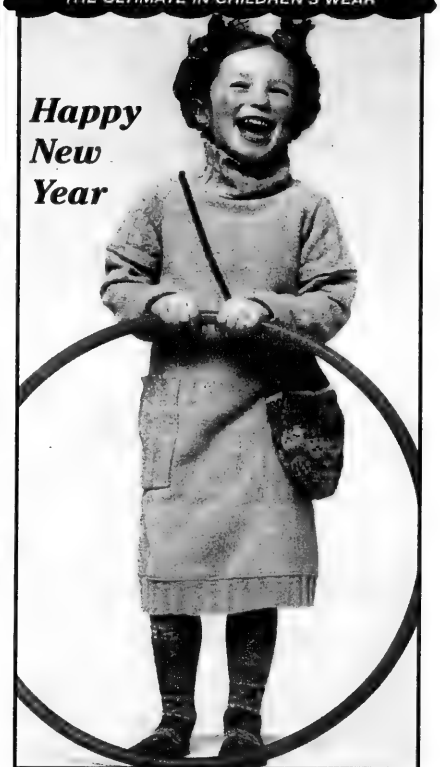

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SHOP WHERE THE WHOLESALERS SHOP

Aggie Laszlo, left, and Judy Revai of Trendy Accessories. [Benji Feldman photo]

Dressing up the Trendy way

By LARA GREENBERG
CJN Intern

Women looking for an all-in-one clothing and accessory store can find the answer at the Trendy Accessories (or Trendy as it's known) boutique, a store that offers its customers personal service and unique items every time.

It's a funky store full of beautiful things, and co-owners Judy Revai and Aggie Laszlo take great pride in the wide selection of merchandise available and the fact that every woman will be able to find a one-of-a-kind item to make her own.

"We try to be more unique than other boutiques by buying special items – both clothing and accessories. We travel a lot and hand-pick all of our merchandise," Revai said.

In 1992, Revai and Laszlo, who have individually been involved in fashion for many years, opened Trendy in a corner of the large Family Warehouse store in Lawrence Plaza at the corner of Lawrence Avenue and Bathurst Street.

At the beginning, they sold only earings but as business grew, they added more jewelry, and eventually hats.

Family Warehouse closed in 1996 and the two women took a risk and decided to open up on their own in one of the small stores in the same plaza.

They rented out half the store to a friend who sold clothing and used the rest of the store for their accessories.

In 2004 when their friend decided to leave the boutique, Laszlo and Revai took another risk and added clothing to their merchandise, not by taking over the sale of their friend's clothes, but by buying their own.

Today, they stock Sandwich clothing from Holland, Rinascimento from Italy and Spanner from Canada, in addition to a number of lines from the United States.

One service provided by Trendy is personalized shopping where Laszlo and Revai choose clothing and accessories to suit each customer.

They also take pride in the fact that they cater to religious groups. They specialize in skirts and always have a large selection and variety.

Although they don't have evening wear, they do have "funky" accessories to go with such outfits and say that should anyone want personal attention in picking out the best items for an outfit, customers are welcome to phone and book an appointment or just come in for help.

"We're like family. People know us by name and we know them by name. Some people even come to the shop just to chat," Laszlo said.

For now, there is nothing else they would like to add to the store, as they believe that, aside from shoes, they really are a one-stop shop for fashionable women. Still, they don't rule out the idea of starting branches of Trendy in other areas and shopping centres.

"This is in the cards, but we are scared that with more stores, we will lose the special attention that makes the store so unique. We can't be in two places at once, and many of our clients have been with us for a long time and come especially for us," Laszlo said.

Fall Fashion & Beauty

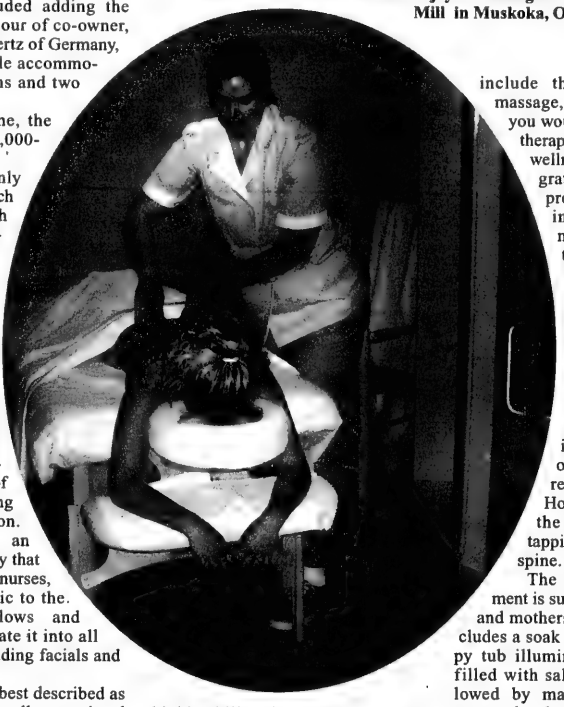
Avalon – The Spa at Christie's Mill

By KATHRYN KATES
Special to The CJN

Avalon – The Spa at Christie's Mill is a spacious, ultra-luxurious wellness spa in Muskoka on the shores of Gloucester Pool, the last stop on the Trent-Severn Waterway before the entrance to Georgian Bay.

The Inn at Christie's Mill has been catering to tourists for 45 years. In June 2004, the lakeside resort finished an $8-million expansion that included adding the Count Wing in honour of co-owner, Count Graf von Goertz of Germany, bringing the upscale accommodations to 45 rooms and two cottages.

A client enjoys a massage at The Spa at Christie's Mill in Muskoka, Ont. The resort opened the spa in June 2004.



At the same time, the resort opened its 7,000-square-foot spa.

"We are the only certified healing touch spa in Canada, which means all our therapists have had certified training in the healing touch program, an internationally recognized program brand endorsed by the Canadian and American Holistic Nurses," says Susanna Bany, spa manager and past director of the board of the Canadian Healing Touch Foundation. "Healing touch is an energy-based therapy that has been created by nurses, so it is very specific to the body's natural flows and rhythms. We integrate it into all our treatments including facials and pedicures."

The spa décor is best described as French country: the walls are painted in muted warm tones of taupe and sage green, the treatment rooms are done in pale gold. Adding to the elegance is wainscoting on the walls, and chandeliers and retail products displayed in antique shelved armoires and on shelves shaped as ladders – hand painted by Bany herself.

The spa has a manicure/pedicure area and seven therapy treatment rooms, including a room used for holistic procedures, which has a view of the pristine waters, and a couple's suite boasting a Jacuzzi room with shower and two adjoining massage rooms. The spa also includes an indoor saltwater mineral pool and saltwater hot tub. There are nine highly skilled therapists, including registered massage therapists, certified therapists, holistic therapists, estheticians and support staff.

"We use Phytomer products, an excellent skincare line from France. The reason we have chosen these products is that they are made from all-water plants, so it ties in with our thalaso and hydrotherapy theme. We are really concerned the products are natural and compatible with people's skin," Bany says.

Treatments include manicures, pedicures and facials; and body treatments in the form of wraps, massages and healing procedures such as Chakra-Crystal balance therapy and arthritis therapy. Specialty treatments include the Muskoka natural massage, which is akin to what you would expect at a physiotherapist clinic; the signature wellness massage that integrates healing touch, acupressure and reflexology in a light Swedish massage; and the Mystical Water Ride, where two therapists work in synchronization, starting with a massage, then exfoliating with Dead Sea Salts under a Vichy shower with multi showerheads, culminating in a moisturizing healing treatment of acupressure points, reflexology and ancient Hopi Indian technique on the back consisting of a tapping sensation down the spine.

The Couple's Suite treatment is suited to couples, friends and mothers and daughters. It includes a soak in a large hydrotherapy tub illuminated with light and filled with salts and minerals, followed by massages in adjoining rooms, then back into the tub, ending with a snack of fruit and cheese in the suite.

Kosher meals or other dietary choices can be ordered in advance, and guests who bring their own kosher meals to Christie's Mill can eat their food in the dining room or by the pool.

Some packages are available for individuals or groups.

Other activities at the inn include canoeing, paddleboats, shuffleboard, tennis courts, outdoor Jacuzzis and golf nearby.

For more information, contact Avalon – The Spa at Christie's Mill in Port Severn at 1-800-465-9966 or online at www.christiemill.com.

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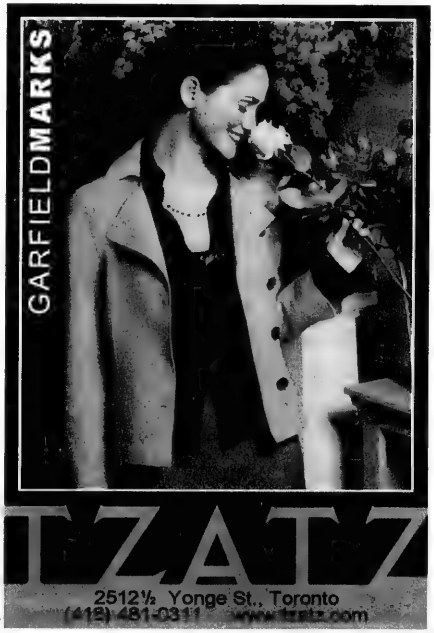

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Accessories for your dog and a handbag for you

By DAVID SILVERBERG
Special to The CJN

Ask a designer to name the most neglected areas in fashion, and you likely won't hear the words accessories and dogs spoken together. But that's the daring approach Josiane Benadi is adopting with her company Gigi and Gad, a line of belts and handbags for women and collars for their dog.

Entering the dog apparel market seemed a natural fit for Benadi, 25, a former resident of Montreal. Not only was she a dog owner, but she also had a passion to create the forgotten flourishes known as accessories. "They're the powerhouse of fashion companies," Benadi said from her home in Manhattan.

And dogs can be a girl's best friend, no matter how the cliché goes. Benadi gives the canine neck a glittery makeover with several dog collars adorned with bows and frill lace. Some collars look punk, some look cute.

"I like to mix fresh and funky colours without being over the edge. Basically, these collars have presence," she said.

So much so that some customers have bought the leashes for their cat.

Pet fashion is "a craze right now," Benadi has noticed. "Dogs are children to some people, so they spoil them." While this trend has been lagging in Canada, it's been hot in the United States.

Kim Shiffman, editor of *City Dog* magazine, supports the venture. "I think it's great because it gives people another way to love their dog," she said. "Inevitably, it means the dog is getting more attention."

"Everyone is really into it. They think it's cute," Benadi said.

Benadi is complemented by her business partner Gad Albilia, a 26-year-old Montreal Web developer who is quick to admit he admires Benadi's bold designs. By handling operations ranging from inventory control to imports to Web design, Albilia gives his partner time to craft fashions with the attention needed to perfect the smallest detail.

"Our main focus now is to build the brand," he said. "We're making key sales to get our name out."

Josiane Benadi and her shy canine friend.

Only a year old, Gigi and Gad is popping up on dog-apparel websites, further spreading word-of-mouth buzz. "We're taking small steps now," Albilia said. "To get a megastore in New York would be..." he trails off, as if lost in a businessman's fantasy.

Along with dog accessories, the company has items for the fashion-savvy female: textured handbags, thick belts, and shirts and sweaters emblazoned with the Gigi and Gad logo – a stylish long-legged hipster urbanite. Benadi described her as someone customers could relate to, even if they don't sport the fictional character's funky clothes.

"It's about creating a lifestyle," Benadi said.

And what does the future of Gigi and Gad look like?

"Hopefully, everyone will wear our products one day," Benadi answered.

To browse and shop, go to www.gigiandgad.com.

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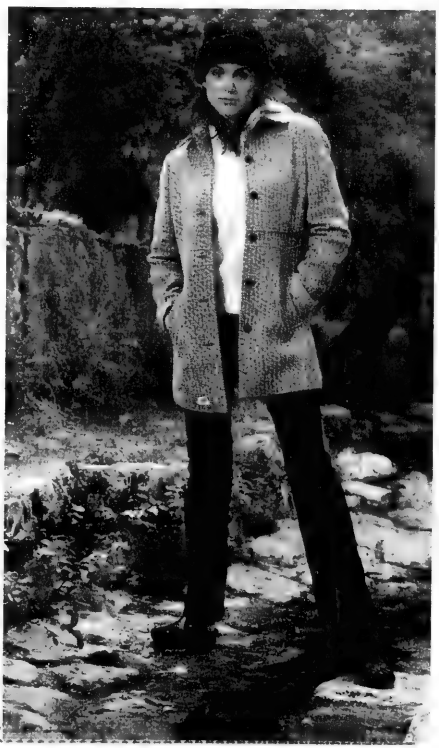

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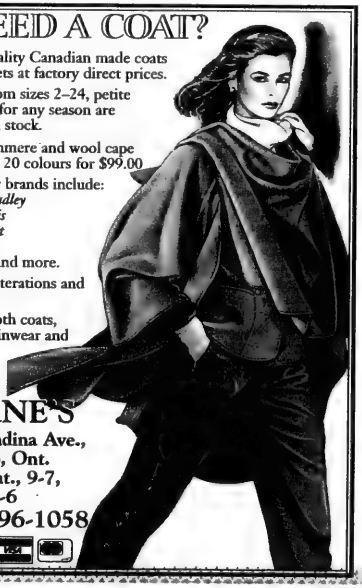

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Shana Tova

Loss of an idol

By RANDI BERGMAN

Creating an idol is a very difficult task. Within the high-resolution images and perfectly constructed interviews, there is a fine, almost invisible line between just enough exposure and way too much.

It's the more than subtle difference between Chloe Sevigny and J.Lo, and what makes James Perse clothing fresher than Juicy Couture's. Treading too lightly or crossing this line has ruined one too many careers.

One fashion idol who is treading a little too lightly these days is the previously perfect (at least in my eyes) Sarah Jessica Parker. For the past few years, SJP has maintained her throne as fashion queen extraordinaire by staying front and centre on TV and just beneath the radar everywhere else.

While becoming the muse of designers and topping all the best-dressed lists, SJP remained one of those New York treasures that could best be appreciated with an acquired and intelligent taste. Nowadays, however, she is front and centre everywhere – all the time. In the past year, she has become the spokesperson for one of the most mainstream clothing empires of our time and branched into the fragrance world with her new perfume, Lovely.

I'd call her stint at Gap the testing period. Making high fashion accessible to the masses is a noble pursuit in my view. Her outfits were totally rad and she really succeeded in making the Gap cool again. While stepping a little into the mainstream, SJP kept her credibility intact. But she should have stopped there.

As much as it pains me to say this, the perfume really does bother me. How, exactly, can one bottle one's essence? And how or why is this even something to present to consumers? I fear that her latest endeavour has brought SJP to the danger point. Is she becoming just another Hollywood drone destined to bank on her fame until it's been as stretched out as a hair-elastic? The intangible nature of the perfume itself begs to have us ask if there is anywhere an idol won't go to make a little dough.

I hope that Sarah Jessica Parker isn't losing her magic touch. SJP was the quintessential icon because she appealed to everyone without losing her credibility. For every one of her teenybopper fans, there was a fashion student, a feminist and an alt-rocker to balance it out. The way things are going, SJP runs the risk of losing some of her original fans, and she will be left with a new generation of fans who will fall for the fluff and never appreciate the substance.

I'll probably continue my idol worship no matter what, but please Ms. Parker, hear my plea, leave perfumery to the classics. Chanel did it so much better.

CHACOK: Chacok's spectacular fall collection is available at Quasar Mode, 1240 Bay St., Toronto, www.quasarmode.com. Chacok, the exuberant Parisian line, is known for softly structured clothes in bold colours and flowing fabrics.

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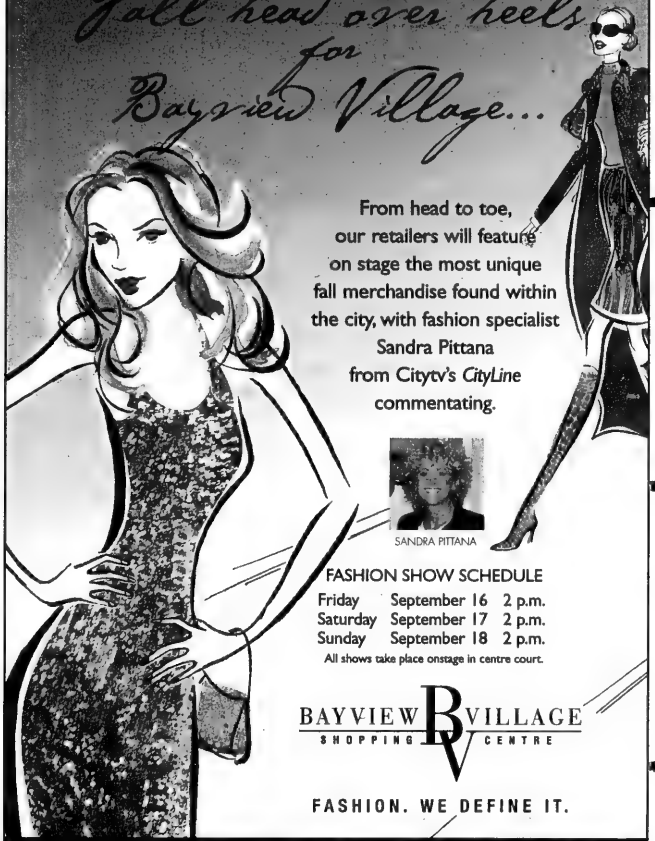

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Food, Scrumptious Food

Women in food industry get things All Stirred Up

By CAROLYN BLACKMAN
Staff Reporter

Five or six times a year, about 100 women get together and talk about everything that has to do with food.

They are members of the Women's Culinary Network, a group of about 300 women who work in every aspect of the food industry.

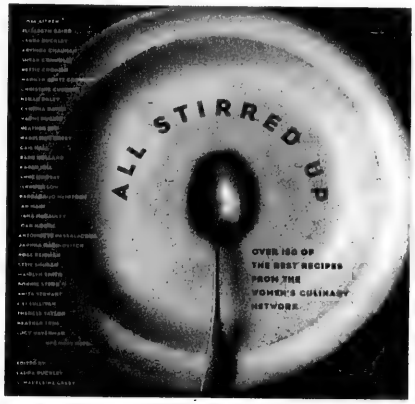
In addition to the potluck meetings where the women network, share professional experience, listen to speakers and socialize, they put out a directory and a newsletter, and about two years ago, came out with the cookbook *All Stirred Up*, a compilation of members' recipes.

Money received from the book – they got a grant from the International Olive Oil Council – will go towards funding scholarships for those entering the food industry.

Nettie Cronish, a vegetarian cook and cookbook author, is the network founder and current chair. It came about, she said, after a group of women worked together in a spa kitchen.

"When the spa closed, we decided that we had worked so well together we would continue our collaboration. The network has continued to grow.

"We now represent the mosaic that is Toronto. Our membership includes cooks, caterers, dietitians, food stylists – any profession within the culinary field."



When people get a culinary degree, she says, they do not necessarily have to work in a restaurant kitchen. "There are a lot of opportunities out there, and by coming together for our meetings women are able to see what other women are doing. They can make valuable connections. Jobs are born through taking the time to network and answer calls."

Cronish, a graduate of United Synagogue Day School, became vegetarian when she worked in Israel for a year after high school, and worked as an assistant to a vegetarian chef.

Over the years, she has taught vegetarian cooking classes, run a vegetarian deli in a health food store, operated a frozen vegetarian dinner company, written food columns and authored the books.

She developed her own recipes for her cookbooks, she says, and used professional recipe testers to test them.

"Chefs do things intuitively, but everything needs to be measured out. The testers, who may be experienced in baking or cooking, make sure the measurements are accurate, and that the recipes work."

Food definitely brings people together, says Cronish. "That is our hope for the future."

Here is a sampling of recipes from *All Stirred Up*.

WHITE KIDNEY BEAN AND CHOCOLATE CHILI
(from Nettie Cronish)

¼ cup olive oil
3 cloves garlic, minced
1 large red onion, chopped
8 oz. frozen tofu, thawed and crumbled
1 each sweet red, yellow and green peppers, thinly sliced
2 stalks celery, chopped
1 tsp. ground cumin
2 bay leaves
2 dried ancho or chipotle peppers, toasted and ground
1 stick (2 in.) cinnamon
1 can (28 oz.) crushed tomatoes
1 can (19 oz.) white kidney beans, drained and rinsed
2 tsp. soy sauce
2 tbsp. semisweet chocolate chips
¼ cup chopped fresh coriander

In wok or large skillet, heat oil over medium-high heat and cook garlic and onion for 8 to 10 minutes or until lightly browned. Add tofu, peppers, celery, cumin, bay leaves, dried hot peppers and cinnamon stick. Reduce heat to low and cook, stirring occasionally, for 10 minutes. Increase heat to medium-high. Add tomatoes, kidney beans and soy sauce and bring to boil. Stir in chocolate chips and simmer for 15 minutes. Garnish with coriander. Makes 4 servings.

WHEATBERRY SALAD WITH SESAME DRESSING
(from Rose Reisman)

Dressing:
1 tbsp. rice wine vinegar
1 tbsp. sesame oil
1 tbsp. light soy sauce
1 tbsp. tahini
2 tsp. honey
1 tsp. lemon juice

Continued on page 43

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Women's Culinary Network deals with everything to do with food

Continued from page 42

1 tsp. olive oil
1 tsp. hot pepper sauce (optional)
1 tsp. minced garlic
½ tsp. minced fresh ginger
salt and pepper

Salad:
3½ cups chicken stock
1 cup wheatberries
½ cup thinly sliced green onions
½ cup thinly sliced carrots
½ cup each diced sweet green and red peppers
½ cup snow peas, sliced into thirds
8 oz. boneless skinless chicken breasts
salt and pepper
1 tbsp. toasted sesame seeds

Dressing: In bowl, whisk together vinegar, sesame oil, soy sauce, tahini, honey, lemon juice, olive oil, hot pepper sauce (if using), garlic and ginger. Season to taste with salt and pepper. Set aside.

Salad: In saucepan over high heat, bring stock to boil. Add wheatberries; reduce heat to low. Cook, covered, for about 45 minutes or until wheatberries are tender but chewy. Drain any excess liquid; let cool. Stir in green onions, carrots, green and red peppers and snow peas. Set aside.

With mallet or underside of heavy frying pan, flatten chicken breast so that it cooks evenly. Season with salt and pepper. In nonstick skillet sprayed with vegetable spray or on grill, cook over medium-high heat for 3 minutes or until no longer pink inside. Drain any excess liquid; dice chicken into 1-inch chunks. In serving bowl, combine wheatberry mixture, chicken and dressing; toss to coat well. Sprinkle with sesame seeds. (Can be covered and refrigerated for up to two days.) Makes 4 to 6 servings.

Caramelized Peaches with Sweet Wine Sabayon
(as seen on page 34 in *All Stirred Up*)

CHOCOLATE FIG CAKE WITH GIANDUJA GLAZE
(from Daphna Rabinovitch)

½ cup dried figs, coarsely chopped
½ cup Armagnac or cognac
4 oz. bittersweet chocolate, coarsely chopped
1¼ cups toasted hazelnuts, skins rubbed off
¼ cup vanilla wafer crumbs
½ cup unsalted butter, softened
⅔ cup granulated sugar
2 eggs
pinch salt

Glaze:
¾ cup whipping cream
4 oz. bittersweet chocolate, coarsely chopped
3 oz. Gianduja chocolate, coarsely chopped

In small saucepan over medium-high heat, combine figs and Armagnac; bring to boil. Remove from heat; let cool. In small bowl set over saucepan of hot (not boiling) water, melt chocolate. Remove from heat; let cool. Reserving 8 of the best hazelnuts, grind remaining hazelnuts in food processor with vanilla wafer crumbs to fine powder.

Using electric beaters, beat butter with sugar until light and fluffy. Beat in eggs, one at a time, beating well after each addition (mixture may look a little separate). Fold in melted chocolate. Fold in hazelnuts, then figs. Scrape into greased and floured 8-in. cake pan; spread evenly. Bake in centre of 375 oven for about 30 minutes or until sides of cake are set but centre looks a little underdone. Let cool in pan on rack for 15 minutes. Turn out onto rack and let cool completely. (Cake can be wrapped in plastic wrap, overwrapped in foil and frozen for up to two weeks.)

For glaze, bring whipping cream to a boil; pour over bittersweet and Gianduja chocolate, whisking until melted and smooth. Pour half of the glaze over cake; refrigerate for 30 minutes. If necessary, rewarm remaining glaze over saucepan of hot water until pourable; pour over cake. Refrigerate for 20 to 30 minutes or until set. Garnish with reserved hazelnuts. (Cake can be refrigerated for up to 24 hours.) Makes 8 to 12 servings.

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Feature

Thoughtful biography of 'one of the greatest scholars'

By CYNTHIA GASNER
Special to The CJN

To mark its 150th anniversary, the Jewish Theological Seminary in New York has published the biography of the rabbinical scholar and educator, Saul Lieberman who died 20 years ago.

The authors of *Saul Lieberman: The Man and His Work*, are former JTS students, Rabbi Elijah Schochet and Rabbi Solomon Spiro.

In the preface of the book, Ismar Schorsch, chancellor of the JTS of America notes that Schochet and Spiro "who both studied with Lieberman and over many years gained an impressive mastery of his legacy…put a human face on an austere scholar."

Schorsch notes that Lieberman's biography shows that the JTS provided Lieberman for over four decades with students, colleagues and "the compatibility and circumstances to revolutionize the field of rabbinics."

Harvard University expressed its high regard for Jewish scholarship by awarding an honorary doctorate to Lieberman. Lieberman also received honorary degrees from Dropsie University, Hebrew University and the JTS. Bar-Ilan University established a chair in the Palestinian Talmud in Lieberman's honor.

Rabbi Spiro, a lawyer who attended Osgoode Hall Law School in Toronto studied with Lieberman for six years. Lieberman awarded Spiro the Dr. Michael Higger prize in Talmud. Spiro is the author of *The Moral Vision of Professor Lieberman: A Historiographic Approach to Normative Jewish Ethics in Conservative Judaism*.

Rabbi Schochet, who was also ordained at the JTS, received a doctorate under Prof. Lieberman. He is professor of rabbinics at the University of Judaism at the Academy for Jewish Religion in California.

Along with a collection of anecdotes about Lieberman, the authors have researched unpublished correspondence, often of a personal nature, therefore, of interest to both scholars and laypersons.

In an interview, Spiro who lives in Toronto, said, "It is surprising that to date there has been no full scale biography of one of the greatest scholars."

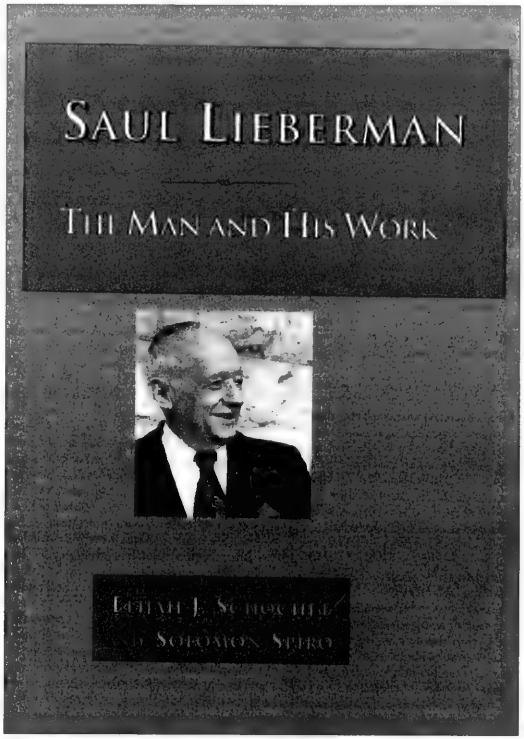
Lieberman was born in Lithuania where he attended a traditional yeshiva. He was introduced to modern scholarship in Palestine and flourished in America. His scholarship went far beyond rabbinics.

Lieberman published a work written in Yiddish, an essay on Chaim Grade entitled, *An Eyduss (A Testimonial)*.

He could recite extensive selections of Russian and German poetry and prose. He could analyse the literary qualities differentiating Russian from British literature and he debated with Hebrew authors.

Three generations of students studied with Lieberman in Israel and America. Spiro says generations will continue studying his commentaries on rabbinic texts.

"It is our hope that this modest biography will encourage readers to seek out his works and will, at the very least, enhance the degree of recognition of his remarkable contribution to Jewish scholarship,"



Saul Lieberman: The Man and His Work

Spiro says the motivation for writing this book was to encourage students, scholars and all those interested in learning more about Judaism, to turn to Lieberman's monumental works.

"This is not only a book to lead us to Lieberman. It offers a portrayal of one who exemplifies the highest standard of ethical behavior. In Judaism, we look to great men who stand for the highest ethical values of our faith. That describes Professor Lieberman."

He says the project for him and Schochet, "was truly a labour of love, rekindling our appreciation of our gratitude for the privilege of having studied at our master's feet more than 40 years ago. The passage of time notwithstanding, we shall always remain his students."

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Netanyahu launches campaign in West Bank

By JONATHAN LIS
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — A day after he announced that his candidacy for the Likud leadership and prime minister, Knesset member Benjamin Netanyahu continued his election campaign with a tour of the area dubbed E-1, which connects Jerusalem and Ma'aleh Adumim.

Netanyahu said on the tour that he supported building up the area to create contiguity between Jerusalem and Ma'aleh Adumim and blasted Prime Minister Ariel Sharon for failing to do so.

"Sharon has created a precedent that could lead to dividing Jerusalem," he said.

The cabinet yesterday approved the building of a police station in E-1 close to Ma'aleh Adumim.

Former minister Natan Sharansky, Knesset speaker Reuven Rivlin and MKs Michael Gorlovsky, Ayoub Kara and Michael Ratzon accompanied Netanyahu, who also met Ma'aleh Adumim Mayor Benny Kashriel.

"Jerusalem is in danger and Sharon has increased it. He set a principle of uprooting Jews to the 1967 lines from Gush Katif. The second threat he has created is by delaying the construction between Ma'aleh Adumim and Jerusalem," Netanyahu said.

"Sharon is not preventing the Palestinians from taking over Jerusalem's eastern part and is isolating Jerusalem from Ma'aleh Adumim. The Palestinians want to create settlement contiguity from north to south and we want contiguity from east to west. To stop them, we must overcome them," he said.

The E-1 plan is designed to create a settlement contiguity of some 3,500 housing units between Jerusalem and Ma'aleh Adumim. Sharon has refrained from promoting the construction plans in the region to avoid confrontation with the American administration, which objects to building in the area.

However, *Ha'aretz* reported last week that Sharon acted to facilitate building the police's regional headquarters in the area.

Officials from Jerusalem's municipal planning department said recently that building another Jewish neighborhood, "Sha'ar Mizrah," in Jerusalem's municipal area, to link the city to E-1, would not be possible due to the private Palestinian ownership of numerous plots of land in the area.

This would require prolonged legal battles and lead to harsh world criticism, they said.

Peace Now secretary general Yariv Oppenheimer commented: "Netanyahu wants to sabotage the most sensitive spot in Israeli-American relations. Building in E-1 means a fatal blow to the idea of two states for two nations and would break the contiguity between the north and south West Bank."

Jordan's King Abdullah to visit Israel publicly for first time

By ALUF BENN AND YOAV STERN
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Jordan's King Abdullah was to visit Israel this week and meet with Prime Minister Ariel Sharon to discuss the aftermath of the disengagement, Israeli officials said.

Although Abdullah has previously visited Sharon in secret at his Sycamore Ranch, this will be the king's first public visit to Israel.

The Israeli officials said the meeting was co-ordinated by the head of the Mossad, Meir Dagan, but officials in Jordan were denying reports of the planned visit to Israel. Jordan regularly denies such reports until a fixed date is set for a visit.

Sharon and Abdullah met in February at the Sharm el-Sheikh summit in Egypt, and Defence Minister Shaul Mofaz met with the Jordanian king last month in the Jordanian port city of Aqaba.

Political sources in Jerusalem said the visit was part of the ongoing support that regional and world leaders are showing toward Sharon in the wake of the evacuation of the Gaza Strip and part of the northern West Bank. Amman also wishes to strengthen its role with the Palestinians in the peace process, fearing an escalation in the West Bank that could spill into Jordan.

WITH LOTS OF LOVE: It was standing room only in the 800-seat Petach Tikvah cultural centre for a musical presentation of *With Lots of Love*, given by 30 children who attend the Ezer Mizion children's division programs in Israel. Children with a variety of special needs became stars as they sang and danced to the enthusiastic applause of the audience. Elaborate costumes and stage design, and state-of-the-art lighting were the order of the day. Hundreds of children benefit from Ezer Mizion's physical, occupational and speech therapy programs in centres across country. Many also enjoy Ezer Mizion regional summer camps. [Israel photo]

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About 10,000 New Orleans Jews fled the city

Continued from page 1

However, more than 150 people were reported dead by mid-week, mostly in Mississippi, and the death toll was rising quickly.

Marni, a 24-year-old Humber College student, was due to arrive home last Monday after a one-week vacation in New Orleans, but she and a friend from Israel were stranded by the hurricane. The pair were given refuge in the home of Rabbi Yossi Nemes, a Chabad shaliach in the New Orleans suburb of Metairie. The rabbi, his wife Chanie, their children and the visitors to whom they gave shelter totalled 13 people. After water flooded the main floor, rising two to three feet, the group stayed on the top floor for two days, but rain came in through the roof where an exhaust fan had been blown out by the storm, said Chanie's brother Rabbi Moshe Spalter of the Chabad Lubavitch Community Centre in Thornhill, and toxic water coursed through the home's taps, according to a Chabad spokesperson in the United States.

Rabbi Nemes was given a satellite phone for a brief call on Wednesday to let relatives know what was going on.

Marni's father had been particularly concerned on learning that a levee had overflowed not far from the house.

The group left the city on Wednesday in two vans, which the National Guard helped them get moving once water began to subside in their neighbourhood, said Rabbi Spalter. Heading toward Memphis, about a six-hour drive under normal conditions, they faced a three-hour wait for gas in Mississippi. As they were finally nearing the pump, Rabbi Spalter learned, the police shut down the gas station and told people to come back in the morning after a fight broke out when someone cut into the line. They spent the night in a shelter, and stopped in Jackson, Miss., so that Marni could fly home from there.

Lou Elmaleh told *The CJN* last week that his daughter had tried to get out of New Orleans when she learned of the impending storm, but flights and buses were cancelled, and there were no rental cars. She even tried hitchhiking. When she called Lubavitch at her father's suggestion, one rabbi told her he had a full car, but he referred her to Rabbi Nemes. By that time, the rain and wind had already started and it was deemed too risky to leave.

Torontonians Marilyn Rosen and her fiance Fred Shuster remained stranded in New Orleans last week when *The CJN* went to press. Rosen had called her mother, Bea Estrin-Freeman, from the Riverwalk on Thursday to let her know she was okay, although she didn't know when she was going to get out of the city. The situation was chaotic and people were scrambling to get on buses that were leaving, she said.

On Friday morning, Shuster's daughter Tammy told *The CJN* the couple had called the previous night and were without food and water. Crime was increasing in the Riverwalk vicinity, she said. The family has been in contact with Canada's Department of Foreign Affairs.

An estimated 10,000 to 12,000 Jews from New Orleans and its environs are believed to have fled the city. The city has a Jewish population of about 15,000.

Judith Finer-Freedman, a native of Tulsa, Okla., who now lives in Toronto, said her niece, a student at Tulane University in New Orleans, fled to Houston, and then home to Tulsa. About 400 Tulane students were evacuated to Jackson State University. Finer-Freedman's niece's classes were supposed to start last Monday, but were postponed. Finer-Freedman's mother in Tulsa, about 11 hours from New Orleans, was preparing last Wednesday to take canned goods and clothing to a centre that would distribute them to storm victims.

While many New Orleans Jews headed west to Houston – under normal circumstances a five- or six-hour drive – others ended up in Birmingham, Ala.; Nashville; Atlanta; Austin, Texas; some Florida cities and elsewhere.

Mary Dixon carries her two-month-old granddaughter in front of the New Orleans Superdome in the hurricane-ravaged city last week. Hellish scenes of death, damage, and chaos wracked the U.S. Gulf Coast as overwhelmed authorities tried to rescue the living and count the dead amid the destruction left by powerful Hurricane Katrina. [RNS/Reuters photo]

Jewish organizations in the region and beyond have pitched in to help those touched by Katrina. Nearly 150 evacuees took shelter at the Reform movement's Henry S. Jacobs camp in Utica, Miss.

The Union for Reform Judaism also opened a disaster relief fund to help its congregations and the general community affected by the hurricane. The Canadian Council for Reform Judaism will be funnelling Canadian donations into it.

United Jewish Communities (UJC), the umbrella of North American Jewish federations, has also established a fund. In Canada, UJA Federation of Greater Toronto has set up the UJA Katrina Disaster Relief Fund. Contributions will be directed to the UJC fund. Other Canadian communities are doing the same thing, said Maxyne Finkelstein, executive director of UIA Federations Canada. "It will be a cross-Canada effort," she said.

"We know this is an extremely compassionate and generous community," said UJA Federation spokesperson Howard English. Earlier this year, he noted, the foundation's tsunami relief fund raised $800,000 cash and $600,000 in supplies in a period of just over two weeks.

Israeli Prime Minister Ariel Sharon sent a letter to U.S. President George W. Bush on Thursday offering medical assistance.

As of last week, it was too early to assess damage to Jewish sites in areas hit by Katrina. Among sites of Jewish interest is New Orleans' Touro Synagogue, which bills itself as the oldest Jewish house of worship in America outside the original 13 colonies.

To help hurricane victims through the funds mentioned above, go to www.jewishtoronto.com (UJA Federation's website), or send a cheque to the Canadian Council for Reform Judaism, 3845 Bathurst St., Suite 301, Toronto M3H 3N2 and write "Hurricane Relief" on the memo line. Further information is available at www.urj.org/relief.

Donations can also be made to Chabad at Disaster Relief Fund, 770 Eastern Parkway, Brooklyn, N.Y., 11213; at www.bnaibrith.org.; or through United Synagogue of Conservative Judaism, Canadian Region, 1000 Finch Ave. W., Suite 508, Toronto M3J 2V5. Cheques should be clearly marked "Hurricane Relief."

With files from JTA.

New Orleans shul now underwater

By CHARLOTTE HALLE
Ha'aretz Daily Newspaper Ltd.

With both the synagogue he once led and the house he once lived in several metres underwater, Rabbi Victor Hoffman of Jerusalem is thinking this week of his former congregants in New Orleans in the aftermath of Hurricane Katrina, one of the most devastating storms ever to hit the United States.

Hoffman, who served as the rabbi of the Tikvat Shalom Conservative congregation in New Orleans from 1969 to 1981, has received dozens of e-mails from friends and former congregants filled with descriptions of homes devastated by flooding and looted and vandalized businesses and delayed weddings and headstone-settings.

"All the Jews I know were evacuated," Hoffman told Anglo File yesterday, shortly after New Orleans Mayor Ray Nagin announced that between 50,000 and 100,000 people still had to be evacuated from the city. "The devastation is almost unimaginable."

Like 80 per cent of New Orleans, the affluent suburb of Metairie in Jefferson Parish – where Hoffman's former synagogue is located and many of the city's 11,000 Jews reside – is underwater, in some places to a depth of six metres. Hoffman reports that last Saturday evening, after Shabbat – with storm warnings looming – congregants abandoned packing their cars to evacuate the community's Torah scrolls and silver ornaments from the synagogue to a safe room in the Jewish Community Center in uptown New Orleans.

"I don't know if they are safe, but that part of the city was spared a little more than the suburb of Metairie, at least in terms of initial damage," he said.

Hoffman and his wife, Hinda, who maintain close contact with many friends and former congregants in New Orleans, are already planning a solidarity visit to the city's Jewish community, which itself cancelled a United Jewish Communities mission to Israel scheduled for next week. "We've pledged to come in January or February – not for parties or social enjoyment – but to express solidarity and to encourage them to rebuild and renew their lives – and to hug them," Hoffman said.

"I know of a wedding that was supposed to be held on Sunday night, which was moved to noon and rushed through at home instead of in the hotel; I know of another scheduled for this Sunday that was postponed until further notice.

"Life has been disrupted in every sense. The long-term implications of this are also enormous. My friends don't know what they will be coming back to – and we're talking about a well-to-do community with beautiful homes. I think many are going to find their livelihood gone. None of them know what they have left or what it will take to rebuild properties or lives."

Hoffman said that many of the city's Jews had left the city by car and were staying with relatives in nearby cities such as Houston, Memphis and Atlanta, where the local Jewish communities were pitching in to help. "They grabbed whatever they could take and left," said Hoffman. "I don't think they imagined quite how bad it would be. New Orleans has been spared from storms many times. They didn't leave imagining it would be weeks or months before they could return to their homes."

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Help for Darfur refugees

The Israeli Forum for Humanitarian Aid, or IsraAid, in conjunction with the Hebrew Immigrant Aid Society, has launched an initiative to help Sudanese refugees living in the African country of Chad. The initiative seeks to help an estimated 200,000 refugees who fled to Chad to avoid government-sponsored violence in their home region of Darfur, Sudan. The initiative has received support from IsraAid coalition members B'nai B'rith, the American Jewish Committee and Ve'ahavta: the Canadian Jewish Humanitarian and Relief Committee.

Sharon son on trial

The trial of Ariel Sharon's son on corruption charges has begun. State prosecutors filed an indictment against Omri Sharon in Tel Aviv Magistrate's Court, charging him with fraud, false testimony and obstruction of justice in connection with his father's 1999 run for the Likud Party leadership. Omri Sharon has admitted to exceeding regulations on funding for the primary, and said it was solely his responsibility. Attorney General Menachem Mazuz decided not to prosecute the prime minister in the case. Omri Sharon faces a maximum jail term of seven years if convicted, but legal sources said the court probably would be asked to sentence him to around nine months behind bars.

Ties back on track

Israel and New Zealand formally restored ties that had been suspended over espionage allegations. Israel's new ambassador, Naftali Tamir, presented his credentials in Wellington last week after Jerusalem apologized in writing on behalf of two Israelis who were jailed for passport fraud in New Zealand last year. New Zealand had suspended most diplomatic relations after it accused the men of being Mossad agents, a charge Israel neither confirmed nor denied. "The incident is a closed chapter," Tamir said.

Security chief resigns

The head of Israel's National Security Council (NSC) has resigned. Israeli sources said Giora Eiland, a retired general, told Prime Minister Ariel Sharon he would step down at the end of the year. According to the sources, Eiland is frustrated by his inability to influence Israeli policy. The NSC was created in 1999 by then-Prime Minister Benjamin Netanyahu based on an American model and was expected to function as a government think-tank. But with most Israeli prime ministers preferring the counsel of confidants, the NSC has often been sidelined in major decision-making.

Israel to admit villagers

Most residents of a Gaza Strip village that has sheltered Arabs who helped Israeli security forces will be moved to Israel. Israeli defence ministry officials said 200 of Dahaniya's 300 inhabitants will receive government compensation and be moved en masse to Tel Arad in southern Israel. Those eligible for relocation are Palestinians or Bedouins who either have Israeli citizenship or are undergoing naturalization. Of the remainder, some have already moved to Israel to live with residents, while the rest are expected to be absorbed by the Palestinian Authority. Many Palestinians consider Dahaniya traitorous as it has taken in both Palestinian informers and Bedouin Arabs who helped Israeli forces in the Sinai before it was handed back to Egypt under a 1979 peace accord.

Hamas promises 'hell'

A top Hamas terrorist came out of hiding to gloat at Israel's withdrawal from the Gaza Strip. "Now you have left Gaza humiliated," Mohammed Deif, a bomb maker for the Islamic terrorist group who went underground after surviving an Israeli airstrike two years ago said in a videotaped message, "now the Israelis have all gone to hell," said Deif, his face hidden. He vowed that "all of Palestine" – referring to the West Bank and Israel – would now "become hell," hinting that Hamas planned to resume terrorist attacks.

With files from JTA

S. Africa educators learn new way to teach about the Holocaust

By MOIRA SCHNEIDER
JTA

CAPE TOWN — Educators in a country that confronted its own racist past have recently learned new ways to teach about Nazi racism in the nation's schools.

A four-day seminar for educators Aug. 1 to 4 was organized by the Cape Town Holocaust Centre, in consultation with South Africa's national department of education.

Facilitated by Stephen Feinberg, the national outreach director for the education division of the United States Holocaust Memorial Museum in Washington, "Understanding Social Darwinism, Race, Eugenics and Human Rights" attracted more than 60 curriculum advisers, administrators, education managers and teachers.

The subject forms part of the new Grade 11 history curriculum, which examines how social Darwinism, race and eugenics motivated Nazi ideology and also partially influenced apartheid ideology.

The moral and ethical issues that arose out of the Holocaust are also being taught as part of a school curriculum for students in grades 10, 11 and 12.

Feinberg conducts educational programs throughout the United States, and through his association with the Task Force for International Co-operation on Holocaust Education, Remembrance and Research, he has worked in several European countries. It is not necessarily nations with troubled pasts that avail themselves of his services, he says, but rather countries that are "interested in learning about the Holocaust and how to teach it."

Feinberg praises the work being done at the South African centre and the quality of the local seminar participants, who came from seven of the country's nine provinces.

"I think that the teachers here in South Africa are extraordinary," he says. "They are asking questions and raising issues about this history within the context of South Africa's past in a very constructive, positive way. I think their experience under apartheid has made them more understanding of the similarities and, more importantly, the differences between the history of apartheid and the history of the Holocaust."

Holocaust education has until now, at least in the United States, been viewed as "pure history," he says, with little emphasis on extracting ethical lessons and acting on them. "I think that in the 21st century, a lot more emphasis is being placed on helping people develop moral compasses.

"After all, of the 14 people who attended the Wannsee Conference to implement the Final Solution [in 1942], seven of them had Ph.Ds. Therefore, you ask yourself a question: Is education enough? Is there something more than education in educating about the Holocaust?"

Pam Bernardo, a history teacher at the Ned Doman High School in the Cape Town suburb of Athlone, which was once a town for mixed-race South Africans, says she learned a different way of approaching the Holocaust in the classroom through her participation in the seminar.

"We all know about Adolf Hitler and Nazi atrocities, but what bothered me is how neighbours could be blinded or choose to be blinded, could allow the kind of evil that occurred. Ordinary people were neighbours to Jews, and ordinary people turned away and allowed these things to happen. I was more horrified by just how you and I could do that.

The centre, which opened in 1999, offers programs for high school students, teachers, university and college students, members of the civil service, the military academy and navy, corporations, prisons and a wide variety of other groups in South Africa.

Israeli, Pakistani officials hold meeting

Continued from page 1

Turkey, Jordan, Egypt and Mauritania.

"I think there was a major breakthrough today in the relations between us and Pakistan," Shalom told Israel Radio. "Of course, we ultimately want diplomatic relations, but we decided that from now on, the relations will be open, the relations will be good," he said.

"Pakistan, as the second largest Muslim country after Indonesia, undoubtedly has value of great importance, has central value."

Shalom praised Musharraf, for initiating the meeting, and said the Pakistanis had informed the Palestinians that it would take place. Shalom also said ties with Pakistan, which has long taken a hard line against Israel, have no bearing on the good relations Israel has with India.

The meeting was expected to be followed by confidence-building measures, such as a relaxation of Pakistan's ban against travel to Israel, an Israeli official said. Shalom said he and Kasuri had decided to take several diplomatic steps that are still in the initial stages. He refused to elaborate, but suggested that the countries may begin by sending ministerial delegations.

"There is no conflict whatsoever between Israel and Pakistan and no logical reason why the two countries could not have a constructive and positive bilateral relationship," Foreign Ministry spokesperson Mark Regev said in Jerusalem.

Shalom and Kasuri informally met Wednesday night at a dinner in Istanbul, Israeli officials said.

The meeting was held at the Four Seasons Hotel, a former Ottoman prison, not far from Topkapi Palace. Security was extremely tight with Turkish and Israeli security officials searching bags and even disassembling photographers' cameras.

'Relations will be open'

Zalman Shoval, a former Israeli ambassador to Washington and a foreign policy adviser to Prime Minister Ariel Sharon, said Israel would welcome relations with Islamabad, and has been quietly working toward that goal.

"There have been contacts on different levels with Pakistani officials for several years," Shoval told Associated Press. "Even I myself had contacts with the Pakistani ambassador during my tenure in Washington and I always heard the willingness and desire to establish relations at the right moment," he said.

"Israel is of course interested in widening its official diplomatic relations with as many countries as possible and especially Muslim countries."

In Islamabad, the *Dawn* newspaper said Shalom and Kasuri were meeting "in response to Israel's keenness to establish contact with Pakistan."

Musharraf, a key U.S. ally on the Indian subcontinent, has been gradually moving toward conciliation with Israel, despite the influence of a powerful Islamic radical party in Pakistan.

The Pakistani president accepted an invitation to address an interfaith conference this month organized by the Council for World Jewry while he is in New York to attend the UN General Assembly.

The Arabic-language television station Al-Jazeera quoted Musharraf as having called Sharon a "great soldier and courageous leader" after announcing his plan to have Israel withdraw from Gaza. Pakistan says Israel must abandon all other territory it captured in the 1967 Six Day War and clear the way for an independent Palestinian state.

Sporadic articles in the Pakistani press have appeared in recent years urging a reassessment of Pakistan's refusal to consider diplomatic relations with Israel.

Jewish student numbers up

By AMIRAM BARKAT
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — The number of students studying in Jewish schools around the world has grown substantially this year.

Jewish schools will begin their academic year next week in the northern hemisphere and, according to Jewish Agency details, half a million students will be studying in Jewish schools, a 10 per cent growth over last year.

This growth comes despite general trends of decrease in the number of Jews in the Diaspora.

Parents' desire to protect their children's Jewish identity and the high-quality education offered in Jewish schools are the main reasons for the increase of the Jewish student population in the United States. A major cause of the growth in Europe is anti-Semitism toward Jewish children in state schools.

About 450,000 students will study in Jewish schools in the U.S. and Canada this year. Half of them will study in day schools and half will study in Sunday schools.

More than 35,000 students will study in Jewish schools in Europe this year, of which 28,000 are in France, which is home to the largest Jewish community on the continent.

Jewish Agency chair Ze'ev Bielski said that 200 Israeli teachers will be working in Jewish education institutions abroad this year.

Palestinian school texts do not recognize Israel: report

By SHELDON KIRSHNER
Staff Reporter

Israel is not recognized as a sovereign state in grades 5 and 10 school texts published by the Palestinian Authority, a new report says.

According to the Center for Monitoring the Impact of Peace, Israel's name does not appear in the maps of these books.

And in some cases, Israel's name is replaced by Palestine.

As well, regions, sites and cities within Israel's pre-1967 borders are described as Palestinian.

The report adds that the strong historical attachment of Jews to Israel is virtually ignored, while all the ancient peoples of the Middle East are identified as Arabs.

Zionism is portrayed as a racist movement with strong ties to Western colonialism.

Israel's image is wholly negative, the report also says.

It is regarded an an occupying power that oppresses Palestinians, and it is blamed for the Palestinian refugee problem.

Jerusalem, Israel's capital, is depicted as exclusively Arab.

Nothing is said about the historical, religious and cultural connections of Jews to the city.

Peace with Israel is never mentioned in the texts, let alone encouraged.

Nevertheless, improvements have occurred in the texts under examination, the report claims.

There is grudging acknowledgement that Palestine has a "connection to the Jewish religion and ancient historical memories."

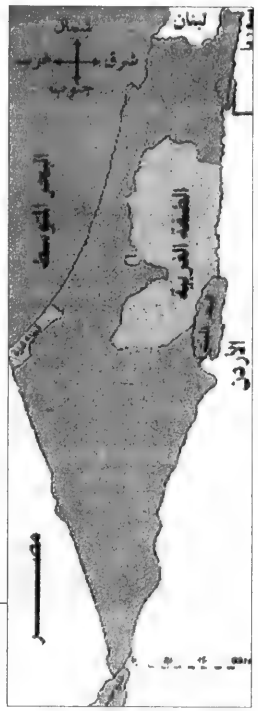
A fallen enemy soldier, presumably an Israeli, is presented as a human being with a family of his own.

However, the infamous *Protocols of the Elders of Zion*, a czarist anti-Semitic fabrication, is treated as a historical document.

The Center for Monitoring the Impact of Peace, which was established in 1998, is a non-governmental, non-profit organization based in New York state.

Its mission is to determine whether Palestinian and Israeli children are being taught to accept and recognize the right of the other to exist.

This is the fifth report it has issued on Palestinian school texts.



In this map of historic Palestine, which appears in a Grade 5 Palestinian school text, Israel's name goes unmentioned, but the West Bank and the Gaza Strip are named.

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The truth about Jewish husbands and dads

By LEONARD FELDER
Special to The CJN

My wife Linda and I met a non-Jewish woman who said she wants to marry a Jewish man because "I've always heard they make the best husbands and dads." Is she right, or is this just a stereotype?

As a Jewish psychologist who has been counselling couples for more than 23 years, I wanted to find the truth about the myth of the "menschy" Jewish husband. So for the past few years I've been collecting data from surveying over 2,700 couples.

Here's what I found:

Some good news: Almost 34 per cent of Jewish husbands and fathers seem to qualify as menschen. Just over one-third of the Jewish men I was able to assess in these surveys fit the criteria for being great husbands and fathers. Somehow these individuals are able to work hard at their jobs and still find time and energy to be involved in household chores, child care, shared spousal teamwork and family activities. These multi-tasking and compassionate men deserve our heartfelt thanks – because their kids are growing up with great role models and their wives know the joy of having a true teammate in life.

Some sad news: Almost 29 per cent of Jewish husbands and fathers have serious problems because they are emotionally unavailable to their loved ones. Despite the stereotype that says Jewish men are the "chosen" husbands, in fact there are a sizable number of Jewish husbands and fathers (some with high incomes and some with moderate or low incomes) who don't seem able or willing to be good listeners or helpful partners at home for their wives. Nor do they tend to pitch in much with child-care or family activities. In some cases, the problem is due to frequent business travel, after which his wife and kids say, "When he's finally at home, he's either cranky and short-tempered or he's obsessed with golf or video games or watching his favourite shows on television while tuning out the rest of us." Or he's described as "a bit self-absorbed, and even though he does some good volunteer events for the community, he's always got an excuse for not doing his fair share when it comes to the kids or the chores. It's almost as if the kids are being raised by a single mom."

Some mixed news: Approximately 37 per cent of Jewish husbands and fathers fluctuate between being a caring family member and being unavailable because of other priorities. This is the group that fascinates me most as a psychologist. I discovered that over one-third of Jewish marriages have occasional tension because there is a husband/dad who deeply desires to have a peaceful and involved family life, but he's often pulled away by stressful work demands, sporting events, volunteer commitments or hobbies that eat up most of his free time. These are men who do want to get an "A" at being great husbands and fathers, but most of them didn't grow up with very good modelling from their own dads. So they are right on the edge between being appreciated sometimes by their wife and kids and being resented at other times for how they fail to follow through on their family commitments.

Some possible remedies: If you are a Jewish husband and dad (or if you know one) who needs a minor tune-up or a major overhaul, there are specific things that can improve the situation. As I describe in my new book *Wake Up or Break Up: The 8 Crucial Steps to Strengthening Your Relationship* (Rodale), the first place to start is early in the week when you carve out sacred family time (making sure nothing will disturb a beautiful Friday night family dinner, planning some enjoyable connecting family activities on the weekend, finding time for some great one-on-one conversations during the week, and volunteering to share the load of weekly tasks with your spouse rather than waiting for her to plead or get fed up).

In order to do this, it helps to carry a "kavanah (strong intention) note card" in your wallet that you pull out and reread just before entering your home each night. The note card that you write in your own words should say something like, "The precious souls I am about to listen to during the next few minutes and hours are more important than any customer, boss or colleague I've spoken to all day. They deserve my most compassionate and helpful self, not my impatience or my critical comments. Don't take these beloved individuals for granted, or they will pretty soon start pulling away or resenting the person they were hoping to love."

I've found in thousands of cases that when a man clarifies his intentions each night before walking in the door and doesn't show impatience with comments such as "Cut to the chase" or "Get to the point," an enormous number of arguments and misunderstandings between spouses can be prevented.

If a Jewish man is willing to take these and other steps to become the kind of husband and dad he promised he would be, then his wife and kids will truly feel like celebrating. Instead of a home filled with tension and arguing, there will be far more moments of true appreciation and mutual respect.

Leonard Felder is a psychologist and the author of 10 books. For more information, visit www.wakeuporbreakup.com.

Walk for exercise, burn off calories

Walking is the simplest and easiest form of exercise imaginable. With its natural pleasures and range of benefits, walking occupies a special place in the world of healthy living.

Thirty minutes of walking each day can help maintain flexibility, increase mobility and build strength and endurance. Almost anyone can participate at any skill level, from seniors to kids. It's easy, convenient and inexpensive – all you need is a good pair of shoes.

Physiotherapist Yvonne Chan says that "the simple act of walking can play an important role in keeping you feeling good. Walking helps with mobility in your joints, stimulates muscles, pumps blood through your heart and lungs and can help you to lose… fat by burning off calories.

"It can be a walk around the neighborhood or as simple as finding a parking space farther away from the door. Start small and grow into it. It's easy to make walking a part of your everyday life. You just need to find your own fun way to do it."

The Canadian Physiotherapy Association suggests that before starting any walking or recreational program, you should ease into the activity to avoid undue stress to the muscles and joints. During the first week, walk 10 to 15 minutes at a slow pace on a flat surface, avoiding hills and stairs. After week 1, maintain the same distance, but pick up the pace. Over the next several weeks, build up gradually to a 20- to 30-minute walk three to four times per week, at a pace that is brisk but comfortable.

A warm-up and cool-down is vital to every walking program. Keep muscles flexible and relaxed, keep joints mobile and relieve tension and strain by doing a few gentle stretches before and after your walk. Important areas to stretch are the neck, shoulders, arms, lower back and spine, hip flexors, buttocks, quads, hamstrings, shins, calves and ankles. Stretch until you feel tension but not pain. Do not bounce as this can tear the muscle fibres.

The body was designed with balance in mind. If you walk out of balance, you are placing added stress on the parts of your body that have to compensate in order to keep you upright. With good posture, you will be be able to breathe easier and avoid back pain.

Focus on keeping your shoulders square and relaxed, and on achieving an efficient stride, not too long or too short. Find and maintain a consistent, comfortable pace. Maintain a tall, erect posture, keeping your torso upright. Keep your breathing relaxed and your shoulders loose. Think about arm swing – drive your arms backward, not just forward. Pay attention to your feet – actively push off, rolling your feet from the heels through to the end of the toes, and point your feet straight ahead.

Drink water or sports drink before, during and after your walk to ensure proper hydration.

Be careful to get the right shoe, and replace old ones.

Vary your walking routes from inclines to flat surfaces and sidewalk to grass to keep walking interesting and to avoid over-use injuries.

Don't use wrist or ankle weights while walking, as they put too much added stress on your joints.

Listen to your body, and watch for recurring or persisting pain. If you are concerned, get professional attention.

Message to *CJN* Snowbirds

If you will be spending all or part of this winter outside of Canada, there are three options available to you regarding delivery of your *Canadian Jewish News*.

1/ Continue regular delivery to your home, and arrange for Canada Post to forward *The CJN* on with your other mail each week.

2/ Advise our Circulation Department to suspend delivery until your return to Canada with no weeks lost in your subscription period.

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Chilling tale of suicide bomber screens at Film Festival

By SHELDON KIRSHNER
Staff Reporter

The War Within, which will be screened at the Toronto International Film Festival on Sept. 13 and 15, is a searing portrait of a Muslim suicide bomber.

Joseph Castelo's feature, which is set mainly in and around Manhattan, is extremely topical.

Coming on the heels of the London bombings this past July, which were mainly masterminded and perpetrated by British citizens of Pakistani origin, it revolves around a devout Muslim who embraces toxic Islamic radicalism.

The film opens in dramatic fashion. Hassan, a brilliant engineer from Pakistan finishing his studies in Paris, is abducted in broad daylight in the Latin Quarter.

Shoved into a waiting car, and then drugged, he is flown to Karachi, where he is subjected to a brutal interrogation on suspicion of being a terrorist. Hassan proclaims his innocence, but to no avail.

Three years later, for reasons unknown, he is released. He turns up in the United States, primed to detonate a bomb in Grand Central Station.

It's unclear whether he was always a terrorist or whether he was radicalized by his arrest. But now, in America, he is ready to wreak havoc.

He takes up residence in his best friend's home near the target. Sayeed, a secularized family man and a doctor, is completely unaware of Hassan's terrible mission.

The crime Hassan and his cohorts is meticulously planning is foiled by the police. But Hassan, whose brother was killed in Afghanistan fighting the Americans, is hardly deterred.

He dreams of becoming a martyr for Allah in the fashion of a Palestinian suicide bomber.

In a subplot, Sayeed's unmarried sister takes a shine to him. But Hassan does not reciprocate, upset by the fact that she once dated a non-Muslim.

FBI agents arrest a suspected terrorist in *The War Within*.

Hassan, a mild-mannered person, betrays Sayeed's trust by trying to indoctrinate his young son and by building a bomb in his basement.

"This is God's work," says Hassan self-righteously.

In one telling scene, Castelo also explores the political currents in the Pakistani American community. One man praises the United States as a land of opportunity, while another denounces U.S. imperialism.

The War Within, which elicits competent performances from its primarily Asian cast and is ably directed, is chilling to the core.

***

Jeff Stanzler's psychological drama, *Sorry, Haters*, scheduled to be screened on Sept. 10, 12 and 16, deals indirectly with the emotional fallout of the Sept. 11, 2001, terrorist attacks in the United States.

Ashade (Abdel Kechiche), a hard-working Arab taxi driver in Manhattan, picks up Phoebe (Robin Wright Penn), a frazzled television executive. As we gradually learn, she is is unhinged and demented. He is perfectly normal. The dysfunctional relationship they develop proves to be disastrous for Ashade.

The point Stanzler tries to make is not entirely clear.

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Ethiopians' adjustment to Israel charted in Va, Vis Et Deviens

By SHELDON KIRSHNER
Staff Reporter

Radu Mihalieanu's absorbing *Va, Vis Et Deviens (Live and Become)*, which will be screened at the Toronto International Film Festival on Sept. 15 and 17, charts the immigrant experiences of Ethiopian Jews in Israel through the trials and tribulations of a Christian orphan.

It may seem strange that their story is seen through the eyes of an impressionable boy, whose desperate mother passes him off as a Jew so he can have a better life outside Ethiopia.

But the plot twist works, and Mihalieanu's film turns into something of a microcosm of the obstacles Ethiopians encounter as they adjust to Israel.

Featuring a cast of accomplished Israeli and Jewish Ethiopian actors, *Va, Vis Et Deviens* opens in 1984 in a desolate refugee camp in Sudan. Israel, assisted by the United States, has launched Operation Moses, which is designed to bring thousands of Ethiopian Jews to the Promised Land.

Amid the heat, dust and confusion of Africa, Hana, a Christian woman, rouses her nine-year-old son, Solomon (Moshe Agazi), from sleep.

"Go," she says. "Go. Don't cry. Go, live and become. And don't come back." But deep in his heart, he dreams of being reunited with her one day.

Renamed Shlomo after his arrival in Israel, the boy, who is determined to conceal his true origins so he will not be sent back, faces a myriad of challenges in Israel.

As he tries to learn Hebrew and fit in, some of his fellow students gang up on him. In despair, he concludes that he cannot melt into Israeli society.

Fortunately for Shlomo, a nice Jewish couple adopts him. Sephardi Jews of North African descent, with left-wing political and social views, Yoram (Roschdy Zem) and his wife, Yael (the luminous Yael Abecassis), are sweet and secular people. They do their best for Shlomo, an obviously intelligent lad who quickly learns French and becomes computer literate.

The film, which unfolds in Hebrew, Amharic, French and Arabic, clearly sets out the problems Ethopian Jews face in their new home.

Continued on page 55

Yael Abecassis and Moshe Agazi in *Va, Vis Et Deviens*.

Eye on Arts

By Bill Gladstone

REBECCA ROSENBLAT, MEDIA SEX THERAPIST

Rebecca Rosenblat, the host of the new sex-therapy show *Between the Sheets*, for the W Network, is a leading media consultant on relationships and sexuality, as demonstrated by her various talk shows, advice columns, books, seminars and TV guest appearances.

A psychology graduate from the University of Toronto, Rosenblat worked at the Clarke Institute of Psychiatry for years while she improved her counselling skills and trained as a sex therapist. She produced a talk show on sex for former Toronto radio station Mojo 640 AM and another on health and relationships for AM 740. She's appeared as a sexuality expert on dozens of TV shows.

Rebecca Rosenblat hosts *Between the Sheets*.
[Breakthrough Films & Television photo]

Between the Sheets is a "sexy how-to guide for any couple looking to get more pleasure out of their intimate encounters." It airs Sundays at 11 p.m., beginning Sept. 11, with different times for repeat broadcasts.

* * *

Short Film Gaining Notice: Toronto writer-director **Billie Mintz's** recent independent short film *The Fool*, which stars Academy Award nominee **Danny Aiello**, tells the story of a person whose imaginary friend questions his existence.

The Fool is slated for screening at Toronto's Rebelfest this week, as well as in film festivals in Los Angeles and Kazakhstan later in September. The film was made with the support of the ARC (Artists Raising Consciousness) Institute, an organization that helps charitable groups further their mandate by using mythology and storytelling.

"I am very proud of what *The Fool* stands for and for what its intended use is," said Aiello, who was also the film's executive producer. "To have it be received the way it has been by the film community is just icing on the cake for us."

The Rebelfest screening occurs Sept. 11, 5:30 p.m. at the Innis Town Hall, Theatre 9, with Aiello in attendance. Mintz, meanwhile, is working on another short film for the ARC Institute about **Myles McLellan**, a survivor of childhood cancer. www.rebelfest.com

* * *

Names in the News : It's been a year since jazz saxophonist **Michael Brecker** felt a sharp pain in his back while performing in Japan. He initially thought it was just a severe backache, but it turned out to be myelodysplastic syndrome (MDS), a life-threatening cancer in which the bone marrow stops producing enough healthy blood cells.

Brecker's best hope for a cure lies in locating a suitable genetic match for a blood stem cell and bone marrow transplant. In his case, a match is most likely to come from someone who shares his eastern European Jewish ancestry.

While the Grammy Award-winning musician is undergoing chemotherapy, he's begun encouraging people to get tested as potential bone marrow donors. Through his efforts, marrow donor drives have been set up at various jazz festivals, including last week's Red Sea Jazz Festival in Israel.

"I remain hopeful in terms of my own personal plight and at the same time I would encourage everyone regardless of their background to go out and join the [bone marrow] registry," he said. His website is www.michaelbrecker.com

* * *

Film Festival Chatter: Among the 256 features and 79 shorts at this year's Toronto International Film Festival (Sept. 8 to 17) are a number of films of special Jewish interest:

- Actor **Liev Schreiber** wrote and directed *Everything Is Illuminated*, based on the novel by **Jonathan Safran Foer**. The film stars **Elijah Wood** as a young Jewish American who is searching for the woman who saved his grandfather in a Ukrainian town destroyed by the Nazis.
- **Natalie Portman** stars as an American living in Jerusalem in Israeli director **Amos Gitai's** *Free Zone*. She plays a character whose engagement has been broken and who goes with a taxi driver (**Hanna Laszlo**) to Jordan to pick up some money.
- A Christian Ethiopian boy masquerades as a Jewish orphan and moves in with a French family in Tel Aviv in *Va, Vis Et Deviens* by director **Radu Mihaileanu**.
- In *The Passion of Joshua, the Hebrew*, by director **Pasquale Simeca**, the title character becomes involved in a passion play in 16th-century Spain as both Jews and Muslims are being expelled from the country.
- In *Fateless*, director **Lajos Koltai's** screen adaptation of the novel by **Imre Kertesz**, the story focuses on a Hungarian Jewish boy who survives the Nazi concentration camps and tries to reconcile those experiences with his experiences afterwards.

The festival web site is www.tiffg.ca.

Film is panoramic in scope

Continued from page 54

Much to her disgust, Yael withdraws Shlomo from school because some of the pupils' parents fear that he is carrying a communicable African disease.

And Yoram expresses rage over the insistence of the rabbinate in conducting ritual circumcisions of Ethiopian males. This scene unfolds against the noisy backdrop of Ethiopian Jews demanding equal rights.

The implicit racism that sometimes greets the newcomers is also revealed when Yoram's biological son rudely calls Shlomo a "kushi," an Israeli epithet reserved for dark-complexioned Jews.

Never having forgotten his mother, Shlomo asks an elderly Ethiopian rabbi to write letters to her in Amharic, a practice he continues as he grows into manhood. Shlomo, the teenager, is portrayed by Moshe Abede.

Shortly after his bar mitzvah, he strikes up a casual romance with Sarah (Roni Hadar), a lovely Ashkenazi girl whose father rejects him on the suspicion that he is really a Christian.

The passage of time is demarcated by major events. The 1991 Gulf War forces Israelis to don gas masks in case of an Iraqi chemical attack, while the 1993 Oslo peace accord prompts Israeli rallies in opposition to the occupation of the territories.

As might be expected, these scenes give *Va, Vis Et Deviens* a renewed and heightened edge, a documentary-like sense of realism.

Hardly pausing for breath as it heads toward its somewhat schmaltzy denouement, the film veers off into several directions.

Shlomo, played as an adult by Sirak Sabahat, cultivates his budding relationship with Sarah. And now, for the first time, he comes to terms with his new identity and feels Jewish.

Later, much to Yoram's chagrin, he goes off to Paris to study medicine. He returns as a full-fledged doctor. Shlomo's integration into Israel is signalled by a fleeting scene of the second Palestinian uprising in which, as a medic, he tends to a wounded Arab civilian.

Va, Vis Et Deviens, supposedly the first feature film on Israel's Ethiopian dimension, is panoramic in scope and real in terms of the issues it addresses.

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Arts & Travel

Kenya's attractions include tropical beaches

By KATHRYN KATES
Special to The CJN

NAIROBI — If you go to the Nairobi Hebrew Congregation in Nairobi, Kenya, a guard will probably ask for your passport.

The Orthodox synagogue, which maintains tight security, was built in 1954. The first 30 Jewish residents of Nairobi laid the cornerstone of the synagogue in 1914. There is no rabbi, with services led by congregants. There are 130 shul members, representing 300 people.

There are 500 Jews living in Kenya. Less than five per cent of the Jews living there are permanent residents; most are from other countries, including Israel. Kenya has five Jewish cemeteries.

The east African coastal country straddles the equator and shares borders with Tanzania, Uganda, Ethiopia, Sudan and Somalia. The geography is spectacular, from snow-capped Mount Kenya in the central highlands to tropical coastal beaches, lakes and craters upcountry along the Great Rift Valley.

The climate is tropical on the coast, the Indian Ocean is warm and the cool sea breezes are welcoming. The climate inland is equatorial, with night bringing cooler temperatures, especially in the highlands. The rainy season in Kenya stretches from April till the end of June.

Arguably the birthplace of the safari, Kenya tourism encompasses not only animal lovers wanting to check out the game, but those seeking adventure such as rock climbing and mountain biking. Cultural experiences include a sleepover in a Masai village.

Upscale resorts in Kenya offer luxury accommodation. As well, there is tented accommodation, along with cottages, manor homes and even treehouses.

Tour operators include such companies as African Quest and Safaris Ltd., which offer reasonably priced trips. More luxurious tours are offered by Africa Expeditions, specializing in mobile tented safaris; Ker & Downey, catering to the educational market; and Abercrombie and Kent (A&K), the pioneers of luxury safari travel for everyone, including honeymooners and families. Most tour operators can accommodate children of all ages on safari.

Typically a safari package begins in Nairobi after a day of recuperation from flying. Two Nairobi hotels are Nairobi Serena Hotel, a resort just 10 minutes from the city centre and the Norfolk Hotel, a historic landmark built in 1904. Nairobi's attractions include the National Museum, the downtown market and Nairobi National Park.

Closer to Wilson Airport, the domestic airport, from which a number of safari groups leave, is the town of Karen in the Ngong Hills. Karen is about 45 minutes from downtown Nairobi and within 20 minutes of the airport.

Karen is named for Karen Blixen, the pen name of Danish author Isak Dinesen, who along with her husband, Baron Blixen, bought the Swedo African Coffee Company and renamed it the Karen Coffee Company. Her struggle was documented in *Out of Africa*, a 1985 film starring Meryl Streep.

While in the area, you can visit the Karen Blixen Museum, the Giraffe Manor, the Daphne Sheldrick Elephant Orphanage and the Ngong Race Horse Track.

Places to stay in Karen include the Karen Blixen Coffee Garden Restaurant and Cottages, located in the Blixen Coffee Plantation's farm manager's former home, or the "treehouse" accommodations at the Ngong House.

The most popular place in Kenya is the Masai Mara National Reserve – one hour's flight south of Nairobi. It has the largest concentration of wildlife in the world.

Olonana is a Sanctuary Lodge property, owned by A&K, on the banks of the Mara River by the Olooloolo Escarpment. There are 12 tented rooms with great views of the hippos who call the Mara River home.

Activities at Olonana include drives to see the animals, walking safaris, bush meals and a visit to the neighbouring Masai tribal village, where you can see how the Masai live in their mud homes.

The 45,000-acre Lewa Wildlife Conservancy in Laikipia is run by Iain Craig. It is home to indigenous black rhino and Grevy's zebra. Money the conservancy receives from operating tourist facilities, including Lewa House, goes to environmental and community projects such as the building of schools.

Lamu Island is two hours away from Nairobi by plane. It is a great beach spot to unwind after a safari. To get to the hotel you must board a boat after deplaning, as there's only one car on the island. Activities at the Peponi Hotel on the island include a sunset cruise.

Tours to the old town of Lamu can be arranged. Typically, they last three hours, but two hours is long enough to endure the sights, sounds and smells there. With 3,000 donkeys providing transportation in the narrow streets, the smell is pretty ripe in the heat of the day.

Kenya Airways (www.kenyaairways.com) flies from London and Amsterdam. For more information, contact the Kenya Tourist Board at www.magicalkenya.com

Kathryn Kates was the guest of the Kenya Tourism Board.

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Toronto actor all green about role in Power Rangers

By KATHRYN KATES
Special to The CJN

Matt Austin is a new force to be reckoned with in the entertainment business. He's an actor, playwright, screenwriter, director, musician and children's book author.

Austin is perhaps best known for his current role as the Green Power Ranger on Disney/ABC's popular kids show *Power Rangers – Space Patrol Delta*, seen by more than five million viewers every week.

The coming season is the 13th for *Power Rangers*, a show that changes its cast and theme every year. This year's theme is space cops. Austin is one of four Canadians in the cast of five main characters.

"I filmed in New Zealand from September until May. It was amazing going there. Up until then, I had only really travelled for work, as far as Vancouver and as close as North Bay," the Toronto resident says.

"The place was beautiful. I wish I had time to explore more, but we were shooting such a rigorous schedule – it was a lot of work," says Austin, who was able to fulfil a dream and travel to neighbouring Australia for a holiday while down under, and produce and direct a production of the George F. Walker play *Problem Child*.

Matt Austin: Seen by more than five million viewers each week.

Austin was born Matt Sadowski. "My first agent… told me that unless you have an ethnic appearance, ethnic and religious sounding names are a nail in the coffin of an acting career. So, I said OK to changing it, and while away at camp, I was trying to think of a new last name. Another camper's first name was Austin; he took a liking to me and gave it to me as a last name. It really caught on and people remembered it."

Austin started acting seven years ago in national and international commercials including for McDonald's, Pepsi and Oh Henry.

During the Oh Henry campaign, his visibility became much higher when additional ads of his face were posted on the side of buses. This eventually led to Austin's first series that aired in 2003 – he played a spy on the CBC children's series *Spynet*.

Prior to the series, Austin acted in his first short film, Shawn Postoff's *Coming to Terms*. The film was screened at more than 30 international film festivals, broadcast on CBC and garnered the actor Best Male Performance awards from the Yorkton Short Film Festival and the Manitoba Film Festival.

In 2004, Austin made his short film debut as a screenwriter, director and producer. His film *Jimmy* won an Awareness Award from the Seven Minute Film Festival in Canmore, Alta. He followed shortly thereafter with another short called *Credit Role*, in which he also performed. It was named Best Short Film at the Michigan Film Festival and the 2004 Austin Film Festival.

"I've produced, directed and filmed my own short films and now I'm trying to get a few of my TV and screenplay treatments sold or produced by other people," he says.

"I'm working on a feature film called *Dirt* that I've written and directed. We are shooting it in October. It is made up of an ensemble cast. I'm not acting in it because for my first feature experience, it is better to focus on the writing and direction of it as opposed to wearing every single hat."

Concurrently, he has had a successful career as a playwright, writing and producing a play called *In Between* with the Noble Players Company in Toronto. His second play, *Someone*, a one-man vehicle was featured in the New Ideas Festival with another actor. He plans to act in the role himself and take the show to New York.

Austin's third play, *Two People in Complete Darkness*, was a finalist for the 2004 Actor's Retreat. It's a play he wants to make into a film.

Immediate plans include acting in a short film in Collingwood called *Gone Fishing* with another up-and-coming actor, Drew Nelson. He's also teamed up with Aimee McLaughlin, a British illustrator, for a children's book he's penned, due out in the fall.

As for the future, "I would love to act in my own work that I have written for film. I would predominately want to be a film actor."

When not working, Austin enjoys playing music, going to clubs to hear jazz and catch unknown local trios or catching a play or movie. His website is www.matt-austin.com.

Israeli pianist Yitzhak Yedid brings his trio to Canada

By CAROLYN BLACKMAN
Staff Reporter

Israeli composer and pianist Yitzhak Yedid will be performing with his trio for one show only at the Miles Nadal Jewish Community Centre's Al Green Theatre on Sept. 11 at 8 p.m.

The concert is presented by the JCC and the Canada-Israel Cultural Foundation (CICF) in association with the Koffler Centre for the Arts and the Bathurst Jewish Community Centre (BJCC), and is the second stop in a tour that includes Guelph, Ont., Winnipeg, New York, Washington and Baltimore.

Yedid, a native of Jerusalem, is a graduate of the jazz department at the city's Rubin Academy. He has performed solo in festivals in Israel, the United States and Europe.

His trio, comprised of Jewish and Arab Israeli musicians – with Ora Boasson on bass and Mikhail Maroun on oud – will perform his *Oud-Bass-Piano Five Part Suite*, a combination of traditional Middle Eastern music patterns and contemporary western music.

Yitzhak Yedid, centre, with Ora Boasson on bass and Mikhail Maroun on oud.

In a telephone interview from his home in Israel, Yedid, 33, said that when he was growing up, his synagogue choirs often performed Arabic and Jewish music, and the combination always fascinated him.

"I knew it was something that I wanted to pursue, but when I chose my musicians I did so for their musical talent, not because they are Arab Israelis."

His music, he said, is a synthesis of classical, jazz, "and a number of other styles, because performers today need to work in a number of genres; no one genre can be ignored."

His recent CD, he said, incorporates Middle Eastern traditional music with jazz.

They will perform at the Guelph Jazz Festival (Sept. 11 at 10:30 a.m.), and Winnipeg's Israeli music series (Sept 17, 8 p.m.).

Tickets for the Toronto performance can be obtained through CICF, 416-932-2260; BJCC, 416-636-1880; or in person at 4588 Bathurst St. or at Israel's Judaica, 870 Eglinton Ave. W.

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Books & Authors

Engaging, warts-and-all memoir of I.B. Singer

***Master of Dreams: A Memoir of Isaac Bashevis Singer* by Dvorah Telushkin, HarperCollins, paperback.**

By SHELDON KIRSHNER
Staff Reporter

Dvorah Telushkin was 21 in 1975 when she wrote a letter to her literary idol, the Yiddish writer and luminary Isaac Bashevis Singer.

In a modest proposal, Telushkin offered to drive Singer to and from a creative writing class at Bard College in exchange for permission to audit his course.

"Your heritage and love of Yiddishkeit is very dear and close to my heart," she added.

Surprisingly, perhaps, Singer accepted her out-of-the-blue offer. Phoning Telushkin, he said, "Halaw??? Can you take me to Bard College?"

At first, Telushkin thought the caller was her grandmother. But it was Singer. As he said, "This is Isaac Singeh."

And so began a 12-year relationship in which Telushkin, a happily married woman, served as Singer's secretary and confidante.

Throughout this period, she kept a detailed diary, and from it emerges an engaging, warts-and-all book, *Master of Dreams: A Memoir of Isaac Bashevis Singer*. Originally published in 1997, it has now been released in a paperback edition.

Telushkin ranges far and wide, giving a reader a balanced view of the man and his works.

Initially, she was put in charge of his correspondence – which was in a chaotic state – at $4 an hour. By 1977, she was taking dictation from him, transcribing his stories and essays.

"Isaac's power of concentration, exemplified by his ability to sit and dictate for hours, taught me immense discipline," she writes.

Singer was a perfectionist. After a magazine accepted one of his pieces, Singer would labour over the galleys. "Even now, if we see there is a chance for improvement, we must take this chance," he would say.

A relentless editor, Singer polished a story until it shined. As he told Telushkin, "A writer has a best friend vhich stands under his desk and this is his vastepaper basket. There should be not even vone extra comma."

Surprisingly, he was modest about his achievements. "Deborah, you should never praise your own merchandise," he advised.

According to Telushkin, Singer did some of his best writing in Miami Beach, where he and his wife, Alma, wintered. "Miami was Isaac's place to retreat to and immerse himself in his work," she observes.

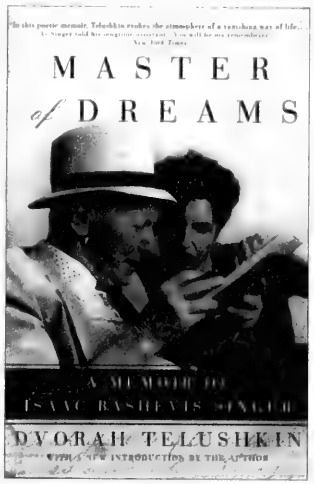
Singer was a popular figure on the lecture circuit. I recall covering his speech at the Jewish Community Centre in Toronto one frosty night.

By 1986, he commanded $6,000 per appearance. But often, he waived his fee if he felt a library or a book club could not afford to pay him.

Singer referred to his older brother and fellow writer, Israel Joshua, who died suddenly in 1944 at the height of his powers, as his "spiritual father."

As Singer put it, "For years he told me my stories vere no good. And this made me vork harder than ever. My brother repeated to me again and again, '*Bilder zugn*: Tell pictures.'"

He believed his brother was immensely gifted. After winning the 1978 Nobel Prize in literature, he mused, "Let me tell you the bitter truth. Here I lie, the new big shot. But I don't feel things are completely right. It is my brother who should have gotten the prize. He vas a rare talent. Vone of the greatest… I know, if God Almighty had given him life, it vould be he now who would be getting the medals. And this would be right, dahlink, this vould be right."



Singer carried his fame lightly. He seldom read his reviews or watched himself on television. And he constantly wondered why journalists sought to interview him.

He left the impression that he had been paralyzed by writer's block in his formative years as a writer. But she disagrees with his critical self-assessment.

Some years before his death, an English professor found almost 2,000 of his untranslated Yiddish stories, essays and novellas, all written from 1924 to 1969.

Singer scoffed at the discovery, downplaying his journalism and dismissing his stories as "mere sketches." Telushkin thinks otherwise. "These pieces have a kind of raw charm, unembellished and intensive."

At 80, Singer remained active and feisty. He continued to write, lecture and meet his admirers.

One of them was Menachem Begin, the then-prime minister of Israel. Singer, however, did not endear himself to Begin, who was also born in Poland and whose mother tongue had been Yiddish.

Singer complained that Yiddish had been terribly neglected in Israel. Begin, a usually courtly person, pounded his fist on a glass coffee table.

"With Yiddish," Begin shouted, spittle flying from his lips, "we could have not created any navy; with Yiddish, we could have no army; with Yiddish, we could not defend ourselves with powerful jet planes; with Yiddish we would be nothing. We would be like animals!"

After Singer turned 81, he became reclusive and consumed by fear that another Holocaust was on the horizon.

Suspicion also clouded his mind: he cruelly told the devoted Telushkin he had lost all trust in her.

Long before paranoia got the better of him, he confessed he feared growing old and losing his communicative power. "I am afraid of senility. I am afraid of becoming blind."

By that juncture, Singer just wanted to die.

Toward the end of his life, Singer grew quite nasty, as she remembers.

When she and her husband visited him in Miami Beach, he shook a finger at her as his entire body shook.

"You are evil," he said. "You are a liar who has been born from liars."

During his prime, Singer was a disarming individual whose impish charm inspired immediate trust.

"Many people besides me eagerly confided their life stories to him. His heavy Yiddish accent and grandfatherly tone were more than endearing; they were bewitching. I felt I was being lured, almost lulled, into a different realm, another era."

Telushkin describes Singer, a strict vegetarian, as a basically kind person.

He gave all his students an A-grade on the grounds that anything less would discourage them. "Who am I, actually, to know if there is a hidden talent in someone?"

And when his editor at *The New Yorker* fell seriously ill, he sent several cheques, one in the amount of $1,200, to her hospital room. Years earlier, when she had open heart surgery, he gave her close to $60,000 to help cover her medical bills.

Yet, when Telushkin asked for a raise, he lashed out at her, showing an old-fashioned sexist side.

"You are beginning to behave like a man, not like a woman at all," he reprimanded her. "There is more charm to a voman who acts like a real female… In all these years, you have behaved the right way. You behaved just like a secretary. And this is how it should remain."

Clearly, Singer was a many-sided individual, and in *Master of Dreams*, she draws a nuanced portrait of him.

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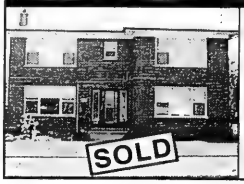

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Pressel almost makes history again

By MARVIN GLASSMAN
Special to The CJN

MIAMI — If it's unusual these days to read of Jewish athletes who dominate in pro sports, it's even more rare for one Jewish family to have two great athletes competing.

Yet that is the case for the Krickstein/Pressel clan, led by patriarch Dr. Herb Krickstein of Boca Raton Fla. In late June, Krickstein's granddaughter, 17-year-old golfer Morgan Pressel, missed by one stroke the opportunity of making history as the youngest player ever to have won the U.S. Open, as well as the first Jew to win this tournament since Amy Alcott in 1980. A 30-year bunker shot that tournament winner Birdie Kim drained was all that prevented Pressel from being the champion.

"I couldn't believe that actually happened," said a disappointed Pressel of her runner-up finish following the tournament. "However, I feel confident that I have a bright future in golf. I have shown that being young is not a setback in my sport."

For Krickstein, it was a case of deja vu. More than 20 years ago, his son Aaron, then 16, made history by becoming the youngest champion to win a pro tennis title – in Tel Aviv – in 1983. Krickstein was a world top 10 tennis player from 1983 to 1994 and ranked as high as sixth in 1990.

"This is an incredible feeling, to have two superstar athletes in two sports in one family at a young age. That has to be a first. I don't think it is possible that this has been done in sports before," beamed Herb Krickstein.

Pressel is starting to have a career in golf that may even exceed her Uncle Aaron's achievements in tennis.

However, it hasn't been all smooth sailing for Pressel.

In early July, she was less impressive at the Jamie Farr Classic in Toledo. She finished the four-round tournament two under par, tied for 23rd, eight strokes behind the winner, Heather Bowie. It was the lowest score by an amateur.

It's clear Pressel's performance at the U.S. Open was no fluke. Four years ago, then 12-year-old Pressel made world headlines by becoming the youngest player ever to qualify for a woman's golf championship at the 2001 U.S. Open. Her life has never been the same since.

The teen from Boca Raton, Fla., who broke 80 when she took up the game at age six, has been steadily getting better as she ventured onto golf courses, setting records and "youngest ever" marks at junior and amateur events.

Last December Pressel won her second consecutive class 1A Florida state championship by shooting a 62 in one round – a record she broke not just for girls, but for boys as well.

Leading up to the 2005 U.S. Open, Pressel won the Rolex Junior Golf Championship and the U.S. Open sectional qualifier in successive weeks in June.

Morgan Pressel [Photo courtesy LPGA]

"Morgan's talent is obvious for all to see. It is only a matter of time for her to start winning consistently," said LPGA superstar Annika Sorenstam.

Pressel's impressive credentials have given her exemptions in two more pro tournaments. Although Pressel could have competed at the Canadian Open in Halifax (July 11 to 17), she opted instead to compete in a junior tournament. The American Junior Golf Association (AJGA) ranks Pressel the number one girl in the United States.

Her instant fame can make a 17-year-old forget about other things in her life, such as her education, her family and being Jewish. But Pressel does not view herself as a star, thanks to her grandfather who is also her coach.

"Morgan is not treated differently than any of her siblings, brother Mitchell, 11, and sister Madison, 13. She has to do well in school and keep up with band practice," said Herb Krickstein, who coaches Morgan and relaxes her when she is playing.

"I love playing golf, but it is not the only thing in my life. When I was 13, I was studying hard for my bat mitzvah at Congregation B'Nai Torah in Boca Raton and was so proud to have read the prayers in front of my family and friends," said Pressel.

"I would like to be like my uncle Aaron, be as good an athlete as I can be and give of myself to others. [Aaron Krickstein won two tournaments in Israel and appeared in numerous fundraisers for Jewish community centres and other charities]. If not for my success in being accepted to go to pro tournaments this summer, I would have been in Israel myself in July as a member of the United States golf team at the Maccabiah Games. I hope...I go to Israel in the future," said Pressel.

> ***'Two superstar athletes in two sports in one family'***

Pressel has an impressive family legacy in both sports and Judaism. Pressel's great-grandfather was Conservative Rabbi Joseph Krickstein, who had a pulpit in Ann Arbor, Mich. Herb Krickstein excelled in baseball and was given a tryout by the Detroit Tigers, but turned down the offer of a major league baseball contract to become a pre-med student.

Pressel's father Mike was a hockey player and younger sister Madison is becoming an excellent golfer herself. When Pressel's mother Kathy, a former Big Ten tennis champion at the University of Michigan, underwent chemotherapy for breast cancer in 1994, she sent Morgan to her father's summer home in Grosse Pointe, Mich.

"Dad is a positive influence for Morgan. He relaxes her and never puts pressure on her to become a golfer to the exclusion of anything else," said Kathy Pressel in 2001. Thus, Krickstein was more than a token grandfather to young Pressel, but a zayde who has taken both a role as a loving grandparent as well as an instructor in golf.

Sadly, Kathy Pressel died in 2003 at age 43.

Her love guides Morgan and her family. "My mother always wanted the best from me. If I missed a shot, she would say 'Go hit the next one.' She was competitive and she set a good example for me," said Pressel.

Morgan had impressive support by her school mates at St. Andrews High School as well as by members of Congregation B'nai Torah. Rabbi Amy Rader, who officiated at Pressel's bat mitzvah as well at the funeral for her mother, feels that Morgan is an inspiration to others.

"I have known the family now for a long time. Morgan really sets an example that a young person can do a lot of things like golf and not put her Jewish life on hold. Morgan comes with her family each Friday evening for services. I have used Morgan as an example in my sermon of how a teen can make good decisions," added Rabbi Rader.

To that end, Pressel has decided to turn pro and make golf her career instead of accepting a golf scholarship at Duke University. Although the rules of women's pro golf do not generally let those under 18 compete, LPGA commissioner Ty Votaw can make an exemption. If he does, Pressel will take part in the LPGA's Qualifying School beginning in September.

"I know that I have grown far and that I can do well competing at any LPGA tournament, so it makes sense for me to turn pro," said Pressel.

Never too old for the Skyride

something

By MIRIAM PORTER

I looked down at the little pink pigs playing in the mud and started laughing out loud. Seconds later, I was high above a big pond and I suddenly became nervous. Strange, I wasn't nervous 20 years ago when I rode the Skyride at the Centreville amusement park on Toronto's Centre Island.

But now my mind started racing. How safe is this little box-like cage? Could I possibly slip through the single safety bar and fall into the muddy pigpen or land on a goat grazing outside the barn of Far Enough Farm? Or even worse, land on a happy child on the pony ride, which has been part of the Centre Island experience for over 40 years.

I recently went to the island with a group of people and wandered off alone in search of a snack. I accidentally made a wrong turn and was suddenly surrounded by memories of my childhood. Everything rushed back at once – like an old fairy tale or a really great episode of *Mr. Dressup*.

My parents used to pack a picnic lunch and take my younger sister and me to the island for the day during our summer vacation. We looked forward to it every year, and on the ferryboat over, we discussed which rides to go on first.

But now, the stone water fountain looked much smaller than I remembered: I was once barely tall enough to drink from the silver spout and now it came up to my waist.

The antique cars that were first driven as part of the 1964 World's Fair in New York City looked exactly the same as they slowly made their way around the track. The red train was still running smoothly, and has now carried more than six million passengers over two bridges and through the tunnel on its route around Centreville. The bumblebee mini-cars still fly up and down, to their young riders' delight. The big white plastic swans with the built-in seats still float across the water. I always loved the swan ride. I watched them mechanically swim along. The swans had not aged one bit – only I had.

But I did not feel like being an adult that day.

I sheepishly found myself buying a single ticket for the Skyride. Running up the steps past the sign that read, "You must be this tall to ride," I remembered the utter disappointment of the kids who were not tall enough yet, and the exhilaration of the ones who were waiting all summer because they had grown during the school year.

I enthusiastically handed three young high school boys my ticket and they smiled while explaining the ride rules. But I remembered what to do – bend at the knees, hop up slightly, then sit back quickly. I was scooped up by the colourful bucket seat and off I went. The ride stretches across a large section of the island and then reverses back on another cable line so that you face the riders travelling in the opposite direction. I waved at two little girls whose faces expressed complete awe, and they gleefully waved back like old friends. One young boy gave me the thumbs up sign as our cable cars passed each other above a willow tree.

As a thirtysomething adult, I figured I would be the oldest passenger on the Skyride. But I rode past a woman in her 50s, travelling alone, clutching the rails, seeing the view of the island with wonder. Her smile was the biggest and brightest of all.

She looked free, and that was exactly how I felt that day. As adults, we spend so much of our time being responsible, but it's also important to run, skip, play, dance and remember the earlier days when life was simpler, when anyone could be our friend, and when rides at the island were an adventure into the world through the heart and mind of our youthful enthusiasm.

E-mail: Miriam@jtvproductions.net

PEACH & TOMATO GAZPACHO

1 1/2 lb tomatoes, chopped (4 c)
1 lb peaches, pitted and chopped (2 c)
1/4 c crushed ice
2 tbsp. chopped shallot (1 medium)
2 tbisp olive oil
1 1/2 tblsp white-wine vinegar
1 tblsp chopped fresh tarragon
1 tsp salt
1/2 tsp black pepper
1/4-1/2 c water

Purée 2/3's of tomatoes and 1/2 of peaches with ice, shallot, 1 tblsp oil, 1 tblsp vinegar, 2 tsp tarragon, 3/4 tsp. salt, 1/4 tsp pepper in a blender until very smooth, about 1 min. Force through a medium-mesh sieve into a large glass measure, discarding solids. Stir in water to desired consistency.

Toss together remaining tomatoes and peaches with remaining tblsp oil, remaining 1/2 tblsp vinegar, remaining tsp. tarragon, and remaining 1/4 tsp each of salt and pepper in a bowl. Serve soup in bowls topped with tomato peach salsa.

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Epi on Education

Seymour Epstein

One of the persistent questions asked by educators is whether education is about preparing people for the future or if it has value in itself.

The Latin root of education (*educo*) signifies drawing out or leading out, which refers to the notion that good teaching brings out the best the student already has within. This hints at an old idea in our tradition (and that of some others), which believes the fetus knows everything, forgets it at birth and spends a lifetime re-learning old knowledge. The metaphor is powerful, and whether or not it is related to any reality, could easily affect teaching styles.

This does not, however, answer the question posed above. Is teaching a preparation or an important time in itself? In most cases, instruction in a specific skill, such as learning modern conversational Hebrew, would be seen as preparing for some future use of the language. We know, however, that education is much more than mere skill instruction or even the transmission of bodies of knowledge.

Education is an all-encompassing activity that transfers data, affects both teacher and learner, deals with a variety of different intelligences and touches emotions as much as the cognitive process. Education at its best is a long, warm bath rather than a quick wash in the sink. Both get you clean, but the former feels better at the moment, gets you much cleaner and takes longer.

In our tradition, *talmud Torah* (one of our terms for education) is considered a mitzvah in its own right. It is understood that the act of study is a preparation for future life, but the same act also has merit as its own mitzvah. Not only that, but the rabbis point out that this particular mitzvah was worth as much as many others together, since it has the potential to lead us to those other important and sacred acts.

Perhaps the Hebrew word used for education, *chinuch*, best sums up the situation. It means dedication, an act that has its own meaningful ceremony of the moment, but which always refers to a structure that one hopes has a solid future built on strong foundations.

Epi (Seymour Epstein) is the vice-president of Jewish Education at UJA Federation of Greater Toronto.

The greatness of youth

By AVRUM ROSENSWEIG

URBAN WRITER

Throughout my years in community work I have met many teens and young adults who have exhibited a mighty enthusiasm for and a tenacious commitment to tikkun olam (repairing the world).

I have witnessed the passion of a twentysomething Becky Vineberg, a Torontonian who recently travelled to rural Zimbabwe to work in a hospital riddled with HIV/AIDS, where patients died at an alarming daily rate. During her stay there, this youthful dynamo displayed an overflowing desire to help and a talent for alleviating some of the suffering of thousands of Shona people, working directly with men, women and children in need of her love and support. Becky is exquisite. She is gifted.

I have joined many high school students, both Jewish and non-Jewish, as they travelled the streets of Toronto helping and engaging the poor people we call homeless. With little preparation and prior knowledge of ways and means to reach out to this downtrodden population, our young people authentically communicate with them, exhibiting maturity and thoughtfulness, and consideration for their needs.

Youth has always meant a time when one can create, fix and advocate – and do so tirelessly with ingenuity and brashness. Nothing stands between the young and a fight for the release of political prisoners. This can look like naiveté, but in my mind, it is really a refreshing state of mind when young people just know that they can change the world. Their untarnished hope shines ever so brightly.

In early August, a 19-year-old living near Jane and Finch told me he will change the character of his neighbourhood and make it a serene place to live, I believe him.

A student studying at the University of Western Ontario in London showed me a proposal to stop the war in Sudan. These are not silly, childish imaginings. They are the real dreams of devoted youth. I believed her.

All people have their own individual gifts, but young people, given the chance, use their gifts in a particularly pure way, unencumbered by life's disappointments and roadblocks. Certainly there are young adults who focus on amassing wealth with little interest in repairing the world. I have met these individuals too, and ached at hearing their arguments about natural selection and survival of the strong when it came to the plight of the poor.

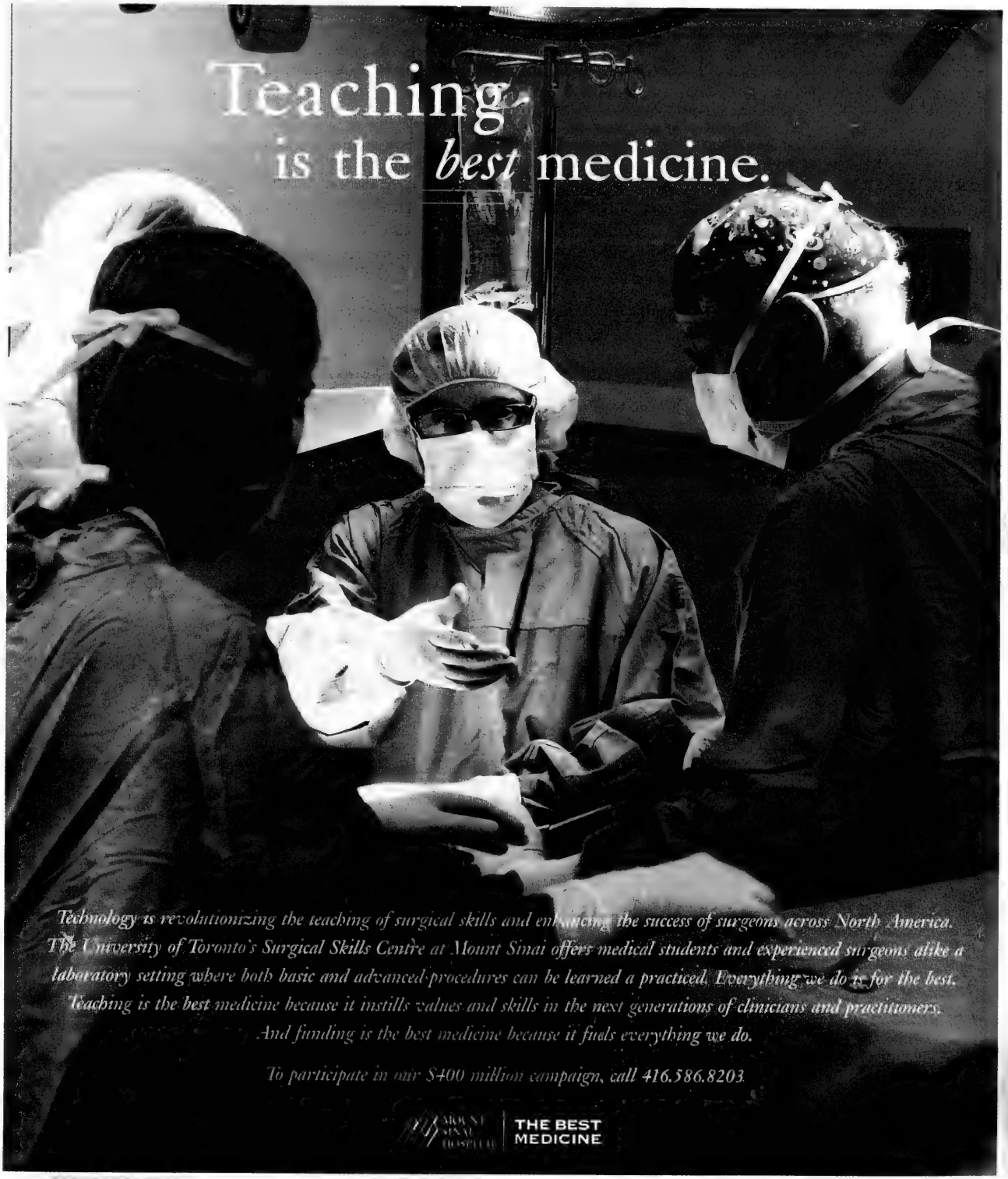
However, I believe that most of our youth can and will beam like the Northern Lights, working through sleepless nights with great integrity for the sake of justice and tzedek (righteousness). It is our job to cultivate and encourage these sweet spirits by mentoring them and granting them the resources to facilitate their objectives. It is our duty to show them that greatness lies within all personkind and when it is nurtured, we can alleviate much of the world's suffering and ensure that an environment exists where all people live in harmony.

If you are a teacher, identify your student's gift and introduce it to them. If you are a parent, show your children that the world is theirs and hungrily awaits their relentless energy and ingenuity.

Our greatest resource is the experience of age and the mighty vigour and inquisitiveness of youth. To wisely and consciously blend these two is to tap into the unstoppable drive of humanity and eradicate sickness, injustice, war and so much needless suffering.

Celebrate the gifts of our youth. When we do this, our young people mesmerize all of us. They will, without a doubt, astound and captivate us through their beauty and natural gifts.

avrum@veahavta.org SUDAN?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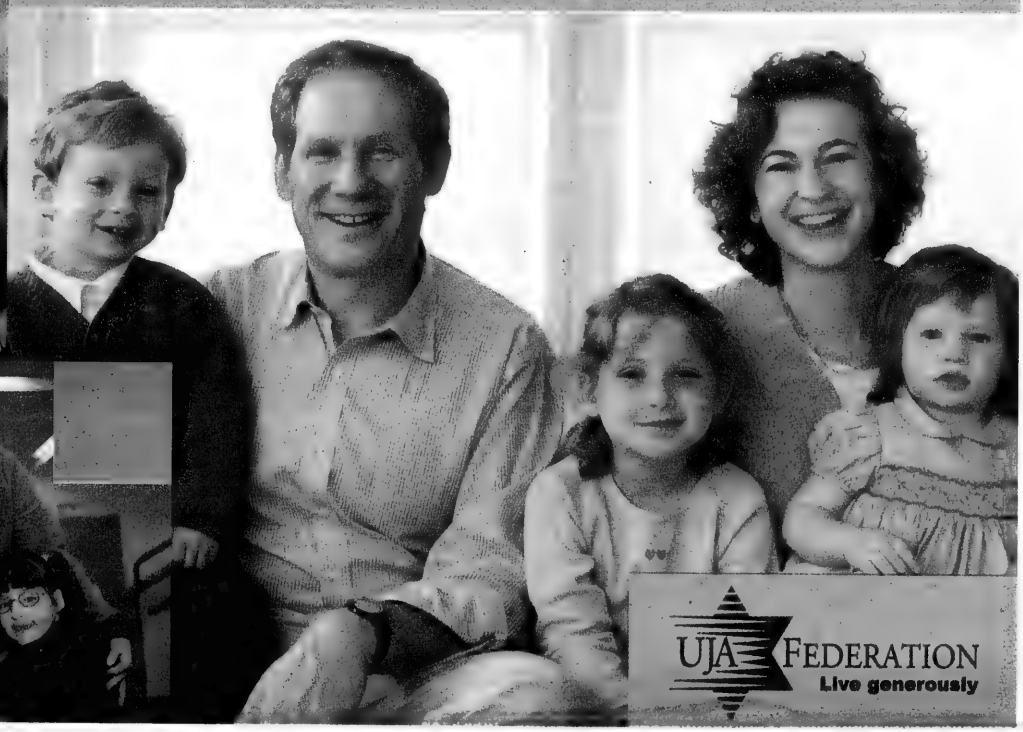
A salute to our community and its volunteers



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Campaign 2006

For a World of Good

One of the most exciting things in the world is to open the doors to new possibilities – to create new opportunities. That's exactly what thousands of volunteers throughout our incredible community are doing, and that's what UJA Federation Campaign 2006 is all about.

Campaign 2006 is an ambitious initiative to raise 10 million additional dollars within three years to create new hope for Jewish young people at risk in our community, in Israel and around the world. They may be poor, abused, disabled, disadvantaged, new immigrants or alienated from their heritage, but it's now time to turn our attention to their needs.

UJA Federation Campaign 2006 is powered by three critical commitments on behalf of our children:

- Social Justice – assisting Toronto's poor and vulnerable
- Rebuilding Israeli lives
- Connecting Jewish youth to Jewish life

Campaign 2006 will shape the future of Jewish life, just as our extraordinary community volunteers are shaping the future of so many Jewish lives. Together, we can truly live generously, for a world of good.

Warren Kimel and Honey Sherman
Chairs, UJA Federation Campaign 2006

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Voluntarism is at the heart of what makes UJA Federation of Greater Toronto so successful. It is the foundation of our organization and the glue that binds our community together, making it one of the strongest worldwide. It is precisely because of all the time and energy selflessly donated by so many volunteers that we are able to touch so many people and change so many lives.

The following pages honour those who have gone beyond the expected, interceding on behalf of thousands who need a helping hand. Transcending age, gender or profession, these volunteers continue to personify the Jewish value of *Tikun Olam*, repairing the world.

Volunteers truly make a difference! They set an example for the rest of the community in how to live generously. Volunteers lead the way. We are indebted to each one of you for your commitment and devotion and we are thankful for your continued support.

David Engel
Chair, UJA Federation

Jewish Foundation of Greater Toronto | UJA Federation

TOMORROW campaign

UJA Federation's mission is to preserve and strengthen the quality of Jewish life in Greater Toronto, Canada, Israel and around the world through philanthropic, volunteer and professional leadership.

UJA Federation of Greater Toronto | Board of Jewish Education

Living generously ... through actions and accomplishments

Growing up, I was strongly influenced by the values of my youth movement and those who gave of themselves so that I could benefit from the experience. Like other Jewish youth movements, mine placed an emphasis on acts of *Hesed*. By age fifteen, I had been taught how to create memorable Jewish experiences, how to build our community and how to promote acts of *Tikun Olam*. Today, youth continue to be encouraged by various arms of the community to perform acts of *Hesed* and to "give *Tzedakah*."

Tzedakah comes from the Hebrew word *Tzedek*, justice. This week's Torah portion, *Shoftim*, emphasizes the absolute primacy of justice in Judaism. At the very beginning, the Children of Israel are instructed: "Justice, Justice shall you pursue." **How appropriate it is that this week we recognize the exemplary work of so many volunteers in our community who tirelessly pursue justice.** These people have demonstrated to us how to live generously. Through their actions and accomplishments, they have all taught, learned and done much to help make our community stronger and more vibrant.

Tamara Kochberg is Co-Director, Student Activities, Jewish Programme, Community Hebrew Academy of Toronto (CHAT).

Our community's youth are taught about acts of *Hesed* and *Tzedakah* in both the informal and formal realms. The more recent integration of community service and increased student activities into the school curriculum demonstrate a new emphasis placed on community awareness in formal education. While, at times, I am struck by the irony that today's high school students are required to volunteer as part of their yearly studies, to me there is no question that **teaching our youth to involve themselves in community service and *Tikun Olam* is an essential part of their education.**

This week's Torah portion reaffirms that a Jewish education includes the pursuit of knowledge balanced with the pursuit of social justice, meaning that **"giving *Tzedakah" can be understood as giving of ourselves as well as giving money,** clothes to the needy and food to the hungry. Further, we can best teach our youth this message by performing acts of *Hesed* ourselves, and serving as ***dugmaot*** (role models).

Together with our youth, we can learn from the examples set by these outstanding volunteers about participating in the community, about giving of oneself and about the pursuit of justice.

Learning to LIVE Generously – at any age

Going the extra mile

Our community's volunteer spirit starts young. Just ask nine-year-old Orly Morgan. Orly wanted to raise more money for UJA Federation's Walk with Israel, so she invited her friends to help in a unique fashion. She held a garage sale, all the proceeds would go towards the Walk and her friends would participate.

With the goal firmly established and the garage sale date set for their *Pesach* school break, the five excited girls searched through their belongings to find the right toys, books and nickknacks they could sell.

"I just thought it would be a fun way to raise money for Israel," Orly explains. "My friends really wanted to do it and it just seemed like volunteering on our holiday made sense."

"It just wasn't enough to ask our parents and family to give us all the money for the Walk," Sarit Cohen says. "We wanted to do something else that would let people know we really cared. It took time to organize the sale and work at it but it was worth it. We made money for the Walk and our project worked out. That was great."

Sarit Cohen

All the girls who took part in the garage sale, including Tohar Kochav-Lev, Sydney Wilson and Hailey Zacks, came out bright and early to participate in UJA Federation's Walk to show their support.

"It begins with something small like this," says Steven Cohen, Sarit's father. "Kids learn at an early age about giving of themselves for those who can't. I'm really proud of these girls for their conviction. I'm sure this is just the beginning."

Orly Morgan

The gift of giving back to the community

Fiana Kalp moved from Israel to Toronto with her family when she was 13 years old. It didn't take her long to find a community for herself at CHAT (Community Hebrew Academy of Toronto) where her language was understood and her culture accepted. It was through CHAT that she was connected to the Bathurst Jewish Community Centre (BJCC) and where her desire to give back to the community was fulfilled.

"My brother went to Centre Camp at the BJCC, but it was too expensive for my family, so we received help," Fiana explains. "He had such a great time and I just wanted to give back to the BJCC, because they had given so much to us."

With a desire to volunteer, Fiana found an outlet. She helped organize and conduct the BJCC's large holiday events. For the last two years, she has worked on both the Chanukah and Purim celebrations putting together the parties and managing some of the attractions during the celebration itself. "I made a real connection at the BJCC. I felt accepted and my language understood. It was just easier. Volunteering there just seems right; the experience has been great."

Her experience volunteering at the BJCC has been so positive that she intends to continue her commitment to the community and keep volunteering as long as she can. "Volunteering appeals to me," Fiana says. "And I will continue to give back to the community in any way I can."

Coming of age through tzedakah

Matan Lustgarten

Adam Blankenstein

As young boys become *b'nai mitzvah*, they are said to leave their youth behind and take on the responsibilities of men in the community. For Matan Lustgarten, Adam Blankenstein and Sam Dekoven, this concept became a serious endeavour when they volunteered to help feed and clothe Toronto's homeless.

The idea came about when Adam's family decided to sponsor and work on a van that brings food and clothing to the homeless through Ve'ahavta, a Toronto-based global relief organization. Matan, approaching his own important day, decided to participate as well, and Sam, only twelve at the time, was very happy to join in.

"We were warned that the reaction of some of the people we would approach to help might be violent or aggressive," Matan explains. "But we never experienced any of that. Everybody we approached was happy to receive the things we brought."

The boys were out on the streets of Toronto well past midnight, handing out food packages and warm clothing to Toronto's down and out. The experience was humbling. "I never knew how many homeless there were," Sam says. "I used to think that volunteering was not as important as giving money, but I think it's even more important because, if no one volunteered, nothing would get done."

All three boys agreed that this experience is something they hope to repeat. "Hopefully I can do this again," Adam says. "The Jewish value of *tzedakah* is very important. We were glad we could make a difference in someone's life."

Volunteers fuel Toronto's GA

The General Assembly (GA) is not your average conference. It's the world's largest annual Jewish conference and it's coming to Toronto November 13-15. Four thousand participants from across Canada, the United States, Israel and throughout the world will be together to learn, engage and interact at the Metro Toronto Convention Centre.

It is no easy logistical feat to care for the needs of 4,000 delegates; it requires the support of over 600 volunteers, who will be serving the community on the front lines as ambassadors to meet guests, welcome them and enrich the experience for everyone. Volunteers will also be able to attend any GA sessions for free on the day they work at the event.

Confirmed speakers for this year's GA include Canadian Justice Minister, Irwin Cotler; Professor Heather Munroe-Blum, Principal and Vice-Chancellor of McGill University; Ben Stein, writer, actor, television personality and former speech writer for Richard Nixon; Deborah Lipstadt, who successfully defended a libel charge from Holocaust denier David Irving; Charles Bronfman, Co-founder of the *birthright israel* program; and Dennis Ross, Middle East diplomat.

The GA, hosted this year by UJA Federation of Greater Toronto, is the premiere event of United Jewish Communities (UJC), representing 155 Jewish federations and 400 communities across North America.

If you are interested in participating in history, either as a volunteer or a delegate, now is the time to act. To register, visit www.GAtoronto.com or call the GA Hotline 416-849-1000.

"We promise you a GA experience where you will make new friends and be uplifted by outstanding speakers and programs. You will feel completely invigorated by being together with 4,000 Jewish leaders and volunteers from all corners of the Jewish world."

- Peter Ekstein & Debbie Kimel,
Toronto GA Host Community Chairs
- Judy Engel & Dodi Weill,
GA Volunteer Chairs

The GA will feature a Global Jewish Marketplace, chock full of interesting and unique products from Israel, Canada and the U.S.

Ben Stein will host the Opening Plenary.

Deborah Lipstadt will lead a forum on Holocaust and Jewish Identity.

Justice Minister Irwin Cotler will address Social Justice

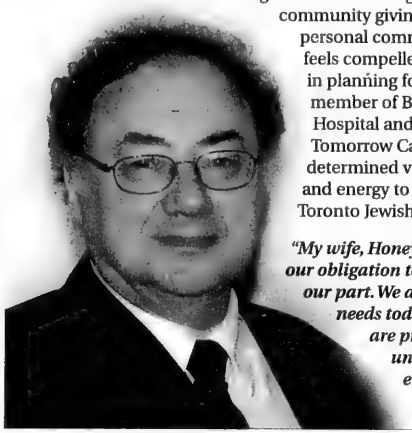
Volunteer Excellence:
The Community Honours Its Own

The men and women pictured on pages B5 and B6 have made *tzedakah* and community involvement constant priorities in their lives. Their unrelenting commitment to Jewish values helps enrich the lives of so many.

BARRY SHERMAN NAMED SADOWSKI AWARD WINNER

The Ben Sadowski Award of Merit is this community's most prestigious volunteer recognition award.

Barry is one of Jewish Toronto's pre-eminent philanthropists and one who leads by example. A driving force behind the conception of UJA Federation's Jewish Toronto Tomorrow initiative, he is committed to encouraging others to think long term while setting a new standard for community giving himself. Driven by a strong personal commitment to community, Barry feels compelled to assume a leadership role in planning for the future. As a past Board member of B'nai Brith and Mount Sinai Hospital and Chair of the Jewish Toronto Tomorrow Campaign, Barry has been a determined volunteer, devoting his time and energy to the betterment of the Toronto Jewish community.



"My wife, Honey, and I see it as our duty — our obligation to step up to the plate and do our part. We are faced with unparalleled needs today but, at the same time, we are presented with an equally unparalleled opportunity to ensure continuity as never before."

Dodi Weill Receives Granovsky Award

The Phil Granovsky Award for Campaign Excellence honours individuals who exemplify the best in UJA Federation campaigning.

Demonstrating outstanding leadership in a variety of roles at UJA Federation, Dodi is a past Chair of Women's Campaign & Advocacy, and has co-chaired Telethons, the Volunteer Relations Committee and the Walk with Israel. Currently, she sits on the Board of UJA Federation's Israel and Overseas Committee and is an executive of Women's Campaign & Advocacy. Among her other community commitments, she is Co-Chair of Volunteer Relations for the upcoming General Assembly in November and serves on the Boards of Hillel of Greater Toronto, State of Israel Bonds and the Beth Tikvah Sisterhood.

"Volunteering is about having a sense of purpose and keeping meaning in our lives. It is about making the choice to give back. There is no better way to get involved with our community and to learn about the needs both here and in Israel than by volunteering. And, it is an opportunity to make lasting friendships, and to know we are all working together for the future of the Jewish people.

JEWISH FOUNDATION OF GREATER TORONTO

PROFESSIONAL ADVISORY COMMITTEE AWARD OF EXCELLENCE

This Award of Excellence recognizes professionals in the Jewish community whose outstanding long-term contributions benefit the Foundation, lawyers, accountants, estate planners and charitable organizations.

AL G. BROWN

A pioneer in the life insurance charitable giving field, Al G. has designed and implemented life insurance plans which have delivered millions of dollars to charitable organizations and foundations in Canada and in Israel.

In addition to his work in the insurance industry, where he is recognized as a leader, Al G. also gives of his time and energy to communal activities. He was a Past President of the Shaarei Shomayim Congregation, Chair of UJA Federation's Insurance Division, Vice President of the Board of Governors of Associated Hebrew Day Schools and a member of their Scholarship Committee. Al G. is also a member of the governing committee of the Jerusalem College of Technology and the Canadian Friends of Laniado Hospital in Israel.

"When you're lucky to be part of Toronto's wonderful Jewish community, it's your moral obligation, as Jews, to do what you can. There are plenty of ways to give back to our community. For those who don't have the financial means, they can give their time. It's imperative that we all do what we can."

HAROLD LEDERMAN AWARD

This Award is presented to an outstanding philanthropic leader and volunteer extraordinaire in our community.

LEO GOLDHAR

Leo is the first recipient of the Harold Lederman Award, created in memory of a man who demonstrated extraordinary leadership and dedication to improving our community's quality of life.

Leo, a prominent leader of Toronto's Jewish community, is a member of UJA Federation's Executive Committee. In addition, he is Chair of UJA Federation's City North Steering Committee, responsible for the new Lebovic Campus in Vaughan, and Vice Chair of the Belarus-Moldova Committee.

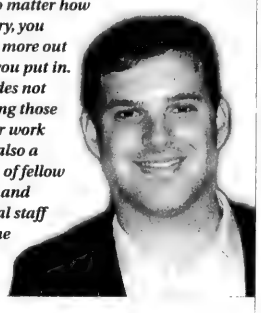
Leo is one of only four Canadians to serve on the Board of the Jewish Joint Distribution Committee (JDC), UJA Federation's overseas partner.

"Leo has committed so much time, energy, creativity and financial generosity to a myriad of projects and organizations in Toronto and around the world. He best exemplifies the attributes of the late Harold Lederman, after whom this prestigious Award is named."

— Allan Brown, on behalf of the Lederman Family

Leadership Development Awards – *The LD Awards were established to encourage young men and women to assume community leadership roles, are presented to those individuals who demonstrate extraordinary commitment and service.*

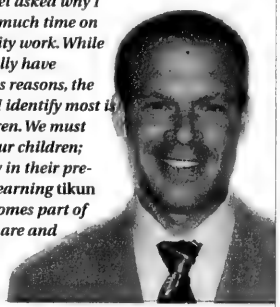
"I believe volunteering is the ultimate act because no matter how hard you try, you always get more out of it than you put in. This includes not only meeting those whom your work helps, but also a great team of fellow volunteers and professional staff that become lifelong friends."



STEVEN FARBER

A prominent and committed volunteer with UJA Federation, Steven has taken an active role in leadership positions over the last few years. Currently Steven is the Co-chair of the Young Adult Division and sits on the 2006 Campaign Executive Committee. In addition, he is a member of the National Young Leadership Executive Committee, is a member of United Jewish Communities (UJC) cabinet, and serves as Co-chair of the Israel Advocacy Initiative. This year, Steven received a National Young Leadership Award of Excellence. An avid participant in Young Leadership conferences, he has attended sessions all over the world.

"I often get asked why I spend so much time on community work. While I personally have numerous reasons, the one that I identify most is my children. We must mentor our children; especially in their pre-teens so learning tikun olam *becomes part of who they are and who they become."*



BRAD FOX

Brad will play a key role in UJA Federation's 2006 annual campaign, serving as Vice Chair. In addition, he is Vice Chair of the Professional Advisory Committee of the Jewish Foundation of Greater Toronto and is active on the UJA Federation's Security Task Force Committee. Since 2000 he has held the title of Co-president of the Canadian Shaar Zedek Hospital Foundation, but his connection with the organization is over a decade old. He currently sits on the International Board of Governors.

Shem Tov Honourees – *The Shem Tov Awards are presented to leaders representing the highest levels of excellence in volunteer service in Toronto's Jewish community.*

ELENA ALEINIKOV
JIAS (Jewish Immigrant Aid Services) Toronto

Elena was President of JIAS (Jewish Immigrant Aid Services) Toronto from 2000-2002, but her association with the organization began years before. She became a JIAS Board member in 1995, a position she still holds today. Elena was also the Co-chair of the Russian Jewish Initiative from 1992 until 2000, and the Co-chair of the Advisory Council on Immigrant Youth from 1999-2001.

"I feel strongly in preserving Jewish values and building a strong Jewish community for our children and grandchildren."

DAVID BARKIN
Jewish Camp Council of Toronto

A long-time Jewish community volunteer, David is actively involved with many organizations and agencies, including the Jewish Camp Council of Toronto, Jewish Family & Child Service, Kehilla Residential Programme, the UJA Federation Annual Campaign and Friends of Simon Wiesenthal Center. He is a graduate and past Chair of the UJA Federation Leadership Development Program and was awarded the Leadership Development Award in 1995.

"I hope to teach my two young children, by example, that volunteering in our community not only positively impacts the lives of those in need, but also enriches our own lives."

JERRY AND SANDY GENESOVE
Jews for Judaism

Since 1995 Jerry and Sandy have dedicated themselves to promoting the work of Jews for Judaism. A major vehicle has been their joint coordination of Shaarei Shomayim Brotherhood's Cavalcade of Stars, in support of Jews for Judaism. Jerry also sits on the Board of Shaarei Shomayim and together, they coordinate Shaarei Shomayim's Entertainment and Cultural Committee.

"Our greatest satisfaction has come from mobilizing hundreds of others to support Jews for Judaism's important counter-missionary work in Canada."

DR. NORMAN HALPERN
JVS Toronto

Joining the Board of Directors of JVS Toronto (then Jewish Vocational Services) in 1994, Norman chaired the Human Resources Advisory Committee. His involvement culminated in his becoming Chair of the Board from 2002 to 2004. He is currently Immediate Past Chair and a member of the Finance and Strategic Planning and Executive Committees. In addition, he is sits on the Board of Canadian Friends of Tel Aviv University.

"Having the privilege to work with a remarkable organization such as JVS, and seeing the extraordinary results of the effort, makes volunteering extremely gratifying."

GEOFFREY MATUS
Baycrest Centre for Geriatric Care

Currently Chair of the Baycrest Board of Governors, Geoffrey first became involved in 1985 when he joined the Board of Directors of the Baycrest Centre Foundation. Soon after, he chaired the fundraising committee of the Rotman Research Institute of Baycrest Centre. He subsequently became a Board member of Baycrest Centre and, over the years, has served on numerous committees and was Chair of the Board until 2004.

"Baycrest volunteers make a difference. That is why 6,000 people actively volunteer for this wonderful organization. I am privileged to be one of those people."

MICHAEL MILLER
Jewish Family & Child Service

Michael's involvement with JF&CS spans many years. He has been a Board member since 1993, and has served as Chair of the JF&CS Family and Community Services Committee. From 2003-2005, Michael served as President. He also sits on the Board of Directors of the Make A Wish Foundation, was Past President of JVS Toronto and is involved in the Major Gifts Division of UJA Federation.

"There is an old Yiddish proverb that says 'If you want your dreams to come true, don't sleep.' Volunteers work to help make our community dreams come true. It has been my honour to have volunteered for both JVS and JF&CS."

FAY ROTMAN
Reena

Fay has been associated with Reena since 1984. She was Program Chair for Reena's International Conference on Developmental Disabilities in 2000 and served as Chair from 2002-2004. With a Master of Social Work degree from the University of Toronto, she has had a broad and varied career, both in the field of developmental services and as a fundraising professional, working with a number of Jewish agencies in our community.

"Volunteers are often honoured for their contributions but the opportunities afforded me as a volunteer, to grow and learn, were far more valuable than my experiences as a professional."

MICHAEL SISKIND
Bernard Betel Centre for Creative Living

For the past four years, Michael has been an active member of the Board at the Bernard Betel Centre, where he established and is Chair of the Marketing and Public Relations Committee. During this period, membership at the Centre tripled. In addition, he has been involved with the Canadian Friends of Hebrew University and is joining Leadership Sinai in 2005.

"Philanthropic work is gratifying for me because of the happiness that it is able to bring to others through health, emotional support, education, and funding. The work allows me to use what I have learned to give to others."

True spirit of voluntarism

We are delighted to pay tribute, once again, to all our community's volunteers in this 11th annual Volunteer Recognition Supplement. By giving unselfishly of themselves, these volunteers embody the true spirit of this year's theme to **LIVING Generously**. Each plays an integral part in strengthening our community and in improving the quality of Jewish life here in Toronto, in Israel and around the world.

Within these next pages, meet the dedicated men and women who were recognized to represent all volunteers across the broad spectrum of our Jewish community. We thank them for their leadership, vision and compassion.

In addition to recognizing the individual contributions of our volunteers, we would like to thank all our community agencies, schools, congregations and organizations for participating in this tribute. Their work on behalf of Toronto, Israel and the Jewish people is a testament to the strength and integrity of our community and is a tremendous source of pride for us all.

Fern Orzech
Volunteer Recognition Project, UJA Federation

Adath Israel Synagogue

Perpetuates and promotes Conservative Judaism and the Jewish way of life. www.adathisrael.com

ELLEN MELMAN

"Being a volunteer has always been important to me. Volunteering in the Adath Israel Family and the community-at-large for over 30 years has given me a sense of accomplishment and has been very rewarding."

Associated Hebrew Schools of Toronto*

Provides students with an excellent Jewish and General Studies education based on Torah values in a safe and supportive environment. www.associatedhebrewschools.com

ARLA LITWIN & BETH SINGER

"It has been a gratifying and rewarding experience for both of us at AHS. The total dedication and hours of hard work put in by all the volunteers are truly realized when we see such a positive impact on the children's everyday school experience."

Bathurst Jewish Community Centre*

Provides quality programs and services that meet the social, educational, cultural, recreational and citizenship needs of our constituents. www.bjcc.ca

RICK & LARRY WRONZBERG

"Volunteering to ensure the success of the BJCC Men's Floor Hockey has been a Sunday ritual for almost 30 years. Many of us enjoy the friendly competition and camaraderie. Over 80 men participate each week."

* Denotes 2004-2005 beneficiary agencies of UJA Federation

Baycrest Centre for Geriatric Care

Internationally-renowned for its care, research and education related to aging and geriatrics; its unique continuum of care includes supportive residential care and community services for seniors, short-term specialized medical care, as well as long-term and complex continuing care. www.baycrest.org

SYDNEY LIPSEY

"We take eating and swallowing for granted but it is one of the most natural reflexes we use. Assisting in the Eating Program helps clients who cannot eat by themselves. It helps them maintain their ability to eat and enjoy the meal time experience at Baycrest. I see it as one of the biggest mitzvot *that you can do. You need patience and time. The rewards are bigger than the time you put into it."*

MURRAY GREENING

"I volunteer in the Eating Assistance Program at Baycrest because there is a need for it. I started assisting at meal times when my father-in-law was a client many years ago. I feel very good being able to do this. It is a privilege to be able to help. I look forward to being able to continue my commitment."

BBYO*

A youth-led, worldwide organization that provides opportunities for Jewish youth to develop their leadership potential, a positive Jewish identity and commitment to their personal development. www.bbyo.on.ca

BBYO is very fortunate to have an incredible team of dedicated volunteers who work hand-in-hand with our youth. As a youth-led organization, BBYO relies on the commitment of advisors to shape the leadership programs. For Toronto, this past year was critical. Without the steadfast support of our volunteers, we would not have achieved our growth. We thank **Avery Benmergui, Jeff Baum, Michael Bernknopf, Howie Frenkel, Tobi Greenberg, Irv Handler, Miriam Shaposhnik, Shayna Wiesenfeld** and **Sherri Rotstein** for the time, expertise and support they have given our teens.

> **"The Jewish people, ever since David slew Goliath, have never considered youth as a barrier to leadership."**
>
> PRESIDENT JOHN F. KENNEDY

Beit Halochem Canada

Raises funds to help support the disabled veterans in Israel, and establishes meaningful relationships between the veterans and the Jewish community in Canada. www.advi.ca

SHARON BIZOUATI

"To give my time and energy for this wonderful organization is of importance to me. Visiting the centres in Israel this past year has reinforced my commitment and dedication to Beit Halochem and its heroes."

Beit Rayim Synagogue

A warm family-oriented Egalitarian Conservative Synagogue that seeks to enrich the Jewish life of members and Hebrew School students through a celebration of Jewish tradition and love of learning. www.beitrayim.org

STEPHEN REISCH

"Beit Rayim has been both a good friend and family for me since joining. The Talmud says the Jewish reason best: 'The beginning and end of the Torah is performing deeds of loving kindness.'"

CHARLES (CHUCK) TICKER

"When I was asked to write about why I volunteer, I was somewhat at a loss. ... The fact is I have never really given much thought to it. Volunteering is just something that one does — isn't it? Volunteering has become part of my daily life. It has its roots in my Jewish education and my experience in the Conservative Jewish youth movement. Volunteering has enriched my life as I have developed new and lasting friendships with other volunteers."

Bernard Betel Centre for Creative Living*

A learning and wellness centre committed to maximizing the quality of life for seniors in the community and reflecting Jewish values. www.betelcentre.org

JUDY COHN

"Volunteering for the Bernard Betel Centre is meaningful to me because of the wonderful people I get to meet and the varied opportunities I have to help — such as escorting day trips to many interesting events."

HAPPY BIRTHDAY, ISRAEL!

What a party! More than 3,000 people showed their unwavering support for Israel on Yom Ha'atzmaut – Israel's Independence Day – to mark the Jewish State's 57th birthday. Sponsored by UJA Federation, the celebration offered fun for the whole family with singing, dancing, activities for children, a kosher BBQ and live entertainment.

WALK WITH ISRAEL 2005

SHOW YOU'RE PROUD! SAY IT LOUD!

More than 15,000 walkers, sponsors and volunteers took part in this year's UJA Federation Walk with Israel – the world's largest solidarity walk on Israel's behalf. Led by Toronto Police Chief Bill Blair, men, women and children of all ages walked as one proud community in support of Israel's remarkable accomplishments and our own vibrant Jewish community.

Living ge

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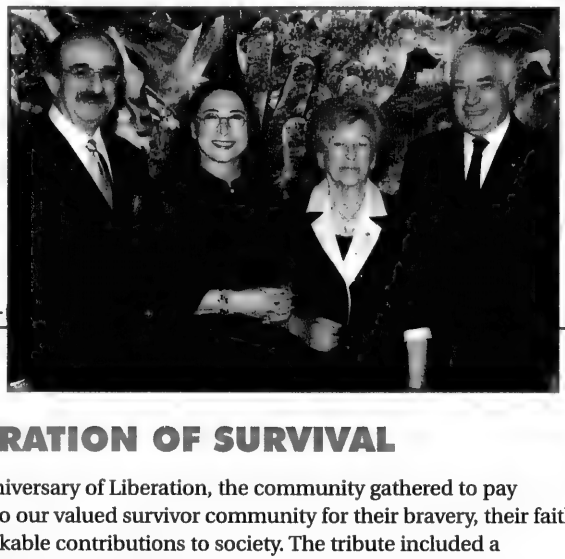

COMMUNITY PHONE FEST

UJA Federation's Campaign 2005 community telethons were a phenomenal success due to hundreds of dedicated volunteers who took to the phones and thousands of committed donors who answered the call. On Super Sunday alone, over $1,500,000 was raised from this deeply caring community.

A CELEBRATION OF SURVIVAL

On the 60th anniversary of Liberation, the community gathered to pay special tribute to our valued survivor community for their bravery, their faith and their remarkable contributions to society. The tribute included a musical program, featuring among others, renowned violinist Jacques Israelievitch, and readings by Toronto actors Marilyn Lightstone and Harvey Atkin. Survivors Gerda Frieberg, Max Eisen, Anita Ekstein and Elly Gotz also participated in the program, along with Toronto Mayor David Miller and Ontario's Lieutenant Governor James K. Bartelman, among other dignitaries.

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FROM TRAGEDY TO SURVIVAL
TORONTO COMMEMORATES YOM HASHOAH

This year's community commemoration of Yom Hashoah (Holocaust Remembrance Day) marked the 60th anniversary of Liberation and the end of World War II. Over 2,000 community members attended the program, making this the largest Holocaust commemoration service outside of Israel. Held under a tent at Earl Bales Park, participants took part in a program that featured an emotional candle-lighting ceremony, a dramatic presentation by students of CHAT (Community Hebrew Academy of Toronto), and readings in English, Hebrew and Yiddish. They also heard from survivor Gerda Frieberg and Ronald Ford "Andy" Anderson, a former member of the 1st Canadian Parachute Battalion, who helped liberate Bergen-Belsen concentration camp in Germany.

UJA FEDERATION
Live generously

enerously

compassion, generosity and spirit!

A GROUNDBREAKING CELEBRATION!

e first shovel of earth was
ed at the community
ndbreaking of what will
me the Joseph and Wolf
vic Jewish Community
pus, a new chapter in Jewish
as underway. Located at the
er of Bathurst and Weldrick in
han, the 50 acre state-of-the-
mpus is part of UJA
ration's $250 million Tomorrow
paign. With a generous lead gift
Joseph and Wolf Lebovic, the
us, the first of its kind in
da, will become an
nationally celebrated centre of
h life, highlighted by CHAT (Community Hebrew Academy of Toronto), up to four elementary schools and
tless other services for York Region's 60,000 Jews.

A RARE OPPORTUNITY

The Toronto Jewish community played host to *Anne Frank: A Private Photo Album*, an exhibit of never-before-seen photos taken by Otto Frank of his daughters Margot and Anne, and his wife, before the Second World War. One of 1.5 million children murdered in the Holocaust, Anne would have celebrated her 76th birthday this year. The exhibit, which attracted 5,000 people, was brought exclusively to Toronto by UJA Federation's Holocaust Centre, with the financial assistance of the Milton & Ethel Harris Family Foundation.

Beth Avraham Yoseph of Toronto Congregation

A family Synagogue emphasizing the warmth of Torah tradition.
www.bayt.org

AGNES MILLER, ALBERT SILVERMAN & MURRAY SILVERMAN

"As Jews, we are required to give of our time, expertise and energy (as well as tzedakah) to our community. Nevertheless, being a volunteer should not be seen as a requirement. Rather, we should volunteer from a desire to build and maintain a viable community. At BAYT, our many volunteers have made positive and lasting changes that continue to benefit all of our members."

Beth David B'nai Israel Beth Am Congregation

Dedicated to cultivating, developing and sustaining Judaism and Jewish living in accordance with the ideas and standards of the Conservative Movement.
www.bethdavid.com

MORRIS LAZEBNIK

"For 45 years as an active member at Beth David, I have served on many committees. I have been Gabai, taught members to pray in Hebrew and have led numerous services. I have also served as Co-chair of Israel Bonds for the Keltzer Society and raised funds for JNF. It's been a joy serving Beth David, Israel and our community."

Beth Emeth Bais Yehuda Synagogue

Fosters a full and joyous way of life rooted in a heritage of traditional Conservative Judaism, committed to Jewish values, education, spiritual well-being and community.
www.beby.org

HILDA PISAREK

"Helping people has always been an important part of my life. Volunteering gives me a deep sense of accomplishment, knowing that I am able to help others in the community to the best of my ability."

* Denotes 2004-2005 beneficiary agencies of UJA Federation

Beth Sholom Synagogue

Seeks to enrich the lives of our congregants and community through the ideals of Torah, *Gemillut Hasidim* (Social Action) and *Achdut* (Jewish Unity). www.bethsholom.net

NORM TALSKY

"It was a great honour to have served as President. I believe that it is important for each of us to contribute to the best of our abilities in any way we can."

Beth Tikvah Synagogue

A vibrant forward-looking Conservative Synagogue dedicated to fostering spiritual and Judaic growth and fulfillment through meaningful rituals, activities and exciting educational programs. A sensitive and caring congregation attractive to all ages and responsive to the individual needs of our members. www.bethtikvah.on.ca

ELLEN LEWKOWITZ

"I volunteer as a secretary of the Board and editor of the bulletin Hakol *to help promote ritual, educational and program opportunities to family, friends, and the Jewish community. Volunteering enriches my life."*

Beth Tzedec Congregation

Founded to preserve Judaism, to inculcate belief in G-d and reverence for our heritage, to translate Jewish spiritual values into terms of present day thought and action, to revitalize Jewish traditional practices in synagogue and home, and to cultivate Hebrew language and literature.
www.beth-tzedec.org

SHEP GANGBAR

"I volunteer because I love the shul. It's been my family's second home. We take our commitment to Judaism seriously. Beth Tzedec and its programs and services have been part of our Jewish foundation, and the place to bring up our family."

Bialik Hebrew Day School*

(Parent Teachers Association)

Contributes to an enriched learning environment for our students as well as strengthens the bonds throughout the Bialik community. www.bialik.on.ca

REBECCA BER

"Volunteering at Bialik has been interesting and fun-filled. Helping to boost reading, creating countless stage props and sets, and assisting whenever needed were all rewarding and challenging experiences."

Camp Moshava

A religious Zionist camp committed to instilling, nurturing and developing in our campers and staff a dedication to and love for a Torah way of life, the State of Israel and the Jewish people, as well as stimulating intellectual, physical, emotional and social growth through a safe and enjoyable summer experience.
www.campmoshava.org

MARLENE BORENSTEIN

"Smiles, laughter, friendships and memories lasting a lifetime! I have been blessed with the opportunity to volunteer for Camp Moshava, enabling me to watch our campers and staff grow into the community leaders of tomorrow."

Canadian Associates of Ben-Gurion University of the Negev

Dedicated to the advancement of higher education and knowledge while contributing to the growth and vitality of Israel and the Negev.
www.bgu.ac.il

BRUCE BRONFMAN

"Israel's first Prime Minister, David Ben-Gurion, said that the future of Israel was in the Negev. I'm pleased to help realize that future by furthering the work of Ben-Gurion University."

Canadian Friends of Israel Elwyn

To promote the independence and dignity of children and adults with special needs throughout Israel.
www.israelelwyn.org.il

DAYLE ANN LEVINE

"Giving is part of my heritage. Volunteering with Canadian Friends of Israel Elwyn provides me with an opportunity to help make a difference for persons with developmental and physical disabilities, which has been my life's vocation."

"One glorious chain of love, of giving and receiving, unites all creatures.

RABBI SAMSON
RAPHAEL HIRSCH

Canadian Friends of Herzog Hospital

Israel's foremost centre for geriatric and psychiatric medicine, treating the effects of advancing age and mental instability using advanced medical technologies, professional expertise, compassion and care. herzoghosp@on.aibn.com

RIVA ROTENBERG

"Ezrath Nashim – Herzog Hospital is special because it was founded by women in 1895 in Jerusalem. In 1995, 18 women (myself included) became women of the Second Century, donating time and money to improve the geriatric and psychiatric units. Every moment has been worthwhile."

Canadian Friends of the Hebrew University

Develops and promotes awareness, leadership and financial support for the Hebrew University of Jerusalem.
www.cfhu.org

JOSEPH GARTEN

"My year in Jerusalem studying at the Hebrew University's Rothberg International School was one of the most meaningful experiences of my life. Through involvement with the Alumni & Friends, I am honoured to help support the University, a world-renowned academic institution dedicated to excellence in education and research."

Canadian Friends of Tel Aviv University

Provides support for the educational goals of Tel Aviv University through public awareness and fundraising; encourages the participation of Canadian students in TAU's academic programs; and promotes scholarly exchanges between TAU and institutions of higher education in Canada. cftau@interlog.com

BARBARA MEISSNER FISHBEIN

"To support this innovative Board that facilitates cutting edge pediatric research through the partnership between Tel Aviv University Medical School and the Hospital for Sick Children, is indeed a privilege. What an exciting volunteer opportunity!"

Canadian Shaare Zedek Hospital Foundation

To support and promote educational, research and patient care programs at Shaare Zedek Hospital Centre in Jerusalem.
www.csz.ca

KAREN SOLURSH SMITH

"It has been an honour to volunteer for Shaare Zedek for over 20 years. Volunteering has become second nature to my husband, David and myself, and has a very significant place in our lives. My parents, Renee and Harvey, demonstrated their support towards Shaare Zedek from when my siblings and I were very young. This commitment to volunteering has become imbedded in all of us. Nothing is more meaningful to me than knowing that my efforts benefit Israel, this wonderful hospital and our community, of which I am very proud to be a part."

Canadian Society for the Weizmann Institute of Science (Weizmann Canada)

Expresses commitment of the Canadian Jewish community to help the Weizmann Institute maintain its standards of excellence and its significant contributions to world science and Israel.
www.weizmann.ac.il

NEIL SHORE

"I support Weizmann because of its wonderful scientific accomplishments and its programs encouraging children to participate in science activities."

Canadian Society for Yad Vashem

Ensures that future generations will know what befell the Jewish people and so many others, through education, research and remembrance in the hope that the lessons of the Holocaust will not be forgotten.
www.yadvashem.ca

SHERRI ROTSTEIN

"I owe it to those who survived and those who perished to educate myself and others; to remember what they fought to keep alive. Their Jewish spirit is within us all."

Chabad Lubavitch Friendship Circle

A youth-oriented volunteer program that matches children with special needs with teenage/young adult mentors.
friendshipcircle@chabad.ca

MIRIAM PLOPPER

"It would be a falsity to say that the children I volunteer with are completely on the receiving end. In all honesty, I have to admit that they are my shining mentors, teaching me fundamental qualities and values for life. Thank you for giving me this wonderful opportunity."

Chabad Lubavitch of Markham

Non-judgmental and friendly philosophy, with the belief that, regardless of education background or affiliation, it is the inalienable right of every Jewish person to learn and participate in our heritage which belongs to us all equally. Rabbis, teachers and staff offer a warm, caring and sensitive environment. Programs are user-friendly and custom-tailored.
www.chabadmarkham.org

JEANETTE & SYRIL KARP

"We are blessed to be able to help others in need and, because we have become known in our community for collecting clothes and food, it has caused others to perform mitzvot by dropping parcels at our doorstep without us even knowing who they are."

Chabad Lubavitch of Ontario

Strives ceaselessly to preserve and perpetuate traditional Jewish values. With its numerous affiliate satellite centres throughout the GTA and beyond, Chabad Lubavitch of Ontario is an affiliate of a worldwide organization dedicated to the welfare of the Jewish community.
www.chabad.ca

MORDECHAI SCHER

"Helping out is not a burden; rather it's a labour of love. Keeping the centre and shul tidy gives me pleasure. I'm no youngster, so perhaps my efforts will impact the younger generation. That will certainly make it all worthwhile."

Chabad Torah Tots Pre-School

Offers a warm, friendly and creative Jewish environment where a child's unique style is valued and nurtured by caring teachers. Torah Tots uses a traditional approach and hands-on technique in presenting Judaic stories, Shabbat and holidays. With the help of the Rabbi, children are introduced to the *Shul*, Torah, *Mezuzah*, *Shofar*, etc. Provides the excitement of new discoveries and development of responsible and independent thought. Children learn basic attitudes, skills and an ability to study that will always stay with them.

LISSE GEROFSKY

"A Torah Tots family benefits from the embrace of our school community with each Shabbat *Anya and I deliver. Simultaneously, my daughter learns the value of integrating the* mitzvah *of* Chesed *into her daily life."*

Circle of Care*

Supports individual independence and quality of life in the community.
www.circleofcare.com

INGE SPITZ

Inge delivers kosher meals on wheels, drives individuals to medical appointments, visits a client and assists with a social group. She is an extraordinary individual who always leaves a special feeling in the hearts of the clients. She is a "people person," giving so much of herself in such a positive manner. Her philosophy is "pick the raisins from the cake." Inge always celebrates life's treats.

Community Hebrew Academy of Toronto (CHAT)*

Striving for excellence in all aspects of education, CHAT provides each student with a Judaic and General Studies education in a co-educational setting.
www.chattc.org and www.chatrh.org

BRIAN LASS

"My most meaningful volunteer experience at CHAT was to sit with parents who were not able to afford the full tuition and to help them work out a fee that was fair to all, so they could send their children to CHAT, while at the same time, holding their heads high. That was more meaningful than my being the first CHAT alumnus who also served as President."

Downtown Jewish Community School*

Provides Jewish students with a basis for Jewish identity in a pluralistic community. Students are taught the concepts and skills necessary to live a Jewish life and to feel comfortable within a Jewish setting. www.djcs.org

TED WINICK

"The DJCS was the source of Jewish identity for our mixed marriage family. Our children converted, had Bar/Bat Mitzvahs *and are proud Jews. By volunteering I can give back a little of the value we received."*

Dr. Abraham Shore She'arim Hebrew Day School, Sara and Sam Hennick Educational Centre*

Canada's first and only Jewish school for children with learning disabilities and attention deficit disorders. Programs are designed to help students reach their personal and academic potential by providing them with strategies to manage their difficulties.
www.shearim.ca

SHAUNA TEPPERMAN

"As President of the Parents Association, it has been my privilege to work with young families to provide the fundraising that allows many of the special programs to flourish and succeed. These parents are enthusiastically supporting a school that is making significant contributions to the well being and academic progress of their children. We raise money, provide each other with much needed support, and try to have some fun while we are at it."

Eastern Canadian Region of United Synagogue Youth – (ECRUSY)

Serving grades 6-12, the youth arm of the Conservative Movement, affiliated with The United Synagogue of Conservative Judaism. Offers middle and high school students opportunities to immerse themselves in various Jewish and social activities while forming lifetime friendships. www.ecrusy.org

ERIC LANDER

"I chose to volunteer with the leadership of USY because I wanted to be a part of providing a unique and important experience for other teenagers. My involvement gave me an opportunity to make a difference in a movement I truly feel passionate about."

* Denotes 2004-2005 beneficiary agencies of UJA Federation

Emunah Women of Toronto

The largest religious Zionist women's organization in the world, it aims to strengthen religious consciousness, provide social care and religious and secular education for children and youth, with selective vocational and academic training. emunah@kwik.net

SARA RACHLIN

"Emunah's projects provide a loving, nurturing home to many neglected children who grow to become productive Israelis. I am gratified to be a participant in this vital work."

Friends of Yiddish

Promotes the study and knowledge of the Yiddish language, literature, music, art and lore. edamar@pathcom.com

BELLA SANDERSON

"Having been actively involved in many capacities with the Friends of Yiddish since its inception, I have had the opportunity to play a part in fulfilling mine and my family's lifelong dream of maintaining and strengthening the Yiddish language and culture for future generations."

Habayit Shelanu Seniors Residences Corporation

A unique living environment based on recognition of the changing needs of older adults. Committed to providing an environment that fosters a positive Jewish identity. afoss@circleofcare.com

Habayit Shelanu salutes its Board of Directors for their time, caring and commitment: **Rebecca Egier, Morton Eisen, Lisa Levin, Peter Lobel, Wendy Papernick, Steven Picov, Mira Pilch, Les Richmond** and **Maurice Rotfarb.**

Hebrew Club for the Blind

Provides social programs in a pleasant environment for its visually impaired members of all ages. The togetherness and camaraderie that comes from the unique membership of the club often leads to lasting friendships. Annie Heitz, Volunteer Coordinator @ 416-652-9939

STUART SONE

"I have volunteered for the club for 40 years. My grandmother Goldie was one of the original members. My greatest reward is getting the members out for an activity in a loving environment."

Hillel of Greater Toronto*

The address for Jewish student life in Toronto. Through exciting and creative programming and events, Hillel promotes Jewish identity, student leadership, and religious and political diversity in a dynamic and inclusive environment for all Jewish students. www.hilleltoronto.org

ELAYNA FREMES

Hillel at the Wolfond Centre for Jewish Campus Life at U of T

"I chose to go to U of T because of its large Jewish population. After four years of active involvement with NFTY in high school, I was excited to continue my involvement in the Jewish community through Hillel."

ANNA ROTENBERG

Hillel at York University

"Tehillim teaches that 'The world will be built on kindness.' It is through acts of loving-kindness, and people feeling responsible, not only for themselves, but for everyone, that will help achieve Tikun Olam. We may not be able to help everyone all the time, but if we can help anyone even some of the time, we have done our job, not only as Jews, but as human beings."

ELAD SHEFER

Hillel at Seneca

"As President of Hillel at Seneca, this rewarding experience has given me a means of involving myself with the Jewish community. Whether planning Shabbat dinners or participating in leadership programs, I have enjoyed taking an active role on campus as a Jewish student."

JONATHAN VANDERSLUIS

Hillel at Ryerson

"In an effort to continue my involvement in Jewish life, I became active in Hillel. It has enabled me to meet Jewish students while continuing my growth as a Jewish leader and student activist."

Holy Blossom Temple

A vibrant, liberal, religious synagogue community. www.holyblossom.org

SARITA DOTAN

"As coordinator and lay leader for our weekday worship services, I work with our rabbis, cantor and wonderful dedicated lay leaders. More importantly, we try to provide some measure of comfort to those who attend these services."

Israel Cancer Research Fund

Supports scientists working in institutions, hospitals and health centres throughout Israel, enabling them to engage in innovative cancer research to the benefit of all. www.icrfonline.org

LISA ERLICK

"I chose to volunteer for ICRF because it represents two things that are very important to me: Israel and cancer. Recently a family member was diagnosed with cancer, so now I realize the urgency and importance in finding a cure. I have been fortunate to have worked with so many amazing people and hope to be involved for a very long time."

Jewish Camp Council of Toronto*

Provides residential, recreational camping services, geared to the social needs of the recipient, regardless of ability to pay. Services for children provide an opportunity to learn and enjoy recreational skills, while gaining independence and self-sufficiency in a caring Jewish environment. www.campnbb.com

FRANK TIZEL

"I believe that summer camp is a vital part of a child's life. They have experiences and develop relationships that will last a lifetime. Volunteering to make this happen gives me great satisfaction."

Jewish Canadian Military Museum*

Strives to strengthen the awareness of the Jewish and general communities to honour Jewish Canadian veterans for their contributions and sacrifices. Preserves the history and educates the public about the Jewish role in the Canadian Armed Forces from the beginning of our country. srmmci@pathcom.com

JACK CAHAN

"I am honoured to help demonstrate the patriotism of Jewish Canadians who, down through history, have demonstrated their loyalty to our country in numbers usually greater, per capita, than other ethnic groups. This supports the thesis that no other Canadian is more Canadian than a Jewish Canadian."

Jewish Family & Child Service*

Supports and promotes the development of individuals and families through prevention, protection, counselling, education and advocacy services within the context of Jewish values. www.toronto.com/jfcs

NAOMI EPSTEIN & WARREN ORLANS

"Helping coordinate events like 'Bigs & Littles' has been a wonderful experience. The time spent on these programs is rewarding and lots of fun! The most exciting part has been to watch the developing relationships between the volunteers and their 'Littles', and getting to know these dedicated people. We look forward to many more years assisting with this worthwhile cause!"

Jewish Family & Child Service* – Chaplaincy Service

PAULA BERNSTEIN

"As a Chaplaincy volunteer, I am able to reach out to those in our community less fortunate. Visiting and bringing a smile to a sick and, often lonely, patient in hospital is gratifying to both the patient and the volunteer. The rewards I have received were never anticipated or expected, yet continue to mount."

"On three things the world stands: on Torah, on Service, and on Acts of Loving Kindness.

PIRKE AVOT

* Denotes 2004-2005 beneficiary agencies of UJA Federation

Jewish National Fund of Toronto

Given primary responsibility with regard to afforestation and reforestation in Israel. As well, JNF has constructed over 138 water reservoirs in the last decade, has prepared the infrastructure, providing employment for new immigrants and is the prime protector of Israel's environment."
tor@jnf-canada.org

LAURA GREENBERG
"My involvement with JNF in Ottawa and Toronto has been very fulfilling over the years. I have had the opportunity to see first-hand the wonderful achievements in Israel, especially the important gift towards self-sufficiency in water conservation."

Jewish Women International of Toronto

JWIC is a force for social change dedicated to ending violence against women. www.jwicanada.com

JANICE GOLDSTEIN
"Through JWI, I have developed many friendships. My leadership and public speaking skills have been enhanced. I am happy to be making a difference in the community and feel I'm setting a good example for my children."

Jews for Judaism*

Dedicated to counteracting the multi-million dollar efforts of numerous cults and missionary groups who target Jews for conversion, offering an extensive variety of preventive education programs and counseling.
www.jewsforjudaism.org

SARAH CARLEN
"As someone with a very strong Jewish identity, I resonate passionately with the message of Jews for Judaism. It's the certitude of yet another victory over the assault on the Jews that impels me to volunteer for this vital organization."

JIAS (Jewish Immigrant Aid Services) Toronto*

Facilitates the lawful entry and resettlement of Jewish refugees and immigrants arriving in Toronto. Advances their well-being by providing transition and orientation services for integration into the Jewish community and Canadian society-at-large.
www.jiastoronto.org

CYRIL KERNERMAN
"JIAS Toronto does so much for all of us by assisting newcomers to become part of this community. Being a small part of that is an honour and a mitzvah, and I am thankful for the opportunity."

JVS Toronto*

Provides educational and vocational goals, develops the skills and knowledge necessary to achieve those goals, and deals effectively with educational or vocational disabilities.
www.jvstoronto.org

ERNIE RUBENSTEIN
"Giving back to the community and knowing that I can make a difference makes me proud. Drawing on my expertise helps JVS build relationships with the corporate community, enhancing opportunities for people to succeed."

Kehilla Residential Programme*

Identifies and champions affordable housing initiatives responsive to the needs of the Jewish community through education and advocacy, project sponsorship, development consultation, research and management.
www.kehilla.ca

EVELINE BERGER
"I continue to have a sense of fulfillment as I preside over the Board. It is important for all members of the Jewish community who need it to have affordable housing. To this end KRP, in partnership with UJA Federation, was instrumental in the successful coordination of an affordable community-based rental program this past year."

Kehillat Shaarei Torah

Serving the Bayview-York Mills area, this modern Orthodox Synagogue prides itself on providing an open and welcoming setting where all feel at home. www.shaareitorah.com

RODNEY FREEDMAN
"I am honoured to receive this year's nomination, and I want to acknowledge my co-worker Dr. Godfrey Beber. The shul is a centre for tefillah, learning and simchas and so, as a member of this community, I enjoy helping maintain this as a place in which we can all feel proud."

KOLEL: The Adult Centre for Liberal Jewish Learning

A pluralistic, Egalitarian, progressive community adult education and outreach centre that, through the study of traditional texts, gives students an opportunity to enhance their identity and understand their heritage.
www.kolel.org

RON HOFFMAN
"I have been delighted to help strengthen Kolel's presence in Toronto. Kolel provides a path to a stronger Jewish identity for anyone alienated or affiliated to learn in a non-judgmental, non-coercive milieu."

L'Chaim Cancer Support Group for Jewish Women

A patient-support group for Jewish women presently undergoing cancer treatment, offering informal peer support in a non-judgmental, caring and confidential manner, with an understanding of both the cancer experience and issues specific to Jewish women. In addition, L'Chaim is committed to raising cancer awareness in the Jewish community.

MARSHA UROWITZ
"Giving back to the community is something that is very important and fulfilling to me. The emotional support that we cancer survivors share makes us all stronger. I am honoured to serve L'Chaim."

Leo Baeck Day School*

Reform Jewish Day School where families, professionals and Board members together create a child-centered learning environment in which each student experiences a multi-faceted educational program.
www.leobaeck.ca

SARI GOLDENBERG
"Participating as a Board member in developing a strategic plan for the school has been particularly meaningful for me. Leo Baeck has had a tremendous impact on my family in fostering our Jewish identity and affiliation with Jewish community life. I feel fortunate to have played a role in a process that will enable Leo Baeck to continue growing as a strong, vibrant school where future generations will reap the benefits of a day school education."

Limmud Canada

Dedicated to enhancing informal Jewish education to the entire community in all its diversity and to all ages of participants, from children to adults. Limmud Canada's activities aim to provide opportunities for Jewish education, development and inspiration for each of its participants.
www.limmud.ca

JUDY HOWARD
"After attending Limmud in the UK, I was inspired to volunteer, along with Peter Sevitt, the Chair, and countless others to bring Limmud to Toronto in November 2004. I am proud to offer an opportunity for people from all levels of Jewish observance and sophistication to openly gather and learn from each other solely for the joy of learning."

Maccabi Canada

Promotes Jewish identity and traditions through athletic, cultural, social and educational activities for both youth and adults and promotes a bond with the State of Israel, both domestically and abroad.
www.maccabicanada.com

TOMMY BACHER
"What makes the Maccabi Movement truly special is that it combines youth, sport, Jewish identity and Israel. The opportunity to work towards a common goal with so many wonderful volunteers has made my experiences very rewarding. I would like to congratulate all athletes who competed for Canada at the 17th Maccabiah Games."

*** Denotes 2004-2005 beneficiary agencies of UJA Federation**

LIVE Generously - Become a Volunteer!

You, too, can share your expertise or talents - offer your time to someone who needs you – make new friends and contacts - experience the satisfaction that comes from helping others – develop a stronger connection to our Jewish community. For information, visit **www.jewishtoronto.com** (click Doing Jewish in Toronto Volunteering) or call **416.635.5600**.

MAZON Canada

The national Jewish Response to Hunger. MAZON Canada raises funds primarily from within the Jewish community and distributes those funds, on a non-denominational basis, to Canadian organizations battling hunger on the front lines. Based on the tradition of *tikkun olam* (healing the world), our organization strives to link public awareness about the issue of poverty and hunger with the *mitzvah* of *tzedakah*.
www.mazoncanada.ca

MAZON Canada would like to thank our dedicated and enthusiastic office volunteers, the backbone of our organization. We are indebted to them for their commitment and support of MAZON's mission to "Let all who are hungry come and eat!" Thanks to **Gale Borrison-Socken, Gayle Goldmintz, Carol Koranyi, Janet Ryval, Thelma Siegel** and **Valerie Sloman.**

Mekorot Institute of Torah Study for Women

An institute of Jewish learning for the women of the Greater Toronto Area, with the goal of making accessible to its students the full range of traditional Jewish texts. In an atmosphere of spiritual and intellectual growth, Mekorot aims to provide the basic tools for intensive study, a steady development of knowledge and a strengthened respect for and understanding of Torah text and values.
www.mekorot.ca

JANICE ROTMAN-GOLDSTEIN

"I have had great joy in helping to bring the quiet revolution of serious, text-based, Jewish study to all of the women in our community. My grandmother's dream is now my reality and my daughters' right."

Miles Nadal Jewish Community Centre*

Dedicated to serving the cultural, educational and recreational needs of downtown Toronto through programs and services guided by Jewish values. Open to all members of the community regardless of race, ethnic origin, or religious affiliation.
www.mnjcc.org

CINDY HAILEMARIAM

"When I walk into the Miles Nadal JCC, I never feel like a stranger. When I have time to spare, I choose to volunteer there because it makes me feel like I am home."

* Denotes 2004-2005 beneficiary agencies of UJA Federation

Mosaic Outdoor Club of Ontario

A voluntary, not-for-profit organization that provides quality group experiences to foster the development of outdoor knowledge and a respect for the environment in a Jewish context. Mosaic provides a positive social atmosphere for sharing those experiences.
www.mosaictoronto.org

LYNNE MORRIS

"Mosaic gave me the opportunity to learn leadership skills that I'm able to pay-forward by leading events. I have always had a love for hiking, canoeing and the outdoors in general, but very few Jewish friends to enjoy it with! I've made great friends through Mosaic and have had some wonderful outdoor adventures with them."

Mount Sinai Hospital

Discovering and delivering the best patient care with the heart and values true to our heritage.
www.mtsinai.on.ca

BEV BOTTING

"My past 20 years at Mount Sinai Hospital have been most rewarding. I work with wonderful people and comfort the patients who come to our clinics. The Marvelle Koffler Breast Centre is so important to so many people that it's a pleasure to touch their lives in such a positive and constructive way."

Na'amat Canada

The first to embrace feminist ideals, the women of Na'amat will continue to be innovative leaders in meeting the needs of an ever-changing world.
www.naamat.com

LAURIE LECHNER

"As a single mother with no other family in this country, I have never felt 'alone' and cherish the warmth and generosity of being part of the Na'amat community. I know that voluntarism is meant to be altruistic, but, somehow, it seems that the more involved I have become with Na'amat, the more it has enriched my life, too."

National Conference of Synagogue Youth (NCSY)

Connects Jewish teenagers to the Jewish people and Israel so they will identify themselves as Jews and take a leadership role in the Jewish community. www.ncsy.ca

LAWRENCE CHERNIAK

"NCSY is one of the most vibrant Jewish youth organizations in the world. It provides social and educational programs for Jewish teenagers of all levels and is run by an amazing, caring and experienced staff."

National Council of Jewish Women of Canada, Toronto Section

A non-profit service organization committed to enhancing the lives of individuals in our community through education, service and social action, by meeting the challenges facing the children, seniors, newly arrived and the disadvantaged in our community.
www.ncjwc-ts.org

FLO CONVERY

"I worked tirelessly to bring together single Jewish women who were seeking to form friendships and share common interests. In doing so, four new branches were formed within NCJWC-TS. More are planned for the Fall. For most of these women, it was their first exposure to and participation in NCJWC-TS. Seeing these groups blossom and contributing to my organization and community has been my greatest reward!"

RITA HOFFMAN

"After 20 years as a dedicated member, I am currently Co-chair of the Membership Portfolio. It was my pleasure to help ensure the continued strength of Toronto Section by promoting the organization, placing new members in an appropriate branch, updating membership data and designing a brochure and information package. My Co-chair and I also formed and mentored branches for single women. Significant growth in membership has been extremely rewarding."

"... the greatest reward for doing is the opportunity to do more.

JONAS SALK

Netivot HaTorah Day School*

An Orthodox Jewish Day School striving for excellence in a full program of Judaic and General Studies, incorporating the *Zioni Dati* philosophy and *Halacha* and *Halachic* principles.
asteinfeld@netivothatorah.com

STUART LEWIS

"My wife Carolyn and I are extremely thankful that we chose to send our children to Jewish Day School over ten years ago. It has enriched our family life immeasurably, helped foster a bond with the Toronto Jewish community that is indescribable, and is, without a doubt, the key to Jewish continuity. In profound appreciation, it is my pleasure and honour to devote much of my volunteer time to Netivot HaTorah Day School."

New Israel Fund of Canada

Plays a leading role in promoting the development of a strong civil society and democratic institutions in Israel that reflect Judaism's long tradition of social justice. Raises funds for Israeli organizations that work to safeguard civil and human rights, bridge social and economic gaps, foster tolerance for all Israel's citizens and residents, and create an environment in which Judaism in its many forms of practice can thrive.
www.nif.org/canada

DEBRA GROBSTEIN CAMPBELL

"I volunteer for the New Israel Fund of Canada because I believe that a strong civil society in Israel is essential to a healthy democracy. It is a privilege to work with Israelis who are tackling challenging issues with incredible passion, energy, integrity and creativity."

ORT Toronto

Raises funds in support of education and training programs worldwide; serves Jewish and non-Jewish ORT students providing them with the skills necessary for today and tomorrow.
www.ort-toronto.org

CARRIE KATZ-LEHMAN

"ORT speaks to me because children's lives change when they attend an ORT school. Otherwise disengaged they become part of a community. ORT educates and insists that students 'give back,' ensuring they become an integral part of this world now and in the future."

Paul Penna Downtown Jewish Day School*

Committed to academic excellence in a warm, supportive environment with a distinctive program that integrates Jewish and secular studies while encouraging artistic expression as a tool for learning.
www.djds.ca

PAULA KLEIN

"It is extremely rewarding to help solidify the foundation of this new school. Its commitment to Jewish literacy, social justice, Jewish pluralism and embracing diversity will hopefully infuse the downtown Jewish community with its next generation of leaders."

Pomegranate Guild of Judaic Textiles

Encourages participation and fosters interest in the study and creation of textile art and needlework based on Jewish themes.
www.pomegranateguild.ca

ANNA VanDELMAN

"As Guild program Co-chair and community speaker, I have the enviable task of informing the community about the breathtaking work of Toronto's most talented, gifted fabric artists. This enhances my life."

Reena*

Enables people with developmental handicaps to realize their full potential by forming life-long partnerships with individuals and their families within a framework of Jewish culture and values.
www.reena.org

MYNA ROSSMAN

Myna has been in charge of the Reena gift shop since 2002. Not only does she purchase, price and display all the items, all the Reena clients and staff at the Battle Centre appreciate her friendly attitude and lovely smile. Myna gets such a tremendous sense of satisfaction from her volunteer job, knowing that she is contributing to Reena in an area, not only where she has the knowledge-base and experience, but on the sentimental side. She is following in her late mother's footsteps who likewise played a major role in running a gift shop with ability and grace.

* Denotes 2004-2005 beneficiary agencies of UJA Federation

Shaar Shalom Synagogue

Provides for the spiritual, intellectual and social lives of the Conservative Jewish community through religious services and educational, cultural, social and recreational activities.
www.shaarshalom.ca

DAVID SEFTON

"We joined Shaar Shalom when it began and the Synagogue has become very dear to our family. We receive great pleasure from its growth and maturity. Volunteering for Shaar Shalom has been rewarding and satisfying."

Shaarei Shomayim Congregation

A modern Orthodox centre of Jewish life that provides the means for the fulfillment of religious, educational and social needs, and that seeks to inspire the community to greater commitments to Torah, the Jewish people and the State of Israel. www.shomayim.org

BENNY STARK

"For the past 36 years, I have held many volunteer positions with Shaarei Shomayim. One of my proudest moments was when I was honoured in 1982 at a function where I received a plaque dedicating the banquet hall in my and my wife's name. Volunteer work can be very rewarding."

State of Israel Bonds

Through the sale of Israel Bonds, provides a steady source of investment capital for the development and expansion of Israel's essential industry and infrastructure. www.israelbonds.ca

State of Israel Bonds gratefully thanks its many volunteers for their passionate commitment to the nation and people of Israel.

TEATRON Theatre

Produces Jewish-themed plays from Canada and the world's communities, unveiling the treasures of Jewish tradition, enriching and inspiring the Jewish experience of all theatergoers, leading to better understanding and harmony, while maintaining Jewish values. www.teatrontheatre.com

TAMAR EHRLICH

"There is a special satisfaction in helping with projects benefiting the community. Being the head of properties has given me an opportunity to improve my creative thinking and problem solving abilities while working in a creative environment. I am convinced that I have gained more than I have given."

Temple Emanu-El

A Reform congregation committed to perpetuating Judaism within the home and the Synagogue through worship and study, emphasizing the celebration of *Shabbat*, Jewish Holy Days, and life-cycle events through innovative and diverse programming within a caring community. www.temanuel.com

TONY WALLIS

As a long-time member, Tony has given years of service and dedication through *minyan* and service lay leadership, dedication to Israel, and chairing of the Israel Bond campaign.

Temple Har Zion

Fosters commitment to Judaism through the *mitzvot* of worship, study and good deeds, in a warm inclusive environment. www.templeharzion.com

FRAN ISAACS

"Volunteering at Temple Har Zion is like participating in the life of your family. You feel closer and better understand what is going on in their life. But it's not a case of you just giving; I have gained so much from my volunteering. I've made new friends, learned new skills, gained confidence and I have been given wonderful opportunities to meet volunteers in my Temple as well as inspiring volunteers and leaders in the greater Jewish community."

Toronto Hadassah-WIZO

Enhances lives in Israel's communities and promotes women's issues in Canada. www.canadian-hadassah-wizo.org

CAROL LOU SPIEGEL

"As a Past President with over 30 years of service, my life has been enriched with many learning opportunities as well as a continuous connection to Israel and our hospitals, schools and day care centres."

Toronto Heschel School*

Envisions an educational community in which students develop an appreciation for learning, mutual respect and cooperation, love of Judaism and an understanding of the role of Jews and Judaism in the broader community and in the world. www.torontoheschel.org

GAIL GOULD

"This school, and the many individuals affiliated with it, has deeply enriched my life and the community in which we live. I want to thank and honour all Heschel volunteers who have worked so hard on many initiatives over the past year."

Toronto Jewish Film Festival*

Aims to be both a window to and mirror of Jewish culture, striving to be inclusive of all aspects of the Toronto community, undertaking to show films that reflect the diversity of Jewish life. www.tjff.com

ALICE BENLOLO

"Film is a powerful medium to document and reflect on our Jewish culture, history and identity. I volunteer for the TJFF because it provides a vital service for our vibrant and diverse Jewish community."

Toronto Jewish Free Loan Cassa*

Provides interest-free loans to the Jewish community for personal, educational and economic opportunity start-up business needs. freeloan@ujafed.org

SHAINEY JABLONSKI HIMAL

"Over the years of my involvement, it gives me great satisfaction to know that clients are helped through our loans. The pride, dignity and self-respect they feel when they repay their loans are obvious."

Toronto Jewish Youth Council

Comprised of youth movement professionals and *shlichim*, TJYC is dedicated to strengthening Jewish youth movements in Toronto and enhancing the movement environment as a whole. Develops programs that attract, instruct, challenge and encourage the Jewish leaders of tomorrow. dfine@ujafed.org

We wish to thank all those who have volunteered their time in all aspects of their movement's activities. To the participants, youth leaders, adults and parents, thank you for your commitment to the youth of our city. Your investment now will pay tremendous dividends in the future.

United Synagogue Day School*

A nurturing and respectful community that strives to provide excellence in integrated Judaic and General Studies programming, focusing on the needs and growth of students in order to foster a lifelong love of learning. www.usds.ca

WENDY VINER

"Participation in the community is a core Jewish value. By volunteering for a Jewish school, you hope to contribute to the educational experience and Jewish identity of our community's children. In so doing, you aim to inspire the younger generation's commitment to Jewish continuity."

United Synagogue of Conservative Judaism, Canadian Region

Promotes the role of the Synagogue in Jewish life in order to motivate Conservative Jews to perform *mitzvot* encompassing ethical behaviour, spirituality, Judaic learning, and ritual observance. www.uscj.org

PAUL KOCHBERG

"The Conservative Movement means a great deal to me as it represents the best way to express my Jewish lifestyle. I believe in the community of Conservative Judaism and the pluralistic approach to including Jews who may practice in different ways but have a common standard of halachic *observance. For those reasons, I have committed myself to working for, and promoting the Conservative Movement as President of the Canadian Region. And, because I truly believe that our youth is our future, working with the Youth Department as Regional Youth Commission Co-chair gives me the greatest joy and pleasure."*

Ve'ahavta: The Canadian Jewish Humanitarian & Relief Committee

Raises the consciousness of all of its members to the world's ills, and actively engages in efforts to repair the world's inequities and imperfections, as part of the Jewish value of *tikun olam* – "repairing the world." www.veahavta.org

MARLEINE KAY

"Being a Ve'ahavta volunteer has changed my life forever. It has continuously fed my inherent passion for Tikun Olam *and given me an opportunity to serve G-d and humanity by helping others in a very hands-on basis, resulting in joy beyond words."*

Zareinu Educational Centre of Metropolitan Toronto*

Believes that every child has potential and deserves united efforts in providing therapies and learning strategies that will improve the quality of life for both the child and their family; strives to battle prejudice and encourages inclusion through opportunities for supported integration whenever possible; and works towards increasing acceptance of children with special needs in the community. www.zareinu.org

JEFF LANYS & EVAN SONE

"Special needs children deserve a school that provides a unique combination of curriculum, culture, therapies and strategies to meet their respective needs and enable them to flourish. Zareinu is that special school. We consider it an honour and privilege and our duty to raise money for Zareinu. We have created and nurtured Zareinu Golf from its humble infancy to one of this community's finest golf tournament fundraisers. In so doing, we are proud to have created awareness of Zareinu to a wider spectrum of the community. Knowing that a child may take that first step or speak those first words at Zareinu continues to motivate us beyond words."

*** Denotes 2004-2005 beneficiary agencies of UJA Federation**

UJA Federation of Greater Toronto

Committed to preserving and strengthening the quality of Jewish life in Greater Toronto, Canada, Israel and around the world through philanthropic, volunteer and professional leadership.
www.jewishtoronto.com

Annual Campaign**

MARK ALTOW

"Working as a UJA volunteer for the past three years has introduced me to a uniquely rewarding and emotional experience. There are fellow Jews, here and in Israel, who need our assistance. Volunteering for UJA is the best way I know to meet that need."

Board of Jewish Education **

BAILA LUBEK

"Because education is such a vital, thriving component (of our community commitment) at the BJE, it is very rewarding to be working with professional staff and volunteers. The educational opportunities for our children in both the formal and informal spheres will help shape the future of our community."

Committee for Yiddish**

BESS SHOCKETT

"It is exciting, frustrating and satisfying being a volunteer activist for Yiddish. It is gratifying to have had Yiddish accepted into the halls of Academe; how much more exciting if Yiddish was accepted by all Jewish schools as part of our rich Jewish heritage."

Cultural Services Planning & Allocations Committee (CSPAC)**

KAREN SHOPSOWITZ

"I've been a member of the CSPAC committee for about 10 years. Why do I stay? Because I feel culture is vital; I'm inspired daily by the passion of my fellow committee members and by the creativity of the arts community with whom we've worked."

**** Denotes Committees and Departments of UJA Federation**

***** An initiative of UJA Federation**

Holocaust Centre of Toronto**

HOWARD DRIMAN

"I was Chair of Holocaust Education Week for three years before becoming Chair of The Holocaust Centre from 2000 to 2005. These years have been extremely gratifying and, what is most meaningful for me, are the relationships I have enjoyed, and continue to enjoy, with our survivor speakers, who never cease to amaze me. Their courage, as well as their joie de vivre, *are inspirational and serve as an example to everyone."*

Jewish Information Service of Greater Toronto**

NETTA GREENBLATT

"These past five years volunteering for JIST have been both enriching and rewarding experiences. I have had the wonderful opportunity to learn about our dynamic and diverse Jewish community, while providing guidance and assistance to the many people who call or visit our office."

Ontario Jewish Archives**

JUDI GHERT

"Having found the Archives by chance 21 years ago, I did not anticipate how much archival skills and knowledge of Ontario Jewry history would enrich my life while allowing me to serve the community."

Women's Campaign & Advocacy**

ELLEN NOVACK

"I dread fundraising, begrudge time in lengthy meetings, but volunteer because, if not me, then who? In the process, I have been blessed and enriched working with stimulating, dedicated people who inspire and illuminate the world for us all."

Jewish Foundation of Greater Toronto***

www.jewishfoundationtoronto.com

"I am inspired by the potential today to build a foundation to serve our community's ongoing and evolving needs. Individually and collectively we have the power to guarantee the future for the Jewish People."

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This Week

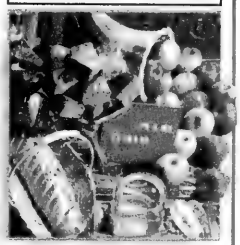
National

Toronto couple survives 'holiday' in New Orleans. *Page 3*

Adath Sholom and Beth Tikvah synagogues to merge. *Page 13*

Sharia bombshell side-swipes Jewish tribunals. *Page 26*

Holiday Food Ideas



Looking forward to friends, family and festive foods. *Page 33*

Arts & Travel

Caryn Green makes a name for herself in Hollywood. *Page 63*

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Israel ends the Gaza era

By DINA KRAFT
JTA

NEVEH DEKALIM, Gaza Strip — A blazing orange sun set over the Mediterranean as Israeli soldiers lowered their country's flag at the army's Gaza headquarters, signifying the end of an era on this sandy strip of contested land.

Last Sunday's brief ceremony, attended by top military officials and the parents of soldiers killed defending the area, marked the end of 38 years in the Gaza Strip, a period that saw the creation – and more recently the destruction – of Jewish settlements, and some of the bloodiest fighting between Israel and the Palestinians.

The three highest ranking army commanders overseeing Gaza – the army chief of staff, Lt.-Gen.

Please see related story on page 57

Dan Halutz; the head of the Southern Command, Maj.-Gen. Dan Harel; and the head of the Gaza Command, Brig.-Gen. Aviv Kochavi – faced an honour guard of soldiers and saluted them.

Together they sang Israel's national anthem, *Hatikvah*, and spoke of their hope for a better future.

"Thirty-eight years are coming to a close. The army is leaving the Gaza Strip," Kochavi said. "We leave with our heads held high. The gate that is closing after us is also a gate that is opening. We hope it will be a gate of peace and quiet, a gate of hope and goodwill."

Harel also voiced his hope for a future without bloodshed. "We are at the brink of something new. I hope the withdrawal of our troops signifies a period of peace and quiet with our neighbours," he said.

Continued on page 57

An Israeli soldier removes the flag as he and his colleagues depart Gaza.
[Israel Sun photo]

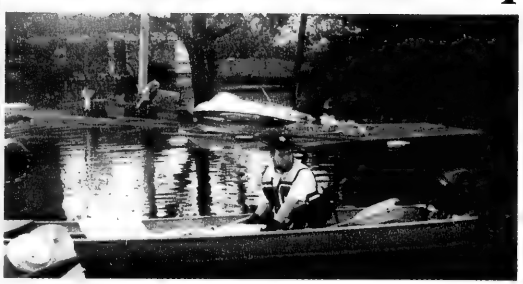
Queen to head Holocaust remembrance

LONDON — Queen Elizabeth II is to be the honorary chair of Britain's Holocaust Memorial Day Trust.

Holocaust survivors and faith leaders met last week in London's Imperial War Museum to launch the charity, which takes over responsibility from the Home Office for running the annual remembrance on Jan. 27, the day Auschwitz was liberated.

The Queen hosted Holocaust survivors earlier this year in a special reception at Buckingham Palace to mark the 60th anniversary of the death camp's liberation.

ZAKA volunteers helping in the Gulf Coast



Members of the Israeli rescue organization ZAKA were in Louisiana last week helping to recover and identify victims of Hurricane Katrina. In the photos above, Isaac Lieder evacuates the body of an elderly victim in New Orleans, right, and removes it by boat to dry land.
Please see related stories starting on page 3.
[Photos courtesy of ZAKA Archives]

Ki Tetze
Candlelighting: 7:06
Havdallah: 8:11
Greater Toronto Area

Religious Zionism after disengagement — please see page 9

The News in Brief

CANADA

CJC Appointments

OTTAWA — Canadian Jewish Congress has appointed new regional directors in Ontario and Quebec, as well as a new Ottawa-based government relations associate. Lawyer Steven Shulman, CJC's former associate national director of community relations, was named Ontario regional director and general counsel. Lawyer Joachim Normand, former chief of staff to ex-federal minister Martin Cauchon, is the new Quebec regional director, while Leyla Di Cori , formerly with Israel's economic mission to Canada, joins CJC's Ottawa office.

WORLD

Rabbi With AIDS Dies

BIRMINGHAM, Ala. — Rabbi Cynthia Culpeper, 43, believed to be the first pulpit rabbi to announce she had AIDS, died Aug. 26 after a 10-year illness. A convert from Catholicism, she was diagnosed in 1995 shortly before her first High Holy Days after being ordained by the Jewish Theological Seminary. At the time, she was the rabbi of Agudath Israel in Montgomery, Ala. She stayed on there until 1997, then moved to Birmingham to receive care at the AIDS research clinic at the University of Alabama at Birmingham, where she became a rabbi at large.

School Open 200 Years

COPENHAGEN — A Jewish day school in Copenhagen celebrated its bicentennial this month. Queen Margrethe II attended the Sept. 1 celebration at the Caroline School, which has an almost unbroken record of teaching since its start in 1805, closing only from October 1943 to August 1945 during the Nazi occupation.

Lawsuits Upheld

NEW YORK — A Brooklyn judge has upheld three lawsuits accusing the Jordan-based Arab Bank of helping Palestinian suicide bombers by funnelling money from Swiss bank accounts to their families. The Sept. 2 decision allows the lawsuits to move forward. The bank had claimed they should be thrown out because it did not intend to promote terror and because the connection was impossible to prove.

MI5 Spied on Jews

LONDON — Newly released documents reveal that Britain monitored some Jewish groups in the 1950s for fear their opposition to fascism could make them targets for Communist agitators. National Archives papers show the British intelligence agency MI5 tapped phone calls and observed public rallies of the Association of Jewish Ex-Servicemen and Women. The suspicions turned out to be unfounded. MI5 also watched another group, the Jewish Defence Committee, set up to combat anti-Semitism by the Board of Deputies, the representative body of British Jewry.

Comic Gets Off

PARIS — Charges against a French comic on trial for anti-Semitic remarks were dropped last week. Dieudonne M'Bala M'Bala was charged for comments he made in a sketch on a French TV show, in which he dressed up as a rabbi and denounced "the American-Zionist Axis" and made a Nazi-style salute and said "Isra-Heil!" A French appeals court ruled he was not attacking Jews as such, but rather a "small fraction of that community who profess extreme opinions and don't hesitate to turn to violent actions." In releasing him, however, the presiding judge told the comic, "Just because our court of justice is not sanctioning you does not make you right." The channel that aired the show in 2003 publicly apologized.

British Aliyah Wave?

LONDON — More U.K. Jews moved to Israel last month than in any other month since the start of the latest intifadah in 2000. More than 100 British Jews moved to Israel in August, most of them single, bringing the number for the year so far to 324, *Ha'aretz* reported. More than half are Orthodox, with 10 per cent calling themselves haredi. Ra'anana has overtaken Jerusalem as the most favoured place for U.K. immigrants to live.

Non-Jewish Students Visit Anne Frank House

TORONTO — Two non-Jewish teens – one from Toronto, the other from Orangeville, Ont. – were in Amsterdam last week on an educational trip to the Anne Frank House.

Kate Hazell, a Grade 10 student from Toronto's Humberside Collegiate, and Sarah Carter, in Grade 9 at Orangeville District Secondary School, won the trip last May as first prize in the UJA Federation Holocaust Centre of Toronto's annual Holocaust Arts and Writing Contest.

The pair went on three days of tours, culminating in a visit to the Anne Frank House for a glimpse into the life of the girl who began writing her famous diary at age 13.

The annual writing contest for Ontario students deals with questions and issues related to the Holocaust. This year's winners used an essay and a work of art to answer the question, "What would Anne Frank tell us if she were alive today?"

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Historic shul OK

JTA

NEW ORLEANS — A historic synagogue in New Orleans suffered internal damage due to Hurricane Katrina, but its exterior is unscathed.

Rabbi Andrew Busch of the Touro Synagogue told JTA that a local police officer with ties to congregants was able to verify the building's condition.

Synagogue leaders hope to return soon to the shul to safeguard Torahs and other items. Much of the staff is using temporary space in Congregation Beth Israel in Houston.

Founded in 1828 and located a few blocks from New Orleans' famous Garden District and fronting historic St. Charles Avenue, the Reform synagogue bills itself as the oldest Jewish house of worship in America outside the 13 original colonies.

Full coverage begins on page 47.

Hurricane survivors are among the fortunate

By FRANCES KRAFT
Staff Reporter

Fred Shuster and Marilyn Rosen are among the luckier survivors of Hurricane Katrina.

The Toronto couple, whose holiday to New Orleans with another couple turned into a harrowing ordeal, returned home Sept. 4.

"We were extremely fortunate," said Shuster, a 59-year-old real estate agent.

Toronto couple returns home

The foursome, along with a group that grew to about 75 tourists, spent most of the week immediately after the hurricane hit on an elevated, covered entrance walkway leading into the Riverwalk Marketplace, an indoor mall made up of converted warehouses.

They lived on food and water taken from the mall's food court. A police officer helped them get inside the mall for that reason, Shuster said.

The visitors were forced to leave their hotel and told to take only the essentials. Stressed and not thinking clearly, Shuster neglected to pack his arthritis medication. On his return to Toronto, he was being treated for swollen feet and legs, but he said that he was basically okay.

Shuster and Rosen and their friends were directed from their hotel to the city's convention centre for shelter, but they were turned away at the door and told the facility was being set up for the homeless, said Shuster.

"Everybody said, 'You have to fend for yourselves.'"

The group they joined at the Riverwalk – including Australians, New Zealanders, Americans and Britons – bonded well and helped each other out, but "a lot of it was extremely frightening," said Shuster, who spoke of wind, filth, lack of sleep, and looters rushing past them to get into the mall.

At one point they thought an unruly mob was going to "storm" them, he said.

Continued on page 48

Joseph (Joe) Le[illegible]nding)
Wolf (Willy) Lebovic (seated)

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From the editor's desk

My interview last month in Jerusalem with noted Israeli author Aharon Appelfeld was conducted in the fabled Anna Ticho House, a warm, charming restaurant and museum in downtown Jerusalem on Rehov Harav Kook.

The street acquires its name, not surprisingly, from the fact that the residence of Rabbi Abraham Isaac HaCohen Kook, Israel's first Ashkenazi chief rabbi, was also on that street. In fact, the Rav's house is literally next door to the restaurant.

After my interview with Appelfeld, I still tingled with the emotions he had evoked in me, feelings of connection to a larger history.

By no means did Appelfeld, in our discussion, ascribe religious significance to the Jews' return to the ancestral homeland. He avoided theological concepts in our talks. Rather, he spoke in terms of restoring and rebuilding individual lives as inherent to the rebuilding of the country. But the humility of his bearing, the hushed tone of his language and the understatement of his descriptions inescapably suggested sanctity and special significance in the very process of that rebuilding.

He was very much on my mind when I decided to visit Rav Kook's house, and perhaps that was why I did. In contrast to Appelfeld's reluctance to speak in theological terms, Rav Kook had always very openly proclaimed the theological significance of the Jewish return to Eretz Yisrael (the Land of Israel). Indeed, in the nation-building work of religious and secular Jew alike, he saw the heralding of a new age in Jewish and world history.

The rabbi's house is called Beit Harav. It has been renovated and refurbished to show exactly how and where he lived, and it is now an educational and cultural centre for all Jews. It contains an archive of the Rabbi Kook's manuscripts, letters and notes, a library, a permanent exhibition of his life and times, a synagogue and a garden.

He lived there for 12 years, from 1923 until his death.

Perhaps I was drawn to the Rav's house as well because the disengagement from Gaza, which had just begun, was being interpreted by many Israelis as a struggle between religious and secular Israelis over the national character of the Jewish state.

Rav Kook's son, Rabbi Zvi Yehuda Kook is considered the spiritual leader of the bloc of Jews who saw Israel's victory in the 1967 war and the recapturing of the territories as the signs of the imminent advent of messianic times. Rabbi Zvi Yehuda based his views on his own interpretations of his father's teachings. Not all scholars agree, however, that his father would have held the same view.

But we will never know how the father would have reacted to the events of the Six Day War because he died on the third day of the month of Elul in 1935. The 70th yahrzeit of Rav Kook's death fell last week.

One of his core teachings was communal unity, the love of one Jew for another. He believed that within the traditions of the Jewish faith were the instruments of life by which all Jews could lead meaningful lives.

Through personal example, in his prose, poetry and scholarly works, he tried to build bridges across the socio-religious gaps that so divided and still divide the people of Israel.

It is appropriate, merely days after Rav Kook's 70th yahrzeit, that we read a short excerpt of one his poems and reflect upon his lifelong yearning for his people, the unity that, alas, it has been the melancholy of our fate to lack.

Rav Kook wrote in Hebrew. His compact, alliterative style is not adequately replicated by translation. But the sense of the poem's meaning is.

One of his poem's, *Shimu Elay Ami*, rendered into English by Rabbi Morris Silverman as *Hearken, O my people* and found in the additional readings at the back of the Rabbinical Assembly of America's *Sabbath and Festival Prayer Book*, conveys the immeasurable profundity of Rav Kook's love for the Jewish people. It is a love, the reader will notice, that is broad, all inclusive and without differentiation. I reproduce the first few lines only.

"Hearken, O my people/ From the very depths of my soul/ I speak unto you.

"From the core of life where lies the tie/ That binds us one to the other,/ With devotion, deep and profound,/ I declare unto you

"That you, each one of you,/ All of you, the whole of you,/ Your very souls, your generations/ Only you are the essence of my life.

"I live in you, in each of you, in all of you/ In your life, my life has deeper truer meaning/ Without you I am as naught.

"Hope, aspiration and life's intrinsic worth/ All this I find only when I am with you."

* * *

With the start of the new academic year, we introduce in this issue, two new campus columnists. Gershon Richter, writing from Winnipeg, picks up the campus pen, so to speak, from Jessica Apter, and Matthew Pottens will now sit in the Dalhousie chair that has been occupied by Joanna Grossman. We thank Jessica and Joanna for their superb contributions to the paper and wish them every success along the paths that await their discovery in the future.

— MBD

SeeJN

HOME AT LAST: The Toronto Heschel School is celebrating its 10th anniversary this year with a long-term lease on the former Dublin Public School at Sheppard Avenue and Faywood Boulevard. Heschel's junior high began occupying the site last year, and its elementary students will move in for the 2006-2007 school year.

Gaza withdrawal exposes rift in Israel, rabbi says

By SHELDON KIRSHNER
Staff Reporter

The forced evacuation of some 8,500 Jewish settlers from the Gaza Strip has laid bare a serious rift in Israeli society, a prominent Orthodox rabbi warned last week.

The philosophic conflict between messianic religious and secular, pragmatic Jews over the wisdom of relinquishing Gaza is "tearing Israel to pieces," said Rabbi David Hartman, founder and director of the Shalom Hartman Institute in Jerusalem.

Settlers who were compelled to leave their homes in advance of Israel's imminent withdrawal are shocked, alienated and bitter.

As a result of these events, he suggested in an impassioned speech to a full house at Adath Israel Congregation, the gulf separating these groups has not only widened but is expected to grow stronger and deeper.

Rabbi Hartman, whose institute promotes religious pluralism and respect for "multiple approaches" to Jewish life, predicted that "ugly battles" lie ahead as Israelis thrash out the issues relating to the pullout.

The topics that will consume them, he elaborated, range from "Who are the Jews?" to "What is a Jewish state in the modern world?"

These conundrums are of greater importance than Israel's perennial dispute with the Palestinians, noted Rabbi Hartman, an American who made aliyah in 1971 and established his institute five years later.

Jewish settlers in the territories, animated by a biblical perspective on history, believe they walk in the footsteps of the prophets and are rebuilding Jewish memory, the rabbi observed. Rabbi Hartman said the settlers are not enemies of the state but lovers of the land.

But their vision of Israel is generally opposed by secular Israelis, who support the Gaza withdrawal and the uprooting of Jews there.

Although both sides are committed to Israel's well-being, they do not "hear" each other and dwell in different solitudes, he said.

His mission, he explained, is to "bridge the gap" between their respective outlooks so that they do not regard each other as enemies.

What unites Israeli Jews of all stripes today is the will to go on in history, but the rest remains open.

And so Israel is united by "a deep sense of solidarity," yet riven by divisiveness, Rabbi Hartman lamented.

In this situation, he added, not all Jews are friends and brethren.

In a historical review of the current troubles besetting Israel, Rabbi Hartman spoke about the origins of Zionism, which he described as "a revolt against Jewish tradition."

Secular Jews embraced Zionism out of the belief that redemption could not be achieved by waiting for the Messiah. Religious Jews rejected Zionism as heresy. Some religious Jews, however, joined the Zionist cause, thinking they could renew and revitalize Judaism.

Their descendants, the settlers from the nationalist religious camp, flocked to the territories after the 1967 Six Day War, building settlements with the encouragement of the Israeli government.

Having been forced out of Gaza and four isolated settlements in the West Bank, they now feel homeless, and regard Israeli Prime Minister Ariel Sharon as a "monster" who betrayed their dreams.

But until the last moment, the rabbi said, they hoped that a "divine miracle" would stop the evacuation.

Sharon could have carried out the removals with greater sensitivity, said Rabbi Hartman, but he believes Sharon's intention was to secure a "better future" for Israel.

He does not think Sharon was influenced by demographic arguments, one of the main justifications for the withdrawal.

"We discovered that we couldn't live in the world without making a powerful gesture," he said in a reference to international pressure on Israel. "We can't survive totally alienated from the world."

He also said that Israel's relationship with the United States is of crucial importance to its survival.

Rabbi Hartman cast doubt on the proposition that Israel's pullout from Gaza will transform Palestinian attitudes toward Israel. In fact, Arabs believe it is a retreat that signifies weakness.

Most Israelis back a two-state solution, he said, but Israel's withdrawal may not presage a new beginning in its relations with the Palestinians.

Rabbi Hartman doubts whether the withdrawal will usher in a period of more Palestinian terrorism, yet the future is uncertain. Terrorism is a global phenomenon and Islamic fundamentalism is on the rise, he noted.

But Jews should not despair and should have faith in the future, the uncertainty notwithstanding, he declared.

Correction

The article "Physics teacher is tuned into new ideas" (*CJN*, Aug. 25) gave incorrect information about Eli Honig's tenure at the Community Hebrew Academy of Toronto. He has been with the school since 1980. He has taught physics and science since 1984 and has taught physics and math from 1980 to 1984.

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From left, Avi Benlolo, Toronto Police Chief Bill Blair and Leo Adler at a closed luncheon briefing put together by the Friends of Simon Wiesenthal Center for Holocaust Studies to address hate crime in Toronto. [Sheri Shefa photo]

Police chief vows to fight hate crime, prevent terror

By SHERI SHEFA
Staff Reporter

One way to combat terrorism and hate-motivated crimes – such as the recent string of anti-Semitic attacks in Vaughan – is to maintain and improve the relationship between police and Toronto's different ethnic communities, Toronto Police Chief Bill Blair says.

"I can tell you that we have seen, post 9/11, a significant increase in hate crime incidents reported to police," said Blair, who spoke to about 50 invitees attending a "closed luncheon briefing" last week at First Canadian Place, which was organized by Friends of Simon Wiesenthal Center for Holocaust Studies.

"The increase has begun to abate, but we still see instances as we did the other day in the Thornhill area with the desecration of the synagogue," Blair added, referring to graffiti found recently at a Chabad branch at Bathurst Street and Elgin Mills Road.

Blair said his force is committed to creating relationships based on trust and mutual respect in order to be effective in fighting hate crimes.

He explained that with the number of minorities in the city increasing every year, it's more important than ever to train "professional policemen who have the values that are truly respectful of the diversity of our city."

He said he hopes to recruit more police officers from Toronto's many minority groups in order to help build a better relationship between the public and the police.

"Right now, more than 44 per cent of the people in the City of Toronto were born somewhere else [and] by the end of the decade, half of the city will be defined as minorities. This means we are going to see a greater diversity in this city and we are going to keep the city safe and we are going to serve the city well. We know we have to work very hard to make sure that we embrace that diversity," the chief said.

Blair also spoke about heightened anxiety around the safety of religious institutions.

While places of worship, especially synagogues, have increased security over the past few years, both the public and police must remain vigilant, Blair said.

Continued on page 30

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Pandering and national shame

The British *Sunday Times* reported last weekend that a proposal will be submitted to Prime Minister Tony Blair that he eliminate the annual commemoration of Holocaust Memorial Day. In its place, his advisers suggest, the government should substitute the solemn commemoration of something called Genocide Day.

Holocaust Memorial Day, Blair's advisers point out, is an affront to some of Great Britain's Muslims. "The very name Holocaust Memorial Day sounds too exclusive to many young Muslims," one of the prime minister's advisers was quoted as saying. "It sends out the wrong signals: that the lives of one people are to be remembered more than others. It's a grievance that extremists are able to exploit."

The advice to the prime minister is contained in a set of recommendations prepared by four committees Blair appointed after the London bombings on July 7 in an effort to combat extremism. The recommendations are to be submitted to the British prime minister on Sept. 22.

Ironically, the proposals appeared in the press the same week that Queen Elizabeth II was named the honorary chair of the Holocaust Memorial Trust. Perhaps the release of the recommendations was an attempt to embarrass the Royal Family or persuade Her Majesty to reverse her decision.

Whatever the justification for the release of the committees' recommendations before Sept. 22, the purported justification for the proposal to do away with Holocaust Memorial Day is shameful. Where will the pandering stop?

If to recall the Holocaust causes offence, that is reason in and of itself for doing so. There is a grotesque moral and historical vacuum at the heart of any consciousness that protests the notion of recalling the Holocaust. The Holocaust is more than the chronicle of the destruction of European Jewry. It is the chronicle of the near destruction of western civilization. It is a chronicle of the worst failure of Christian European society.

Ha'aretz reported that the commemoration of "Genocide Day would include recognition of Muslim deaths in the West Bank and Gaza."

If these reports are true, then there is a more ominous peril hidden in the recommendations than merely witnessing an abjectly craven, self-defeating attempt at appeasement of the bullying thug. There lies, possibly, over the next terrorist horizon, the distorting and reauthoring of history itself by those who would seek a more convenient, more comfortable, more ideologically compatible interpretation of past events to accommodate and justify their present grievances – whether real or imagined.

If these are the recommendations forthcoming to Blair, we hope and pray he rejects them.

25 years ago in *The CJN*

• Syria and Libya announced in Tripoli that they would amalgamate into a single, as yet unnamed, state. This decision followed a dispute between Syria and Iraq that led to the suspension of diplomatic relations between them.

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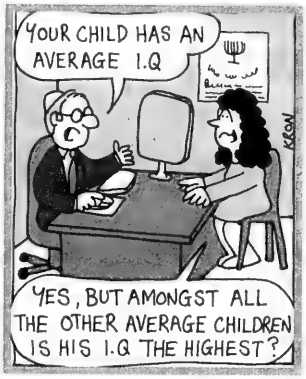
Recording the names of Shoah victims

Yad Vashem is urging people to join our 11th Hour Campaign to recover names of Holocaust victims in the Central Database of Shoah Victims' Names ("Yad Vashem asks Jews to record survivors' names," *CJN*, Sept. 1).



In order to keep their memories alive, to reach the widest audience and to recover as many names as possible, Yad Vashem has launched a database of Shoah victims' names on the Internet. The database already contains some three million names, but this means we are still missing half the names of the Jews killed in the Holocaust.

Please search the database for names known to you, and if those names are not yet included in the database at www.yadvashem.org, add the names and information of that person. Pages of testimony may also be downloaded from the site or ordered from the Canadian Friends at Yad Vashem at 416-785-1333.

Help us recall the lives of those who are part of our history and heritage, and who will remain in our collective memory for generations to come.

Avner Shalev
Chairman, Yad Vashem Directorate
Jerusalem

* * *

Rabbis disagree with colleagues

With regard to the letter written by a group of five rabbis protesting against the Israeli Prime Minister Ariel Sharon's government ("Rabbis accuse Sharon of human rights abuses," *CJN*, Sept. 8), we wish to state for the record that we completely disassociate ourselves from this letter. It does not speak on behalf of ourselves or on behalf of the entire Orthodox rabbinate of Toronto. We acknowledge that respected rabbis have the right to their opinion, and certainly the signatories of this letter have the right to express their protest in this way. However, this letter does not represent the official opinion of the Vaad Harabonim of Toronto.

Rabbi Baruch Taub
Beth Avraham Yosef Congregation of Toronto
Rabbi Moshe Shulman
Shaarei Shomayim Congregation

* * *

Protesting rabbis' protest

Israel's enemies have been accusing Prime Minister Ariel Sharon of human rights violations for a good quarter of a century, not because they care about human rights and civil liberties, but because they want to further their political agenda. It's too bad that some Toronto rabbis felt the need to jump on the bandwagon ("Rabbis accuse Sharon of human rights abuses," *CJN*, Sept. 8).

I find it hard to believe the motivation behind their letter to Sharon was a genuine concern for human rights and not an opportunity for an ad hominem attack against him. How can rabbis who speak about a greater Israel without any regard for the Palestinian population, be taken seriously on issues of human rights?

Although Israel's track record on human rights in comparison to the rest of its neighbourhood is commendable, compared to the civil liberties we enjoy here, Israel has some catching up to do, especially when it comes to minorities. Only when civil rights abuses were allegedly taking place against Jews did these rabbis feel the need to criticize the government. Human rights are supposed to transcend race, religion, and ideology. Therefore, when people claim to care about human rights but only focus attention on the rights of one specific group, it calls into question their true motives.

Noach Zacharius
Toronto

* * *

Response to Mostyn

I am disappointed in Michael Mostyn's representation of the federal government's position on day care ("Mostyn on Dryden and the Liberals," Letter, *CJN*, Sept. 1).

Contrary to the Tory candidate's assertion, there is nothing in the agreement in principle between the governments of Canada and Ontario that denies support to Jewish day-care facilities or assistance to low income earners or shift workers. To the contrary, the agreement, which is on the government's website, specifically requires funding be used to enhance services that recognize children's cultural or linguistic needs, as well as making day care more accessible in terms of employment circumstances and fee subsidies. There is nothing in the agreement that stops the Ontario government from using these funds to support Jewish child care centres that have kosher food, have Jewish program content, operate on extended hours during the work week and have subsidies for parents in need.

As for Mostyn's criticism that the government policy does little for stay-at-home mothers, I can only hope that his adherence to discriminatory gender roles is not shared by others in his party seeking elected office.

Rabbi Shalom Schachter
Toronto

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Religious Zionism after disengagement

By RABBI SHLOMO RISKIN

The disengagement or "expulsion" has ended, but what remains are the pictures etched in the souls of a nation.

Grown men cried at the loss of their life's work and life's ideal, cries that often drowned out the more silent sobs of the women and children. The joint prayers of soldiers and settlers gave eternal voice to the silent embraces between them, clasps of leaving that offered glorious testimony to the oneness of our people, despite the apparent chasm that generally divides the evictors from the evictees.

Who can ever forget the father, a commander-general, who insisted that he be the one to remove his son, daughter-in-law and grandchildren from their home in Gush Katif. He met with them privately as a father first and as an agent of the Israel Defence Forces only secondly, and they emerged together weeping and embracing as a family. Ironically and strangely enough, we all emerged from a horrific experience as members of the family of Israel.

It was no secret that I vigorously opposed the disengagement, not because I believe it is forbidden to give up parts of the Land of Israel – I do believe that the sovereign State of Israel has the right to determine whichever borders it deems defensible and feasible for the good of the majority of its populace – it was because I believed that the timing was wrong, that it was unconscionable to give a prey to terrorism when the entire free world is threatened by terror, and because Prime Minister Ariel Sharon failed to offer a vision, a comprehensive program for a better future that might have given some justification for the suffering that was inflicted upon the heroic settlers of Gush Katif.

But is this also the end of religious Zionism? Are there lessons we can and must learn that may enable us to emerge from this most difficult period, not only having survived but perhaps even having been strengthened?

The evacuation of Gadid

The first lesson we learned is that we are indeed one nation, neither segment of which is desirous of severing itself from the other. Hence only a small number of soldiers refused to carry out military evacuation orders despite the charge to do so from some major rabbinic voices. There was no real violence and there was even majestic fortitude and an exaltation of spirit displayed by many of the Gush Katif settlers and leaders. The soldiers and police behaved with incredible sensitivity and restraint throughout their very difficult task. It was a heart-wrenching period; it was an uplifting period; it was a period in which I was both tear-filled and pride-filled to be an Israeli Jew.

Is this the end of religious Zionism? Only if the definition of religious Zionism is Greater Israel, and only if "we want the Messiah now" has become not merely a future wish but the description of our present historical reality. Let us remember that Maimonides developed a position of "normative messianism," teaching that "no one ought imagine that the normal course of events will be transformed during the messianic era or that there will be a change in the order of creation; the world will continue in its normal course...."

From this perspective, no one has the right to declare for example that God will never allow Gush Katif to be dismantled, as some important religious leaders did, or that if we all pray together at the Western Wall, our prayers must be answered. The only guarantees the Torah gives is that the Jewish people will never be completely destroyed and there will eventually be world peace emanating from Jerusalem. As far as everything else is concerned, pray and work to achieve the best, but prepare for and be ready to accept the worst. At the same time that the Talmud teaches that "even when a sword dangles at your throat, you must not despair of divine mercy," nevertheless our sages also declare, "It is forbidden to rely on miracles."

And a major part of working to achieve the best is by living a life of dialogue and engagement with our secular brothers and sisters. Religious Zionism from the time of the early years of Israel until the immediate aftermath of the Yom Kippur War was based on compromise regarding land, on our acceptance of a partition plan and our withdrawal from Sinai in 1956 and on our modest belief in our era as merely "the beginning of the sprouting of our redemption," as a lengthy process fraught with advances and regressions, achievements and setbacks. It was this attitude of compromise that prevented us from a no-exit collision course with Palestinian fundamentalists screaming, "Not one grain of sand," and our nationalists insisting, "Not one inch."

And it is this spirit of compromise that fostered our constant presence in the government, even at times in rabidly secular governments, as an expression of our willingness to continue our dialogue with those with whom we may violently disagree about many issues of the State of Israel, but we realize that the common Judaism and Israelism that unites us is stronger than any ritual observances that may divide us. And it is only such a spirit of compromise regarding the religion of Israel that will enable us to live together in a democratic state (even when a prime minister pushes democracy to its limits), and prevents our self-destruction in a fire of internal enmity, such as the one that destroyed the Second Commonwealth even before the Romans touched the Holy Temple!

The removal of the Sifrei Torah from Gadid [Isranet photos]

It was after the Yom Kippur War – a miraculous although agonizingly belated victory after the IDF had been caught with its "pants down" – that car stickers with "Israel has confidence in God" began appearing (in contrast to the car stickers of "all glory to the IDF" after the Six Day War). At that point a significant portion, most of national-religious Israel, began to feel that the messianic age had arrived, that Greater Israel was an unstoppable phenomenon and that we must place on the top of our agendas settlement building throughout Judea, Samaria and Gaza. It was as though the Almighty entered into a covenant with our generation: we were to build the settlements and God would guarantee their permanence.

And we built glorious settlements, model communities based on idealistic love of land and spiritual and intellectual love of Torah. But in the process, we left the rest of the nation behind. Most of our settlements had screening committees that set up conditions for acceptance – mainly religious conditions – and during the last three decades more and more national religionists have chosen to live in separatist communities apart from their secular siblings. Two nations are beginning to emerge; two nations that rarely interface.

We also created magnificent schools, from day-care centres for six-month-olds to "different strokes for different folks" type yeshiva high schools – running the gamut from Talmud intensive to music and art intensive, from yeshivot hesder of varying philosophies to *mechina*, one-year preparations for the army and for life.

But these schools were all religious. We did not take seriously many of the social problems plaguing our Israeli society – from forced prostitution and exorbitant interest rates to corruption in the highest places and the ever-climbing poverty graph – and although we were deeply involved in our own education, we seemed to be totally uninterested in the secular educational institutions.

Our founding fathers – although in certain cases addicted to bacon and eggs for breakfast and hardly scrupulous about observing the Sabbath – were deeply committed to the Bible, and were even romantically in love with the land to which they returned, in order to build and by which they hoped to be built. A.D. Gordon, Ahad HaAm, H.N. Bialik, David Ben-Gurion, Levi Eshkol and Yehoshua Cohen were all a far cry from Knesset member Yossi Beilin, who wrote that his grandfather made a mistake for not voting for Uganda in the Zionist Congress and Israeli vice-premier Shimon Peres, who claimed that the new Middle East requires us to aspire to join the Arab League and that Rachel's Tomb and the Cave of the Couples are merely unimportant pieces of real estate in a world in which Tel Aviv alone can become a Hong Kong of the Middle East. No wonder this ever-growing ideological chasm between us has caused us to drift so far apart.

So what must be some of the guidelines emanating from our soul-searching? The main lessons of this disengagement must be our return to normative messianism and the critical necessity of establishing a common language between the religious and secular-based Jewish culture – a Jewish culture for the entire populace of Israel, a Jewish culture that must permeate our music, art and theatre, our community centres and our schools, our TV and our radio – and the counter-establishment of more and more "mixed neighbourhoods" and opportunities for inter-personal dialogue. We must resurrect the initial flag of religious Zionism, our ideals of the land, the Torah-culture and the people – and we must never again allow ourselves to forget the majority of our people in our enthusiasm for land and Torah.

I am convinced that by so doing at the very least we will learn to respect each other – and we may even create the kind of shared culture and values that will transform Israel from a mini-New York to a light unto the nations, from a mirror of a decadent western society to a model for a world of peace and mutual respect.

Shlomo Riskin is the chief rabbi of Efrat and chancellor of Ohr Torah Stone.

Profane pulpit pundits

When I'm in Israel, I often send e-mails to friends about the political situation there. I believe that I have enough sense of what is going on in the country to say things that may not be found in the media. In Canada, I refrain from such comments, for here I know little more than what I read in the papers, and others follow the news at least as carefully as I do.

Rabbi Dow Marmur in Toronto

My aim is not polemical. That is why my e-mail recipients are people I consider to be like-minded. It's also one reason why I don't write about Israeli politics in this column. Another is my fear that the gap in time between when copy is due and when it appears in print will render my comments irrelevant. Hence the more general themes of my *CJN* reflections.

In making pronouncements on political events, I am colluding with the myth that rabbis have special insights into what is going on in the world in general and the Middle East in particular. As I do not preach nowadays from pulpits, I feel that I can afford to play "expert" via e-mail.

But I remain greatly annoyed by the seemingly incessant political pronouncements from pulpit pundits, whether or not their words are linked to often convoluted and far-fetched references to the weekly portion. I suspect that rabbis prefer politics to Torah because congregants urge them to be "relevant." Theatre is preferable to theology.

When I was a pulpit rabbi, I tried to resist the theatre, because I saw it as part of the secularization of Jewish life. Our very legitimate concerns about what is happening to Jews, especially in the Jewish state, seem to have given us permission to go easy on the mainstay of Judaism through the ages – Torah. The rabbis' fascination with the timely may have obscured their quest for the timeless.

Though the religious-secular dichotomy does not exist in Judaism, we do make a distinction between holy and profane. Politics in the pulpit is of the latter. When words of Torah are replaced by political rants, or even sober analyses, Judaism is being damaged. Though the task of every preacher is to bridge the gap between the eternal and the temporal – between text and context – when the temporal takes centre stage and the eternal is only used for marginal decoration, Judaism is being distorted.

You may wish to bear this in mind next time you hear another fiery salvo from the pulpit for or against disengagement, for or against the separation fence, for or against Ariel Sharon, etc.

The Psalmist's call remains pertinent: "It is time to act for the Lord, for they have violated Your teaching."

The realities of being Jewish on campus

Sometimes being Jewish requires sacrifices and careful planning. This is especially true for Jewish university students.

The Jewish Students' Association at the University of Manitoba is quite small, as are its programs, which take place mainly at restaurants and bars that serve non-kosher food. The core group of people who take part are the same, and participating is sometimes a question of how comfortable you feel hanging out with the same people all the time.

Gershon Richter in Winnipeg

As well, kosher food is not available on campus, unless chocolate bars, chips and soft drinks are your major source of sustenance. In truth, packing your own lunch isn't that strenuous, and it's probably better for you both nutritionally and financially.

Another problem: around the world, tensions between pro-Israel and pro-Palestinian student groups are reaching new levels. Often just mentioning that you're Jewish can launch you into an interrogation about your opinions on the Middle East and world politics. Anti-Semitism is on the rise, and pro-Palestinian groups are vocal and intimidating.

I admit that while I am not ashamed of being Jewish and observant, there are times when I am reluctant to broadcast it. When asked by other students why I can't make it to certain classes or exams, I sometimes find myself debating whether to tell them the truth or make up some sort of excuse to avoid a long, futile and annoying conversation about politics.

While frustrating and sometimes more than a little strenuous, these kinds of problems are more or less avoidable. If you take a little care when speaking to acquaintances and in volunteering information, most people will not start conversations on such serious topics without being invited to do so, and innocent questions will generally remain innocent.

But there are some very real problems that simply can't be solved with a little effort, particularly when they have to do with scheduling.

Although there are no Saturday classes at U of M, many conflicts can arise from exams being scheduled for Shabbat or Jewish holidays.

Last year, I had to reschedule three out of my four final exams. For the most part, the professors and the administration were accommodating, requiring only a letter from a rabbi explaining why an exam could not be written on its scheduled date.

But exam dates have turned out to be the least of my problems this year.

This semester is my first in a smaller faculty. Its relatively low number of students translates into little or no choice when it comes to choosing class times. So what happens when only one required class is available and it's scheduled to run after sundown on Friday evening for half of the year? Dropping the class can mean ruining next year's schedule without any guarantee the same problem won't reoccur in 12 months time.

Even worse, Rosh Hashanah, Yom Kippur, Sukkot, Shmini Atzeret and Simchat Torah all fall in the middle of the week this year, meaning an observant Jew can only attend eight days of classes in the entire month of October. Even with the most accommodating of professors, the class time missed and the amount of catch-up work to be done is daunting, not to mention that finding a person who takes good notes and is willing to share them can be a challenge.

Scheduling conflicts like these are very stressful, because there are no easy solutions to them. The fact is, you can't make it to class at the scheduled time, and the number of missed classes makes catching up on your own unlikely. Alternate meeting times with professors are severely limited, and private tutors are not always available and are unaffordable for many students.

So how does an observant student cope? I'll let you know when I figure it out.

It requires taking personal responsibility for missed classes and trying to complete assignments in the timeliest way possible, so as not to drown in them.

Ultimately, it comes down to the belief that assignments and tests can be rescheduled and professors can be reasoned with, whereas Jewish holidays cannot.

A survival guide to first year at Dal

For new students, entering the mysterious realm of a university city can be overwhelming.

It isn't easy coming to a new place. The strange surroundings, the new faces, the lack of food selection in the residence dining halls and the overall freedom that a first year student endures can be tough pills to swallow. Having experienced the pleasures and horrors of being a first year student at Dalhousie University – and after living on the rowdiest floor of one of its rowdiest dorms – I know first-hand what it takes to survive.

Matthew Pottens in Halifax

I write this column in order to offer a few suggestions on how to take advantage of a terrific city, Halifax. I also encourage first-year students to get involved in extracurricular activities to give themselves an opportunity to get out of bed and away from the chaos that lurks in the hallway, on the other side of their residence door.

The simplest and most rewarding type of extracurricular activity is participating in intramural or varsity sports. No matter what your sport or skill level, Dalhousie has a team or club to fulfil your athletic desires. There are several intramural leagues that run throughout the academic year, including hockey, basketball, football and ultimate frisbee. There are leagues that tend to be extremely competitive, and leagues for people who just want to have fun and get a little exercise.

And one of the best things about Dal is that if a sport or activity that you like is not immediately available to you, you can create your own club. Organize it, get some friends involved, and just like that, you have done something original for yourself and the rest of the campus. Clubs can range from the environmental club all the way to the tea drinking club. Almost anything goes!

If you're coming to Halifax as a new student, it shouldn't take you long to realize that the name Alexander Keith's represents the pinnacle of the city's enormous bar scene. Alexander Keith's is a beer that's brewed in Halifax, and it's been Haligonians' preferred alcoholic beverage since its creation in 1820. If you're of legal drinking age, I highly recommend taking a walk down to Lower Water Street to check out the original Alexander Keith's brewery. Pay a small fee, and experience a superb night. Actors in 19th century costumes give an informative, musical and beer-filled presentation of the history of the brewery. Doing the tour once is a must – don't you want to learn a little bit about the beverage that makes weekends so exciting?

If beer isn't what you're looking for, you can take advantage of the city's beautiful scenery, starting with the Halifax Public Gardens. The people of Halifax showed their love for this gorgeous site by donating approximately $1 million dollars to restore it when it was nearly destroyed by Hurricane Juan in 2003. It's a wonderful place to relax or get some work done, and keep your eyes out for the hungry ducks that roam the park taking advantage of the nice people and their handfuls of bread.

Another nearby escape for any Dalhousie student is the Dalplex. A monstrous building with multiple basketball, squash, volleyball, badminton and many more courts, the Dalplex is an athlete's fantasy land. It also has an Olympic size swimming pool, saunas, a very modern work-out area and even a rock-climbing wall. It all makes for an excellent place to relieve stress. When work begins to pile up and you find yourself gasping for a minute of free time, the Dalplex has much to offer.

Lastly, if sports isn't what you need to escape the hectic life of a university student and you're looking for something more along the lines of a home cooked meal and a sense of family, join Chabad for a Friday night dinner. They have nice services and all the kosher food and wine you could dream of, and their doors are always open to visitors. Chabad, in association with the Jewish Student Association (JSA), creates many great activities for JSA members throughout the year and they help bring Dal's Jewish students together.

Comedy as a pathway to acceptance in U.S.

As bizarre as it sounds to contemporary ears, Hermann Adler, a 19th-century chief rabbi of London, England, wrote a polemical article defending Jews from the peculiar charge that they have no sense of humour. European thinkers such as Thomas Carlyle and Ernest Renan, who should have known better, propagated this cockeyed theory.

Sheldon Kirshner in Toronto

One might ask: what were they drinking or smoking?

Their accusation was, of course, ridiculous. Throughout the ages, Jews have regarded humour as a therapeutic safety valve to cope with the afflictions of poverty and persecution.

No less an authority than Sigmund Freud understood its importance. In his book, *Wit and Its Relation to the Unconscious*, published in 1905, he expounded at great length on the role of humour in the release of nervous energy.

Purim, the holiday that celebrates Queen Esther's rescue of Persian Jews from Haman's evil designs, also reflects that reality.

Jews drew on these traditions as pioneers of American comedy, a medium that helped clear a pathway for Jewish acceptance in the United States. "They [Jewish comedians] made Americans comfortable with Jews and Jews comfortable with Americans," writes Lawrence Epstein in *The Haunted Smile* (Public Affairs), an analysis of that phenomenon.

More than any other segment of the U.S. entertainment industry, Jews dominate comedy. *Time* magazine once estimated that 80 per cent of professional American comedians are Jewish, even though Jews comprise only about three per cent of America's population.

From Sid Caesar to Jerry Seinfeld, Jews have offered consolation through comedy, which has a special place in American culture. Comedians provided grateful audiences with a welcome diversion from the strains of family and work, says Epstein, a professor of English at Suffolk County Community College in New York state.

As he suggests in this cogent book, their comical skills may have been honed by the Talmud. Jokes, gags and skits, after all, were written by individuals who had learned how to examine a subject from all angles, to search out hidden meanings, to tolerate ambiguity and to recognize contradictions.

But, as Epstein adds, their stage smile was tinged by sadness. They were haunted by the Jewish past. Quoting the psychologist Samuel Janus, who has studied the subject, he explains that Jewish humour emerged from depression and intense alienation. Comedy was thus a defence mechanism to ward off the aggression and hostility of others.

America's embrace of Jewish humour, with its unique insights and inflections, was not all that surprising. Searching for ways to deal with the anxieties of the modern era, Americans looked to Jews, "the masters of handling history's troubles." As Epstein puts it, "An immigrant generation found in the Jews a people repeatedly practised in starting over again in a new place while feeling marginal and scared."

In each generation, Jewish comedians drew on assets their non-Jewish counterparts simply did not possess. They relied on a Yiddish linguistic tradition that prized and rewarded quick thinking and a caustic tongue. They gravitated toward both self-mockery and a mockery of the powerful.

Virtually all were shaped by the distinct rhythms of Yiddish, which were frequently characterized by answering one question with another, framing a rhetorical question and then answering it, talking in a singsong cadence and using a syntax dependent on inverting words in a sentence.

From Milton Berle to Buddy Hackett, many Jewish comedians started their careers in the Catskill mountain resorts, which have declined in recent years. Before the Catskills, they flaunted their jokes in vaudeville, which relied on ethnic stereotyping.

Stereotypes focused on, among other themes, alleged Jewish business practices: "I heard you had a fire last night," Goldberg says. His partner replies, "Ssh. It's tomorrow."

This offensive humour gradually disappeared as society changed and as Jewish comedians such as Fanny Brice dropped jokes and songs that reinforced anti-Semitic animus.

Although George Burns was probably the most successful vaudeville comedian, he was not the first. He was preceded by Jewish dialectician Joe Welch, whose opening line was, "Mebbe you tink I am a heppy man," and by Smith and Dale, whose real names were Joe Sultzer and Charlie Marks.

Jack Benny, one of the greatest comedians of his day, harped on his parsimoniousness. In a legendary skit, a robber exclaimed, "Your money or your life." Benny answered, "I'm thinking it over."

Epstein claims that Benny's take on cheapness did not encourage anti-Semitism. Audiences found his character weaknesses endearing rather than venomous.

The Marx Brothers, who appeared in a succession of popular Hollywood movies, specialized in mocking the very society they supposedly admired. Gertrude Berg, in *The Goldbergs*, starred in a radio show that was a cross between a situation comedy and a soap opera.

The Marx Brothers

The Three Stooges, initially consisting of Moses Horwitz, his brother Samuel, and Louis Feinberg, perfected the art of slapstick in low-budget films ranging from *Hokus Pocus* to *Malice in the Palace* and in three anti-Nazi spoofs.

Danny Kaye, who represented the confused insider, appeared in several late 1930s films. His movie career took off only after he was signed on by mogul Samuel Goldwyn, who had expressed concern that his prominent nose made him look too Jewish. Goldwyn settled for Kaye dying his red hair blond.

According to Epstein, Sid Caesar was probably the most complex comedian of his time. His use of silence and his ability to mimic language were second to none.

Phil Silvers, of Sergeant Bilko fame, shot to prominence after hosting a White House show for President Dwight Eisenhower. Myron Cohen started telling jokes as a garment salesman. Encouraged by his customers' response, Cohen headed to the Catskills and Miami, where his warmly anecdotal stories were a hit.

Shecky Greene was one of the first comedians of his epoch to talk openly about his Jewish background, while Alan King was the epitome of the put-upon suburbanite.

Mort Sahl walked a thin line, challenging and alienating the audience. Unlike Sahl, Lenny Bruce was apolitical. But he was so fond of using sexually charged language and obscenities that he ran afoul of the law. Jackie Mason's forte continues to be self-deprecatory humour. By talking in a heavy Jewish accent, he has created a unique identity.

Woody Allen, whose persona is the classic shlemiel, began as a writer and stand-up comedian before branching into films. Epstein rates *Annie Hall* as his breakthrough movie.

Mel Brooks, Allen's rival for the title of funniest writer, converted the film *The Producers* into an uncommonly successful Broadway play, which won 12 Tony awards.

Jerry Lewis, a Catskill regular, became famous after teaming up with a young Italian singer named Dean Martin. Don Rickles took insult humour to a new level. Jerry Seinfeld discovered humour in everyday situations.

By any yardstick, Jewish comedians stand at the very centre of American humour. But, as Epstein reminds us, they can thank centuries of adversity for their wit.

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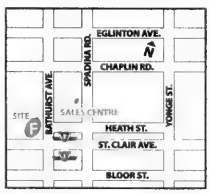

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Toronto synagogues in process of merging

By FRANCES KRAFT
Staff Reporter

Members of Adath Sholom Congregation are planning to celebrate the High Holidays this year at Beth Tikvah Synagogue. As of last week, the two synagogues were in the final stages of completing a merger.

Adath Sholom's building on Sheppard Ave. W. was sold a year ago to Congregation Darchei Noam, and the congregation was looking to amalgamate with another synagogue. The building sale will close Oct. 31.

In 2001, a merger with Beit Rayim Synagogue in Richmond Hill was announced, but plans fell through two years later.

Adath Sholom president Morey Eckler said he is happy about the plans, and that Beth Tikvah has been very welcoming. "We're absolutely thrilled."

Because Eckler's 300-family congregation had no school, rabbi or youth programs, there was no incentive for younger people to join, he said. "We're getting to be an older congregation," said Eckler, 79.

Services at the two synagogues are similar, said Eckler. Beth Tikvah, which is affiliated with the United Synagogue of Conservative Judaism, is traditional Conservative in style. Unlike Adath Sholom, however, Beth Tikvah does not allow women to have aliyot, he noted.

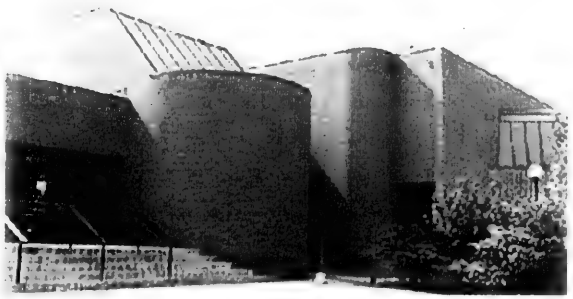
Beth Tikvah, which will not undergo a name change, can absorb all the Adath Sholom members at its existing services, said Beth Tikvah president Jerry Klasner. The synagogue will also provide space for Adath Sholom's memorabilia and memorial tablets "to recognize the uniqueness and the history of their synagogue," he added.

Adath Sholom dates back to 1926, when it was established as a social club called the Young Men's Minsker Farband.

Eckler, who joined in 1948, remembers when the club became a synagogue in the 1950s. The impetus came from a representative of the City of Toronto who noted that if it were a synagogue, the club would save money on property taxes.

Members took the idea very seriously, recalls Eckler, who travelled to New York to purchase prayer books for the fledgling synagogue from a publishing house. His in-laws donated the first Torah, and services were held every morning, in addition to Saturdays and holidays.

"It's a good match and a good partnership," said Klasner.



Beth Tikvah Synagogue

JF&CS social worker says goodbye after 30 years

By CAROLYN BLACKMAN
Staff Reporter

After more than 30 years at Jewish Family & Child Service, Teri Kay credits her clients with teaching her about life.

Recently retired after spending the last 23 years as director of family and community services, Kay, who graduated from University of Calgary with a degree in social work, says she knows that "but for the grace of God, I would be in their place.

"Some people [fall onto hard times] because of unforeseen circumstances such as sickness, divorce or unemployment, but they are people who for the most part, have the same values as us. Life interfered, however. I have learned that no one is immune."

Since she started working at JF&CS, her first job in Toronto – she was born in Saskatchewan and later moved to British Columbia – she says she has seen the agency move north as the community moved north.

"I started working at JF&CS when it was a small agency on Beverly Street [in downtown Toronto] and it had just opened a branch at Lawrence Plaza. Back then, we were one of the leaders in the family services movement, and we became known for the quality of our counselling services," says Kay, who together with her husband of 42 years has two grown children.

"Our services grew as the needs of the community changed, and it followed the community further north [to the Lipa Green Building with a branch at Promenade Mall in Thornhill]."

Terri Kay

"We also worked closely with the poor, and that has continued to be our focus. That is the hallmark of JF&CS."

The Jewish community has a substantial number of people who have to make choices, she says. "They have to decide whether to cut down on food or cut out their medicine if they're not covered. These are serious choices.

"I saw a woman whose eight-year-old child lost his mittens, and she had to choose between buying him mittens or buying him a present to take with to a birthday party. Imagine living on such limited income in a city like Toronto."

She has always stayed connected to the clients, she says. "That is where I learned life's lessons. I have worked with survivors of broken marriages and domestic violence, and with kids who have been abused – people who have managed to put their lives back together.

"There are many success stories. One single mom who had escaped an abusive marriage needed financial help so she could have a decent place to live. She was able to put her kids in a stable environment, and she began disclosing her personal problems so she could get emotional support.

"As a result, she met other women in similar circumstances, and her kids received individual counselling. Three years later, she has been retrained and is moving on with her life. This is a typical story."

When someone comes to the agency, they have access to a number of services, she says, many of them free. "We try to make the services as 'seamless' as possible. I have heard JF&CS compared to a department store. You enter on the ground floor, but then you discover something you need on the second floor, and maybe something else on the third floor. It's all there in one spot."

She has retired, she says, but she is not cutting her ties to the agency. She is interim executive director until Richard Cummings, past JF&CS president, takes over the reins in January, and she has been appointed director emerita, the first time at JF&CS that the title has been bestowed. "This has been my life's work, and being given this title is a tremendous honour.

"I'm proud to be part of this incredible community, and I can say that because I am not from here. I would not have missed this for the world. We are lucky from every vantage point, for our volunteers, for our professionals, and for the people that work in the community."

Beyond the agency, she has taken on the position of executive director of the Ontario Network for the Prevention of Elder Abuse, a provincial advocacy organization.

"Reaching this age [of retirement] has been very freeing for me. I can do things I've wanted to do."

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in a dialogue on
Our High Holy Day Conversation with God – Wishes & Realities
Question period and refreshments at 10:30 p.m.
Dedication of Memorial Plaques and
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10:15 p.m. – Lecture
11:15 p.m. – Memorial Plaques Dedication
11:30 p.m. – Selihot Service
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Tue. Nov. 8, at 8 p.m.

The author of *At the Entrance to the Garden of Eden*, Yossi Klein Halevi is a Senior Fellow at the Shalem Center in Jerusalem, and is currently writing a book about the Israeli paratroopers who reunited Jerusalem in 1967.

Introduction: Allan Gotlieb

Different Views from Washington
Wed. Nov. 16, at 8 p.m.

One of the most controversial figures in Anglo-American journalism, Christopher Hitchens, the author of more than a dozen books, is one of America's leading social critics.

Introduction and Commentary: David Frum

Cautionary Tales
Mon. Nov. 21, at 8 p.m.

The founding Executive Director of the Carr Center for Human Rights Policy at Harvard University, Samantha Power is the author of *A Problem From Hell: America and the Age of Genocide* and winner of a 2003 Pulitzer Prize.

Introduction: Margaret MacMillan

The Power of Democracy in (Secret) Action
Tue. Dec. 6, at 8 p.m.

The author of *Reading Lolita in Tehran: A Memoir in Books*, Azar Nafisi is Visiting Professor at the Foreign Policy Institute of Johns Hopkins University's School of Advanced International Studies in Washington, D.C.

Introduction: Heather Reisman

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Selihot 5765
Saturday, September 24, 2005

Pre-Selihot Program
10:00 p.m.

"Through the Jewish Looking Glass:
Why we confess in the plural."
with Dr. Arnold Ages

Leona Feder Memorial Lecture

Dessert reception - 11:00 p.m.

Selihot Service
11:45 p.m.

Led by ***Rabbi Wayne Allen***
And ***Cantor Tibor Kovari***

With the ***Festival String Quartet***
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Selihot at Beth Tikvah - a Toronto tradition

Beth Tikvah Synagogue
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Jewish Life

On the street where you live

By ZE'EV GLICENSTEIN

The 1911 census of Canada, which became available to the public in mid-July for the first time, is a tremendously valuable resource for family tree researchers whose relatives were in Canada in the first decade of the 20th century. It's the latest in a wave of genealogical resources – the Ellis Island data base being foremost among them – that are easily accessible via the Internet.

If you have high-speed Internet access, each page comes up in convenient PDF format in only a few seconds. For each entry, the census lists name, address, marital status, month and year of birth, age, country or place of birth, year of immigration and naturalization, racial or tribal origin, nationality, religion, occupation, literacy skills, mother tongue and other variables.

Although the information offered is extraordinary, it's not so easy to find a given person at a given address. Unlike Ellis Island passenger records, the 1911 census is not searchable by name or any other personal variable. It also lacks a centralized street index.

To search for a particular address, you must use a hit-and-miss method of navigation, somewhat like playing Battleship. You search a city, sector by sector and block by block, using district numbers, sub-district numbers and various keywords related to wards, municipalities and neighbourhoods.

The search requires logic, intuition, guesswork and patience. Consultation with the regional maps on the website is highly recommended.

To date, I've searched through hundreds of census pages, mostly in Toronto but as far west as Brandon, Man., and as far east as Kingston, Ont. In Toronto, I've explored the major downtown streets and the heavily Jewish neighbourhoods in Ward 3 and the Junction. So far, I've found a growing list of relatives, including a grandfather and several great-grandparents.

Generally speaking, these census pages offer researchers a rare and privileged glimpse into the past. They are filled with names of people, mostly Canadian, of Scottish, Irish, British, German, Welsh, Polish, French, Romanian, Chinese and Dutch descent. The eldest, born in the 1820s and 1830s, might have held young grandchildren and great-grandchildren on their laps who are still alive today.

Because of privacy and confidentiality concerns, the 1911 census might never have been released. A coalition of genealogists, historians and special-interest groups began lobbying the government in the late 1990s to enact the legislation necessary for the release of the 1911 census and all subsequent censuses, which would otherwise have been kept private forever.

The necessary legislation – Bill S-18, an act to amend the Statistics Act – seemed about to die earlier this summer before it could be given a third reading. But on June 28, deputy government whip Dominic LeBlanc received the Speaker's permission to introduce Bill S-18 on the assurance that it would likely face no opposition. Sure enough, it was passed with the unanimous consent of all members of the House of Commons.

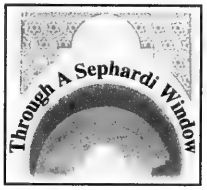
Library and Archives Canada took only a few weeks to make the scanned images of every census page available on its Canadian Genealogy Centre website. Traffic to the site was so high during the first week that many could only gain access to it after midnight. Even now, the site may be a bit sluggish between peak usage hours of 9 a.m. and 4 p.m.

For families that arrived in Canada prior to June 1911, the census is a gold mine, and Library and Archives Canada deserves enormous credit for making it available. To attempt a search, visit the Canadian Genealogy Centre website at www.genealogy.gc.ca , click on Databases, then scroll down to the 1911 Census. Feel free to let me know how your search turns out.

Keeping up those family ties

This year marks the 50th anniversary of the arrival of the first Moroccan immigrants. The following column is part of a series.

By RABBI YEHIEL BEN AYON



All the very real challenges of immigration pale in comparison to the pain of leaving family behind in the old country. One could overcome language, earn a livelihood and put up with a harsher climate, but the division of a family was often unbearable.

In Morocco, family life was such that an entire clan functioned as one body. Aunts would raise nephews and nieces as their own. Brothers would work together. Shabbat and holidays were celebrated as a single large clan. As a result, for an immigrant, no enjoyment or experience took place without expressing the sentiment, "If only my mother could see this," or "If only I could send one of these to my sister."

In those days, the world was certainly not as small as it is today. One simply did not get on a plane to go for a visit. Bittersweet memories linger of occasions and life-cycle events that would come and go without important family members in attendance.

Long distance phone calls were possible, but woefully inadequate and quite expensive. Such calls were most often made after much planning and scheduling, and usually before Rosh Hashanah and Pesach, or for a celebration.

The sheer glee of hearing the voice of a loved one was overwhelming. The conversations usually went as such:

"Hello my dear, is that you?"

"Yes my dear, is that you?"

"How are you, my loved one?"

"Fine, and how are you?"

After the receiver had been passed to several individuals, who would all proceed to repeat this very exchange word for word – but in a louder and more excited fashion – someone would inevitably remind the rest that this was a long distance call. The exchanges, which weren't really conversations at all, would conclude with good wishes and long distance kisses and hugs. Afterward, families on both sides of the Atlantic would sit and review every word, nuance and tone – over and over again.

Yet, as exciting as these calls were for all, they were in no way satisfying or sufficient to nurture family ties. As a result, a high priority for most newcomers was to bring as many members of their families to Canada as possible.

Fortunately, at that time, Canada saw itself as geographically vast and sorely underpopulated, so a newcomer was allowed to sponsor the immigration of immediate family members – parents, children and siblings. Under the existing points system, things such as age, education, marital status and health would score points for the applicant. The sponsor, for his part, was required to provide proof of awaiting employment and residence, and undertake that the applicant would not become a burden to Canada's social assistance programs.

The migration of entire families, spanning three generations, was realized through this system of sponsorship. These arrivals and reunions would be quite emotional, and the settled member of the family would lovingly – and with great pride – mentor his family in the ways of the new world.

Jewish Life

The making of a terrorist

***The Martyr's Oath: The Apprenticeship of a Homegrown Terrorist* by Stewart Bell, published by Wiley.**

What goes into the making of a terrorist? Consider the unlikely case of Mohammed Mansour Jabbarah, also known to his friends and colleagues as "Sammy."

Books
Bernard Baskin

Reared and educated in St. Catharines, Ont., the son of middle-class hardworking immigrants from Kuwait, Jabbarah was personable, articulate, friendly, intelligent – and a fierce and murderous zealot.

At 14, he was persuaded to become an Islamic holy warrior. At 18, he was training in Afghanistan, eager to fight in Chechnya or Israel. A year later, he swore an oath of allegiance to Osama bin Laden and prepared for his first terrorist assignment, the bombing of American and Israeli embassies in Singapore, as well as other public and commercial buildings.

Jabbarah was an ideal pawn for Al Qaeda: he carried a Canadian passport, spoke unaccented English and was smart and worldly.

The author of this astonishing account of how a young Canadian was recruited, trained and sent on a mission of death is certain that if Jabbarah's plan had succeeded, several thousand persons would have perished.

Fortunately, the poorly conceived attempt was botched and Jabbarah, eventually captured in Oman, was deported to Canada. In the hands of Canadian intelligence, he became a willing fountain of vital information. He identified 13 leading Al Qaeda figures with whom he had been in direct contact. Bell makes clear that for all of his bluster about jihad and martyrdom, Jabbarah was singing like a bird.

Jabbarah had broken no Canadian laws and could not be prosecuted in this country. Actually, some Canadian civil liberties and Muslim activists groups protested that he was a political prisoner. But Jabbarah realized that there was no escape from American intelligence agencies, and decided voluntarily to co-operate with them, hoping that he would be rewarded with leniency. CSIS turned him over to the FBI.

How are we to understand or explain the terrorist mind? For Bell, none of the many theories offered is completely compelling. He writes, "In the end, perhaps it comes down to this. We are all searching for meaning and purpose in a world of confusion. And so when someone comes along with an explanation that makes simple sense of the world and explains our place in it, and gives us something to believe in, to be a part of, it can be a powerful thing… All that matters is having something to join, something to believe in and something to belong to."

Is terrorism a danger to Canada? The author reveals that in 2004 CSIS began admitting openly that it was not a matter of if Canada would be attacked, but when. Approximately 100 "hard-core" Islamic extremists were known to be operating in this country, 70 of them in the Toronto area.

Stewart Bell is a senior reporter at Canada's *National Post*. He is an award-winning investigative journalist and foreign correspondent. *The Martyr's Oath* includes detailed accounts of counter-terrorism operations across the Middle East, Southeast Asia and North America, as well as information obtained from interviews and top-secret documents.

The vast majority of Canadian Muslims are law abiding and opposed to violence; the true spirit of the Qur'an condemns barbarity and the spilling of innocent blood. Bell, however, urges vigilance in the face of a growing threat. He warns that the jihad factory that turns pliant youths into killers for God is in full production, and until it is shut down, it will continue to mass-produce terrorists who will haunt us for years to come.

Jews of the Deep South

By MARK MIETKIEWICZ

The tragedy of Hurricane Katrina has focused the world's attention on the lives destroyed and damage done to the people of the Gulf Coast. For Jewish communities, the hurricane and subsequent relief effort has also put into focus the small but historic Jewish communities that dot the South.

As early as two centuries ago, Jews fleeing Prussian draft policies arrived in New Orleans looking to make new lives for themselves. Some made the city home; others trudged north to the towns of the Mississippi Delta. The once-healthy Jewish communities in places like Natchez, Port Gibson and Woodville are gone, but Macy Hart says they must not be forgotten. Hart, the founder of the Museum of the Southern Jewish Experience, is profiled in a colourful feature article that *Preservation* magazine did in 2000. Click on Dixie Diaspora to read it. **[www.msje.org/news/html]**

Photographer Bill Aron and writer, and Mississippian Vicki Reikes Fox spent 14 years "capturing the convergence of two distinct but surprisingly interwoven communities – one Southern, one Jewish." The result of their efforts was a 2002 photographic exhibit. Aron and Fox's work is still available as a book and a dozen of the images are online. **[www.billaron.com/shalom/shalom.html]**

As you look at those remarkable photos, here is a treat for your ears. Take an aural tour of Greenwood, Mississippi's Ahavath Rayim, the last Orthodox synagogue in the state. In 1991, radio producer David Isay created a documentary for National Public Radio's *All Things Considered* about the special people of Greenwood. A lovely 12-minute sound portrait. **[www.soundportraits.org/on-air/mississippi_jews/]**

Growing up in the Deep South in the 1950s and '60s, Edward Cohen always felt more than a bit different. And never did those differences feel more pronounced than when he and his father tried to fit in. Hunting, of course, was out. But fishing wasn't much better. **[www.usadeepsouth.com/article1188.html]**

For a taste of contemporary life in the South, you can read the story in *Forward* of Lauren Antler and how the New Yorker found herself teaching Hebrew at an eight-pupil, one-room school in Greenville, Miss. **[http://tinyurl. com/d9p56]**

The Institute of Southern Jewish Life, created a decade ago, provides advice about historic preservation, collects oral histories, assists in southern Jewish genealogy and organizes rabbinic services and Jewish education to small and isolated communities. It has also been heavily involved in hurricane relief. **[www.msje.org]**

As for life after Katrina, I recommend two websites that go beyond the headlines and give you a feeling for how life has changed for the Jewish and general communities in the South. Both sites are blogs and both are very well done.

The Deep South Jewish Voice's blog is particularly interesting because it includes photographs. There are shots of Biloxi's beautiful Beth Israel that, "despite being two blocks from the beach… is still standing, though heavily damaged." And there are pictures of acts of kindness, such as the note tacked to a bulletin board at a shelter for evacuees in Alabama that says, "Need a place for Shabbos?"

And then there are messages about the determination to go on. Last year, Hattiesburg, Mississippi's B'nai Israel congregation was forced to cancel High Holy Day services due to Hurricane Ivan. Rabbi Celso Cukierkorn has vowed, "We're not doing that this year." **[www.dsjv.com/]**

The other must-read is the online diary of Rabbi Yochanan Rivkin, director of Chabad at New Orleans' Tulane University. **[http://tinyurl.com/9qhhl]**

And as for the future, that's where you can help. Several communal organizations and Jewish federations – in conjunction with United Jewish Communities **[http://tinyurl.com/abws9]** – have established relief funds. You can find information about donating to Toronto's fund **[http://tinyurl. com/dwvzs]** and Montreal's. **[http://tinyurl.com/bleue]**

Other Jewish organizations are involved in raising money for disaster relief, too. **[http://tinyurl.com/cths4]** This list is not comprehensive. You should always check out any organization before you donate to it, online or not.

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers. com.

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Senior saves his friend's life with CPR

By ADAM MICHAEL SEGAL
Special to The CJN

When Murray Fruchtman's world suddenly came crashing down, he couldn't have asked for a better friend than Abbey Grossman to be there for life-saving support.

Fruchtman, 83, collapsed right into Grossman while they were strolling through Yorkdale Mall recently.

As they fell onto the floor, Grossman immediately realized his chum of more than 50 years was seriously imperiled.

"I started checking for a pulse under his neck and then on his wrist and I couldn't get one," Grossman relates.

"He looked like he was dead."

Despite the tragedy unfolding before him, the 82-year-old stayed calm and administered cardiopulmonary resuscitation, commonly known as CPR.

"I placed my hands over his chest by his sternum and started giving him resuscitation," Grossman says in a matter of fact tone.

"I pressed down several times and then I got the first gasp out of him."

Paramedics arrived on the scene and tended to Fruchtman.

He is presently in the hospital, somewhat frail, but happy to be alive.

For his efforts, Grossman was recently presented with Toronto Emergency Medical Services' Citizen's Award and Heart-In-Motion award.

He will also likely be the recipient of Heart and Stroke Foundation honours and an award from St. John's ambulances.

While appreciative of the kudos, Grossman doesn't seem to think what he did was extraordinary.

"People come and congratulate me and that's nice," says the retired pharmacist, who learned CPR in school some 60 years ago.

"But I really don't dwell on it."

Paramedics, on the other hand, definitely want to dwell on it and spread the word about CPR's life-saving potential.

"What Abbey did was truly remarkable," enthuses Garrie Wright, a supervisor at Toronto EMS.

"The outcome would have been tragically different if he hadn't."

Indeed, Grossman's quick reaction not only saved Fruchtman's life, but likely averted permanent consequences, including brain damage.

Wright is co-ordinating the Toronto CPR Challenge, whereby free CPR workshops will be set up at community and senior's centres across the city.

The 45-minute workshops will include "nuts and bolts" CPR training, tips on how to recognize a heart attack or stroke and information on 9-1-1 services.

"We want to target seniors [at the workshops] because they're the ones who will likely run into [using CPR]," Wright says.

Statistics show that Torontonians are not particularly adept in CPR.

Only about 14 per cent of Toronto's population is certified in CPR, compared to 80 per cent of people living in Seattle, Wash.

It's no surprise then that Seattle's survival rate when it comes to sudden cardiac arrest is 20 per cent, whereas Toronto's is only 2.5 per cent.

The numbers are at the heart of Wright's motivation to run the challenge.

"This is the first year we're doing the CPR challenge and...we're trying to get the biggest bang out of it we can," says Wright, adding the goal is to train about 1,500 people at the workshops.

"Next year, we would love this to blossom into us training thousands of people."

The challenge will kick off in the last week of September and culminate on Oct. 1 and 2.

For more information, please call 1-877-233-2489 or 416-392-2086.

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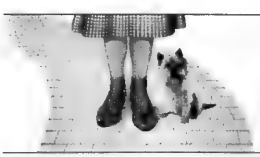

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Bus service will be provided on **Sunday, Sept. 18, 25** and **Oct. 2**.

On each of these days, a bus identified by a sign **"PARDES SHALOM"** will depart from the front entrance of the Bathurst Jewish Centre, 4588 Bathurst St., at 10 a.m.

The bus will make a stop at the parking lot of Betel Centre, located on Steeles Ave. W., at 10:15 a.m., to pick up passengers before proceeding to the cemetery.

The bus will leave the cemetery at 12:30 p.m. for return to the Betel Centre and the Bathurst Jewish Centre.

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For further information, and to register, please call the cemetery office 416-635-2883, Esther, ext. 224, or Pauline, ext. 300.

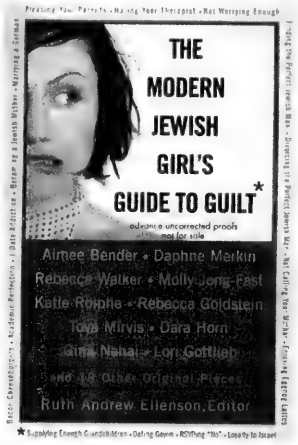
Greater Toronto Area

Guilty women are not alone

By SHERI SHEFA
Staff Reporter

Whether you're shomer Shabbat or can't tell the difference between an etrog and a lemon, there is one aspect of life that many Jewish woman have in common: Jewish guilt.

In *The Modern Jewish Girl's Guide to Guilt*, editor Ruth Andrew Ellenson compiled essays written by Jewish woman who examine the complications associated with being Jewish and female in the 21st century.



In the introduction, Ellenson, who was born in Jerusalem and raised in New York by parents who are both rabbis, struggles with a question that each reader must answer for themselves: "How much do we owe to our heritage and how much should we follow our hearts?

"Has Judaism survived pogroms, the Holocaust, and countless other calamities only to be lost as we give into temptation to eat a bacon cheeseburger or marry a frat boy named Chip Christianson? Or am I really free to live and love as I see fit? After all, why should the future of Judaism rest entirely on my shoulders?" Ellenson asks.

She explains that to be part of a Jewish community, we are both embraced and judged by it.

"We are loved because we belong, but when we break away we are met with cries condemning our selfishness… And so the guilt begins again."

This, she says, is the fundamental struggle that Jewish women share. The confusion begins when women are forced to chose between their needs and the expectations of the community.

"Some of us carry the load heavily upon their shoulders, subjecting ourselves to endless hours of self-doubt and criticism (a talent many Jews excel at), while others attempt to shrug it off or laugh at its absurdity," she writes.

"Either way, it's hard not to be acutely aware of guilt's presence, whether its source is in the synagogue or in the family."

In Lori Gottlieb's case, it is her mother who is the source of her guilt.

In *My Private Caller*, Gottlieb defines the horrors of maintaining a relationship between a Jewish mother and daughter.

"My mother's not abusive or even mean-spirited. She's just, well, Jewish," writes Gottlieb, an author and columnist. "Which means she loves me more than life itself, but nothing I do is good enough, even though I'm perfect, because after all, I take after her."

She describes the lengths she'll go to just to avoid talking to her mother on the phone. When she pretends she needs to take an important call on her cell phone, her mother quickly asks, "Okay, but honey, are you all right? Are you happy?"

When Gottlieb tells her mother that she is happy, she answers with a response that seems all too familiar:

"If you were so happy, you'd have time to talk to your mother."

As infuriating as her mother's guilt trips are, Gottlieb can't seem to keep herself from coming back for more hard love.

In *Girl Meets Goy*, Francesca Segrè, an author and TV reporter, describes her difficulty in trying to fight off her attraction to men of diverse backgrounds to settle with a good Jewish boy.

When she graduated from college and "had male limbs of most every colour wrapped around [her] at one point or another," Segrè moved in with her observant Jewish boyfriend only to discover that the pressure to be a good Jewish girlfriend was too much for her to handle.

"The more he shoved Judaism down my throat, the more I felt suffocated by it. I resented his rigid and sometimes blind adherence to Jewish law. I mean, come on. No marshmallows in the house, unless they are kosher marshmallows?"

Still, although she ended up back where she started, being fascinated by and attracted to men of different religious and cultural backgrounds – and coming to terms with her vice – she still couldn't shake that feeling in the pit of her stomach.

After hitting it off with an Asian man who claimed food as his religion, she asked herself, "Where were my tribal loyalties? My Holocaust-surviving grandparents would've been mystified if they lived to see me marry an Asian man. Committing to him could disappoint my family. It might even disappoint me."

Each essay, whether it discusses being a Jewish lesbian, fighting a non-Jewish spouse about putting a Christmas tree in the house, or the guilt associated with getting a pedicure on Yom Kippur, is meant to touch a personal chord with any modern Jewish woman living in North America.

Ellenson says that regardless of whether a Jewish woman rejects the religious aspect of being a Jew, few can escape the feeling that "our choices not only affect us, but future generations of the tribe."

While this compilation of essays may not be able to free Jewish women from the guilt they feel when they skip the Rosh Hashanah service in favour of a movie, it is meant to comfort those who think they're alone.

"Most of us have more than enough people in our lives who are ready to make us feel guilty. But you aren't alone – in fact you're surrounded by women who are struggling to define themselves and be true to Judaism at the same time."

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L'Chaim DVD to educate women about cancer

By CYNTHIA GASNER
Special to The CJN

L'Chaim Support Group for Jewish Women, formed in 1999 by cancer survivors to help other Jewish women cope with cancer, has produced a DVD titled, *What Every Jewish Women Should Know About Cancer*.

Elizabeth Ehrlich, a co-founder of L'Chaim with Marci Tenenbaum says, "The DVD will educate and empower Jewish women about cancer risk, detection and treatment.

"It is ideal for Jewish women and groups wishing to learn how to be pro-active about their health."

The DVD includes speakers who made presentations at a community-wide cancer awareness seminar last year at Shaarei Shomayim Synagogue.

The 62-minute DVD, which can be viewed in any one of seven sections or the entire presentation, is both educational and inspirational.

Tenenbaum presents the history of L'Chaim, and speaks of her personal odyssey with cancer and the importance of both confidential peer support and reaching out to others.

Ehrlich talks about finding resources in the Jewish community and how the outreach program at L'Chaim has assisted many women who are encountering and coping with cancer.

Dr. Ellen Warner, lead researcher on a genetic study of Jewish women with breast cancer and a consultant to L'Chaim, speaks on "Are Jewish Women at Greater Risk for Breast or Ovarian Cancer."

A medical oncologist at Sunnybrook and Women's College Health Sciences Centre, she speaks of risk factors such as family history, inherited genetic abnormalities and early symptoms of breast cancer.

In a presentation on colorectal cancer by Dr. Steven Gallinger, senior investigator of the program in molecular biology and cancer at the Samuel Lunenfeld Research Institute at Mount Sinai Hospital, and professor in the department of surgery at the University of Toronto, he says that the disease is 100 per cent preventable.

He notes that anti-inflammatories and low doses of aspirin can reduce the chance of developing polyps which may lead to cancer.

Cancer survivor, Rosie Sherman speaks on "How to Reach Out and Help a Friend Undergoing Cancer Treatment."

L'Chaim's president, Marsha Urowitz acknowledges the support the organization receives from the community.

Complimentary copies of the DVD are going to the patient resource centres of all cancer facilities throughout Canada as well as cancer groups such as Wellspring and Willow. Newly diagnosed Jewish cancer patients will also receive the DVD in their gift bags.

For individuals or groups who would like to order the DVD, there is a $15 (Cdn) and $12 (US) charge to help defray the cost of production.

To contact L'Chaim for support or to order the DVD, call 416-630-0203, e-mail helengreenberg@sympatico.ca, or write to L'Chaim, c/o 5 Canary Cres., Toronto, Ont., M2K 1Y9.

Cuba mission successful

The Canadian friends of Cuban Jewry (CFCJ) recently welcomed back its 94th mission to Cuba, where it operated its annual summer camp, the Alex Simona Shnaider Camp Gan Israel Cuba for Havana's Jewish children.

The CFCJ's emissaries left for Cuba well stocked with provisions needed to give the Jewish children an educational and fun-filled summer.

"It is an opportunity for the children to have hands-on experience learning all about our heritage," says Rabbi Shimon Aisenbach, director of Canadian Friends of Cuban Jewry. "Many ideas introduced in the summer are continued on through the year, all due to the strong impression and education our emissaries give them."

The children were also taken to tourist areas to relax and play. Excursions and activities included boating and horseback riding, the zoo and the aquarium.

Children were provided with supplies for arts and crafts, and produced projects based on Jewish themes.

Campers and their parents also received a daily lunch, and transportation from home to camp.

In addition, the CFCJ placed a number of children of Jewish Cuban families in different camps in North America.

"These children joined our educational activities in Cuba, and later after immigrating abroad, and as result of their financial difficulties, we have completely undertaken the sponsoring of their summer camp in a few Jewish summer camps here in Canada and in the United States," Rabbi Aisenbach said.

Last month, the organization again sent a mohel to perform another brit milah for a young man on the island.

The group is now preparing for its High Holy Day programs, when it will send its 95th and 96th missions to Cuba to provide material and spiritual assistance for the remaining Jewish community.

For information, call (416) 855-4553 or write to cfcj@sympatico.ca.

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Steven Aschheim has written extensively on modern Jewish cultural and intellectual history. His most recent books include *Beyond the Border: The German-Jewish Legacy Abroad(2005)* and *Scholem, Arendt, Klemperer: Intimate Chronicles in Turbulent Times(2001)*

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9/11

Take a Moment to Remember

Total number killed in attacks (official figure as of 9/5/02):	2,819*
Number of firefighters, paramedics and police officers killed:	403
Number of nations whose citizens were killed in attacks:	115
Number of families who received no remains of loved ones:	1,717
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Estimated number of New Yorkers suffering from post-traumatic-stress disorder:	422,000

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*Statistics from NewYorkMagazine
http://www.newyorkmetro.com/news/articles/wtc/1year/numbers.htm

Toronto's twenty year bond still strong with Israeli community

UJA Federation offers scholarships to students of Kfar Gvirol

By DVORA WILSHANSKY
UJA Federation

Fifty students in what was once a drug ridden neighborhood near Rechovot are cementing ties that go back two decades and are receiving tuition scholarships from UJA Federation of Greater Toronto. The bond between Toronto's Jewish community and Israel's Rechovot region began in 1983 with Project Renewal, Jewish Agency initiative through which UJA Federation of Greater Toronto helped transform the neighbourhood of Kfar Gvirol from a neglected, drug-infested area into a thriving community.

Since then, the neighbourhood has come a long way. In fact, UJA Federation President Ted Sokolsky and UJA Federation's Board Chair David Engel were in Kfar Gvirol recently to personally award the scholarships to the students.

"When we started to work with the community more than 20 years ago I think there were two students who graduated with these awards, and today there are over 50 of you," Engel told the lucky scholarship recipients. "I look forward to working with you, and to being with you for many more years to come, as our communities grow together. "

The ceremony was held at the Kfar Gvirol Early Childhood Centre, established in 1988 - the first UJA Federation project in the neighbourhood. Some of the scholarship recipients used to attend the centre years ago, and today bring their own children to the facility.

Sokolsky remembers his first visit to Kfar Gvirol 19 years earlier because it was just before his first son was born. "I know in all these years many visitors and volunteers from Toronto have come here and partnered with you in helping your community grow," said Sokolsky. "Everyone here has been thanking us for what we've done for Kfar Gvirol, but the truth of the matter is that you've done a lot more for us, as Jews living in the Diaspora. We are the ones who are stronger Jews, who feel better about what we do at home, and who feel united with you more than ever."

Sivan Yaish, who attended the Early Childhood Centre when she was three months old, was one of those who received a scholarship which will help her study accounting.

Thirty-five year-old Ethiopian immigrant Agaru Kassu (centre) is pursuing a degree in Education thanks to a UJA-funded scholarship. Pictured, UJA Fedeation Board Chair David Engel (L) and UJA Federation President Ted Sokolsky (right) flank Kassu and his five-year-old son Moshe at a recent scholarship ceremony in Kfar Gvirol.

"I didn't have money to learn," said Yaish. "I don't live with my parents, but with my grandmother. She supports us from her pension, and she doesn't have any spare money. I really had to persuade her to help me study, and I promised I'd pay her back in four years, after I finish the army and find some work. This money from Toronto will go to my grandmother, not to me." she says.

"What was really special about the ceremony," said Engel, "was the diversity of the recipients, from so many different origins and countries. It was really an indication of Israeli society today in terms of the olim who came years ago."

Cooking the Jewish Toronto way

By TAALI LESTER TOLLMAN
UJA Federation

People can't seem to get enough information about food; where to buy it, how to prepare it and the right way to eat it. In response to this increasing obsession with all things edible, UJA Federation has created a new web feature, Cooking Jewish in Toronto beginning September 19th. It can be found on *Doing Jewish in Toronto*, a component of UJA Federation's website, www.jewishtoronto.com. The idea for Cooking Jewish in Toronto was initiated by UJA Federation's Jewish Information Service of Toronto.

Cooking Jewish will highlight full holiday menus and innovative recipes for Friday night dinners.

As an added benefit, a different Jewish organization will supply a new Shabbat dinner menu each week, offering the community interesting food ideas along with information about each organization and the community resources it offers. To launch this new project UJA Federation has enlisted the help of six of Toronto's finest cooking connoisseurs. The mavens, Nettie Cronish, Norene Gilletz, Daphna Rabinovitch, Rose Reisman, Rosie Schwartz, and Lucy Waverman have all donated some of their best recipes to help with this innovative project.

"I'm very excited about this great endeavor," Eleanor Mintz, Volunteer Chair of *Cooking Jewish in Toronto*, explained. "We were so lucky to get these cooking mavens and organizations to work with us and help with the project. I can't wait to hear the reaction from those visiting the site."

"A Better Than Bubbie's Chicken Soup Contest" through which individuals are invited to e-mail their chicken soup recipes is also being held for those in the community who may be cooking mavens themselves. The winner of the contest will receive a Friday night dinner for six courtesy of GMB Catering. Finalists will be asked to a chicken soup cook-off on November 27th, at the Lipa Green building where Susan Jackson, Director The Centre Jewish Knowledge and Heritage of UJA Federation, David Gale Gemini award winning host of Loving Spoonfuls and Michael Posner, arts reporter from the Globe and Mail will judge the event.

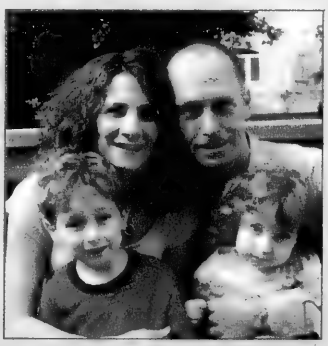
"This whole idea was conceived as I listened to two young women chatting about recipes and what to prepare for their young families." Minzt said. "Everybody seems really fascinated by cooking and preparing wholesome food for the people they love. I'm glad we have this available for the community. It's a great service and we are happy to offer it."

Website takes anxiety out of High Holidays

The High Holidays are fast approaching with Rosh Hashanah beginning at sundown on October 3rd. For many, the High Holidays mean familiarity and warmth yet for some the holidays can breed anxiety about finding a synagogue in which to pray. UJA Federation's Jewish Information Service of Greater Toronto (JIST) offers a comprehensive list of every High Holiday prayer service available in Toronto and the surrounding area, helping to alleviate some of the doubt.

The list is accessible by clicking the High Holiday Seating button at the UJA Federation website, www.jewishtoronto.com. The list, which is also available in hard copy at various synagogues, community centres and libraries, offers 15 pages of High Holiday service options in Toronto, and surrounding areas with ticket prices for each included. The services are grouped by affiliation and there is a special section dedicated to seniors with information where they can go to find services especially geared to them.

Debra Boxer and her husband Mark, originally from Montreal have been living in Toronto for years, but only recently with the birth of their two children decided to spend Rosh Hashanah at home instead of driving east down the 401.



Debra and Mark Boxer with Matthew and Zoe

"My children are now old enough to know what the holidays are and why they are important," Debra explained. "My son who is four, is now at day school, and I think it's important to continue his Jewish education at home. We weren't affiliated with a synagogue so I used the website to find a listing of the synagogues and to see what was available. It saved me a lot of time, it's a great resource."

"I know it can be a daunting task if you are a newcomer and you just don't know where to even begin," said Barbara Barak, JIST senior coordinator. "Even if you have been living here your whole life this listing is valuable."

"People go through all kinds of life changes and are always looking for information," said Faigie Abrahamovitz, a JIST volunteer." People call all the time looking for places to go for the holidays. It's a great service and I'm glad we can help."

Any questions concerning information or photos that appear on these pages should be directed to jewishtorontonews@ujafed.org

JEWISH TORONTO IS PUBLISHED AS A COMMUNITY SERVICE BY UJA FEDERATION OF GREATER TORONTO.

Campaign 2006 inspires a new generation

UJA Federation total already over $23 million

By TAALI LESTER TOLLMAN
UJA Federation

UJA Federation Campaign 2006 has already raised $23 million after its official launch September 1st. The campaign, committed to Jewish youth at risk is seeking an additional $10 million over three years. Campaign 2006 will focus on three strategic pillars:

- Social justice providing for Toronto's poor and vulnerable
- Rebuilding Israeli lives after five years of terrorism
- Connecting Jewish youth to Jewish life

With the campaign centring on Jewish youth, it is not surprising that UJA Federation is cultivating a younger generation to carry on the philanthropic torch of their elders. At two campaign pre-launch receptions for younger community members, participants met with contemporaries to raise awareness of community issues and the role they can play in bringing about change.

"I was interested in getting more involved in UJA and awakening the spirit of young Jews who have just finished with their first degree," said Josh Shuval, a 25 year old accountant and volunteer in a new UJA Federation division called *Seamless Next Generation*. "I have been participating in UJA events for younger people and I realized that there was a real need for a Seamless division that engages university grads. It seems that after university those who were active in Hillel or other organizations lose track and drop off. With Seamless we hope to raise awareness in the next generation, it's a real investment in the community and very worthwhile."

(l-r) Eric and Karen Green with Mitchell Radowitz. (inset) Abbie Solish and Jennifer Schachter with launch keynote speaker Josh Malina.

Abbie Solish and Jennifer Schachter, both newly out of university, attended the event and the *Seamless* reception as a way to reconnect with their community and find out more about Seamless and what it means.

"I'm really excited about the turnout," Schachter said. "It's great to see so many people my age coming out and getting involved."

Eric and Karen Green, along with Mitchel Radowitz, all in their early 30s, attended the Ben Gurion Society reception. The Society is a UJA Federation division for young adults between 25 and 40 who contribute a minimum of $1,000 to the UJA Federation campaign. They were thoughtful about their contribution to Campaign 2006 and Toronto's Jewish community.

"Our generation was fortunate enough to have grown up in relative affluence compared to the last one," Eric Green said. "The last generation set the bar high and now we're at a stage where we need to give back. It's important to carry on."

"We need to think about what happens next," Radowitz added. "There are many Jewish young people out there who are lost and need direction. It's our turn now to become the next leaders. I think we're up to the task."

Jewish Federations lend their support to Hurricane Katrina victims

By DANIEL HOROWITZ
UJA Federation

The UJA Federation Hurricane Katrina Disaster Relief Fund, established two weeks ago in conjunction with United Jewish Communities (UJC), has already raised more than $200,000, toward a UJC total of $4.3 million.

All contributions are being directed to UJC, which represents more than 500 Jewish communities across North America.

One hundred percent of funds raised will then go to the relief, rescue, and long-term needs of evacuees and affected communities. The money will cover needs such as food and basic supplies, financial aid, mental-health counseling, temporary housing, respite care for thousands of evacuees and health care not covered by insurance.

"We as Jews, all share the responsibility of helping others in need," says UJA Federation Board Chair, David Engel. "As we displayed by coming together to help those affected by the recent tsunami in Southeast Asia, we all share the basic value of *tikun olam*, repairing the world. Once again, as the numbers indicate, Toronto's wonderful and compassionate Jewish community is again stepping up to the plate for people who need our help."

One man who is doing everything he can to help is Rabbi Nemes, director of Chabad of Metairie - just minutes from New Orleans. The rabbi decided to ride out the hurricane in his partially flooded home. After he was contacted by a few people that were also stuck in the city and were afraid to take shelter in the Superdome, the rabbi and his family invited them into his own home for the duration of the storm.

Approximately 12,000 Jews escaped the ravages of Katrina by making their way to Houston. In fact, the Jewish Federation of New Orleans has been temporarily relocated there.

One of those currently waiting things out in Houston is 24-year-old Aron Cohen, who was born in the city but moved to the New Orleans area just under a year ago to pursue his career in the restaurant business.

As reports of Hurricane Katrina's impending arrival became known, Cohen grabbed what he could from his apartment in River Ridge, ten minutes from New Orleans, loaded his car, and started to drive to Houston to join his family.

"I put my furniture up on cinder blocks, grabbed what I could - like photos, my diploma, and whatever water and munchies I could find, and just took off around midnight," says Cohen.

Hurricane Katrina hit the New Orleans area early the next morning.

"The authorities changed all of the incoming lanes into outgoing lanes, heading away from town to Houston. Unfortunately, the signage got messed up so it was pretty tough to really know where I was headed. I just kept driving."

The drive from Cohen's home to Houston would normally take five hours. However, on this particular night, amidst panic and chaos, it took more than 11 hours. Cohen arrived safely at his family's Houston home at 10:00 a.m. Sunday morning, only a couple of hours after Katrina touched down in New Orleans.

"From what I've been told, I understand my apartment's all right - at least for now," he says. "Really though, none of the material things mean that much to me. The whole scenario in New Orleans is so disturbing; almost unbelievable really. It's right out of a disaster movie. People were hijacking cars with guns, others were looting. It's one thing if they're stealing food and water, but quite another when its television sets and running shoes. Right now it's just not safe there - and it's not sane there either. I just pray that everybody will be okay. I'm very fortunate to be here, with my family in Houston."

Aron Cohen

"It's beyond horrible and sad, and impossible to comprehend," said Julie Wise Oreck, who has relocated with her family from New Orleans to Houston where she has been in various leadership roles in the Jewish community for years.

"Each day I wake up and think what can I do today to be productive in making our life as settled and okay here in Houston as possible," she says. "The local Jewish Federations have been amazing, incredible, beyond supportive. There are crisis teams that can find you anything you need. The Jewish Federation of New Orleans is trying to compile a data base of where we all are."

To make a contribution to the UJA Federation Hurricane Katrina Disaster Relief Fund, please visit www.jewishtoronto.com or call the UJA Federation Hotline at 416.631.5700.

Anita Ekstein named MOL 2006 chair

Long time UJA Federation volunteer, Holocaust survivor and passionate Holocaust educator, Anita Ekstein has been named the national chair of the 2006 March of the Living (MOL). The March of the Living is an international initiative sponsored in Toronto by UJA Federation and nationally by UIA Federations Canada which sees students from around the world walk the three kilometers that separate Auschwitz from Birkenau. Having devoted the last 14 years of her life to educating young people about the evils of antisemitism, racism and bigotry and a participant on the March of the Living five times over, Ekstein is the first Holocaust survivor to hold the position. Hidden by Polish gentiles during the war she is determined in her new role to encourage a stronger relationship with Polish Jewish youth.

Anita Ekstein

"I am very interested in improving relations with Polish Jewry," said Ekstein. "I want to ensure a greater understating of the legacy we have in Poland and what happened there during the war. We should not miss the opportunity while we are in Poland for the March to forge a stronger relationship with the Jewish youth there, it is a wonderful chance to further the education process and should not be missed."

JEWISH TORONTO IS PUBLISHED AS A COMMUNITY SERVICE BY UJA FEDERATION OF GREATER TORONTO.

McGuinty says he'll ban all religious arbitration

By FRANCES KRAFT
Staff Reporter

Ontario Premier Dalton McGuinty's announcement Sunday that he would move to ban all religious arbitration "as soon as possible" was met with concern by members of the Jewish community.

McGuinty's statement followed the release of a report last December by former NDP attorney general Marion Boyd that recommended the continued use of arbitration, including faith-based arbitration, under Ontario's Arbitration Act as long as "safeguards" are observed.

Since 1991, the act has upheld the decisions of arbitrators – faith-based and others – as long as certain conditions are met, explained Rabbi Reuven Tradburks, secretary of the beit din of Toronto's Va'ad Harabonim.

Boyd's report was commissioned to address issues raised about the use of Muslim personal law – commonly referred to as *sharia* – in arbitrations after concerns were expressed about women's rights. The report included 46 recommendations that involved the overseeing of arbitrators and emphasized the importance of balancing individual and minority group rights.

The government has been studying the matter of *sharia* law, and McGuinty said Sunday he felt the debate had gone on long enough, a representative of his office told *The CJN*.

In an interview with Canadian Press, the premier said religious arbitrations "threaten our common ground."

Ontarians "will always have the right to seek advice from anyone in matters of family law, including religious advice. But no longer will religious arbitration be deciding matters of family law," McGuinty was quoted as saying.

"There will be no *sharia* law in Ontario. There will be no religious arbitration in Ontario. There will be one law for all Ontarians," he said.

"We're obviously very disappointed with what has been reported," said Len Rudner, national director of communications for Canadian Jewish Congress. Faith-based arbitration has served the Jewish community, and other communities, "very well for many years," Rudner said. "We have every intention of pursuing this matter."

Rabbi Tradburks said the difficulties involved in recognizing *sharia* law "are real difficulties, but the solution is not necessarily to throw out all faith-based arbitration."

Toronto's beit din receives about 75 inquiries a year and, of those, hears about 25 cases. Most, said Rabbi Tradburks, are commercial cases involving issues such as employee-employer relations. For a religious Jew, it is a mitzvah (God-given law) to settle such issues in a religious court, he explained.

In addition to the religious obligation, the rabbi said, advantages of the beit din include settling matters more quickly and less expensively when courts are backlogged.

Jewish divorces are dealt with by a separate beit din, the Beth Din Zedek of Toronto. Spokesperson Rabbi Mordechai Ochs said it deals with about 150 *get* (Jewish divorce) cases a year, but it does not deal with financial matters such as the division of assets, which are handled by civil courts.

Penny Krowitz, executive director of Jewish Women International, said she was "very concerned" about McGuinty's announcement. "We respect the need for religious divorce in any religion. My understanding is that that will be maintained."

She added that there should also be respect by religious groups for civil law, especially regarding family issues such as custody and distribution of assets. "The laws of the province or the country should be the laws by which we all abide."

Two JWI members who are also leaders of the Canadian Coalition of Jewish Women for the *Get*, Norma Joseph and Evelyn Brook, met with Boyd when she was working on her report, Krowitz said.

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Montreal girds for messianic drive

By DAVID LAZARUS
Staff Reporter

MONTREAL – Jews for Jesus plans to open a branch in Montreal as part of "Behold Your God," its international missionary campaign to convert Jews to Christianity that starts here Sept. 18 and runs for three weeks.

The missionary group's website says the new outpost will be led by Karl deSouza from its Toronto office.

"Karl will be leading the [Montreal] branch, and we hope that through the campaign, friendships with many Christians and contract with many Jewish seekers will get off to a running start," the site says.

Jews for Jesus says deSouza was born in Karachi, Pakistan, and that his mother is "from the Bene-Israel Jewish community in India." It says "he came to know Jesus as his Messiah" in his senior year at Concordia University and that his parents have also "come to faith."

The group's five-year "Behold Your God" drive, launched in 2001, targets 65 cities around the world (outside Israel) with Jewish populations greater than 25,000. It has reached 40 so far.

In Canada, that has included a 2003 stop in Toronto, where Jews for Jesus claims to have reached 10 Jews "who trusted in Y'shua" – Jesus' Hebrew name – and several other dozen "who were willing to be followed up on," said Rabbi Michael Skobac, education director of Jews for Judaism.

The Toronto-based counter-missionary group has been working closely with Canadian Jewish Congress, Quebec region (CJC-Q), FEDERATION CJA and local synagogues to mount an all-out counter-campaign to run concurrently with the conversion effort.

Rebecca Rosenberg, CJC-Q's associate director, said the main goal is "to reach as many Jews as possible in order to let them know [Jews for Jesus] is coming and to know what to expect."

Jews for Judaism believes Jews for Jesus and other such groups use deception to convert Jews, telling them that if they accept Jesus, they can still be "fulfilled" or "committed" Jews. Jews for Judaism also opposes the missionary group's selective targeting of Jews.

The counter-campaign's "launching pad," Rabbi Skobac said, will be a full weekend of activities called "Stand Up for Judaism," to be held at the Beth Israel Beth Aaron Congregation. Slated events include a Sept. 19 "town hall meeting" with Rabbi Skobac and an all-day "counter-missionary survival seminar" on Sept. 18.

The counter-campaign also features an eight-page insert in *The CJN* – an abridged version of of a book by Jews for Judaism founder Rabbi Bentzion Kravitz, *The Jewish Response to Missionaries*.

Jews for Judaism is recruiting dozens of volunteers to "counter-leaflet" missionaries at high-traffic street-corners over the three-week period.

Julius Ciss, Jews for Judaism's Toronto director, said that while Montreal Jews are probably less likely to be swayed by missionaries than Jews in other communities due to their strong "traditional" habits, the threat from Jews for Jesus still remains.

He said that although Jews for Jesus has never established a permanent presence in Montreal, several "messianic synagogues" have been operating in the city for years.

On its website, Jews for Jesus describes Montreal as a city where "[h]edonism, relativism and secularism are rampant" and as one "that needs the Gospel."

It says that in Montreal, "most Jews have never heard the Gospel in terms they can understand and are perishing without Messiah!"

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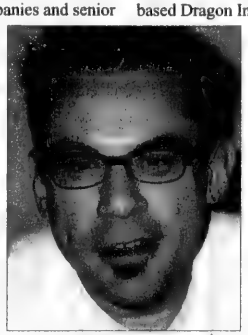
Whiz-kid entrepreneur grew up in poverty

By LAUREN KRAMER
Special to The CJN

VANCOUVER — He's published two books, both of which have been on the bestseller list. He's a director of three companies and senior adviser to several others. He's an adviser to the Canadian ministry of international trade and has a network of contacts around the globe. And at 34, he's just getting started.

This is Leonard Brody, an entrepreneur who brims with ideas and enthusiasm, quickly revealing his passionate embrace of Judaism and Israel, and the business acumen that has branded him a leader, mover and shaker in virtually every enterprise he touches.



Leonard Brody

Brody was part of the Canadian management team when Onvia.com completed a $240 million (US) initial public offering on NASDAQ, one of the largest Internet IPOs in history. After assisting in quadrupling Onvia's revenue, he spearheaded its sale to Bell Actimedia before moving on to his next entrepreneurial venture.

Today, Brody's is an advisor and director to more than 10 companies, both private and public, among them Infowave, Sonic Foundry, TransGaming, and the United Kingdom-based Derby County Football Club. He's also an adviser and venture partner to venture capital funds worldwide, among them Vancouver-based GrowthWorks, the U.K.-based Create Partners, Dallas-based Mobility Ventures and Taiwan-based Dragon Investments.

Brody grew up in Calgary and recalls working from the age of 11, doing anything he could, be it digging holes or selling shoes. His work was borne of necessity, for there were many times his family lived below the poverty line. "But growing up humble and poor was the best thing that happened to me," he says.

"I think having money can often breed lethargy. A lot of guys I know that grew up with money were sucked into the family business and are unhappy today. They didn't have the hunger of those who had been denied things. I wear my past proudly on my sleeve. It was a difficult time then, but it got me where I am today."

When he finished high school, Brody decided to become an entertainment lawyer. He entered Osgoode Law School at Toronto's York University in 1994, spending his summer vacations working at the Toronto law firm Heenan Blakie. He also engaged in business start-up ventures and began thinking hard about his future.

"I realized I didn't like a business without true assets," he says. "I said goodbye to law in 1999, which means I actually practised for 38 minutes, if you count my walk out the door." But Brody is grateful for the training he received in law school. "It was good preparation for business, and it tends to command respect from other people."

As he considered his future, he looked for a mentor. He turned to a relative whose name most Canadians would recognize: the late media magnate Izzy Asper. "Izzy was a phenomenal human being – so devoted to his principles. I learned a lot from him from afar, and from the letters we exchanged," Brody says.

Asper believed Brody had the spark of successful entrepreneurship inside him and encouraged him at every opportunity. "Izzy believed that I had it in me, and his blessing meant a lot to me," Brody says.

Over the next few years, Brody would move from one high-tech company to the next, focusing on gaming at his start-up Iprio and on content management at Marqui. At the same time, he decided to share his thoughts with a wider audience.

"I wrote my first book, *Innovation Nation* (Wiley) in 2003, and it became a bestseller," he says. The book argued that for its size, Canada was the greatest technology producer in the world. In June 2005, he released his second book, *Everything I Needed to Know about Business I Learned from a Canadian* (Wiley).

Luckily for the Jews as a nation, Brody expends a lot of time on Israel and Jewish issues. On the regional board of the Canada-Israel Committee, he is spearheading a November mission to Israel, with the goal of getting more Israeli companies listed on Canadian stock exchanges.

"We're bringing heads of the Toronto Venture Exchange, investment bankers and lawyers to Israel to meet with government officials and business leaders," he says. "We hope to create a formal partnership with the Tel Aviv exchange. The idea is that the deeper Canada's economic ties to Israel, the less Israel becomes just another political relationship to Canada."

Locally, in his now-hometown of Vancouver, Brody is toying with a new way to involve young entrepreneurs in Jewish charitable structures. "A lot of young entrepreneurs don't like just handing money over to [the] federation – they want to be more involved," he says.

His goal is to gather Jewish entrepreneurs and with their assistance, put together a venture capital fund that would be invested exclusively in for-profit and not-for-profit projects for the development of the Jewish community. "Ultimately, this will be national, with different chapters in different cities," he says.

As he looks to the future, his hopes are to connect more with the spiritual side of religion, and to spend more time with friends, enjoying life. "I have horrible attention deficit disorder," he confesses. "I find I always have to be connected with my work."

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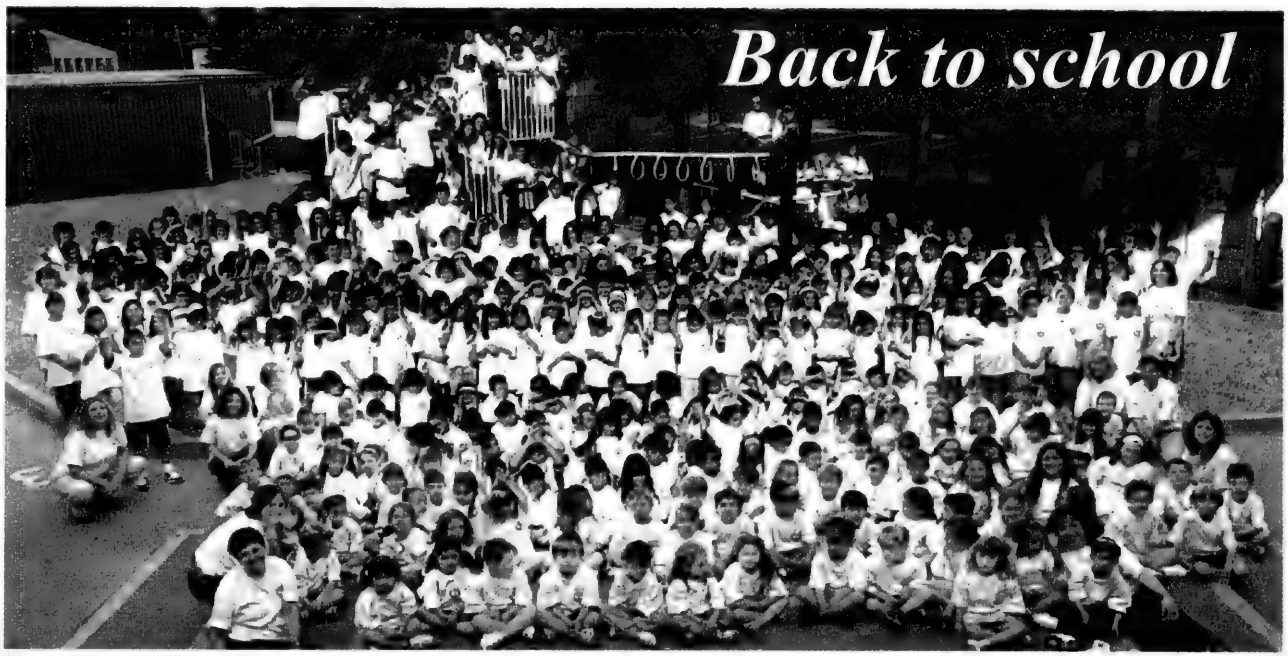

SMILES FOR A NEW YEAR: United Synagogue Day School's Bayview campus, located at Beth Tikvah Synagogue, launched the school year with a new playground and T-shirts for all students.

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Coast to Coast

Intermarrieds buried in Sask. cemetery

By BRAM EISENTHAL
JTA

REGINA — On a patch of green land, a wrought-iron gate stands at the entrance to a new cemetery, the words "Dedicated to the partnership of love and faith" inscribed on its doorway.

The Cemeteries, as the burial ground in Saskatchewan's capital is known, is the brainchild of Noel Sandomirsky, a a judge of the Saskatchewan Court of Queen's Bench who is a lifelong member of the 100-year-old Beth Jacob Synagogue and the chairman of its chevrah kadishah, or burial society.

What sets the two-month-old burial ground apart is its purpose: The Cemeteries is meant for Jews wishing to be buried next to their non-Jewish spouses, something not ordinarily allowed under Jewish law.

Sandomirsky, 63, is married to a convert. In addition, Beth Jacob's spiritual leader of eight years, the yet-to-be-ordained Jeremy Parnes, has a non-Jewish partner. In fact, most of the 700 Jews remaining in the once-thriving Regina community – roughly 400 of whom belong to the unaffiliated but largely Conservative-style Beth Jacob – are tolerant of interfaith relationships.

Sandomirsky recalls a vibrant, healthy Jewish population in the Regina of his youth – many young Jews met and married through the B'nai Brith Youth Organization. Now, however, there are only about 15 children in the community who will attend Beth Jacob's Hebrew school this year.

"I realized some time ago that the sphere of assimilation and how we deal with that historically involved religions that tend to excommunicate those who fall in love outside their faith," Sandomirsky says.

"That's a high price to pay for falling in love. We should encourage these people to stay within the faith, creating a counterbalance to assimilation and the danger of losing people."

Sandomirsky decided to apply this concept to death as well. He looked into halachah, or Jewish religious law, and sought out the possibilities for such an arrangement. The Cemeteries is the result.

Separated from other Jewish burial grounds on the property by greenery, trees, shrubs and a large entrance gate, the Cemeteries comprises 42 plots in three rows of 14 each, enough to last the community for quite some time.

The odd-numbered grave sites are reserved for Jewish members of the synagogue, the even-numbered ones for non-Jews. Between each of the rows is a steel post laid into a cement block. A small, stainless-steel link chain is inserted between each post, creating an 18-inch-high barrier.

That's not too high to impede visitors wishing to pay their respects to a deceased couple, but it does create the barrier required by Jewish law, Sandomirsky says.

To the judge in him, it appears to be a fair and appropriate solution.

"After a lifetime together, the couple should have the privilege – indeed, the right – of being buried side by side," Sandomirsky says.

Rabbi Alan Bright, spiritual leader of Congregation Shaare Zedek, a Conservative shul in Montreal, said the concept sounds acceptable to him.

"I have no problem with the theory, as long as there is a barrier, and it does not have to obscure the view," Rabbi Bright says.

"As long as there is a barrier, burying a Jew next to a non-Jew is permissible according to halachah."

In small European Jewish communities, he says, the situation of Jews being buried in close proximity to non-Jews arose all the time. In the Montreal suburb of Beaconsfield, he notes, "we have a row of trees that acts as a natural barrier between the Jewish and non-Jewish portions of the cemetery."

Continued on page 30

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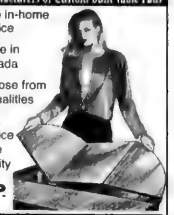

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Notice of Special General Meeting
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The nominating committee has proposed the following slate for election as Directors:

DIRECTORS TO SERVE THE SECOND YEAR OF THEIR TERM (2005-2006):

Esther Amiel, Joseph Amzallag, Irwin G. Beutel, Joseph Bitton, Gerald Cohen, Irving Friedman (Toronto), Simon Jegher, David Kaminker (Toronto), Moe Kravitz, Bernard Lang, M.Eng., Michael Levine, Ted Nashman; Michael Rozenek, Norton Segal, Q.C, Mark Segall, Vivian Segall, David Singer (Toronto).

DIRECTORS TO SERVE FOR A TWO-YEAR TERM (2005-2007):

Aaron Chazan, C.A., Johanne Frenette, Samuel Greenblatt, Q.C., Ben Kranc, LL.B. (Toronto), Miriam Lang, M.S.W., Sam Litwack (Ottawa), Michelle Marcushamer (Edmonton), Susan Tepner Novack, Maurice Sadeh, Naomi Sheinbaum (London), Sam Totah, Lawrence Young.

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Wolf Bronet; Rabbi Reuven Bulka (Ottawa); Oscar Costin, Raymonde Folco, M.P., Rabbi Howard Joseph, Abe Klugsberg (Ottawa), Sheila Kussner, O.C., Q.C., Rabbi Leigh Lerner, Arthur Levitt, Hon. Herbert Marx, Rabbi Lionel Moses, Rabbi Moise Ohana, Joseph Paperman, Alex Serota, C.A. (Toronto), Rabbi Sydney Shoham, Alan E. Spector (Toronto), Rabbi Chaim Steinmetz, Sarah Swedler (Ottawa).

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Police chief hopes to establish good ties with city's mosques

Continued from page 6

He added that he hopes he will be able to establish a good relationship with members of the growing number of mosques in the city, similar to the one he has with members of Toronto synagogues.

"The relationship between police and the Jewish community in Toronto and in the synagogues is one that is long established and very mutually respectful, and there is very good co-operation. We are very committed to continuing that relationship," the chief said.

Blair said despite the force's best efforts, it's been "a very, very challenging summer" due to hate-motivated crimes, homicides and gang violence

But he said Toronto is still a safe place to live.

Blair committed to continuing relationship with synagogues

"This may sound a little trite – and it's difficult when you hear about a four-year-old child that was shot – to tell people that this is one of the safest cities in the world, but Toronto is one of the safest cities in the world," Blair said defiantly.

He added that Toronto has North America's fourth largest municipal police service, and that compared to New York and Los Angeles, our crime rates are "absurdly low."

But he said this summer's transit bombings in London are a reminder that the threat of terrorism is no longer a foreign problem, and that Torontonians must be on the lookout for suspicious behaviour, and not members of particular groups, in order to thwart potential attacks.

"The threat of terrorism has changed significantly in this city since 9/11. It used to be that we would say the threat is coming from without, that it is coming from somewhere else."

Leo Adler, director of national affairs for the Friends of Simon Wiesenthal Center, challenged Blair on whether Toronto police have learned from mistakes in London, and he asked the chief about what's being done to learn about the activities of Islamic fundamentalists in local mosques.

Blair answered that police are doing everything they can to develop a relationship with Muslims through community outreach programs.

He said he hopes that if police build a foundation of trust with moderate Muslims, they may be able to work with police to help diminish the threat of terrorism by extremists.

Blair said he is confident community outreach programs, coupled with a unit in his police force that is "engaged in intelligence gathering," will help prevent terror attacks and decrease the number of hate crimes in Toronto.

Cemetery idea proving popular

Continued from page 29

Sandomirsky says that some older and more traditional members of the Regina community objected when the idea was first proposed, but their concerns were assuaged through dialogue.

"When the rubber hit the pavement this past summer, there was no opposition at all," he says.

So far, the idea is proving popular.

"We've already had three couples purchase plots in the first two months of operation. And I've also had inquiries from Saskatoon, Moose Jaw, Jeremy," all in Saskatchewan, as well as Winnipeg, Sandomirsky says.

He adds that he's not aware of similar arrangements elsewhere.

"I have visited a number of cemeteries over the years, and I have never come upon anything like this," Sandomirsky says. "I didn't base the idea on an existing place" – just on the idea of eternal love.

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השָׁכל שברגליים

כמו כולם גם אני מצטופף מול המסך הקטן לראות את נבחרת ישראל אוטוטו מצליחה להעפיל לגמר משחקי גביע העולם בכדורגל. ובפעם המאה הם חוטפים גול ישר בהתחלה ובפעם המאה הם מצליחים להשוות ומסיימים בתיקו. וכמובן-צופים, פרשנים, הקהל במשחק, יודעים יותר טוב מהמאמן גרנט מה היה צריך לעשות, כי כולם שיחקו כדורגל בשכונה וכמעט כולם השתייכו לקבוצת הנערים של גבעת אולגה או אשקלון.

עם השנים פיתחתי את התיאוריה הבאה לגבי המוזכיזם הישראלי לכדורגל:

גברים ישראלים אוהבים כדורגל. נקודה. (נשים ישראליות לא כל כך, אבל זה נשא לכתבה אחרת). לישראל היתה תמיד נבחרת חלשה בכדורגל. בניגוד למקצועות ספורט אישיים כמו שיוט וג'ודו-בכדורגל אין לנו שום יתרון: הישראלים, ברגע שאתה שם אותם בקבוצה- אינם ממושמעים מספיק. נכון-יש מכבי תל אביב בכדורסל, אך היא מצליחה משום שבדרך כלל אין יותר מישראלי אחד בחמישיה הפותחת.

אהבתם של הישראלים לכדורגל משולה לאהבתם של הורים לילד שהוא, אין נגיד, קצת מוגבל שכלית. חשוב לאהוב אותו, אבל ברגע שמצפים שהוא ילמד מדעים באוניברסיטה (יענו גביע העולם בכדורגל) מצפה אכזבה, ומתחילים להעליב את הילד על לא עוול בכפו ולצעוק על המנהל והמורה.

רוזנטל, אחד מבחירי כדורגלני ישראל, שהוא כיום סוכן שחקנים באנגליה, הגדיר זאת כך: בישראל מקדמים את הילד הקטן והזריז שיודע לקרקס, בעוד שבאירופה לוקחים את הילדים הגדולים והחזקים שיש להם מהירות טבעית. ובסוף יש לנו נבחרת נחותה מבחינה גופנית. היום בכל ענפי הספורט כמעט, כולל טניס, כדורגל, שלא לדבר על כדורסל-המשחק שיך ונשלט על ידי הגבוהים,החזקים והמהירים. מה לעשות, ככה זה.

אז לנו האוהדים נשאר לב שבור של חול ואבן, או שסוף סוף נעבור לספורט הנכון. אבל שישאר בינינו.

ממעמקים

לפני מספר שנים היכה האמן עידן רייכל בתדהמה את הזירה הישראלית, כשיצר את "הפרוייקט של עידן רייכל" שהושתת כולו על המוזיקה והחוויה של עולי אתיופיה.

עכשיו בא תקליט ההמשך "ממעמקים". יצירות המשך הן מאוד בעייתיות ליוצריהן, כי קשה מאוד להדהים שוב ולא לחזור על עצמך. לדעתי "ממעמקים" יותר יפה ומפתיע מקודמו. המוסיקה נהדרת, הטקסטים נוגעים ללב, העיבודים בָּרמה הבינלאומית הגבוהה ביותר. והפעם הדחיב רייכל את הזירעה ונתן כבוד גם למוסיקה ולתרבות התימנית. וכמו היהלום שבכתר-הביא את המלכה בכבודה ובעצמה לשיר שני שירים. כן, ניחשתם אגלי-שושנה דמארי.

רייכל, יד על הלב, עושה במוסיקה האתנית שלו למיזוג הגלויות ולהבנה בין שבטית יותר ממאה פוליטיקאים. וזה שהוא משתמש בחומרים טבעיים של יהודי אתיופיה ותימן מוסיף לדברים את האיכות של דבוז'ק שהכניס שירי עם לסימפונית "מן העולם החדש".

זהו תקליט חובה לכל מי שאיכפת לו מישראל, שלא לדבר על כל מי שרוצה להנות ממש. אבל שישאר בינינו.

Alberta delegation forges new ties with Israel

By PAUL LUNGEN
Staff Reporter

The governments of Alberta and Israel have taken a "first step" toward developing a relationship that would see co-operation in the areas of irrigation, security and high tech, Alberta's Minister of Infrastructure and Transportation Lyle Oberg said en route to the Jewish state.

Speaking by telephone from Kiev, Ukraine, Oberg said "there is a huge opportunity to move ahead in all areas."

Israel is known for its expertise in irrigation as well as for its advanced security measures. The Alberta delegation will explore ways of adapting Israeli know-how to the Canadian market, he said.

Oberg recently led a delegation of 20 Alberta business people, academics and researchers to Israel for a one week visit. Rami Kleinmann, the emissary of the Jewish National Fund (JNF) to the prairies, as well as Canadian businessman Nathan Jacobson, accompanied the group. They stopped for two days in Ukraine, where the minister signed a memorandum of understanding with his Ukrainian counterpart on sharing information on road construction.

During the group's visit in Ukraine, yeshiva student Mordekhai Molozhenov was severely beaten by a skinhead gang. The youth was later transported to Israel where a private donor has funded brain surgery at Ichilov Hospital.

Oberg said "those kinds of incidents are a shock to everyone," but he was encouraged by the response of Ukrainian President Viktor Yushchenko who personally wrote to the chief rabbi of Kiev condemning the assault and promising to get to the bottom of it.

While in Ukraine, Oberg visited Babi Yar, the site outside Kiev where Nazi forces murdered the city's Jewish population during World War II, Jacobson said.

The minister also met with representatives of the Ukrainian Jewish Congress and with Evgen Chervonienko, Ukraine's transport minister who, like Jacobson, is also a member of the congress.

Looking ahead to the Israeli leg of the trip, Oberg said researchers from the University of Lethbridge and the Alberta Irrigation Projects Association are eager to view Israeli irrigation and water infrastructure first hand and learn how they address issues of salinity. The visit could also benefit Israeli scientists, who can use Alberta to scale up the size of their projects, he said.

On the security front, Alberta is concerned about disruption to oil sands production and ensuring a "safe stable supply to the United States."

"One event could shut down the oil sands for years," he said. "Israel has expertise in protecting manufacturing and mining complexes and pipelines."

One item of technology the Alberta delegation is eager to assess is an auditory cable that is placed above a pipeline to monitor whether someone is digging down, he said.

Oberg said the idea for a mission to Israel originated in a dinner meeting about four months ago with Kleinmann. They were sharing thoughts about the expertise of Israelis and Albertans and it occurred to them a "synergy" could be created, he said.

The JNF and the province of Alberta each contributed $1 million to fund research project to determine best practices and exchange information on water conservation and irrigation issues. Last week's mission will help decide which projects may be undertaken under the agreement.

According to data provided by the Province of Alberta, trade between the two jurisdictions grew rapidly in 2004. Exports to Israel reached $35.6 million last year, up from $6.3 million the year before. Electrical equipment was the largest single component of Alberta wares sold in Israel, followed by telecommunications equipment and polyethylene.

Israeli exports to Alberta in 2004 reached $67 million, including diamonds, pharmaceuticals and telecommunications equipment.

Other highlights of the business relationship includes a joint venture involving OPTI, a unit of Israel's Ormat Industries, and Nexen Inc., which agreed in August 2003 to develop a $3 billion oil sands project at Long Lake, near Fort McMurray, beginning in 2007.

On the academic front, the University of Alberta maintains relations with several Israeli universities while the University of Calgary has ties with the Hebrew University in Jerusalem.

Continued on page 32

From left to right: Rami Kleinmann JNF Emissary to Western Canada, Nathan Jacobson, Chris Ghazouly Chief of Staff to Minister Oberg, Dr. Lyle Oberg Minister of Transport and Infrastructure of Alberta.

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Coast to Coast

Montreal shul to give away 200 High Holy Day tickets

JANICE ARNOLD
Staff Reporter

MONTREAL – Congregation Shomrim Laboker is giving away up to 200 seats for the High Holy Days to attract Jews who would otherwise not attend services.

The tickets – 100 in the men's section and 100 in the women's section – are being offered on a first-come, first-served basis, with no question asked and no strings attached.

Rabbi Yonah Rosner said the intention is to reach those who can't afford to buy a seat or who would otherwise not attend services because they are, for example, unaffiliated or from out-of-town.

The tickets are good for the two days of Rosh Hashanah and for Yom Kippur. They are for the main service in the shul's sanctuary, which holds about 650 people. If demand is great enough, a wall can be removed to accommodate another 150.

The congregation is modern Orthodox and boasts a new cantor from Israel, Israel Erzon, and a new choir.

Rabbi Rosner admits the congregation's membership, like those of other synagogues in the Snowdon area, is not what it used to be, and said it's unlikely all the seats would otherwise be full. The seats normally go for between about $50 and $200, he said.

"It's the first time I'm aware of a Montreal synagogue doing this," he said.

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Non-Jew named CJC's regional director for Quebec

For the first time in its history, Canadian Jewish Congress (CJC) has a non-Jewish regional director in Quebec.

Joachim Normand, a francophone native of Quebec City who was chief of staff to former federal cabinet minister Martin Cauchon, is a lawyer by profession. Normand was in private practice in Montreal for more than 20 years and taught at the Quebec Bar. He worked for Cauchon while he was justice and national revenue minister.

His wife, Leila Heller Normand, is Jewish, as is his daughter. Mrs. Normand is the honorary consul-general of Ghana for Quebec and the Atlantic provinces, a position her husband held before becoming a political adviser to Cauchon.

Jeffrey Boro, CJC's Quebec region president, said that Normand "brings to this position a wealth of experience and knowledge which will certainly serve him and CJC-QR well."

"We had a rigorous selection process which resulted in the best man for the job. I am confident that he will prove to be an excellent complement to our professional team, uniquely poised to provide leadership and guidance to the organization on issues of public policy and human rights."

Normand said he hopes to able to put to use his knowledge of Quebec society and of the Jewish community, as well as his skills of rapprochement.

"As honorary consul-general for Ghana in Montreal, I was able to build bridges between that country and Canada. Working with [Cauchon], I was fortunate to play a role in advancing meaningful legislation to the benefit of Quebeckers and Canadians.

"Now I look forward to the opportunity to work with the Jewish community on issues which are of concern to its members, concerns that I know are shared by all Quebeckers."

Klein visited Israel in '95

Continued from page 31

Government to government contacts are not unprecedented In September 1997, the Israeli ambassador visited Alberta, while in June 1995, Premier Ralph Klein led a 29-member delegation of Alberta companies on a trade and investment mission to Israel. In October 1998, Shirley McClellan, the minister of community development, visited Israel to discuss co-operation in volunteerism.

Oberg suggested there was a natural fit between Albertans and the people of Israel. "The spirit of the Israeli people is similar to the spirit of the Alberta people," he said. "Both are on the cutting edge of what's happening and they [possess] a frontier spirit."

Holiday Food Ideas

Shanah Tovah and happy cooking from *The CJN*

Editorial

As this particularly hot summer draws to a close, Jews everywhere are beginning to anticipate the High Holy Days, which begin with Rosh Hashanah on the first two days of Tishrei and culminate with Shmini Atzeret and Simchat Torah.

Upcoming is a month of introspection as we take stock of our past year and repent for our sins, and of joy as we look forward to starting the new year with a clean slate.

We also look forward, of course, to the gathering together of family and friends, and festive meals with lavishly laid out tables, holiday foods and traditional offerings such as pomegranates, apples and honey and round challahs.

Many cooks endeavour to incorporate these traditional foods into their holiday meals, and in our food stories this year, we are offering recipes for such favourites as apple challah, green salad and pomegranates, and honeyed green beans.

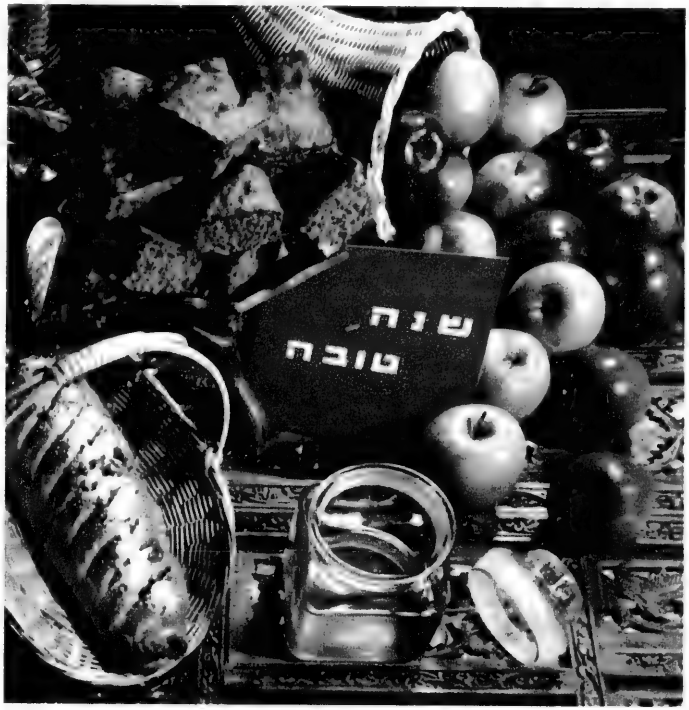
Others prepare foods traditional to their culture or dishes that have graced their family's tables for many years. Chicken soup and knaidlach, lockshen kugel and roast chicken or turkey are never out of place at a festival meal.

For the most part, cooks, both experienced and novice, spend hours comparing menus, sharing recipes, poring over old recipes and cookbooks and putting together shopping lists. This is often a highlight of the coming holidays, but for some, preparing a festive meal can be a daunting task.

We've tried to take some of the stress out of the holiday meal by offering recipes that run the gamut of traditional, such as meat tzimmes; ethnic, such as Moroccan cinnamon chicken; or simple yet elegant, such as classic poached salmon.

However you choose to entertain this holiday season, we're sure to have something in our upcoming food supplements to help you out.

From all of us at *The CJN*, we wish you happy cooking and, most of all, a shanah tovah.



Apple & Honey Strudel as seen in *A Taste of Tradition* by Ruth Sirkis is shown with its traditional ingredients.

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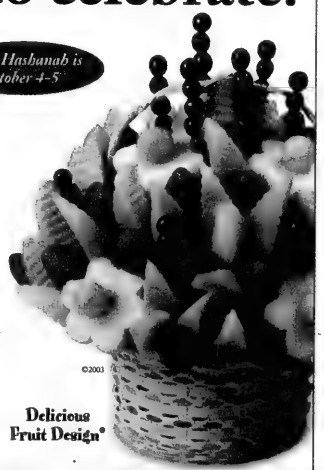

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Jazz up Rosh Hashanah dinner with both traditional and nouveau dishes

By DAPHNA RABINOVITCH
Special the CJN

If you're like me, you love all the traditional trimmings of the holidays but also crave something a little unexpected on the dining table every year.

During the High Holy Days, I serve many dishes that my family has come to enjoy and expect, but also endeavour to make a few new ones that jazz up my taste buds and consequent enjoyment.

Moroccan cinnamon chicken is perfect for Rosh Hashanah, not only because it contains that perennial favourite, chicken, but also because it uses the traditional element of honey, in a whole different guise. The sweetness of the honey is tempered by the heat of the ginger root and the bite of the garlic, and smoothed out by the presence of cinnamon. The sprinkling of sesame seeds on top adds a welcome crunch.

Although fennel, once cooked, becomes sweet and sublime, the wine in which it is braised adds a distracting note. The same is true of the slightly bitter frisee salad. A home-baked pear and applesauce offers a low-fat dessert, with promises of a rich and sweet new year.

MOROCCAN CINNAMON CHICKEN

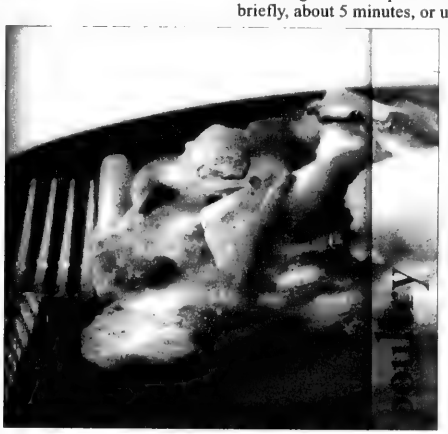
1 1/4 cups honey
1/4 cup freshly squeezed lemon juice
2 tbsp. olive oil
2 tbsp. grated fresh ginger root
2 cloves garlic, minced
1 tbsp. cinnamon
1 1/2 tsp. each ground cumin and coriander
1/2 tsp. each salt and pepper
7 lb. chicken pieces
2 tbsp. toasted sesame seeds

In large bowl, whisk together honey, lemon juice, olive oil, ginger root, garlic, cinnamon, cumin, coriander, salt and pepper. Add chicken pieces to marinade, turning until all pieces are well coated. Cover with plastic wrap and refrigerate for at least 12 or up to 24 hours, turning chicken occasionally.

Place chicken on foil-lined rimmed baking sheet. Place remaining marinade in saucepan; bring to boil. Boil gently for about 20 minutes or until reduced by 2/3 and syrupy. Brush all over chicken.

Bake in centre of preheated 375 oven for about 40 minutes or until chicken is no longer pink inside. Broil for 1 to 2 minutes to brown if desired.

Remove chicken to large platter. Sprinkle with sesame seeds and garnish platter with lemon slices or wedges. Makes 10-12 servings.



Pineapple chicken piccata as seen in *kosher by design Entertains* by Susie Fishbein, Mesorah publishers

WINE BRAISED FENNEL

3 large fennel bulbs
1/2 cup dry white wine
1/4 tsp. saffron threads
2 tbsp. olive oil
1/2 tsp. each salt and pepper
1 cup chicken broth

Reserving a few fronds, trim stalks and fronds from fennel; cut in half and then each half into thirds.

Stir together white wine and saffron and set aside.

Heat oil in large skillet set over medium-high heat. In batches, brown fennel pieces on all sides, sprinkling with salt and pepper. Remove to platter.

Pour white wine mixture into skillet; cook, stirring up any browned bits, for about 5 minutes or until reduced by half. Pour in chicken stock. Bring to boil. Fit fennel pieces into skillet in single layer. Reduce heat and simmer, covered, for about 40 minutes or until fennel is very tender.

Arrange fennel on platter. Boil any liquid remaining in pan briefly, about 5 minutes, or until syrupy. Pour over fennel. Garnish with reserved fennel fronds. Makes 10 servings.

FRISEE SALAD WITH ORANGES AND POMEGRANATES

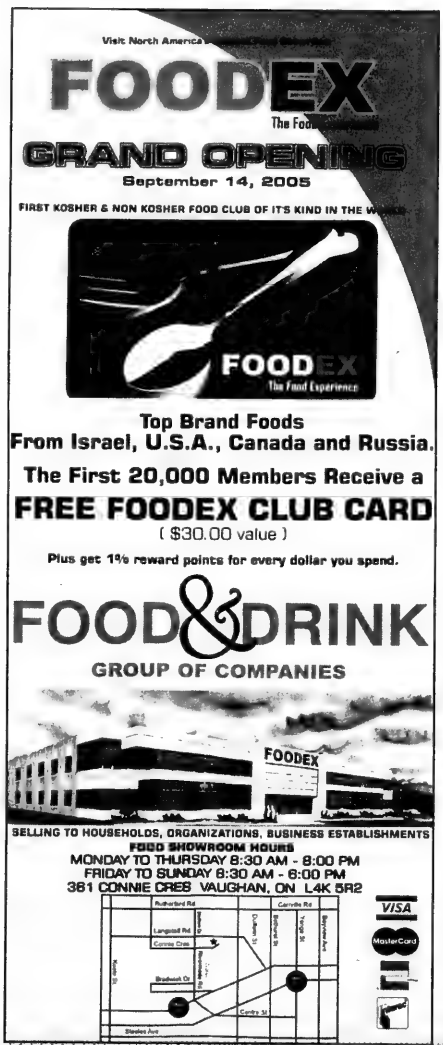
1 cup pomegranate seeds or shelled toasted pistachios
1 large head frisee lettuce, torn into bite size pieces (about 12 cups)
3 cups torn Boston or Romaine lettuce
3 navel or blood oranges, cut into segments and patted dry

Dressing:
2 tbsp. sherry vinegar
2 tbsp. minced red onion
1 tsp. finely grated orange rind
2 tbsp. fresh orange juice
1 tbsp. dijon mustard
2 tsp. honey
1/4 tsp. salt and pepper
1/3 cup extra virgin olive oil

Make dressing: in small bowl or 2-cup liquid measure, whisk together vinegar, red onion, orange rind and juice, mustard, honey, salt and pepper. Gradually whisk in olive oil until emulsified; set aside.

Wash and pat dry both lettuces. Combine lettuces with orange segments in salad bowl. Drizzle two-thirds of dressing over lettuce and toss until well coated, adding more vinaigrette to fully coat. Sprinkle pomegranate seeds over. Makes 10 servings.

Continued on page 35



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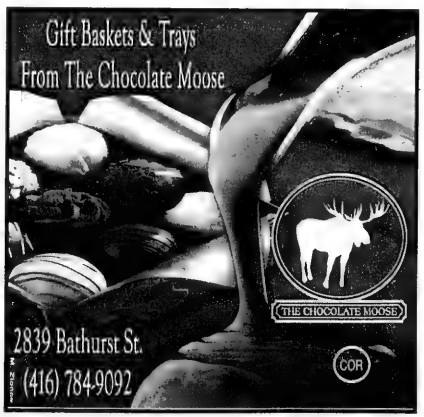

Easy solutions for a holiday dinner

By SUE EPSTEIN
Special to The CJN

I was thinking recently about the upcoming holidays and especially about Rosh Hashanah.

My oldest child, Devorah, was born on the first day of Rosh Hashanah and this year her English birthday coincides with her Hebrew birthday. I remember how exciting it was; the beginning of a new year, a new life and a new family.

In this period before the holidays, when we Jews search our souls and contemplate our lives – and before getting bogged down in menu planning and the logistics of the holiday – I thought about how it is a new beginning once again for many things. In many ways, Rosh Hashanah, ancient as it is, reflects many things about our modern life. We celebrate the New Year just as a school year has just begun for our children (and teachers), our shiurim, classes and committees reconvene, after-school activities begin, and we return to our busy schedules after the lazy summer.

But reality strikes, and along with the soul-searching comes the planning. Do the children have shoes to wear for the holidays? Does anyone need new outfits? Who shall we invite for the meals? And, of course, what shall I cook?

HOLIDAY SOUP

This recipe came from my South African friend Heather Maresky and is probably my all-time favourite soup. I, personally, would be content with a Shabbat or holiday meal consisting of a few helpings of this soup and challah. My guests often ask for second helpings of it, in spite of a big meal to come.

You can use any vegetables you prefer. The soup will be somewhat thick. This is not an exact recipe. If you like a thinner soup, add more water when you add the chicken. Matzah balls or kreplach are delicious in the soup also. I often use turkey necks in place of chicken and add soup meat. Yum! In the wintertime, this is a meal in itself.

1 lb. pumpkin or butternut squash
3 zucchini
3 large potatoes
3 large onions
6-8 carrots
2 ribs celery
3 large cloves garlic
salt and pepper to taste
12 cups water
2 lb. chicken pieces or necks
2 lb. beef marrow bones
4 tbsp. chopped fresh dill

Put vegetables and water into a large soup pot, and bring to a boil. Cover and cook over low heat for about 45 minutes, or until vegetables are tender. Purée soup in a blender or with a stick blender and return to pot. Add chicken and marrow bones and cook for 1½ hours longer. Add chopped fresh dill. Makes about 12 servings.

TRADITIONAL MEAT TZIMMES

Whenever I eat tzimmes, I think of my grandmother, who always made this dish for holidays. This is not her recipe, since she did not cook with recipes, but it is very similar to hers. This can be prepared ahead and reheated, covered, over low heat. It can also be prepared in a slow cooker. When stirring this dish, do so carefully, preferably with a wooden spoon.

Continued on page 36

Curaçao chicken soup as seen in The Jewish Kitchen by Clarissa Hyman, Interlink Books publishers

A nouveau dish

Continued from page 34

HONEY PEAR AND APPLESAUCE

7 ripe pears
4 apples (Royal Gala or McIntosh)
3 strips lemon peel
2 cloves
¼ cup honey

Peel, core and cut pears and apples into large chunks. Place in large saucepan along with ½ cup water, lemon peel and cloves. Place over medium-high heat and bring to boil. Reduce heat, cover and simmer, stirring occasionally, for 20 or 30 minutes or until fruit is very tender.

Remove peel and cloves from saucepan. Using food processor or potato masher, puree apples until saucelike. Stir in honey. (Sauce can be covered and refrigerated for up to 5 days). Makes about 5 cups, 10-12 servings.

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A tableful of tasty main and side dishes

Continued from page 35

2 tbsp. oil
2 lb. stew meat
2 large onions, cut into large chunks
4 carrots, cut into large chunks
4 cups or more water
1½ pounds sweet potatoes, cut into large chunks
⅓ cup honey
8 oz. pitted prunes
salt and pepper to taste
1 tbsp. flour or instant mashed potaotes

Brown meat in oil in a large Dutch oven over medium heat. Add onions and sauté until browned. Add carrots and water to cover. Bring to a boil, cover and simmer over low heat for 1 hour. Add sweet potatoes, honey, prunes and salt and pepper. Cook uncovered for about 30 minutes more or until meat is tender, stirring occasionally.

Mix flour with 2 tbsp. cold water and add to tzimmes. If using instant mashed potatoes, simply add to tzimmes and stir in. Makes about 6 servings.

TZIBBELE KUGEL

In my family, the only kugels that were served were savoury, or non-sweet kugels made with salt, pepper and onions. I never tasted a sweet kugel until after I was married and was amazed that people actually ate such things. If you have a cast-iron frying pan, use it for this kugel.

5-6 tbsp. oil
2-3 large onions, diced
16 oz. fresh mushrooms, sliced, optional
16 oz. medium noodles
salt and pepper to taste
4 eggs, beaten

Preheat oven to 400. Heat oil in a heavy frying pan and sauté onions over medium heat until light brown (about 15 minutes). If using mushrooms, add now and sauté until both onions and mushrooms are well browned (about 5 minutes).

Cook noodles according to manufacturer's directions until done but not too soft. Drain, and rinse in cold water. Place in a large bowl and add onion/mushroom mixture. Season with salt and pepper to taste. Add eggs and mix well. Pour into a large casserole or cast-iron frying pan and bake for approximately 1 hour or until set and lightly browned on top. Makes 8 to 10 servings.

CINNAMON APPLES

A delicious side dish to serve with meat or chicken.

3 golden delicious apples
⅔ cup water
½ tbsp. flour
1 tsp. cornstarch
2 tsp. margarine, melted
½ cup light brown sugar
¼ tsp. cinnamon
1 dash salt

Preheat the oven to 350. Peel and core the apples. Cut each one into 16 slices and arrange the slices in an 8 x 8 inch baking dish.

In a small bowl, combine the water with the flour, cornstarch and margarine and stir until the dry ingredients are dissolved and not lumpy. Add the brown sugar and cinnamon and stir until smooth. Pour the cinnamon mixture over the apple slices, cover the dish with foil, and bake for 40 minutes. Stir the apples every 10 minutes. Serve warm. Makes 4 servings.

HONEYED GREEN BEANS

1 package frozen green beans
½ cup water
¼ cup honey
½ tsp. garlic powder
2 tsp. lemon juice
salt and pepper to taste
½ cup slivered, toasted almonds, optional

Mix all ingredients in a 2-quart saucepan and bring to a boil. Continue boiling 5 to 10 minutes or until beans are tender. Makes 4 servings.

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Treat guests to a light, elegant lunch

By MARCY GOLDMAN
Special to The CJN

Tired of hot, traditional, heavy meals? Or do you simply need a make-ahead elegant Rosh Hashanah repast? If so, you're like me. For years, I made the full nine yards of Rosh Hashanah family dinners. Given my lifestyle, though, – single, three sons, cookbook author – there is often no time to do this. And I'm sure I'm not alone – who isn't frantic, even when it's not High Holy Day time?

Over the last few years, my solution has been to prepare a late luncheon or early supper that I prepare ahead of time. I serve it as a sit-down or buffet meal, depending on the number of guests, and I make it elegant. Just because the meal is a chilled one made up of somewhat more informal dishes doesn't mean it can't still be upscale.

I really like the leisurely feel of a special luncheon or early dinner. It's more laid back and the High Holy Days usually don't fall in the height of cool fall weather. I can save brisket and meatballs for Pesach and opt for something new at this time of year.

What I also like is the flexibility of the time and the menu (you can mix and match your own dishes), and the pleasure of having everything made ahead so I can enjoy my own table, friends and family. The two main dishes go a long way, as they are substantial, fetching and set the tone. You can also expand the menu for more guests or increase the size of the dishes, and everything works as well in a sit-down meal or served as a buffet.

CLASSIC POACHED SALMON

A little goes a long way (prepared up to three days before). Serve with Dijon mustard sauce or chili horseradish sauce (see recipes below), tons of lemons, dill and parsley. If you do not have a poacher, encircle the fish in a large Dutch oven. It will poach properly. Then gently lay it out after it is cooked, in a usual presentation.

1 salmon (5 to 6 lb.)
2 cups white wine
1 medium onion – sliced
3 carrots – cut in chunks
3 ribs celery – cut in sticks
2-3 tbsp. kosher salt
1 tsp. pepper
1/4 cup minced fresh parsley
2 tbsp. fresh dill
water

Place salmon in poaching pot or, alternatively, encircle the fish in a large Dutch oven. (If you don't have either of these, use the widest, deepest pot you have. Turn the fish around so that it is end to end, as if it were chasing its own tail.) Cover with water. Add wine and remaining ingredients. Bring to a boil, reduce heat and simmer until done – about 50-60 minutes (or about 10 minutes per pound).

Turn off burner and let fish cool 20 minutes. Carefully remove from poacher and place on platter. Cover and refrigerate. The next day, gently remove skin and serve on a bed of dark greens. Garnish with parsley sprigs and lemon slices. Offer with side sauces. Serves 8-14

BUFFET SAUCES FOR SALMON OR COLD TURKEY

These are lickety split to make, but wonderful when served with chilled salmon or turkey.

Dijon Sauce
1 cup mayonnaise
1/3 cup Dijon mustard
1 tbsp. each, finely minced dill and parsley

Red Sauce
1/2 cup mayonnaise
1/2 cup chili sauce
1/4 cup red or white horseradish

For both sauces: blend ingredients together, chill. Serve.

Continued on page 39

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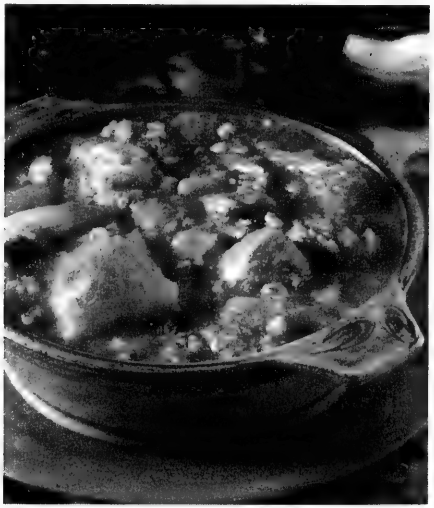

Crockpot Cholent as seen in The Hadassah Jewish Holiday Cookbook.

Slow roasted cholent: the perfect fall food

Continued from page 38

BEST BRINED & ROAST ROSH HASHANAH TURKEY

Using this method ensures a very plump, tender cold turkey.

Brining Ingredients
1 turkey (about 10 pounds)
water to cover bird
1½ cups salt, preferably kosher
1 cup sugar
¼ cup vinegar
1 large onion, chopped

Roasting Pan Ingredients
½ cup unsalted, melted margarine or olive oil
1 tbsp. paprika
1 tbsp. garlic powder
½ tsp. celery powder
½ tsp. sage
coarse sea salt, fresh ground pepper
1 tbsp. sweet paprika
juice of one lemon, and one orange
½ cup white wine
1-2 cups chicken stock
1 rib of celery
2 carrots cut up
bunch of parsley
1 head garlic, with unpeeled cloves broken apart and scattered

Eight to 16 hours before cooking: put the turkey in a large stockpot. Cover with water. Remove turkey and then put in sugar, salt, vinegar and onion and stir well.

Put turkey back in pot. Refrigerate 8-16 hours.

To roast, remove turkey from brine and pat dry and place in roasting pan.

Preheat oven to 400.

In the roasting pan, add the liquid stuff from the roasting ingredients. Scatter bigger stuff from the roasting ingredients (vegetables, sliced orange, etc.) around turkey.

Smear margarine or olive oil on turkey and season with seasonings.

Stuff turkey, or if you are serving stuffing on side, squeeze a whole lemon into the turkey cavity and place it, along with an extra onion, in cavity.

Place turkey in oven, and reduce heat to 350. Roast turkey, basting with pan juice and re-applying paprika and garlic powder as needed (about every 30-45 minutes). The liberal use of these spices makes for a nice crisp skin.

For the last 45 minutes of roasting, stop basting and allow the skin to crisp further. Test turkey for doneness. Cover with foil if it's browning too fast. If it's ready, cover with foil, reduce heat to 225 and wait until serving time to take it out of oven.

Turkey should rest for 30 minutes before being chilled. Serve with sauces of your choice. Serves 12-16

MEDITERRANEAN NEW YEAR'S CHOLENT

Every time I make it, this simple dish is every bit as good as the first time I had it in a Montreal Greek restaurant. There is no way I can convey how good this dish is. You just have to try it. It is cholent, in a manner of speaking. All it requires is a slow roast. It keeps for days and is wonderful with cold main dishes, or simply with a wedge of fresh bread. It's perfect fall food.

2 cups dry jumbo lima beans
4 large ripe tomatoes
½ bunch parsley, washed and finely chopped
3 cloves of garlic, finely chopped
½ large Spanish onion, finely chopped
sea salt, pepper, to taste
⅔ cup olive oil

Have an 8-x-12 inch or similar roasting pan nearby. Fill a 6-quart stockpot or Dutch oven with water to about two thirds full and boil. Stir in lima beans. Bring back to boil, and then simmer, until the beans are just tender, about 1 to 1½ hours.

Meanwhile, place tomatoes in a food processor and process to make them coarse but finely chopped – i.e. do not puree them. Remove to a bowl and do the same for the onions and then for the parsley and garlic. Preheat oven to 350.

Drain and transfer the beans to a large baking pan. Stir in tomatoes, onions, parsley, garlic and season with salt and pepper. Then pour on the olive oil and mix to blend. Bake for 1-2 hours, until beans are very tender. Serves 8-12 as an appetizer or as a side dish.

Grilled chicken on mixed greens with mango sauce as seen in *Jeff Nathan's family suppers*, Clarkson Potter publishers

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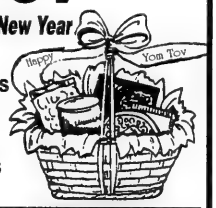

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On Campus

Farewell and thank you

Joanna Grossman

Guest Voice

Three years ago, I was offered the opportunity of a lifetime – *The CJN's* student column was to become my column. Once a month, I could write about whatever was on my mind, express whatever sentiments I held at the moment and convey my opinions, no matter how obscure.

For the past three years, I have relished having this outlet. More importantly though, I have been amazed at the response I have received from family, friends, old teachers and acquaintances, as well as readers from across the country. It is one thing to have the chance to write whatever is on your mind and quite another to hear how people enjoy reading it.

And so, as my time as the undergraduate columnist from Halifax (often via Toronto and Montreal) comes to an end, I cannot help but look back on the past three years and marvel at how much has changed.

When I started writing this column, I was embarking on my second year of university in Halifax. I had just moved into a house with roommates, living on my own for the first time, and everything was new and exciting. I had just taken on the leadership of the Jewish Students' Association and was eager to do what I could to help create a vibrant Jewish student life in Halifax.

Now, as I find myself in Montreal, once again getting settled in a new home, I am nostalgic for Halifax and all it offered. Don't get me wrong: I love Montreal and I am thrilled to be at McGill University, but there is an immeasurable comfort that comes with feeling settled and at home and having a keen understanding of the challenges that lie ahead of you.

Starting law school, I feel a sense of anxiety (if not downright fear) that surpasses anything I have ever felt before. Suddenly, the stakes are higher. School seems infinitely harder, the readings infinitely longer and the significance of it all infinitely greater. While the challenge that lies before me is clear, I feel I have no idea of its depth. So I find myself trying to figure out a plan of attack – looking for a way to settle my nerves and stop worrying about what the coming year has in store.

It is funny to think about the cycles of growing up. It is as if schooling is timed to ensure that just as you develop your comfort and confidence, you have to to embark on a new stage. So it was with high school, university and now, I assume, law school. Of course, there is always time for fun and enjoyment, but the pace is quick and with time flying as it does, the next stage awaits you before you have a chance to take stock of what you have accomplished.

And now, four months removed from school at King's College and life in Halifax, I am beginning to realize and appreciate what I had and accomplished there. And as I embark on the next phase, I hope to take advantage of the many valuable lessons I learned – both inside and outside of school.

It is thus with a mix of excitement and sadness that I recognize that however wonderful the experiences that await me, those of the past three years will remain unique and irreplaceable.

As a person who always has an opinion to share, it has been tremendous fun to be able to convey my thoughts to you on a monthly basis. I am forever grateful to *The Canadian Jewish News* for giving me this chance and editing my prose so carefully.

Lastly, it has been a running joke among my acquaintances in the past three years that I have avoided personal mentions in my column. So to all those whose names never got to grace these pages, thank you for supporting me, editing me and being there.

Most importantly, to all of you who have read my column over the past three years, thank you for allowing me to see that my words and thoughts register in the minds and hearts of others. I only hope I have the opportunity to share my thoughts with you again in the future.

David Broza wows Montreal audience

By REBECA KUROPATWA
Special to The CJN

Israeli-born David Broza, famous for his eclectic musical stylings, performed recently at the Montreal Spectrum, much to the delight of his enthusiastic fans.

The Aug. 31st show – lively, moving, fast-paced, and vitalizing from start to finish – was Hillel Montreal's first event of the school year.

Broza, with his engaging combination of warmth and energy, captured the attention of his audience from the first strum of his Spanish flamenco guitar. He held the audience's attention with his poetic lyrics, too, each word pregnant with dramatic meaning.

His musical influences range from Middle Eastern and Spanish flamenco, to American blues, and he sings in Hebrew, Spanish and English.

Broza says his music "is inspired by rock 'n' roll, at large. My first musical inspiration was Jimi Hendrix, as well as a lot of Israeli musicians and poets from all over the world."

This year, Broza worked with the poet Yehuda Amichai. "Next, I will be writing music for a Spanish movie, as well as other occasional movie tracks." It is particularly "the process of writing that I enjoy most – it is amazing, but it is really intense," he adds.

Broza says that "people tell me, 'don't go to Texas, or to certain places, where they don't like Jews.' So I say, 'that is exactly where I am going to play.'

"It is important to stay close to the ground, to be modest, and to be real about it. I have many friends who would not last an hour in the West Bank. But I go and play there regularly and have never had any problems."

Broza introduced the last song of his concert set as one that he hopes will soon become a reality. The song was *Yihiyeh Tov*, (*It Will Be Good*), "there will be peace in Israel." The audience responded with clapping and cheering.

Broza noted that "the situation in Israel is always critical, on the verge of catastrophe, but in the end it is averted. Somehow, we get out.

"These past two weeks [during the disengagement], we expected to be the hardest, but it was much better than expected."

The audience clapped at the end of each song and whenever the singer especially stirred them with his extraordinary guitar playing and melodies.

At the end of the show, the people's enthusiastic standing ovation successfully drew the singer back to the stage for one final song.

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The House helps young establish Jewish identity

By LARA GREENBERG
CJN Intern

Three years ago, Community Hebrew Academy of Toronto rabbinics teacher Rabbi Rafi Lipner had an idea that made him sit up in bed – to start a centre for students.

But he didn't just want a place for young Jews to go and meet other Jews, but rather a place where they could go to take part in intellectual debates and discussions on a variety of topics related to Judaism.

He wanted to create a place where students could go to rethink everything that is a part of Jewish tradition and culture, and by debating and discussing, make these things a tangible part of their lives.

His aim was to create an environment where anyone from the ages of 17 to 24 would be comfortable to come to – "it doesn't matter whether you're Orthodox, Conservative, Reform, Reconstructionist, Egalitarian or just plain bagels and lox," as the brochure states.

It began small, with dinner and discussion evenings in his home, but Rabbi Lipner wanted something bigger.

Two years ago, an apartment on Eglinton Avenue was furnished and The House began. It looks like a trendy café, yet has the warmth of a living room.

It was called "The House" because a house is a part of one's life, said Rabbi Lipner, and the hope is that the idea will follow through that Judaism, too, is a part of one's life – something that one lives in and is comfortable in.

He said The House aims "to be a hub for people who want something more than just the Jewish social and 'Jew-do' theme."

Over the last year, courses have been taking place there nightly.

One evening they did something textual on the philosophy of Maimonides, another night they had an issues class discussing hot topics, while on other nights they had book-review classes at which they discussed different books. One of the books discussed was a philosophical work by C.S. Lewis.

"We just have to make sure that the sessions are open, accepting, honest and invigorating enough for people to want to come to and return to." Rabbi Lipner said.

Nightly sessions attracting 40-50 people over course of a week

So far, he says that although there have been heated debates, everyone has been extremely respectful and knows that the debates are all for the sake of furthering knowledge and understanding.

"We do not preach but rather try to teach what we think is beautiful about what we have in our religion," he said.

Rabbi Lipner believes that assimilation and intermarriage are only symptoms of a problem. "It is because Judaism is not offering anything to these people that they are turning away," he said. He wants to create a situation in which not marrying Jewish is not even a consideration.

"We are looking to help young people establish their Jewish identity through knowledge, empowerment and enjoyment," Rabbi Lipner said.

At the moment, the nightly sessions at The House are attracting 40 to 50 people over the course of a week.

Occasionally, when there are interesting speakers in town, Rabbi Lipner will "piggyback" on other organizations who are hosting the speaker and arrange an evening at The House.

"We have been pretty lucky with these big events and have had 40 to 70 people," he noted, before adding, "We sell students short that we only get them to stay involved and connected with a 'Jew-do' – the number of students coming to The House proves otherwise."

But at the same time, Rabbi Lipner doesn't feel a lot of people attending an event necessarily means it was successful. "It's not even about the event, but rather what happens afterwards – whether there's continuation."

During the past few months, a two-tiered board was established for The House. One level of the board includes young people who contribute ideas and help out with events, while the other level includes community representatives who act as mentors to the younger board members.

Having the board enables Rabbi Lipner to focus on the programming, ideas and events. He is excited about what lies ahead for The House and has many ideas for programs.

The key, he said, is to keep providing programs that interest the students. "There is no guarantee that if there is a program people will come out, but there is a guarantee that if there isn't a program, no one will come."

For more information, e-mail thehouse@hotmail.com.

CJN Giveaways

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"Umoja" represents the history of which country?
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All correct answers received by 3 p.m. on Friday, October 7, 2005 are eligible. The winning entries will be randomly selected from all correct answers received at The CJN offices on Tuesday, October 11, at 10 a.m. The winner will be notified the same day. Odds of winning depend on the number of entries received. One entry per person!
The CJN will not enter into any correspondence with contestants.

Send your response to: ***"Umoja" Contest***,
The Canadian Jewish News, 1500 Don Mills Road, Suite 205,
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CFJS unites student leaders from across Canada

By ROBERT METH
Special to The CJN

Sixty of Canada's top Jewish student leaders recently gathered at a rural camp in northern Ontario for three days for the first annual Canadian Federation of Jewish Students (CFJS) presidents' retreat.

Held at Camp George near Parry Sound, Ont., the retreat was organized by CFJS executives with the goal of bringing together Canada's Jewish student leaders in a forum where they could discuss, learn, exchange ideas and receive resources for the upcoming school year.

The gathering was a follow-up to last year's "One" conference in Montreal, which was attended by about 300 Jewish students. The experience set the stage for national Jewish student unity, involvement and empowerment.

Sessions at the retreat tackled subjects such as ways to raise funds, how to deal with student governments and staff, and how to develop Jewish campus leadership in Canada. Many of the lectures were led by students who spoke to their peers about their personal experiences.

Jonah Mozeson, a student at the University of Alberta, attended the conference after spending the summer on Parliament Hill working for his local member of Parliament. "The conference really gave me a lot of good ideas for the upcoming school year and it was amazing to meet other Jewish student leaders from across Canada," he said.

Representing Jewish student organizations on campuses from Halifax to Vancouver, student delegates and staff from the National Jewish Campus Life, gathered to learn from each other, and to inspire those who want to make a difference on campus.

Sara Berger, CFJS vice-president of programming and one of the conference organizers, called this retreat a success and says all the hard work to put it together was worth it.

"After last year's conference in Montreal, we saw the need to unite Canada's top Jewish student leaders and organize ourselves for the upcoming academic year," Berger said.

"This retreat brought together Jewish student leaders from across the country, and we were able to offer them leadership development, while at the same time, offering our resources to ensure a successful year on campuses across Canada."

The upcoming school year will feature more CFJS events, including another "One" conference that is already in the works, as well as regional conferences.

The 13-member student executive board is the representative body of Jewish students on Canadian campuses and as such has recently been recognized internationally.

This summer, the World Union of Jewish Students voted to include the CFJS into its organization, allowing for more international exposure and development between Canada and other international Jewish student unions.

Only in its second full year of operations, CFJS is looking forward to another exciting year and to empowering students to be active on Canadian university campuses as well as in their communities.

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Mazel tov to Dr. Leora Glick on your graduation, from your parents Marilyn & David, siblings Jordan, Shira and Tamara, and Zaidy Morris, Bubbies Rose and Ruth.

Mazel tov to Mindy & Michael on their engagement. Love, Rachelle Salamon, Avril & Gary Caplan, Bubbie Mollie, Zaidy Paul, Bubbie Reva, Nana Zelda and siblings.

Mazel tov to Shirley & Harold Wolfman on their 55th anniversary. With love, your friends and family.

SEND US YOUR PHOTOS!!

Label the back of all photos, keeping wording to 25 words or less. Send a self-addressed, stamped envelope for return. Mail to: The CJN, Family Moments, 1500 Don Mills Rd., Suite 205, North York, ON. M3B 3K4.

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What's New deadlines: Monday, Sept. 19, is the deadline for the Sept. 29 issue and Monday, Sept. 26, is the deadline for the Oct. 6 issue. I receive calls on deadline days only. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Thursday, Sept. 15

HIGH HOLY DAYS MUSIC

Rabbi Martin Berman discusses "The Geography of the Machzor," a review of the structure of the service and the significance of the major prayers and hymns. Bring your machzor. 7:30 p.m. at Shaar Shalom Synagogue.

JAZZ & SUSHI MIXER

Beth Tikvah Synagogue presents "A Jazz, Sushi and Singles Mixer" for 45- to 60-year-olds. 8 pm. $15 reserved, $20 at the door. Call 416-221-3433, ext. 303.

AFTER DISENGAGEMENT

Aurel Braun, professor of international relations at the University of Toronto, on "After Disengagement, What?" 7:30 p.m. at Beth Tzedec Congregation. 416-781-3514, ext. 34.

Saturday, Sept. 17

MISSISSAUGA AND AREA

Join B'Nai Shalom Congregation of Halton-Peel, a Conservative egalitarian synagogue, at 10 a.m. for Shabbat service, kiddush and conversation. New members welcome. Now in its second year, the synagogue offers Shabbat services, study groups and bar/bat mitzvah preparation. Call **Judi** at 905-469-4344.

BBYO DANCE

Join BBYO's opening program, a Moonlite Dance, 8 p.m. 4700 Bathurst St., 2nd floor. For info, 416-398-2004 or info@bbyo.on.ca.

Sunday, Sept. 18

JACS EDUCATION DAY

JACS holds its first annual outreach and education day for educators, doctors, social workers, community leaders, rabbis, ministers, recovering alcoholics, chemically dependent persons and their families, featuring **Dr. Carol Maxym**, author of *Teens in Turmoil*. 9 a.m.-5 p.m. at Shaarei Tefillah Congregation. For information and registration, call 416-638-0350 or e-mail nicole@jacstoronto.org.

OPEN HOUSE

The Morris Winchevsky School invites interested families to attend the first day of classes of their humanistic secular Jewish Sunday school. 10-12:30 p.m. 585 Cranbrooke Ave. 416-789-5502.

ARYEH BARAF BREAKFAST

The Aryeh Baraf Chesed Network for Jewish Singles hold a breakfast meeting with **Sy Langer**, speaking about "Hollywood and the Jews." 10:30 a.m. at Adath Israel Congregation. $5. 416-480-2538.

FRIENDS OF YIDDISH

Friends of Yiddish begin a new season of Yiddish programming with their annual membership breakfast, including entertainment by folksinger **Bathsheva**. 10:30 a.m. at 788 Marlee Ave. Members free, guests $15. 416-781-8331.

ISRAELI DANCE

Magen David Congregation Sisterhood offers Israeli folk dancing for women beginning tonight at 7 p.m. 10 MacAlister Rd. To register, call **Lillian**, 905-770-1082.

ROSH CHODESH GROUP

The Beach Synagogue's Rosh Chodesh Group meets at 7 p.m. for videos and discussion on Jewish life. 109 Kenilworth Ave. For information, call 416-694-7942.

WOW OPENING MEETING

WOW, a group for widowed people 50 to 65 years old, welcome those interested in friendship and socializing. Hear **Bernie Farber**, of Canadian Jewish Congress, on "Canadian Jewry Standing Tall." 7 p.m. For location, call **Norm**, 905-770-0478 or **Zelda**, 905-764-1112.

Continued on page 45

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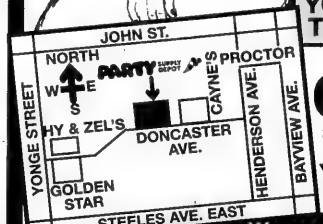

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What's New

Continued from page 44

SINGLES DANCE
Shaar Shalom Singles invites singles 35+ to their autumn dance with D.J. **Dave Jones**. 7:30 p.m. $12. For information, call **David**, 416-224-9494.

HIGH HOLY DAYS MUSIC
Cantor **Ben Silverberg**, accompanied by **Gabriella Serruya** perform "The Music of the High Holy Days." Shaar Shalom Synagogue, 7:30 p.m. 905-889-4975.

BOOK LAUNCH
The English translation of *With a Yellow Star and a Red Cross: A Doctor in the Lodz Ghetto* by **Arnold Mostowicz** will be launched at 7:30 p.m. at 471 Lawrence Ave. W. An abridged version of the documentary *The Photographer* by Mostowicz will be screened. 416-256-2858, ext. 33.

YIDDISH CONCERT
Kolel: The Adult Centre for Liberal Jewish Learning presents Toronto's all-female Yiddish band, the Sisters of Sheynville. 7:30 p.m., at 151 Eglinton Ave. W. Tickets $20 in advance, $25 at the door. Call 416-485-7007, ext. 0.

Monday, Sept. 19

BOOK CLUB
Holy Blossom Temple begins its Book Club with a discussion of **Matt Cohen**'s *Nadine*. 10 a.m. Free. For information, call Anne, 416-789-3291, ext 235.

BOOK AND FILM CLUB
Beth Tzedec Book and Film Club discuss *Leaving Earth* by **Helen Humphries**, with **Cynthia Good** facilitating. 1:30 p.m. $14 or $55 for series of six lectures. 416-781-3514, ext. 25, or library@beth-tzedec.org.

THE PERLASCA TRIBUTE
The Hamilton Jewish Federation and Festitalia presents the film *The Perlasca Tribute*, celebrating the heroism of **Giorgio Perlasca**, often called the Italian Schindler because he saved thousands of Jews from death during WWII. 7:30 p.m. at Hamilton Place. $20. 905-648-0951.

FAMOUS CANADIAN JEWS
Beth Tzedec Congregation continues its series on famous Canadians with **Senator Jerry Grafstein** discussing **Senator David Croll**. 7:30 p.m. 416-781-3514, ext. 34.

Tuesday, Sept. 20

NA LAGA'AT PERFORMS
The Jerusalem Foundation of Canada presents two performances by Na Laga'at, a unique and acclaimed blind and deaf theatrical troupe from Jerusalem. 1 and 8 p.m. at the Bluma Appel Theatre at St. Lawrence Centre. Tickets $30. Call 416-366-7723 or Alef Bet Judaica, 416-781-2133.

JEWISH SCANDINAVIA
Rochelle Carrady gives a lecture on "Scandinavia through Jewish Eyes," 7:30 p.m., at Holy Blossom Temple. 416-789-3291, ext. 235.

CHORALAIRS REHEARSALS
The Choralairs of North York Choir invite interested singers to their rehearsals, which take place every Tuesday evening, 8:15-10 p.m. at the Earl Bales Park Community Centre, Room 2. For info, call **Brian Slepchik** at 416-631-0029 or 416- 540-7106.

JWI DON MILLS CHAPTER
Jewish Women International, Don Mills chapter, meets tonight. For info, call **Cathy**, 416-633-6920.

Wednesday, Sept. 21

LUNCH AND LEARN
Watch a screening of *Impact of Terror* by **Simcha Jacobovici**, followed by a discussion with **Orly Pinchuk**, a paramedic who was on the scene of the Sbarro bombing. Lunch 12:15 p. m., learn 1 p.m. $10. Reservations required, 416-221-3433, ext. 352.

JWI MEETING
Markham-Unionville chapter of Jewish Women International invites interested women to their meeting tonight. For info, contact **Gail Gotter**, 905-294-9706.

REMBRANDT'S JEWS.
Steven Nadler, professor of Jewish studies at University of Wisconsin and author of *Rembrandt's Jews*, will talk about Rembrandt's relationship with the Jews of his time. 7:30 p.m. at Beth Tzedec Congregation. 416-781-3514, ext. 25.

POMEGRANATE GUILD
Barbara Weiser lectures on "Images and Forms, the Diversity of Canadian Jewish Needlework," followed by a "show and tell" of members' work. 8 p.m. at Shaarei Shomayim Congregation.

Other news

ISRAEL FILM FESTIVAL
Don't miss the Leumi Israel Film Festival to be held Sept. 18, 20 and 21 at the Cineplex Odeon, Sheppard Grand. Sunday, Sept. 18, *Metallic Blues*, 7 p.m., and *The Big Day*, 9 p.m.; Tuesday, Sept. 20, *Sima Vaknin is a Witch*, 7 p.m., and *The Policeman*, 9 p.m; Wednesday, Sept. 21, *Colombian Love*, 7 p.m., and *Turn Left at the End of the World*, 9 p.m. Tickets $10 per evening. All proceeds go to Beit Halochem/Aid to Disabled Veterans of Israel. 416-256-3145 or lesproductions@sympatico.ca.

DEMENTIA EXAMINED
Baycrest Centre presents the premiere public screening of *Memory, for Max, Claire, Ida and company*, a documentary by **Allan King**, Thursday, Sept. 22, 6:30-9 p.m. The following day Baycrest presents a Social Work Clinic Day,"Talking Person to Person: Dementia Reconsidered," 8 a.m.-4 p.m. For info and registration call 416-785-2500, ext. 2358.

CANADIAN TERRORISTS
Stewart Bell, of the *National Post*, introduces his new book, *The Martyr's Oath: The Apprenticeship of a Homegrown Terrorist*, which chronicles Canada's descent into the underworld of international terrorism. Thursday, Sept. 22, 7:30 p.m. at Holy Blossom Temple.

BEST OF HEBREW U 2005
Hebrew University presents a conference of academics from their faculty on Sept. 24 and 25 at the Beth Tzedec Congregation, a night and day of learning on a multitude of subjects, including politics, art, mysticism, science and social responsibility. For info and register, visit www.cfhu.org or call 416-485-8000.

NEW WOMEN'S GROUP
Beth David Sisterhood is forming a new group for women in their 30s and 40s. The first meeting takes place on Tuesday, Sept. 27. For information, call 416-633-5500.

SUNDAY HEBREW SCHOOL
Beth Israel Hebrew Academy has a number of spaces in their Sunday school, junior kindergarten and up, located at the Waldorf School, Bathurst and Rutherford. Call 905-326-8767.

PAL THEATRE TRIP
Join PAL, People Appreciating Life, for a trip to Stratford to see *Hello Dolly*, Tuesday, Nov. 1, 2 p.m. $60 includes transportation and show. Call **Elinor**, 416-398-2424.

JIAS TORONTO
Jewish Immigrant Aid Services, 4600 Bathurst St., #325. To register, volunteer or for info on these programs, call **Joanna** at 416-630-6481,ext. 30.

Information sessions for new immigrants with JIAS and JVS staff are held every Tuesday morning, 9 a.m. Registration required.

Conversation Cafés. Newcomers to Canada are invited to practise speaking English in a casual, friendly environment with JIAS volunteers. Now in two locations: BJCC and Bathurst and Steeles.

JIAS Toronto is seeking host families with teens to help welcome newcomer families.

JF&CS GROUPS
Jewish Family & Child Service, information/registration, call 416-638-7800, ext. 215. Lipa Green Building, 4600 Bathurst St.

When You're About To Separate – What To Tell The Kids: A workshop for parents about to separate or in the early stages of separation. Tuesday, Sept. 20, 6:30-8:30 p.m. at the Promenade Mall, Suite #313.

Next Steps, Pre-Employment: An orientation session for women who are survivors of abuse and would like to find out more about a nine-week group that begins on Oct 20. Sept. 22, 9:30 a.m. to 12 p.m. at 4600 Bathurst St.

FOR SENIORS

The Association of Jewish Seniors, general meeting, Thursday, Sept, 15. 9:30 p.m. at Shaarei Shomayim Congregation. **Larry Gordon** speaks on the topic "Fair Vote." Call **Debbie** at 416-635-2860.

Beth Emeth Chai Shalom hosts a musical review, including Yiddish, Israeli, Russian and Gypsy folk melodies featuring **Paul Mathew** and **Tanya Granovsky**, Thursday, Sept. 15 at 7:30 p.m. Members $5, non-members $7. For tickets, call **Mildred Persofsky**, 416-633-2436, or **Helen Schwartz**, 416-633-4111.

Beth Tikvah Friendship Group hosts **Linda Segal**, soprano, with **Nathan Rosen** on keyboard for "Israel: A Musical Collage." Sunday, Sept. 18, 2 p.m. Members $2, non-members $3.

LZA Seniors Cultural Club meets every Tuesday at 10 a.m. at the Borochov Centre, 272 Codsell Ave. Call 416-630-9444.

Aluma Canadian Israeli Club meets 7 p.m. Sept. 15, stories and jokes. 15 Hove St. Call **Menachem Wallach**, 905-731-7748.

The Earl Bales Seniors In The Club House In The Park. Sunday dance, Sept. 18, Oct. 9 and 23. Casino Rama, Monday, Oct. 31. Call 416-395-7881.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or wwwmilesnadaljcc.ca

Register for fall programs online or at MNJCC.

Bike ride to the Beach Hebrew Institute, Sunday, Sept. 18, 9 a.m.-12:15 p.m. Departs from the MNJCC. Members $5, non-members $8. Registration required.

SINGLES EVENTS CAN BE FOUND ON PAGE 50

To place an unveiling notice, please call at least 15 DAYS prior to the date of the unveiling

OBITUARIES and Related Notices

To place any other family related notice, please call at least 10 DAYS prior to the issue date

Steeles Memorial Chapel

Abramowitz, Ytzhak	Aug. 23/05	6040 Bathurst St
Vaiman, Naum	Aug. 24/05	12 Rockford Rd
Judge Reiser, Sigmund	Aug. 25/05	55 Skymark Dr
Marcus, Anita	Aug. 26/05	Private
Kirsh, Ethel	Aug. 27/05	3560 Bathurst St
Glazer, Norman	Aug. 27/05	10 Senlac Rd
Lindsay, Millie	Aug. 29/05	3 Muirkirk Rd
Gross, Elizabeth	Aug. 30/05	10 Tangreen Crt
Finn, Beulah	Aug. 31/05	49 Green Lane
Vays, Isaak	Aug. 31/05	Private
Zilberman, Larisa	Sept. 1/05	Private
Kohn, Sara	Sept. 1/05	8 Torbrook Cres
Litvack, Harry	Sept. 2/05	110 Promenade Circle
Friendly, Solomon	Sept. 2/05	Private
Wasser, Sadye	Sept. 3/05	8 Apollo Dr
Green, Harold	Sept. 2/05	Private
Dr.Carson, Max	Sept. 3/05	310 Rosemary Rd
Kalson, Ivan C.	Sept. 3/05	343 Clark Ave. W
Cohen, Mary	Sept. 4/05	Private
Rosenstrauch, Rosa	Sept. 4/05	170 Red Maple Dr
Galperin, Semion	Sept. 4/05	5430 Yonge St
Gold, Ann	Sept. 5/05	Private
Lambersky, Raechel	Sept. 5/05	306 Finch Ave. E.
Redlick, Helen	Sept. 5/05	205 Cummer Ave
Belick, Carole	Sept. 5/05	88 Prust Ave.

BENJAMIN'S PARK MEMORIAL CHAPEL

Harry David	Aug 19/05	3000 Bathurst St., #707
Jacob Usher	Aug 19/05	Bayview Extendicare
Harold Steinhart	Aug 20/05	2020 Craig Rd.
Mary Carr	Aug 20/05	6200 Bathurst St. #607

The unveiling of a monument to the memory of the late
LORI WESFIELD ז"ל
will take place
Sunday, Sept. 18th, 2:00 p.m.
Dawes Road Cemetery
2 blocks east of Victoria Park
Stashover-Slipia Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
JAMES ISAAC WASSERMAN ז"ל
will take place
Sunday, September 25th at 11:00 a.m.
Pardes Shalom Cemetery
Community Section #4
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
BETTY ANTURE ז"ל
will take place
Sunday, Sept. 18th, 12:00 noon
Bathurst Lawn Memorial Park
Bathurst south of Steeles
All For One Society Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
RITA SCHIFF ז"ל
will take place
Sunday, Sept. 18th, 11:30 a.m.
Bathurst Lawn Memorial Park
Taosmerer Friendly Society Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
ESTHER FIKSEL ז"ל
will take place
Sunday, Sept. 18th, 12:30 p.m.
Bathurst Lawn Memorial Park
Chenstochover Section
Relatives and friends are invited to attend

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The unveiling of a monument to the memory of the late
MAX FRIEDMAN ז"ל
will take place
Sunday, Sept. 18th, 10:30 a.m.
Dawes Rd. Cemetery
St. Clair, 2blks. east of Vic. Pr.
Lubliner Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
ISRAEL SOL FRYDBERG ז"ל
will take place
Sunday, Sept. 18th, 10:30 a.m.
Roselawn Cemetery
Stashiver Society Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
ALBERT JOSEPH ז"ל
will take place
Sunday, Sept. 25th, 11:30 a.m.
Pardes Shalom Cemetery
Community Section 4, CCCC
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
ROSE KOROLNEK ז"ל
will take place
Sunday, Sept. 18th, 11:00 a.m.
Bathurst Lawn Memorial Park
Stashover Society Section
Relatives and friends are invited to attend

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The unveiling of a monument to the memory of the late
FLORENCE LAMBERSKY ז"ל
will take place
Sunday, Sept. 18th, 11:30 a.m.
Mount Sinai Memorial Park
Kiever Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
JOSEPH WELTMAN ז"ל
will take place
Sunday, Sept. 18th, 11:00 a.m.
Bathurst Lawn Memorial Park
Bathurst, South of Steeles
Torath Emeth Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
IRVING PARL ז"ל
will take place
Sunday, Sept. 18th, 11:30 a.m.
Pardes Shalom Cemetery
Dufferin St. north of Major Mackenzie
Community Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
CHARLES SPRINGER ז"ל
will take place
Sunday, Sept. 18th, 9:45 a.m.
Roselawn Cemetery
Eitz Chaim Section
Relatives and friends are invited to attend

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Katrina Aftermath

Israel, Canada's Jewish community help victims

By FRANCES KRAFT
Staff Reporter

Israelis and North American Jews have reached out to help victims of Hurricane Katrina.

As of last Thursday, UJA Federation of Greater Toronto had raised $130,000 for victims of Hurricane Katrina. The funds are being directed to United Jewish Communities (UJC), the umbrella group for North America's Jewish federations, as are funds from similar efforts across the continent.

In Montreal, FEDERATION CJA had raised more than $50,000 as of last Thursday, and that was without any publicity, which was set to start this week, said finance director Susan Szalpeter.

Meanwhile, the Jewish Agency for Israel (JAFI) announced last week that it's offering a free semester at university to qualified New Orleans students – Jews and non-Jews alike.

Tens of thousands of students are enrolled in universities in New Orleans, 2,000 of them Jewish. JAFI said that as of last week, some 20 students had taken an interest in the offer.

It includes tuition, room, board, and a round trip flight to Israel. Participating universities – the Hebrew University of Jerusalem, Tel Aviv University, Haifa University, Bar-Ilan University and Ben-Gurion University (BGU) – have agreed to expedite registration of the New Orleans students.

The initiative will be funded by JAFI, UJC and the Hillel Foundation for Jewish Campus Life.

Magen David Adom staffers in Tel Aviv prepare cartons of bottled water as part of an 80-ton aid shipment for victims of Hurricane Katrina. In addition, an IDF delegation, will depart Israel to co-ordinate the delivery of Israeli aid to New Orleans.
[MDA/BP Images]

BGU announced that it was sending a team of doctors specializing in emergency medicine and disaster relief to New Orleans. They were to arrive on Friday. The effort was organized under the auspices of IsraAID, a delegation of medical personnel, psychologists and search and rescue workers.

On Thursday, Israel sent humanitarian and medical experts, as well as 80 tons of food packages, diapers, beds, blankets, generators and other essentials. The Jewish National Fund helped fund the shipment.

In New York, the Union for Reform Judaism inaugurated a project called "Jacob's Ladder." Reform congregations throughout North America will collect goods and supplies for Katrina victims. The group's Mississippi-based Henry S. Jacobs Camp, which took in 150 hurricane evacuees, will serve as a staging and distribution area.

B'nai Brith Canada is organizing a nationwide clothing drive. For more details, visit www.bnaibrith.ca.

To donate to UJA Federation of Greater Toronto's Katrina Disaster Relief Fund, go to www.jewishtoronto.com (UJA Federation's website).

In Montreal, donations to the FEDERATION CJA Hurricane Katrina Disaster Relief Fund can be made by calling its hotline at 514-343-8700, or by sending a cheque to FEDERATION CJA: Hurricane Katrina Disaster Relief, 1 Cummings Square, Montreal, Quebec H3W 1M6.

Other organizations are also collecting funds.

To donate to the Canadian Council for Reform Judaism, send a cheque to 3845 Bathurst St., Ste. 301, Toronto M3H 3N2 and write "Hurricane Relief" on the memo line of the cheque. Further information is available at www.urj.org/relief.

Donations can also be made to Chabad's Disaster Relief Fund, 770 Eastern Parkway, Brooklyn, NY 11213; at www.bnaibrith.org.; to the Orthodox Union (mark cheque and envelope "Hurricane Katrina Relief Fund"), 11 Broadway, 14th Floor, New York, NY 10004; or through the United Synagogue of Conservative Judaism, Canadian Region, 1000 Finch Ave. W., Ste. 508, Toronto M3J 2V5. Cheques should be clearly marked "Hurricane Relief."

Ve'ahavta: The Canadian Jewish Humanitarian and Relief Committee has also set up a fund to provide emergency relief and necessities to all victims, as well as to affected Jewish communities. To donate, call 416-964-7698, ext. 21.

With files from JTA and Ha'aretz

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Katrina Aftermath

Toronto couple returns from New Orleans

Continued from page 3

"I feel so sorry for the people of New Orleans," said Shuster. "It's devastating to see [family separations] and people being relocated all over… We came back to heaven."

The contrast to Toronto – and to the New Orleans Shuster recalls from a trip last year – is enormous. "I think New Orleans is one of the nicest cities. I love the entertainment. The jazz – you're not going to find anything better. The food is incredible. The night life is a delight. There are many historic sections. It's a grand city."

Shuster's group left a decimated New Orleans on a bus that was part of a convoy. Soldiers loaded the buses with hurricane victims. "Even the bus driver was crying. He drove 34 hours to get there from Ohio, out of the goodness of his heart," Shuster said.

A Texan trucker took Shuster and Rosen, their friends and two other Toronto tourists from the bus's stopping point – Shuster thinks it was in Fort Smith, Ark. – to Shreveport, La., where they were able to catch a flight to Dallas, and then home.

A mishap on landing in Toronto meant they had to leave the plane via emergency exit chutes, before reuniting with family members anxiously awaiting their return.

Marni Elmaleh, a 24-year-old student who lives in Thornhill, returned home three days before Shuster and Rosen. She was given shelter by a Chabad rabbi and his family, staying on the upper floor of his home in the New Orleans suburb of Metairie until the water outside subsided enough for them to leave by van.

Marilyn Rosen and Fred Shuster

On their way out of the city, she witnessed some of the damage wreaked by the storm – "huge trees that had been completely uprooted" – but she said she saw none of the more violent and disturbing images that dominated television news.

Ironically, Elmaleh and a friend went to New Orleans because she wanted to use two free airline tickets, good for anywhere in North America, that were about to expire. She received them when she was bumped from a previous flight.

Elmaleh said people didn't initially expect "anything close" to what actually happened.

"Every summer, they say there's a huge hurricane coming. People didn't start evacuating until [a day or two before]."

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At left, Rabbis Zelig, foreground, and Mendel Rivkin of New Orleans counsel Hurricane Katrina evacuees at the Astrodome in Houston on Sept. 1. Here, they speak with sisters who are Arab residents of Jerusalem. [Chabad.org photo] At right, houses swamped by floodwaters following Hurricane Katrina. [Jocelyn Augustino/FEMA photo]

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Memories of a robust New Orleans Jewish life

By GAIL CHALEW
Baltimore Jewish Times

BALTIMORE — Unfortunately, the more I write about the New Orleans Jewish community, the more it seems like a eulogy. I find myself writing in the past tense and then must go back and change every "was" to "is."

Comment

Certainly, the community will never be the same. Just as certainly, members of the Jewish community are now in exile, scattered in a Diaspora that stretches across the country.

As with New Orleans, in which Creoles and Cajuns mix together to create a rich culture of music and food, the Jewish community is a gumbo in which many different flavors blend together to create a much enriched stew.

Yet, in many ways, the Jewish community is an anomaly in New Orleans, even apart from the obvious religious differences.

New Orleans is a Catholic community through and through. Its elites are not WASPs but Catholics. Mardi Gras has its roots in Catholicism, while parochial schools educate a very large proportion of students, every restaurant serves fish on Friday and even mall food courts have Lenten specials before Easter.

But the differences go deeper.

While New Orleans sometimes seems more like a Caribbean island – focused more on partying than on work and certainly not a slave to efficiency – the Jewish community is quite well-organized. For a community of its size – about 12,000 people – it boasts many organizations.

Along the religious spectrum are four Reform temples, one Conservative synagogue, two Orthodox synagogues and two Chabad Centers. There is a Jewish federation that raises close to $3 million annually; a Jewish Endowment Foundation, under whose auspices more than 30 post-b'nai mitzvah teens have established their own endowment funds; a Jewish Family Service; a Hillel; and a JCC with two campuses. Three kosher restaurants, one that serves kosher jambalaya, etouffée (a local stew) and gumbo, thrive.

It has a Jewish hospital and a Jewish nursing home, with independent and assisted living facilities as well.

Yet, in many ways, the Jewish community is infused with the ambience and culture of New Orleans.

Like a gumbo, its diverse ingredients of Jews, ranging from Chabad to the unaffiliated, mix well. My family, along with many members of the Reform and Conservative communities, were invited to the recent wedding of the daughter of the Chabad rabbi. Chabadniks sit on the federation board. The Reform and Orthodox rabbis work closely together on community programs.

In New Orleans, church and state are not separated all that clearly, which creates some problems – prayers to Jesus said at the start of government meetings and statues of Jesus on the firehouse at Christmas come to mind.

But this mixing of church and state has positive effects as well.

New Orleanians value religion and religious expression and are quick to give respect to all those for whom religion is important. After asking what Jewish church I went to, my neighbours and acquaintances would display a genuine interest and concern for my Judaism. When my son, the only Jewish member of his soccer team, had his bar mitzvah two years ago, the entire team attended the service, giving up a tournament to do so.

The Jewish and Christian faith communities work closely on many civic issues, Loyola University co-sponsors a large interfaith seder, and many church groups learn more about Israel by viewing the room-sized land map of the Jewish state that is owned by the federation.

Over the past decade, the Jewish community has itself become more committed to Jewish observance and study.

Reflecting national trends, New Orleans' Reform temples have incorporated more Hebrew and rituals into their worship services, and every synagogue has a full program of adult Jewish education. The federation sponsors the Florence Melton Adult Mini-School, as well as a savings program for Israel trips for teens.

In another convergence of the Jewish community and New Orleans culture, Mardi Gras is not just for Catholics anymore.

Although the first King of Carnival in the 1870s was Jewish, until recently Mardi Gras krewes, which stage each parade, were closed to Jews. The old-line krewes still exclude Jews. However, many Jewish professionals and business people have joined the new Super-Krewes, which stage mega-parades with floats that stretch several city blocks.

There is now even a Jewish krewe.

The Krewe de Jieux now marches – or rather horahs – through the French Quarter to kick off the Mardi Gras season. Its hand-decorated float drawn by a mule, its throws (beads, cups and glittered bagels) and the marchers' costumes proudly proclaim the Krewe's Jewishness while skewering Jewish and Mardi Gras stereotypes at the same time.

Instead of the traditional king and queen, the Krewe de Jieux has a Big Macher and a Jewish American Princess.

The Krewe has marched as the House of Jieuxs, dressing up as the Blues Brothers. It has sashayed as the Beverly Hill Jieuxbillies, with hillbillies marching alongside the Rich Doctor (dressed as an African witch doctor). This past January, its theme was "What Would Cheesus Do?" Parma John the Baptist in a monk's robe horahed next to cows, complete with udders oozing Cheez Whiz.

The Krewe also has a more serious side. Many of its members, who are a bit quirky and offbeat, are not affiliated with the Jewish community, and the Krewe serves as their only link to it. As well, the Krewe sponsors a Purim parade, a Passover Krewe-Seder and Shabbat dinners throughout the year.

I fear for the future not only of the Krewe de Jieux, the clearest expression of Jewish New Orleans' joie de vivre. I also fear for the future of the organized Jewish community.

Even before Hurricane Katrina, the Jewish population had been declining, primarily because of the poor New Orleans economy that provided few high-tech or corporate opportunities. In recent years, many young people have moved to Atlanta or Houston in search of good jobs.

Now the exodus will be accelerated.

Nearly every member of the Jewish community has sustained some damage to their homes, and countless people have lost them completely. One Jewish neighbourhood was located close to a breach in the levee.

Certainly, everyone has been scarred by the evacuation experience and seeing the shocking images of their city. In e-mail after e-mail, people are questioning whether they wish to return.

Because many members of the Jewish community are professionals – lawyers and doctors are quite over-represented – they have the opportunity to practice their skills anywhere. Many will be taking that opportunity.

My family may join the exodus as well.

Gail Chalew is a New Orleans freelance writer now based in Baltimore.

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Katrina Aftermath

Ex-Winnipegger heads New Orleans relief efforts

By MYRON LOVE
Prairies Correspondent

WINNIPEG — Adam Bronstone admits that he is torn.

Although he is looking forward to coming back to his hometown Winnipeg to lead Yom Tov services next month, he also feels a strong obligation to stay where he is in Houston tending to the needs of the beleaguered New Orleans Jewish community – his adopted one – in its struggle to recover from the devastation wrought by Hurricane Katrina.

"The phone is ringing constantly," said Bronstone, director of communications for the New Orleans Jewish community for the past four years. "I really feel that my place is here."

Prior to the disaster that struck the city on Aug. 29, New Orleans had a Jewish population of about 10,000 to 12,000. The community had a long history dating back to the early 19th century.

"Many members of the community have roots that go back five or six generations," said Bronstone, 36, noting that New Orleans' Touro Synagogue – founded by prominent early 19th century Jewish businessman and community leader Judah Touro – is the sixth oldest synagogue in North America.

"The commnity has a strong classic German Reform tradition," Bronstone says. "Seventy per cent of New Orleans Jewish population is Reform. It was quite an adjustment for me coming from Winnipeg, where the only Reform congregation is very small."

Bronstone, who is not married, left New Orleans on Aug. 27, just ahead of the official call to evacuate the city. He said he lost everything when his apartment was flooded and is living with a colleague who works for the Jewish Federation Greater Houston.

He is working out of the offices of the Houston federation leading relief efforts for the New Orleans Jewish community.

"We are doing everything we can to locate people and get them out," he said. "We are putting together lists of people and trying to arrange assistance and shelter for them where needed."

While most of New Orleans' Jews have left the city, Bronstone said the number that remain is uncertain.

"We know there are still some of our people in there, but we don't know where they are," he said last week. "With the help of the sheriff, we are trying to organize a search and rescue operation."

He reported that at least two people in the city's Jewish seniors home died just before the facility was evacuated.

Israel's ZAKA relief organization is trying to commandeer some vehicles to pull out the dead, but Bronstone said he would rather use all available vehicles to take out the living first.

New Orleans had nine synagogues. Bronstone said one Orthodox shul, Beth Israel, is a "write-off" because of the extensive damage it received. Some of the others were flooded, while others have suffered only minimal damage.

Bronstone praised Houston's Jewish federation and community for the help and hospitality they are providing for New Orleans' dispossessed Jews.

He said, for example, that one young couple expecting their first child have been invited to move in with a Houston family for as long as they need to.

He also described the help pouring in from Jewish communities all over North America as "staggering."

He is hoping to return to New Orleans soon himself to see what he can salvage of his own belongings, but he said he won't do so until he can arrange proper security.

In Winnipeg, he and Cantor Arky Berkal are scheduled to lead Yom Tov services at Congregation Shir Tikvah, a three-year-old Conservative congregation that only comes together for the High Holy Days.

Facts about the Big Easy's Jewish community

Jewish New Orleans

• The Jewish community in greater New Orleans is about 10,000 to 12,000 people, out of total area population of about 1.2 million people.

• There are nine synagogues – four are Orthodox, four are Reform and one is Conservative.

• Two of the Orthodox synagogues are Chabad centres. The other two have a small elderly population, of which only one has a part-time rabbi.

• The area has three kosher restaurants, one kosher deli and mini-market, but all kosher meat and bread is bought frozen. There are two Jewish community centres, two Jewish day schools, a Jewish Family Service, a Hillel, and a Jewish federation.

• In addition to two Chabad Houses, Chabad runs a day school, the mikvah and the Louisiana Kashrut Commission.

• Baton Rouge, Louisiana's state capital, is about a 75 to 90-minute drive from New Orleans.

Areas affected by flooding

The eastern parts of New Orleans – 9th Ward, New Orleans East, Challemette, and Slidell – were hit the worst, while the western parts – Uptown, Metairie, Kenner – fared better, and most of the Jewish community is located Uptown and in Metairie.

• The 9th Ward: A short walk from the French Quarter and where part of the levee holding back the Mississippi River broke. A very poor and crime-ridden area, it was flooded with 20 feet of water.

• New Orleans East: Most of the news reports that show flooding up to house rooftops come from New Orleans East. The residents there are almost entirely African American. The entire area may need to be bulldozed after the water is finally drained from the city.

• Challemette: east of New Orleans East and home to few Jews. Most of the people who lived there worked in nearby oil refineries.

• Slidell: 30 minutes east of New Orleans and across the lake, it was home to only a few Jews, and was totally flooded.

• Lakeview: North of downtown and right next to Lake Pontchetrain, it's where the levee beside the lake broke. About 15 per cent of greater New Orleans' Jewish community lives in the area, but it's home to only one synagogue. The area was flooded with about eight feet of water. If any Jews are among the dead here, they will likely be elderly people who died of heat exhaustion waiting to be rescued.

• Uptown: Within New Orleans city limits, this area contains historic St. Charles Avenue and is home to 35 to 40 per cent of the Jewish community. It has two large Reform synagogues, a Chabad synagogue, a JCC, and the Hillel for Tulane University. Since this area is higher than downtown, it only experienced minor flooding, with about two feet of water.

• Metairie: This large suburb in Jefferson Parish borders Lake Pontchetrain and also contains about 35 to 40 per cent of the Jewish community. It has a Chabad Center, a Conservative synagogue, a Reform synagogue, a JCC, two day schools, and is home to the Jewish federation. Metairie was flooded with about five feet of water, but many of its houses and buildings were built a few feet above street level.

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Mississippi communities pick up the pieces

Biloxi synagogue damaged

By LARRY BROOK
Deep South Jewish Voice

BIRMINGHAM, Ala. — Along the Mississippi Gulf coast, hurricanes were always measured against Camille, which struck in 1969. During that horrific storm, Biloxi's Beth Israel Congregation didn't even leak.

The situation now is vastly different, as Katrina rewrote the book on hurricanes. The 70-family congregation, with the only synagogue on the Mississippi coast, has a rebuilding job to do, both with the synagogue itself and with many members' homes.

Beth Israel still stands, though much of the brick exterior was peeled away. Some upstairs windows were blown out, but the roof over the sanctuary looked intact from the outside. The Torahs were removed before the storm and are safe.

The synagogue is located two blocks from the beach, which saw a 25-foot storm surge. A casino located on the water near the synagogue was lifted across the highway and deposited on the other side. Miles of U.S. Interstate 90 along the beachfront show complete devastation, and some communities closer to New Orleans were reportedly wiped off the map.

On Aug. 28, with the storm bearing down on the coast, Dan Romm, a doctor, evacuated to the Biloxi VA Medical Center. As the storm hit, everyone moved into the hallways and rooms without windows. The windows had not been tested for 150-mile-a-hour winds.

"The Biloxi VA shelter turned out to be the best place to be," Romm said. The Gulfport VA campus, located closer to the beach, was wiped out.

With a generator, food and water, "we were in relative paradise," though he also knew that his home had 22 feet of water in it.

"Imagine all your furniture placed in a gigantic washing machine and stop the machine after the rinse cycle. Don't forget to throw in the mud and debris," he said. While the house is intact, he figures it will be a total loss because of mould. He is now in the Atlanta area, weighing his options.

Lori Beth Susman, a past president of Beth Israel, was in Destin, Fla., during the storm. She said the outpouring of support from across the country has been overwhelming, with offers of housing and assistance, even of "adopting" the congregation.

Further inland, Hattiesburg's B'nai Israel had a large proportion of its shingles ripped from the roof, but a large tree that was toppled missed the building. Rabbi Celso Cukierkorn was in Spain when the storm hit, and is now trying to make his way back from Kansas, where he is staying with relatives.

He said there has been violence due to scarcity, including a person being killed over a bag of ice. Located an hour north of the Mississippi Gulf Coast, Hattiesburg is one of the last places that received assistance.

Rabbi Cukierkorn said congregants have indicated that everyone in the Jewish community "is fine."

In Jackson, a city that is seeing its population double, there are about 75 Jewish evacuees currently in town, with more expected.

Bert Rubinsky came back from a bar mitzvah in Chicago before the storm hit to find 19 relatives who had fled the approaching storm. They are still staying with him.

His wife's grandmother died in Lafayette, La., en route to Houston after being evacuated from a New Orleans hospital.

Birmingham is also expecting more evacuees. The Birmingham Jewish Federation has set a goal of raising $1 million (US) in relief aid through the federation from the city's 5,300 Jews. Resettlement services are already up and running, and a counselling group for New Orleans evacuees is set to start meeting in the next few days.

Katrina flooded downtown Mobile, Ala., but the city's two synagogues are further inland. Springhill Avenue Temple, still doing roof repairs from Hurricane Ivan, saw a large number of branches down in front of the building.

Biloxi's Beth Israel Congregation

The Jackson-based Goldring/Woldenberg Institute of Southern Jewish Life has set up a fund and will serve as a hub of activity for the region. The ISJL serves small Jewish communities in Alabama, Mississippi, Louisiana and Arkansas, and is uniquely situated to help. The institute will advise national organizations looking for local contacts in affected communities.

Jackson's Beth Israel Congregation opened its doors on Sept. 1 after several days without power. There was a bar mitzvah scheduled for Sept. 3, for the grandson of the state's only Holocaust survivor. Despite the situation, office manager Ellen Alexander said the congregation would "celebrate and do what we can do."

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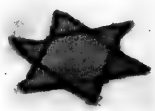

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Katrina Aftermath

Family searches for stability in Houston

'The kids are still in shock. Gabriel still acts like we're having a weekend sleepover'

By MICHAEL C. DUKE
Houston Jewish Herald-Voice

HOUSTON — Jodi and Raúl Zighelboim arrived in Houston late Saturday evening, Aug. 27, with their two children, Selah and Gabriel, and little more than a change of clothes for each member of the family.

The Zighelboims have evacuated their Uptown New Orleans home five times in recent years under threat of hurricanes. Each time, they have come to Houston and stayed a few days with Jodi's mother and great-aunt, and then returned home without any major problems. They thought this time would be no different.

After waking up Tuesday morning, ready to make the crawl back home on Interstate 10 East, the Zighelboims instead learned that more than 80 per cent of their city had been swallowed up overnight by Hurricane Katrina's floodwaters, breaching levees at Industrial Canal, Treme and Lakeview. Physically and emotionally, neither Jodi nor Raúl was prepared for this news. Their two-storey home is located in an area that was heavily submerged, according to aerial photographs they saw on the nightly news. With their entire lives now under several feet of water, the Zighelboims felt as if they themselves had drowned.

"The overwhelming sense of uncertainty – with everything – has been the most difficult aspect to deal with," said Jodi, who was pensively turning pages in an organizer she had opened at her mother's dining room table. This was the Zighelboims' sixth day in Houston. All four had been sleeping in a single room and living out of a half-empty suitcase. As Jodi spoke, Raul was pacing in the next room, and their third-grader, Gabriel, was playing with Sunny, the dog, at his father's feet.

Selah, Gabriel, Jodi and Raul Zighelboim pore over a Houston map.

[Photo courtesy Houston Jewish Herald-Voice]

Jodi glanced at her husband and then said with desperation: "We simply have no idea what lies ahead of us. We thought we'd be gone only a couple of days, so we brought nothing. The last time we made this trip, we packed as much as we could and brought it with us. But we left this time in such a hurry. I wish I had our pictures – oh God, I hope we haven't lost them all."

It would be another 2½ hours before the Zighelboims, overwrought with fear and anxiety, would see anyone from their New Orleans community. Jodi pointed out that very few family members or friends even knew where they were, and vice versa.

"So far, we haven't been able to make contact with anybody. Our cellphones don't work and our work e-mails are down. I feel so disoriented. There's so much disorder. But thank God, we made it here safely, and as a family. Otherwise, I wouldn't be able to cope."

The cellphone issue is perturbing, Jodi noted, as this is her primary means of communication with the community back home. Jodi is a professor of health sciences at New Orleans' Tulane University and also relies on the school's e-mail system, which is currently down, as well. She had no Web-based e-mail address before the evacuation, nor does she have access to many of her friends' and colleagues' e-mail addresses.

"It is unbelievable to me that these cellphone companies have been so unwilling to help us out. As far as I know, there haven't been any special accommodations set up for those of us with 504 area codes, despite the fact that we're still being charged for service. My phone cannot accept incoming calls, which means that nobody can get hold of us – including our insurance company. The only real option is to buy one of those pre-paid phones, which cost something like $80 up front, plus 10 cents a minute. And we need to keep money in our pockets for things like food and clothing, at this point."

The Zighelboims use Verizon Wireless, which the *Jewish Herald-Voice* contacted regarding this issue on Sept. 2. Over the phone, a Houston-based Verizon sales representative said the Zighelboims would be able to transfer their existing service to the Houston area, and would be given a working Houston-area code and a free phone. Yet, when Jodi attempted this at a Verizon storefront, she was told that she would have to first cancel her existing contract, which would involve paying a cancellation fee, and then sign up for new service in the Houston area. She would also have to buy a new phone. The *Jewish Herald-Voice* then called several other cellphone providers hoping that they might be able to help the Zighelboims, but found no offers.

"Having a cellphone that works would provide some much-needed stability," Jodi said, "which is what we are so desperate for right now. I just want somebody to know that we are here…"

Before she could finish her next words, the doorbell rang. A bouquet of flowers arrived for Jodi, sent by a friend who apparently was able to track her down. The entire family came into the room to see. Gabriel wanted to know if the flowers were from a secret admirer. The kids soon left the room, but Raúl joined his wife at the table. He was wearing a cap that read "Hard Luck Café."

"What I'd like is to have our city back," Raúl said. "But how and when can we return? What if our employers and these major corporations don't come back? What are we to do then? This is a great fear of mine. We need jobs so that we can feed and clothe our families."

Continued on page 54

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Katrina Aftermath

High water fails to stop wedding

By MICHAEL C. DUKE
Houston Jewish Herald-Voice

HOUSTON — The invitations were mailed. The gown was fitted. The rings, engraved with each other's Hebrew names, were ready to be exchanged. Then, an uninvited guest arrived.

Jennifer Pollack and Andrew Friedberg would have been married Sept. 4 at New Orleans' Temple Gates of Prayer had Hurricane Katrina not turned their city into an Atlantean wreck.

It took the couple 12 hours to evacuate the Crescent City on Saturday, Aug. 28, and they now are living with Andrew's parents, Michael and Linda Friedberg, in Houston. As Andrew and Jennifer received a special blessing at Houston's Temple Emanu El two days after their arrival, they were still hopeful for a New Orleans wedding. The next morning, however, the levees were breached, and their plans, along with most everything they owned, were sent adrift.

Yet, it did not take Andrew and Jennifer long to make up their minds on where to go next. After discussing it with their parents, they chose to drop anchor in Houston and move forward with their wedding plans. The challenge would be to have everything ready in five days time.

"There are several different reasons why we decided not to postpone our wedding," Jennifer explained on the afternoon of Friday, Sept. 2, just two days before the ceremony would take place. "It's a mitzvah to be married, and Andrew and I feel that by still having our wedding this weekend, we will be doing something good for our families, and something particularly special for the entire New Orleans Jewish community. We believe that this might be a source of hope for the many who are feeling hopeless.

"Jewish tradition says to gone on."

Jennifer and Andrew Friedberg
[Courtesy Houston Jewish Herald-Voice]

Jennifer and Andrew both attended the University of Texas at Austin. After graduation in 2002, they moved to Boston, where Jennifer wrote for the *Milford Daily News* and Andrew enrolled in law school. In May 2005, the couple relocated to New Orleans, Jennifer's hometown. They purchased a Lakeview home shortly thereafter, and even picked out matching Toyota Corollas. As Jennifer worked hard planning their September wedding, Andrew clerked for Fifth Circuit Judge Jacques L. Wiener, Jr. and studied for the Louisiana state bar exam. Having just taken the exam, he fears his results might be lost in the flood.

Jennifer's father, Jack, called the couple on Saturday morning, advising them to evacuate the city. Jennifer said she thought he was kidding and hung up the phone. Her mother, Peggy, called next, and told them to turn on the news.

Before evacuating New Orleans with their extended family, Jennifer and Andrew made a trip to a home improvement store, where they bought plywood to protect their home from Katrina's torrents. "And, of course, this turned out to be a complete waste of time and energy," Andrew lamented. "These were precious hours that we could have used to pack our things. But we thought that we'd only be gone for two or three days, so we essentially left everything behind."

Everything would include Jennifer's wedding gown and accessories, Andrew's tuxedo, their wedding rings, their ketubah and wedding gifts.

"Looking back, though, I'm just glad we made it here safely," he said. "This whole experience puts life into perspective. We lost more in one day than most people will lose in a lifetime. Yet, we made it out with each other, and that's all that matters. 'Stuff' can always be replaced."

Stating her marital vows to Andrew two days later, Jennifer would say that they "lost everything… yet lost nothing at all."

Since deciding to go through with their wedding, Jennifer and Andrew had to balance the task of planning a new wedding in less than a week's time and handle issues pertaining to property damage and the loss of their home.

"We're six people in the house where we're staying, and nobody is sleeping well. The phone starts ringing at 7 a.m. every morning and doesn't stop until late each night," Andrew said.

In terms of re-planning the wedding ceremony in Houston, Jennifer and Andrew were overwhelmed with things to do. One of the reasons they chose the date they was that Andrew's parents were married the same weekend 27 years before.

"So, to coincide with my parents' anniversary, we've made arrangements to be married at Beth Yeshurun in the very same place they were married, the Greenfield Chapel," Andrew said before the big day.

"Everybody in Houston has been so wonderful and generous in helping us make this happen. We would not have been able to pull this off without their support. It took us nearly two years to plan our first wedding, and now we have less than a week. The funny thing is that the new one will be pretty close to the first, and in some ways, it will be more special, since the community has stepped in with so much help," he added.

Of the 240 guests invited to New Orleans, Jennifer and Andrew expected to have at least 140 at their Houston wedding, plus those Houstonians who otherwise would not have been able to make the trip east.

Though the reception would not be as elaborate as they had originally planned, the couple said they are in no way disappointed. "Rather than having the reception overlooking the Mississippi River, we instead will have it at the shul, which we are very grateful to have. After all, it's the people that will make it special," Andrew said.

In a show of community co-operation, Beth Yeshurun's senior rabbi, David Rosen agreed to co-officiate the service alongside Rabbi Robert Loewy of New Orleans Congregation Gates of Prayer. Cantorial soloist Victoria May, also from New Orleans, and guitarist Steve Daum provided the ceremony's music.

Though it took Jennifer more than a month to choose her wedding gown, she was fortunate enough to find a replacement in three hours. Her new dress is fairly close to the first one, she said, and it still made her feel like a bride. "Of course, it's not the dress that counts," Andrew told his future wife. "It's the bride inside."

Though Andrew never had the opportunity to see Jennifer in the original gown, she had pictures taken of her in it prior to the evacuation, and their photographer kept them safe and dry. He was also able to make it to Houston for the wedding.

Meanwhile, a menswear store in Houston came to Andrew's aid by giving him a complimentary tuxedo rental, and he and Jennifer also picked out temporary replacement wedding bands.

The couple had a honeymoon to Aruba planned, but decided to cancel.

"It just wouldn't feel right going. We wouldn't be able to enjoy ourselves. Besides, we need to be here with our family right now," Jennifer said.

The couple said they are fairly certain they will stay in Houston and not return to New Orleans. Jennifer said she will look for work as a journalist, and Andrew will finish out the year clerking and perhaps study for the Texas bar.

Having given tzedakah their entire lives, they said they are uneasy with being on the receiving end for the first time.

"We helped out with the recent tsunami relief effort in Southeast Asia, and I remember thinking, "Wow, that could be us" – and now it is us," Andrew said. "This whole experience makes me want to volunteer and help others even more, which, I guess, is the best way we can show our appreciation for all that has been done for us."

"It's all about family"

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TUESDAY, MAY 16, 2006
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Katrina Aftermath

New school provides order and stability for kids

Continued from page 52

Originally from Lima, Peru, Raúl works as director of technology for a New Orleans computer networking firm, which he believes will not return to the Crescent City. Together, he and Jodi own a home for which they still have 11 years left on their mortgage. They also own two vehicles, one of which was left behind. They have been sending their children to a private Jewish day school.

The Zighelboims said they are fortunate to always have been able to provide for their family, as well as give tzedakah. They are very worried about what they will be left with – and without – in Katrina's aftermath. As is evident from his facial expression, Raúl is now struggling with the reality that he and his family are in need of assistance.

"I need a job. I need a job," he repeated, blanching.

Jodi is also concerned. She said she hopes the catastrophic flood has not jeopardized her teaching position, for this would put the Zighelboims under even greater hardship. Tulane University, which established a satellite campus in Houston last year for its MBA program, now has its headquarters at the Marriott Hotel, and is working to contact its professors and students. A temporary website has been established and features up-to-date information regarding faculty paycheques, health insurance and much-needed answers to questions that people like Jodi have been asking.

In the meantime, however, Jodi asked: "What are we going to do here for the next six months if we can't find jobs? We're going to go crazy."

"I'm sure we'll do what we've been doing since Tuesday morning," Raúl added, "and that's to cry a lot."

More than finding work in Houston, the Zighelboims said they are concerned about their children, the effect that this experience will have on their lives. "Our greatest fear is that Gabriel and Selah will begin to have nightmares when they are confronted with the reality that they might never see many of their friends again," Raúl said.

One area in which the Zighelboims have found some comfort is that they have been able to meet their children's educational needs. "Getting our kids into school has been a blessing," Jodi said. Before Hurricane Katrina, both Zighelboim children attended the New Orleans Jewish Day School, which shares a building with the Jewish Community Center in Metairie. Selah and Gabriel are now enrolled at Houston's Beth Yeshurun Day School.

"This is one of the few things that we've been able to accomplish right away. And I have Mindy Rosenthal [at Beth Yeshurun Day School] to thank for this. She was so incredibly wonderful to us, so welcoming and compassionate. And the kids seem to be comfortable there, which is what they need right now more than anything – to feel safe and secure."

"The simple act of taking our kids to school each morning will give us a little order and stability, as well," Raúl added. "It's so difficult for us to not have a routine right now. We miss our schedules. Our lives are in chaos without them."

Jodi said she and her husband had already paid the entire year's tuition for both Selah and Gabriel at the New Orleans Jewish Day School and would therefore be unable to pay tuition again for a new school in Houston. When she met with Rosenthal on Sept. 1, Jodi learned that her children would be allowed to enrol free of charge because of their circumstances. (Other Jewish day schools in Houston also have accepted students from the Greater New Orleans area under similar conditions.) Jodi brought Selah and Gabriel with her to meet Rosenthal and to make sure her children would feel at home there.

Selah is 10 and in Grade 5. She said she thinks she will like her new school, and hopes her parents don't worry too much about her and her brother. Gabriel returned to the table wearing an itchy new shirt and clutching a blueprint he drew of his grandmother's house – highlighting every hiding place and "secret passage." He said he likes Houston because people can cross the street here without fear of being hit by a car. Science is his favourite subject.

"The kids are still in shock," whispered Jodi, as she and Raúl began to unfold a map of Houston between them. "Gabriel still acts like we're having a weekend sleepover."

Later that evening, the Zighelboims were reunited with many of their friends from the New Orleans Jewish community. Like many synagogues across Greater Houston, Congregation Beth Yeshurun hosted a special Erev Shabbat service and an Oneg Shabbat for families displaced by Hurricane Katrina. Besides dinner, new clothing was offered to those in need.

Though still feeling despair and pain, Jodi, in particular, appeared to be a different person after spotting the first familiar face from home. "Thank God we have each other," she repeated, her face radiating. "Thank God for community."

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Reports shed little light on Arafat's demise

By DAN BARON
JTA

JERUSALEM — The mystery of Yasser Arafat's death lives on.

After months of silence from the Paris hospital where the former Palestinian Authority president died of an undisclosed illness last November, two reputable newspapers finally obtained his medical records.

But the retrospective diagnoses offered last week by *Ha'aretz* and the *New York Times* were remarkably different.

"Doctors: Arafat died of AIDS or was poisoned," the liberal Israeli daily blared in a banner headline.

By contrast, the *Times* wrote, "Medical records say Arafat died from a stroke."

Both papers had consulted with eminent medical experts, so their varying views only served to perpetuate the schism between conspiracy theorists – of both pro-Arafat and anti-Arafat camps – and Palestinian Authority, Israeli and French officials who insist there was no evidence of foul play.

"I hope that people will start refraining from continuing to target Arafat after his death," said Saeb Erekat, who served as a senior aide to the Palestine Liberation Organization chief.

Israeli Foreign Minister Silvan Shalom voiced the wish that "all of these fables and rumours be struck from our agenda once and for all." He was echoed by his French counterpart, who was visiting Israel.

"One should always be careful with publishing causes of death on the front pages," said Philippe Douste-Blazy, a physician.

Yasser Arafat

After two years in which his health failed in trying conditions at his West Bank compound, Arafat collapsed last October and was airlifted to a hospital outside Paris. He was pronounced dead Nov. 11, following several days in which conflicting reports had him either comatose or experiencing miracle recoveries.

His widow and heir, Suha, kept all doctors' reports strictly under wraps.

To Palestinians embittered with Israel's handling of Arafat and prone to explaining political developments with conspiracy theories, the poisoning theory had appeal.

To those bitter at Arafat's corruption and intrigued by his long-distance marriage to Suha – after decades in which rumours swirled about his sexuality – AIDS seemed equally likely.

Ha'aretz and the *Times* agree that the Palestinian leader succumbed to massive internal bleeding, and that it is impossible to determine exactly what infection caused it.

The *Times* said its experts' review "suggests that poisoning was highly unlikely and dispels a rumour that he may have died of AIDS" – though it noted that the absence of an AIDS test in the medical report is highly unusual.

Ha'aretz suggested that poison, perhaps ricin, could have been slipped into Arafat's food, but also noted that he could simply have suffered standard food poisoning. *Ha'aretz* further quoted Gil Lugassi, president of the Israel Hematologists Association, who said that Arafat's symptoms as described in the medical report were consistent with the onset of AIDS.

Lugassi received uncanny endorsement from Ashraf Al-Kurdi, Arafat's Jordanian physician.

Though he played no part in the Palestinian leader's final treatment – and refused to take part in a post-death investigation because Suha Arafat had not allowed an autopsy to be conducted – Kurdi told Israel's Channel Two television that Arafat indeed had the AIDS virus in his blood. However, he claimed it had been injected into Arafat to cover up the fact that he had been poisoned.

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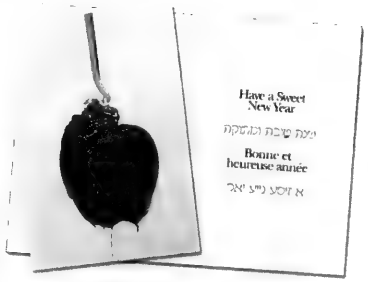

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Canadian re-arrested in Israel

By PAUL SHINDMAN
CJN Israel Bureau

JERUSALEM — Former Montreal resident Efraim Hershkovits was arrested by police in Israel only days after his release from administrative detention.

Israeli news reports said three people associated with the radical Kach movement were arrested Sept. 4 in the Israeli Arab town of Shfaram while putting up posters with a picture of Eden Natan-Zada, the IDF soldier who opened fire and killed four Shfaram residents in early August. Natan-Zada was subsequently killed by residents after he had been subdued and Israeli police were already present in the area.

Israel police spokesperson Mickey Rosenfeld said a court gag order prevented details of the case being released, but a lawyer known for close contacts to Kach said Hershkovits was one of the three men arrested.

"It's the same Hershkovits," the lawyer said on condition of anonymity.

"He was released before two weeks or so, and several days after this he was arrested in Shfaram."

Hershkovits, 22, was arrested in August after the funeral for Natan-Zada and placed in administrative detention by Israeli defence officials without charges being laid. At the time, he was suspected of planning to disrupt the withdrawal from Israeli settlements in Gaza.

Although the Canadian Embassy is not allowed to release names, an embassy spokesperson told *The CJN* that consular assistance was being provided to a Canadian citizen who was under arrest.

"We're in touch with the individual and the person's family and are providing consular assistance," Natali Amar said.

A copy of the controversial poster with Eden Natan-Zada's image as it appeared in *Yediot Achronot*.

The *Yediot Achronot* newspaper reported that police received a telephone call from a Shfaram resident at about 4 a.m. on Sept. 4 complaining that three men were hanging signs in town.

Police found the men posting signs with Natan-Zada's image that praised Natan-Zada and were critical of the police, alleging they allowed Shfaram residents to attack and kill Natan-Zada after he had stopped shooting and had been subdued.

The other two men arrested with Hershkovits were identified as haredim, *Yediot* reported. One was from the West Bank town of Tapuah, where Natan-Zada was living before the attack, and the other was from Holon, just south of Tel Aviv.

Kach spokesperson Itamar Ben-Gvir told the newspaper the men were arrested for political reasons.

"The central message of the posters is that a public committee to investigate the murder of soldier Eden Zada must be established," Ben-Gvir said, adding that a month after the incident, it was still unclear how Natan-Zada was killed, despite having been handcuffed and under police control.

Ben-Gvir called for the police and Natan-Zada's killers to be punished.

In August, Hershkovits was arrested and ordered held without trial for three months, but he was apparently released after Israeli residents were removed from the settlements in Gaza in a unilateral move initiated by Prime Minister Ariel Sharon.

Hershkovits was born in Montreal and is the middle of three children. His family lives in the eastern Cote des Neiges district and prays at the Young Israel of Montreal synagogue. He graduated from Yeshiva Gedola of Montreal and attended Vanier College.

He once led the Montreal chapter of the New Kach Movement, a spinoff of the Kahane Chai Movement, that is now on both the U.S. and Canadian terrorist lists.

Gaza exit near completion

Israel Defence Forces troops completed the evacuation of military facilities in the Gaza Strip on Friday morning, ahead of the withdrawal from the Strip expected by Tuesday. The only building remaining is that of the division headquarters, which will be handed over to the Palestinians. Israel will create an extensive system of border crossings and terminals for the passage of people and goods. When it is completed, it will consist of 33 crossing points between Israel and the West Bank and two or three between Israel and the Gaza Strip.

Rabbi blames Katrina on Gaza withdrawal

A leading Israeli rabbi said Hurricane Katrina was God's way of punishing U.S. President George W. Bush for supporting the Gaza Strip withdrawal. "Bush was behind the Gush Katif expulsion," Rabbi Ovadia Yosef, founder of the powerful religious political movement Shas, said in his weekly sermon, referring to the main Gaza settlement bloc. Katrina "was God's retribution," Rabbi Yosef said.

Tourism up in Jerusalem

Jerusalem hosted a million visitors this summer. The Jerusalem Municipality said that visits this summer by both foreigners and Israelis were up as much as 84 per cent over last year. Especially popular attractions were the new museum at Yad Vashem and the Israel Museum, which is celebrating its 40th anniversary. Mayor Uri Lupolianski pledged that the municipality will work to encourage the trend during the coming year.

Tremor hits Holy Land

A mild earthquake shook Israel and the West Bank last week. The tremor, measuring 3.7 on the Richter scale, was felt in the Jordan Valley and Tel Aviv but caused no damage. It coincided with the publication of an interministerial report on the lack of earthquake preparedness in Israel. According to the study, more than 50,000 structures in Israel would not be expected to withstand a serious tremor. Reinforcing schools alone for a possible catastrophe would cost more than $4 billion, the report said. National Infrastructure Minister Benjamin Ben-Eliezer said he would table legislation to address the lack of preparedness.

Israel could use mortars too

Israel hinted that it could respond in kind to future Palestinian shelling from the Gaza Strip. "We also have mortars," the army's chief of staff, Lt.- Gen. Dan Halutz, told the Knesset foreign affairs and defence committee when asked about cross-border mortar fire from Gaza. Halutz recommended that Israel "reassess" its responses to Palestinian terrorism from Gaza after it completes its withdrawal from the area. Previous military actions have been pinpoint ground and air strikes, but Israeli officials have suggested that artillery be incorporated to avoid risking personnel in Gaza in the future.

Abbas cancels UN trip, imminent chaos in Gaza

Palestinian Authority President Mahmoud Abbas called off a trip to the United Nations, citing mounting chaos in the PA. Abbas was to attend the opening of the United Nations General Assembly, an event that would have allowed him to hold talks on the sidelines with Israeli Prime Minister Ariel Sharon. But Abbas called off the trip after Gaza Strip gunmen assassinated a former PA security chief, Moussa Arafat. Abbas is under pressure to demonstrate that he can rein in chaos in Gaza as Israel completes its withdrawal from the territory.

Israel helps stop hooligans

Israeli technology is helping the Netherlands fight soccer hooliganism. Dutch authorities announced this month that they will test voice verification software, developed by Israeli firm Dmatec, as a means of keeping fans with a history of violence away from soccer stadiums. Hooligans in Amsterdam, Rotterdam and Arnhem who have been placed under house arrest will be called before games begin and required to say prearranged sentences. The computer program will confirm the speaker's identity.

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PA begins demolition of empty Gaza synagogues

Ha'aretz Daily Newspaper Ltd.

GAZA — A Palestinian Authority bulldozer began knocking down the walls of an empty synagogue in the evacuated Gaza settlement of Netzarim on Monday, in the first sign that the PA intends to raze the structures left behind by Israel after its pullout from the Strip.

The move came a few hours after the Israel Defence Forces withdrew from the Gaza Strip, ending 38 years of Israeli military rule.

Crowds earlier set fire to four of the 19 synagogues Israel had left behind after its pullout from Gaza. The fires – in Netzarim, Neveh Dekalim, Morag and Kfar Darom – caused little structural damage in the fortress-like concrete and stone structures that PA President Mahmoud Abbas said would be destroyed.

The Prime Minister's Office said Monday that the PA must act to prevent the "acts of arson."

"Israel expects the Palestinian Authority to maintain the dignity of the structures of the synagogues," said David Baker, an official in the PMO. "Unfortunately, that has not occurred, and the PA is expected to take the necessary steps to prevent these acts of arson."

Abbas has previously said the synagogues would be demolished, and reiterated Monday that he does not consider the synagogues holy sites because they have been emptied of sacred objects.

"They left empty buildings that used to be temples, but they removed all the religious symbols, and they are no longer religious places," he said.

As the settlers left their homes last month, they took the Torah scrolls from the synagogues, as well as prayer books and other holy items.

Before dawn Monday, Palestinian gunmen climbed on the roof of the Netzarim synagogue and raised the flags of militant groups. They chanted, "God is great" and "We don't want anything to remind us of the occupation."

They then set the Netzarim synagogue ablaze.

Palestinian police stood by and watched, admitting they were outnumbered by the crowds and had little motivation to stop them. An officer who refused to give his name said, "The people have the right to do what they are doing."

Israeli Foreign Minister Silvan Shalom on Monday called the Palestinian desecration of abandoned Gaza Strip synagogues a "barbaric act" by individuals with no respect for holy sites, Israel Radio reported.

The comments came a day after the cabinet reversed an earlier decision and said the IDF should withdraw without demolishing the synagogues.

Shalom was a prominent supporter of leaving the synagogues intact, even though security officials had said they expected the Palestinians to demolish the buildings. Opponents of the demolition, including Israel's chief rabbis, said Israel must not be responsible for the destruction, no matter what the Palestinians do.

Last year, the cabinet ruled that the synagogues would be torn down. Since the evacuation of the settlers, however, rabbis have mounted a high-profile campaign to save the buildings, demanding that the government arrange for the structures to be protected by the Palestinians or by international organizations. On Sunday, the cabinet reversed its decision, voting 14-2 against the destruction of the synagogues.

The United States issued a statement criticizing the Israeli reversal of policy, complaining that it put the Palestinians in a position in which "it may be criticized for whatever it does."

Thousands of celebrating Palestinians swamped Neveh Dekalim early Monday just after IDF soldiers withdrew, setting fire to a building that only last month had served as a rabbinical college.

There were similar scenes throughout Gaza, as Palestinians headed straight for the empty synagogues Israel had left intact.

Flames shot up from the synagogue building in the isolated former settlement of Morag in southern Gaza, minutes after Israeli soldiers left and hundreds of Palestinians stormed in.

"They [Israelis] destroyed our homes and our mosques," said a man who gave his name as Abu Ahmed. "Today it is our turn to destroy theirs."

In Neveh Dekalim, gunmen from several militant factions stormed through the settlement, with some planting a flag of the ruling Fatah movement on the roof of the seminary as others set a fire inside.

The synagogue buildings were a focus of Palestinian anger after 38 years of Israeli military rule, primarily because they were among the few buildings left standing. Shortly after removing the last of the settlers two weeks ago, Israel sent in bulldozers to level the houses, leaving only a few public buildings and the synagogues

Israel TV said crowds of Palestinians entered Kfar Darom in central Gaza and set several fires, including in the synagogue, scene of the harshest resistance to the pullout by settlers and their supporters.

Israel ends the Gaza era

Continued from page 1

But there were also reminders of the difficulties that lay ahead.

Israel held the ceremony Sunday marking its official withdrawal from Gaza. But a ceremony scheduled for earlier Sunday was cancelled after the Palestinian Authority (PA) boycotted the event.

The boycott came after the Israeli cabinet reversed a decision and voted 14-2 not to raze about two dozen synagogues in Gaza. Palestinian officials were reportedly upset that the decision put them in the position of having to destroy the synagogues.

Also, shortly before the Israeli ceremony began, an exchange of gunfire between Israeli soldiers and what appeared to be Palestinian snipers was heard as several hundred children from the neighbouring Palestinian town of Khan Yunis tried to break down the fence that led to the military command post.

Earlier Sunday, army bulldozers smoothed a pathway between the sand dunes where an electronic security fence was being completed along the border between Israel and Gaza.

Elsewhere, cranes gathered scrap metal and soldiers burned refuse from the former Neveh Dekalim settlement that they did not have time to dispose of.

The smouldering trash sent plumes of black smoke curling into the sky. The cement bridge on a road built exclusively for Jewish settlers now lay smashed and broken. Piles of cement rubble bulldozed by the army lay where settlers' homes once stood surrounded by well-tended gardens.

Palestinians stood on the flat-topped roofs of nearby homes and watched the Israeli soldiers prepare to leave.

It was not clear what would follow once the last Israeli tank rumbled across the border back into Israel shortly after dawn on Monday.

Palestinians themselves fear some level of civil war as rival groups wrestle for status and control. Israel is wary of the possibility that Palestinian terrorist groups that have refused to disarm could gain the upper hand over the Palestinian Authority and launch attacks directly on Israel.

But reserve Brig.-Gen. Tsvi Poleg, watching the military ceremony on Sunday near the former Neveh Dekalim site, said he hopes the Palestinians will now focus their efforts on state-building rather than on Israel.

"The army can come back in [if there are attacks]," said Poleg, who served as the Gaza commander during the first intifadah. "But I hope the Palestinians will invest their energy in building their state and industry."

Halutz said he expects the PA to control Gaza in an orderly way and make sure that militant groups do not attack the Jewish state.

"This is their true test. We will not tolerate their ineptitude, turn a blind eye to their failures or ignore acts of terror. They will not be able to shirk their responsibility," he said.

One of the first tests likely to emerge is how Palestinians will treat the empty synagogues Israel decided to leave behind instead of destroy.

Cabinet members said they did not want to be party to the destruction of Jewish places of worship, even though the Torah scrolls and prayer books have been removed from the structures.

The Palestinians are complaining that the Israeli government has set a trap for them, knowing it will be difficult for the PA to prevent Palestinian crowds from defacing the synagogues.

"Isn't the Israeli government, in such a decision, trying to put us in a corner? Damned if we do, damned if we don't?" a top Palestinian negotiator, Saeb Erekat, was quoted by Reuters as saying.

The Palestinians, meanwhile, take issue with Israel's declaration that its occupation of Gaza is over, citing Israel's continued control over which people and goods are allowed in and out of the area.

In the meantime, Israel will continue to control Gaza's borders and airspace, citing security concerns.

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Mideast aid: a Katrina casualty?

By RON KAMPEAS
JTA

The success of Israel's withdrawal from the Gaza Strip depends, all sides have said, on the day after.

But unresolved border questions, a climate of political uncertainty and even the aftermath of Hurricane Katrina have cast shadows over how the United States will help fund the next stage.

The United States may delay sending funds to Israel and the Palestinians, insiders say, because of concerns about the Palestinian Authority leadership, a wait-and-see attitude as Israelis and Palestinians both head into elections and discomfort over how Americans transfixed by Katrina's devastation will view money spent thousands of miles away.

Comment

Senior congressional officials from both the Republican and Democratic parties, who declined to speak on the record, said it would be considered bad taste right now to announce a major aid package in the Middle East as Congress scrambles to assist hundreds of thousands of people made homeless across the Gulf of Mexico. Some predicted a delay of at least two weeks.

Israel wants cash – reports have suggested more than $2 billion (US) – to help resettle the 9,000 settlers evacuated from Gaza and a portion of the northern West Bank, as well as to rebuild military bases inside Israel. The Palestinians are hoping for funds beyond the $50 million they received last month.

Larry Garber, director of the New Israel Fund and formerly an administrator of U.S. assistance to the Palestinians, said the "smell test" for projects in the wake of Katrina would be tougher.

Aid to either side could be questioned "if it gets into issues that seem extravagant compared to what refugees are receiving, if for example housing was made available to Palestinians beyond what we were providing to American citizens," Garber said.

Israeli officials say they're not concerned about the assistance for now, and instead are preoccupied with helping Americans made destitute by Katrina. A 40- to 50-ton planeload of supplies from Israel – including water, powdered milk, beds, blankets, mattresses, baby food and diapers – was due to arrive in the United States last week.

The aid Israel is requesting "doesn't matter right now," the official said. "What we've been focused on is how we can help the United States."

U.S. officials charged with disbursing aid to the Palestinians say they're watching how PA President Mahmoud Abbas spends the $50 million (US) he got last month in U.S. assistance before dipping into another $300 million appropriated for the Palestinians by Congress.

"Given the checkered past of the Palestinians, there's a sense of guardedness" about disbursing the money, one administration official said on condition of anonymity. That reflects not a lack of confidence in Abbas, but concerns about the limitations he faces, the official said.

U.S. officials are concerned Abbas is not doing enough to contain terror groups such as Hamas and Islamic Jihad. Hamas, which has distributed propaganda suggesting that Israel pulled out because of Hamas terrorist attacks, says it will observe a ceasefire only until the beginning of 2006.

"The administration is caught between these two challenges," Garber said. "One is to learn the lessons from U.S. experience not to invest money until conditions are right with security, the movement of people and goods, and internal good-governance conditions.

"On the other hand," he continued, "there is a desire to be associated with moving the process forward, and the easiest thing for the administration is to announce that money was being made available."

In addition to the $50 million already sent to the Palestinians, the United States also is committed to building a water carrier for Gaza, a commitment that Garber estimated ultimately will run to at least $50 million more.

Another concern is that, despite the conclusion of the Gaza settlement evacuation, the withdrawal is not formally complete, since Israel, the Palestinians and Egypt have yet to finalize control of the borders. The Palestinians want control of the Rafah-Gaza crossing, while Israel already is building a new crossing adjacent to Gaza and is insisting that it maintain control of goods and human traffic as a security measure.

James Wolfensohn, the former World Bank president appointed as the chief envoy to the region from the "Quartet" – the diplomatic grouping of the United States, Russia, the European Union and the United Nations that is driving the Israeli-Palestinian peace process based on its "road map" peace plan – is in the region trying to accelerate a conclusion to the issue.

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Blair advisers urge that U.K. cancel Holocaust Day

Ha'aretz Daily Newspaper Ltd.

LONDON — Advisers appointed by British Prime Minister Tony Blair are proposing that Britain get rid of Holocaust Memorial Day because Muslims find it offensive, the British *Sunday Times* reported.

The draft proposals – which provoked a backlash from British Jewish leaders – want to replace Holocaust Memorial Day with a Genocide Day that would include recognition of Muslim deaths in the West Bank and Gaza, Chechnya and Bosnia, the *Times* said.

A Home Office spokesperson said it would consider the proposals, but said it regarded the Holocaust as a "defining tragedy in European history," according to the report.

"The very name Holocaust Memorial Day sounds too exclusive to many young Muslims," a member of one of the committees was quoted as saying. "It sends out the wrong signals: that the lives of one people are to be remembered more than others. It's a grievance that extremists are able to exploit."

The recommendations, which will be submitted to Blair Sept. 22, were prepared by four committees Blair appointed after the London bombings in an effort to combat extremism.

"There are 500 Palestinian towns and villages that have been wiped out over the years," Ibrahim Hewitt, chair of the charity Interpal, told the *Times*. "That's pretty genocidal to me."

Mike Whine, a director of Britain's Jewish Board of Deputies, said the group would fight the proposal.

"Of course, we will oppose this move," he told the *Times*. "The whole point is to remember the darkest day of modern history."

"These Muslim groups should stop trying to evade the enormity of the Holocaust," said Louise Ellman, Labor MP for Liverpool Riverside and a Holocaust Memorial trustee.

Britain's Holocaust Memorial Day was first held in January 2001, and has been held on Jan. 27 every year since then.

Eastern and northern Gaza still 'occupied': Abbas

BY EVELYN GORDON
The Jerusalem Post

Analysis

If anyone thought that Israel's withdrawal from Gaza would revive prospects for peace, Palestinian Authority President Mahmoud Abbas scotched that notion nearly two weeks ago. Full withdrawal to the pre-1967 lines is insufficient, he declared: Israel must also concede additional territory inside these lines.

Specifically, Abbas demanded land north and east of the Gaza Strip. This land was indeed on the Arab side of the 1949 armistice lines, but Egypt, which controlled Gaza at the time, traded it to Israel in 1950 in exchange for a larger chunk of land that Israel held in eastern Gaza. This new border was subsequently acknowledged not only by UN Resolution 242, but also by the Oslo accords, which the Palestinians signed. The PA, therefore, has no conceivable claim to this land: not only did Israel "purchase" it by ceding a larger bit of land to Gaza, but the new border was recognized by both the UN and the PA itself.

Thus when PA officials first raised this demand in talks with Israel several weeks ago, Israeli officials dismissed it as a negotiating ploy. But what Abbas did nearly two weeks ago is not so easily dismissed: in an interview published in a major Palestinian daily, *Al-Quds*, on Sept. 3, he told the Palestinian public that "the evacuation of the settlers, the settlements and the army from the Strip are steps in the right direction, but it does not mean the end of the occupation. There are lands in eastern and northern Gaza still under occupation… We need to renegotiate the details and get back to the real border."

This statement manages to undermine every major foundation of the peace process at once.

First, peace was always predicated on the idea that Palestinian demands are finite, and that once Israel meets them, the grounds for conflict will disappear. But in this case, Israel no sooner agreed to withdraw to Gaza's recognized international border than the PA produced a new territorial demand – one it had never raised before – and began mobilizing Palestinian public opinion behind it.

Second, any treaty requires confidence that once an agreement is signed, the issue is closed. But in this case, the PA, which consented to the current Gaza-Israel border in the Oslo accords, is now blithely demanding that the issue be renegotiated.

Third, the peace process relied on the assumption that even if parts of Palestinian society were reluctant to end the conflict, their leaders would educate them toward reconciliation. Instead, the "moderate" Abbas has done the opposite: by raising his new territorial demand publicly, in the Palestinian media, he has encouraged the Palestinians to adopt a previously nonexistent grievance, thereby making it harder for any future leader to reach an agreement.

Fourth, the peace process was predicated on the belief that most Palestinians do want peace. But even Abbas, the most moderate leader the Palestinians have yet produced, is apparently so unwilling to give up any pretext for conflict that he has advanced a completely untenable territorial claim in order to avoid acknowledging the end of Israel's "occupation" of Gaza. That indicates that his goal is not ending the conflict, but perpetuating it.

His claim is the more remarkable because the PA already has far more valid grounds for refusing to declare "the occupation" over: Israel's unwillingness to give it control over the Gazan-Egyptian border crossings or allow it to reopen the Gaza airport. Since control of one's borders is an essential element of sovereignty, Gaza clearly will not be independent of Israel until this issue is resolved. Yet Abbas' fear of allowing any pretext for conflict to lapse evidently runs so deep that he felt a need for a back-up excuse, however flimsy, lest Israel give in to international pressure and concede on the border-control issue.

Fifth, the peace process always relied on the assumption that the Palestinians truly want an independent state. Yet even the most "moderate" leader they have yet produced has now proven himself so loath to assume the responsibilities of statehood that, rather than welcoming Israel's cession of the Strip and using it to demonstrate the PA's ability to run a state, he prefers to grasp at any excuse, however untenable, to declare that the occupation continues, and therefore the PA is still not responsible for Gaza.

Finally, the peace process rested on the belief that ending "the occupation" would end Palestinian terror. Thus disengagement supporters predicted that Israel's departure from Gaza would largely end terror from the Strip, because the terrorist organizations would be unable to justify continued attacks against Israel from "liberated" territory.

Yet the man universally hailed as the leading Palestinian critic of terror has now provided the terrorists with a hitherto undreamed-of excuse for continuing attacks from Gaza: that Israel has in fact not withdrawn completely, so further terrorism is necessary to liberate the rest of the Strip. That is precisely how Hezbollah justified continuing attacks against Israel after Israel's pullout from Lebanon: ignoring the UN's unequivocal finding that Israel had fully withdrawn to the international border, Hezbollah invented a new piece of "occupied Lebanese territory," the Shaba Farms, and then explained that it had to continue attacking Israel to "liberate" this territory.

And of course, Abbas will not lift a finger to prevent the attacks for which he has just thoughtfully provided the pretext. As he reiterated for the umpteenth time in that same *Al-Quds* interview, he has no intention of disarming the terrorist organizations.

Distributed by JTA.

Evelyn Gordon is a veteran columnist based in Israel.

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Everything is Illuminated *is a hilarious black comedy*

By SHELDON KIRSHNER
Staff Reporter

Three years after he burst upon the literary scene as a writer of consequence, Jonathan Safran Foer's resonant, quasi-autobiographical novel, *Everything is Illuminated*, has been skillfully transformed into a feature film.

Premiered at the Toronto International Film Festival, and scheduled to open in theatres here on Sept. 30, Liev Schrieber's pungent black comedy balances solemnity with a touch of the absurd.

As in the book, the central character is Foer himself, a staid young man and an obsessive collector possessed of the gift of self-deprecation.

Travelling through Ukraine's lush countryside in search of the woman who saved his grandfather during the Nazi occupation, Foer, portrayed with consistent understatement by Elijah Wood, discovers a universe completely unlike his own back in the United States.

Starchily dressed in a black suit and tie, and looking exactly like an uptight accountant, Foer's trip turns into a self-revelatory journey turning on the importance of historical memory, the slippery nature of secrets and the indelible legacy of the Holocaust.

Schreiber, in his debut as a director and screenwriter, handles these disparate, difficult elements with panache. *Everything is Illuminated* glitters with the sheen of professionalism.

He is greatly assisted by a stellar cast, consisting largely of unknown but indubitably talented actors.

Elijah Wood, left, and Eugene Hutz star in Liev Schrieber's pungent *Everything is Illuminated*.

Apart from Wood, who last appeared in Peter Jackson's *The Lord of the Rings* trilogy, the film is propped up by Eugene Hutz, a Ukrainian singer and lyricist, and Boris Leskin, a Russian theatre actor. They add immense value to the storyline.

Schreiber sets the mood as the camera in the opening seconds pans on a procession of faded sepia photographs of quintessential shtetl Jews.

Foer, depicted as a shy, budding novelist, arrives in Odessa on a personal quest to tie up loose ends in his family's convoluted history.

He is met at the train station by Alex Perchov (Hutz), his cantankerous grandfather bearing the same name (Leskin), and a band tinnily thumping out America's national anthem.

The Perchovs run Heritage Tours, which caters to North American Jews investigating their ancestral roots. Though they clearly depend on Jewish visitors for their livelihood, they have little regard for them. Indeed, Perchov the elder hates rich American Jews and constantly refers to Foer as "the Jew."

They are obviously oblivious to Foer's sensitivities. Alex senior plunks his snarling hound, Sammy Davis Jr.Jr., in his rickety Trabant station wagon, not caring a whit that Foer is afraid of dogs. These scenes are hilarious.

And the Perchovs are dumbfounded by Foer's vegetarianism in a country where no real meal passes without a hearty slab of meat.

In a terrific scene in a ramshackle Soviet-style hotel, Foer manages to convince a sullen waitress to serve him a meagre vegetarian meal. Of course, the Perchovs can't understand his aversion to meat, and that brings out further laughs.

The levity is heightened by Alex's clunky, unidiomatic English. When he wonders whether Foer has had a good night's sleep, he asks, "Did you repose?" And in another howling malapropism, he inquires,"Are you carnal often?"

Everything is Illuminated, though, is suffused with a streak of seriousness.

Tired of being called "the Jew," Foer raises the always disturbing question of anti-Semitism in Ukraine. Alex is shocked that Ukrainians might not have been well disposed toward Jews, especially during the Holocaust.

In another memorable scene, they find the woman who supposedly helped Foer's grandfather in his hour of need. She lives all alone in a cabin set in front of a dazzling field of sunflowers. Like Foer, she is an indefatigable collector of useless objects and bric-a-brac.

She leads them to an obscure monument memorializing the murder of 1,042 Jews in the village where Foer's grandfather once lived.

It is an illuminating moment in a film redolent of pure, precious moments.

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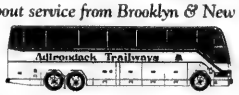

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Arts & Travel

Eye on Arts

By Bill Gladstone

INSPIRED BY IMAGES OF MEDIEVAL JEWISH LIFE, MYRIAM NAFTE PAINTINGS ON VIEW AT HOLY BLOSSOM

"Tree of Life", an exhibition of recent paintings by Toronto artist **Myriam Nafte**, consists of a series of large canvases, vibrant with colour and texture, inspired by the early splendors of hand-painted shuls and illuminated manuscripts of medieval Jewish life. Using gold dust and rich hues of pure pigment on linen, silk and canvas, Nafte also integrated passages from the Torah into the canvases.

"The work opens up the past and reconnects us to the sources of ancient wisdom through design and metaphor," she said. "At the same time, it reflects our current interpretations of faith and what it means to be Jewish in this century."

Holy Blossom Temple, Cecile and Harry Pearl Gallery, Sept. 18 to Oct. 31. Wine and cheese reception with live music, Sunday Sept. 18, 2 to 5 p.m.

***Tree of Life*, an exhibition of recent paintings by Toronto artist Myriam Nafte.**

* * *

Django Documentary: Jazz aficionados need no introduction to the phenomenal Gypsy guitarist **Django Reinhardt** (1910-1953), who, according to no less an authority than Duke Ellington, "was the only non-American to make an impact on jazz."

Djangomania!, a one-hour documentary by local writer, director and producer **Jamie Kastner**, offers a "frank, hilarious and revealing" portrait of this mustached musical legend and the cult of mustached fans he has inspired. Bravo network, Sept. 25, 8 p.m.

* * *

Health Policy Theatrics: As a medical professor and co-ordinator of medical ethics and humanities at the University of Western Ontario's Schulich School of Medicine, **Dr. Jeff Nisker** has long explored the use of theatre as a public engagement tool for health-policy development. To this end, he has penned *Orchids*, a play about two women who meet in the hospital, one with a genetic condition, the other seeking genetic diagnosis to determine whether to terminate a pregnancy.

Due for performance this month in both Vancouver and Toronto, *Orchids* features music and a cast of 10. Nadal JCC, Al Green Theatre, Sept. 13 to 17. The production was initially intended for the health care industry but interested parties are invited to participate in the post-show Q&A.

* * *

Schnitzler Play: Viennese doctor-playwright **Arthur Schnitzler** (1862-1931) wrote *The Affairs of Anatol* as a youth and it was his first theatrical hit. The play deals daringly with the struggle for love and power between the sexes and anticipates the discoveries of his fellow Viennese, **Dr. Sigmund Freud**.

Schnitzler's writing became the basis for the **Stanley Kubrick** film *Eyes Wide Shut*, and "the same dreamy, sinister sexiness pervades this drama," according to *Toronto Life* magazine. Glastonbury West presents the play at Artword Theatre, 75 Portland St. $31 - $16. Previews begin Sept. 15, runs Sept. 17 to Oct. 9. Tickets, www.totix.ca

* * *

Literary Happenings

• Israel's Judaica and Workmen's Circle present the launch of *With a Yellow Star and a Red Cross: A Doctor in the Lodz Ghetto*, by **Arnold Mostowicz**, translated by **Henia** and **Nochem Reinhartz** of Toronto (Vallentine Mitchell publisher). Workmen's Circle, 471 Lawrence Ave. W. Free admission, kosher refreshments. Sunday Sept. 18, 7:30 p.m. 416-256-2858, ext. 33.

• Israel's and **Janet Kerekes** present the launch of *Masked Ball at the White Cross Cafe: The Failure of Jewish Assimilation*, by Janet Kerekes, published by the University Press of America. The book examines the efforts of Hungarian Jews to assimilate after emancipation, between 1867 and 1920. Israel's Judaica, 870 Eglinton Ave. W. Free admission, kosher refreshments. Thursday Sept. 22, 7:30 p.m. 416-256-1010.

• Israeli novelist **Amos Oz**, who received the Goethe literary prize in Frankfurt last month, spoke to the assembled guests about personal and moral responsibility and the need to stop blurring the boundaries between good and evil. He also received a friendly letter from German Chancellor **Gerhard Schroeder**.

• **George Faludy**, Hungarian Jewish poet and former Toronto resident, is regarded as perhaps Hungary's greatest living poet. The public is invited to a tribute and poetry reading planned to mark his 95th birthday. Toronto Reference Library, Beeton Auditorium, Sept. 21, 7 p.m.

* * *

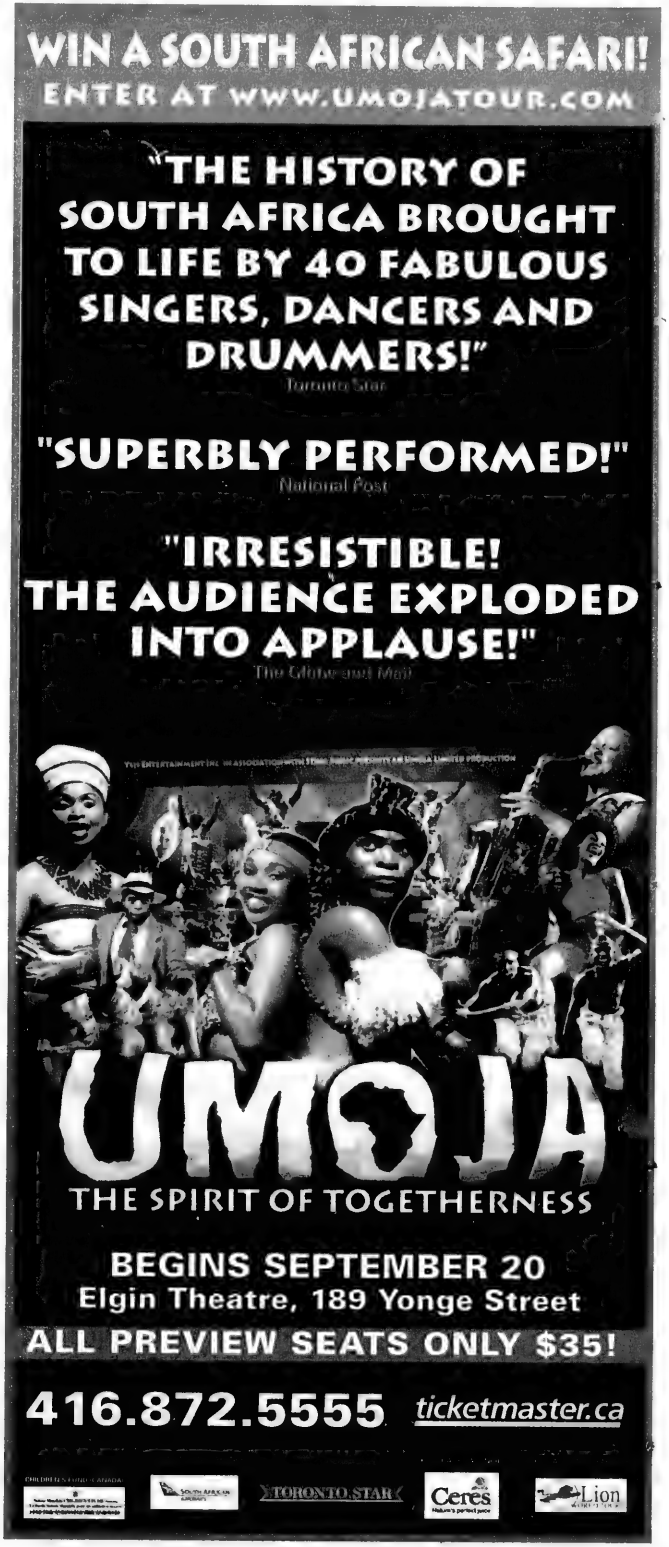
Arts in Brief

• The Toronto Jewish Film Festival screens *A Cantor's Tale*, with special guest **Jack Mendelson**, as its first Chai Tea program of the season. $15. Sheppard Grande Cinema, Sunday Sept. 18. Tea at 4 p.m., film at 5.

• Friends of Yiddish launches its new season of Yiddish programming with its annual membership breakfast, featuring folksinger **Bathsheva**. Zionist Centre, 788 Marlee Ave. Paid-up members free, guests $15. Sunday Sept. 18. Doors open 10 a.m., breakfast begins 10:30.

* * *

At the Galleries: The Blue Dot Gallery presents *Vibrations of Montmarte*, an exhibition of works by **Grant Pecoff**. Reception, Sept. 22, 6 to 9 p.m.; part of proceeds go to Sick Kids Hospital. Distillery District, 55 Mill St., Building 47. Sept. 22 to Oct. 30. www.thebluedotgallery.com



Arts & Travel

Sisters of Sheynville play Yiddish music that swings

By BRYAN BORZYKOWSKI
Special to The CJN

It's not every day that a Czechoslovakian child star moves to Canada, and it's still rarer for that actress to start an all-female Yiddish band in her adopted home. Even Lenka Lichtenberg, a former Czech child celebrity, can't believe where her life has taken her.

"It's really been such a strange road," says Lichtenberg, who now lives in Toronto and sings in the Sisters of Sheynville, a six-member all-female group who mainly cover the Barry Sisters, once popular singers of Yiddish swing.

Lichtenberg started singing when she was eight, performing musical theatre with one of Czechoslovakia's top cultural icons, Jiri Suchy, or the "Leonard Cohen of Czecholovakia," as she puts it.

"He liked performing with a child star," she says. "And I got picked to sing with him. We recorded five songs and three of them were Top 10 hits. They still play them there."

But Lichtenberg's stardom wouldn't last. In her late teens, she decided to leave Czechoslovakia and move to Canada.

"I came to Canada because I lived in a communist country. This was something I was trying to get away from since I was eight years old."

Her adjustment to the Great White North wasn't easy though; after all, she was used to performing in front of thousands of adoring fans

"I grew up in the theatre, I went to bed every night at 11, I was always hanging out with famous people. It was very hard to be an adult and be completely unknown."

While the fans may have disappeared, her desire to perform did not. After arriving in Vancouver, she tried – and failed – at more than a few things.

Lenka Lichtenberg, left, with Isabel Frysberg.

"I tried all these different musical genres. I played piano and sang in lounges, had a very bad rock band and played on a cruise line. The turning point came when I visited Israel."

Growing up, Lichtenberg did not identify with her Jewish background. She says she knew virtually nothing about Judaism. In Israel though, she found her calling – singing Jewish music.

"I decided that I should focus entirely on Jewish everything, from my life to music. I started learning about Jewish music, but I was starting from hardly anything at all. After Israel, I started learning about Jewish music from records and then I started singing."

Her foray into Jewish music quickly paid off – she met her husband during her third gig.

"I was hired by someone for a simchah. They asked me to play the horah and I didn't even know what it was. I got the job anyway and my husband was there, we fell in love and then I moved to Toronto."

Moving to the Big Smoke only fuelled her desire to become more entrenched in Jewish culture.

"When I met my husband, I didn't even know what Rosh Hashanah was, I thought he was just joking about the whole thing. But I started going along with being Jewish because my mom was a Holocaust survivor – even though she never talked about anything. I can't let Hitler win in a way, so I became more involved, helping to undo at least a little bit."

Her involvement included going to synagogue, and once she was there she, naturally, fell in love with the music.

"Synagogue became very meaningful to me. I saw women singing and I said I could do that, so I asked if they would let me sing."

Her first cantorial gig was singing the *Kol Nidrei*. Now she's a regular contributor to the High Holy Days – her next cantorial performance is during Yom Kippur.

"It's gradually growing every year," she says.

About four years ago, around the same time that she discovered cantorial music, Lichtenberg was approached by Yiddish singer Isabel Frysberg, who wanted to start playing Barry Sisters songs. At first, Lichtenberg thought forming the Sisters of Sheynville was a bad idea.

"Isabel grew up in Yiddish culture, I knew Yiddish from folk music, but not this kind at all. I didn't do it for two years, but then I bought the Barry Sisters CD and thought this is really quite fun. When we started working on it, I wasn't sure that this was for me, but once I heard it a few times I thought let's give it a try."

For the first year and a half, Frysberg and Lichtenberg worked on vocals, trying to get the Barry Sisters' harmonies just right. Once they perfected a few songs they started searching for a band. They eventually found singer and piano player Fern Lindzon, clarinettist Kineret Sagee, bassist Rachel Melas and drummer Lorie Wolf.

Hearing Lichtenberg talk about her band, it's hard to believe she was ever averse to the idea of forming the Sisters of Sheynville.

"This is wonderful contemporary Yiddish music. It's different because it has a swing element in it. We bring a new perspective to Yiddish music, which is also why I think this has a lot of appeal right across generations. It catches people because it's so energetic and fun. The music also has a sexy appeal to it and the female presentation captures it in a special way."

Since their first show at Ashkenaz, the band has expanded its repertoire, Yiddishizing some blues numbers and trying to incorporate some humour into their set. They're even working on a Yiddish arrangement for Leonard Cohen's *Dance Me to the End of Love*."

Lichtenberg says the camaraderie that an all-female band provides is one reason she was drawn to the Sisters, but it's her other reason for joining that'll keep the band together.

"I'm happy we're an all-female band because my husband wouldn't appreciate me moving around with a bunch of guys," she jokes. "That's definitely part of the equation."

The Sisters of Sheynville perform Sept. 18 at Kolel: The Adult Centre for Liberal Jewish Learning. For tickets, call 416-485-7007, ext. 0, or visit at www.kolel.org.

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Arts & Travel

Toronto actor strikes gold in L.A.

By CYNTHIA GASNER
Special to The CJN

Although she is relatively new on the entertainment scene, Caryn Green is already making a name for herself.

"Many people are getting to know me, and that is very good," the 26-year-old actor says.

Originally from South Africa, Green is also a singer, dancer, writer and painter. She lives in Toronto but spends part of the year in Los Angeles.

"I struck gold on my first week in Los Angeles, playing Tulia, a satanic villain in last season's six-part TV series *Revelations*. It was the role of a lifetime," she says.

"I auditioned for the part in Toronto, and when I was down in Los Angeles, my Canadian agent called and said that I got the part and we would film in Prague."

One of the highlights of her stay in Prague, she says, was being there for the 60th anniversary of the liberation of Auschwitz and "seeing it from a European perspective."

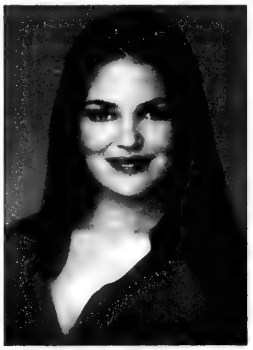
As well, she adds that although she has been to Israel many times, she was able to travel to Israel to see her grandparents, making this a memorable stay.

Green was born in Johannesburg, South Africa, at the height of apartheid, the government-imposed system of segregation.

Although she did well in school and was accepted by a prestigious medical school in South Africa, she chose to follow an acting career. (She had had her first acting lesson at age three.)

In 1996, she and her mother were the victims of a violent carjacking in Johannesburg. Green and her family decided to pull up stakes, and in 1998, they moved to Toronto where they had family and friends.

She attended the University of Toronto and received a degree in drama and psychology. While in university, she played lead roles in productions including *Cabaret* and *Fiddler on the Roof*.



Caryn Green

Green trained at the Equity Showcase Theatre and the Professional Actors Lab. She launched her professional career in the successful Canadian feature film *Bollywood/Hollywood*, which opened the Toronto International Film Festival in 2002.

She then performed in stage and screen productions, including Shakespeare's *Measure for Measure* and *Love's Labour Lost* and several short films.

In Toronto this summer, Green co-produced and appeared in a short experimental film, *An Antidote Against the Dislike of Life*. The one-person movie, co-produced with Juana Awad who wrote and directed the movie, will be shown at a number of festivals including the Toronto Alucina Latina Film Festival.

Green says she likes to play parts about interesting women. "This movie is about a woman divided in her belief system. What's nice for me is that I am also trying to resolve different aspects of my life – career and family, which is very important to me, to live in two cities – and how to balance them."

Asked who she would like to do or be in the future, she replied, "Barbra Streisand is my role model. I'd love to work with her one day. She is incredibly talented, incredibly opinionated and a wonderful director."

Green says Streisand has been on an emotional journey and she is looking for the truth. "For her, creating is to discover, and it is for me too."

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Books & Authors

Jihad ideology the theme of two books on radical Islam

By SHELDON KIRSHNER
Staff Reporter

Islamic radicalism has been on the upsurge since the momentous events of Sept. 11, 2001. Barely a month goes by these days without a fresh attack by an Islamist group affiliated with Al Qaeda, which planned and executed the destruction of the World Trade Center in Manhattan.

Two journalists, Yaroslav Trofimov and Stewart Bell, have written vivid, diligently researched books about this menacing, seemingly growing phenomenon.

Trofimov, a *Wall Street Journal* correspondent, is the author of *Faith At War: A Journey To The Frontlines of Islam, From Baghdad To Timbuktu* (Henry Holt and Company). Bell, a senior reporter at Canada's *National Post* who specializes in terrorism, has written *The Martyr's Oath: The Apprenticeship Of A Homegrown Terrorist* (John Wiley & Sons).

A seasoned Middle East hand, Trofimov minces no words about political Islam, which he compares to Nazism and Communism. It is grounded, he observes, in "a totalitarian idea of purity, in this case of religion rather than of race or class."

Thriving on poverty and historical resentments, Islamic fundamentalism regards itself as "a magic cure" for the ills of the world. He points out that its appeal is heightened by the military intrusion of the United States and its allies into Afghanistan and Iraq. These interventions have led Muslims to believe that the war against terrorism is mutating into "an intractable, almost apocalyptic conflict between the West and Islam."

A keen student of history, Trofimov reminds readers that the widespread presence of Western troops in Muslim countries is without precedent since the age of colonialism a century ago.

Trying to better understand the currents of disaffection roiling the Muslim community today, he travelled widely, bringing to bear a reporter's eye for detail and a historian's craft for context.

In Saudi Arabia, home of 15 of the 19 Arab hijackers who crashed planes into the twin towers and the Pentagon four years ago, he finds wholesale rejection of Western ideas. "Not even lip service is paid to the humanistic ideals that have shaped the modern world since, say, the 18th century," he writes.

The kingdom's tradition of religious bigotry and violent zeal was contained as long as prosperity reigned. But when the bubble burst, the pent-up forces of radicalism – which encompasses a virulent form of anti-Semitism – were released. One wonders whether the recent surge in oil prices will have any effect on the situation.

Mohammed Mansour Jabarah

Tunisia, the most secular Arab country in his estimation, stands in sharp contrast to Saudi Arabia. Trofimov meets an intellectual there who stresses the need for Islam to reform itself and foster tolerance. Yet Trofimov has no illusions about Tunisia's authoritarian regime, which crushes dissent.

Exploring Yemen, he senses that the government wants the West to accept its crackdown on Islamic militants at face value. Yet most Yemenis are proud of the fact that the family of Osama bin Laden, the spiritual leader of Al Qaeda, hails from Yemen. He also discovers that a puritan *salafi* brand of Islam has taken hold among Yemen's Sunni majority.

Trofimov visits a radical Islamic academy, funded by Saudi money, whose official ideology smacks of jihad. Its teachers proclaim that virtually all Muslim leaders are apostates because of their dependence on the West and their refusal to implement Islamic laws to the fullest.

When he drops in at a "moderate" Islamic school, he catches sight of colourful posters in the lobby praising suicide bombings in Israel.

Tiny Kuwait, he says, has produced as many jihadis as Yemen, in part because its youth possess sufficient funds "to act out their fantasies" and partake in wars in Afghanistan, Bosnia, Kashmir or Chechnya.

Touring Iraq, Trofimov concludes that the Shiites' hatred of Saddam Hussein and their dislike for the U.S. occupation has given rise to crude and fanciful conspiracy theories.

These run the gamut from the allegation that the 2003 war in Iraq was planned by "the Zionist lobby" to the accusation that "the Jews" murdered former president John F. Kennedy.

Trofimov's analysis of Israel's fallingout with the Shiites of southern Lebanon is essentially correct. They welcomed Israel's 1982 invasion of Lebanon, but turned against Israel when its occupation was prolonged. It was then that Hezbollah emerged.

***

A skilled reporter, Bell, in *The Martyrs' Oath*, confines himself to a Canadian jihadi, Mohmmed Mansour Jabarah, who was recruited by Al Qaeda to blow up the United States and Israeli embassies in Singapore.

Although Bell did not interview Jabarah, he talked to his family. He also gained access to intelligence reports about him issued by the Canadian Security and Intelligence Service (CSIS) and the FBI, and followed his trail from St. Catharines, Ont., to an Al Qaeda training camp in Afghanistan.

The son of a hard-working Iraqi Arab from Kuwait who immigrated to Canada in the mid-1990s, he was the perfect terrorist. He carried a Canadian passport – which allowed him to cross borders without problems – spoke fluent English and knew how to behave like a Westerner. Bell describes him as "the vanguard of a disturbing trend" – a terrorist who was born or brought up in the West, yet subscribed to the jihadist creed.

In this connection, Bell says that Canada has been used as a support base by Al Qaeda since the 1990s. Canada has been a source of money, passports and, of course, recruits like Jabarah.

Born into a life of privilege, he could have prospered in Canada. Instead, he squandered his inheritance, falling under the baneful influence of a firebrand Kuwaiti cleric who claimed that jihad was the duty of all Muslim men.

At 14, he returned to St. Catharines determined to become a holy warrior. His brother, Abdul Rahman, who was killed in Saudi Arabia, embarked on the same self-destructive path.

Jabarah started by raising money for Islamic fighters in Chechnya, just as his grandfather had channelled funds to Algerians and Palestinians. Jabarah's father, Bell notes, was not a terrorist. As well, Jabarah immersed himself in jihadist videos, some of which focused on the Arab-Israeli conflict.

Intent on becoming a jihadist operative, Jabarah went to Pakistan, and from there, to a military training camp. By all accounts, he was an excellent student. Jabarah met Bin Laden more than once. At bin Laden's request, he swore a martyr's oath to fight the "enemies" of Islam, namely the United States and Jews.

Jabarah, however, did not cover himself in glory. The plot to bomb the embassies in Singapore failed. He was arrested, and in December 2001, two CSIS agents flew to Oman to take custody of him.

Jabarah talked and talked, not holding back any data. He was eventually turned over to the Americans.

In conclusion, Bell writes, "The case of Mohammed Jabarah is one of those good news/bad news stories. The good news is that through solid counter-terrorism work and the sharing of information across borders, intelligence officers and police were able to take down a rising figure in Al Qaeda...

"The bad news is that he was just one solitary product of a global network that manufactures terrorists. The jihad factory that turns pliant youths into killers for God is in full production."

Chilling words, these.

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Jeans for Genes to help raise funds to fight Tay-Sachs

By ADAM MICHAEL SEGAL
Special to The CJN

Mention genetic diseases in Jewish circles and Tay-Sachs will likely become part of the conversation.

The lipid storage disorder that affects young children is fatal. It is also highly prevalent amongst Ashkenazi Jews, about 1 in 30 of whom are carriers of the mutated gene that causes the disease.

While there is no specific cure for it, medical advances, particularly in screening tests and genetic counselling, have helped make Tay-Sachs disease's tragic consequences preventable.

It is precisely that kind of outcome that Jeans for Genes Day is all about.

The annual event, to be held Nov. 3, will bring together people from all across Canada to raise funds for research into genetic diseases like Tay-Sachs that affect children.

"People will wear jeans in support of finding cures and treatment for pediatric genetic diseases," says Allison Mindlin, campaign co-ordinator for Jeans for Genes Day, the primary fundraising event for the Canadian Gene Cure Foundation. "Our goal is to raise $500,000."

As part of the fundraiser, participants donate at least $5, for which they receive a Jeans for Genes Day pin, appropriately designed in the shape of two double helix genes symbolizing DNA, the building blocks of our genetic material.

This is the fundraiser's seventh year and Mindlin says it is truly coast to coast, involving people at work, in schools and universities, hospitals and much more.

"In addition to the [jeans event], an art auction will be held in Vancouver for about 700 members of the Jewish community," says Mindlin, noting the affair is by invitation only at the Elliott Louis Gallery on Sept. 15.

The auction showcases unique water-colour paintings and other works by the late Dr. John S. O'Brien, who discovered the enzyme defect responsible for Tay-Sachs disease and developed screening tests for it.

O'Brien was also a talented painter, and the proceeds of his paintings sold at the auction will go towards genetic research funding.

About 60 per cent of Canadians will develop or die from a genetic disease in their lifetime.

Some of the most common ones that affect children include muscular dystrophy, cystic fibrosis, juvenile diabetes, Down syndrome and epilepsy.

But there are more than 6,000 "orphan diseases," those which affect fewer than one in 10,000 people, and about half the money raised through Jeans for Genes Day will go to research for these types of diseases.

"We try and target diseases like diabetes, which are heavily funded, but also ones that are heavily underfunded," says Mindlin.

Once Jeans for Genes wraps up, the Canadian Gene Cure Foundation will seek applications for funding from scientists who specialize in childhood genetic diseases.

Recently, the foundation provided funding to Israeli researcher Dr. Eyal Grunebaum, who is working on gene therapy strategies in PNP deficiencies at the Hospital for Sick Children.

"Some of these childhood genetic diseases affect adults," notes Mindlin. "But if you target something early on, there's a better chance the children will grow up to be healthy adults... [That's why] we're pouring money into treatments and cures."

For more information, log onto www.jeansforgenes.ca or phone 1-877-kidcure.

About Nutrition

By LISA WEINBERG

Q. With the kids back at school, I am always at a loss in trying to figure out what creative and nutritious foods I can send them for lunch. Do you have any suggestions?

A. When your are sending lunches to school, there is one very important thing to remember before anything else – send a lunch that your kids will actually eat. The second consideration is, of course, how nutritious is it? There is absolutely *no* point in sending a beautifully creative and varied gourmet lunch that your child will either throw out, trade or bring home.

So, first off, consider your children's taste preferences. You know they should not go all day without eating, and most kids do not want variety. In fact, many kids are very happy eating the same one or two lunches every day of the school year. This actually makes your job easier, and if they're not bored, don't sweat it.

Next, look at nutrition. Are there some whole grains, whether in bread, dry cereal, crackers, whole wheat pasta or baked goods like homemade oatmeal cookies or whole wheat banana muffins (chocolate chips are okay of course)? Is there some protein – fish, cheese, meat, milk, yogurt, soy, eggs or legumes? Try yogurt tubes, cheese strings, soft yogurt, hard boiled eggs and chocolate milk. Finally, are there some fruits or vegetables? Again, send what they will eat. Some kids will eat veggies if they have a dip, some kids prefer fruit cut up, especially if they are little. And consider where your child will be eating this food so that it is convenient for them. Are they sitting at a desk or table, or taking it out for recess?

Lastly, remember again, it's most important that they do eat. If their lunch isn't as nutritious as you'd like, you can still make up for it at breakfast, after school and at dinner. It's a challenge, but it need not be stressful. Ask your kids what they like, take them grocery shopping and let them pick out some new foods. They will be more open-minded if the are involved in the decision process. Good luck!

Lisa Weinberg is a registered dietitian/nutritionist in Toronto, in private practice and at the Genesis Professional Group. If you have any nutrition questions, please send them to The CJN.

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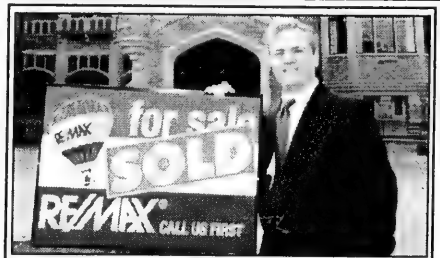

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LYTTON PARK - $2,075,000.
Wonderful 5 -6 bedroom, 5 bath family home. Over 4500 sq.ft. plus finished lower level. Situated on picturesque 50 x 220 ft. south lot. **Richard Sherman

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BAYVIEW / STEELES - $1,480,000.
Custom Contemporary home w/dramatic features. Inviting marble entrance. Main fl. family rm. + SOLD eat-in kitchen w/granite counters. Multi fireplaces. Finished lower level. Circular drive. *Edie Winberg

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YONGE/SHEPPARD - $1,099,000.
Stunning custom built, 5 bedroom, 5 bath home features high ceilings, sunken family room, fireplace, granite, limestone, stainless steel appliances. Newly finished. *Marc Demone

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FOREST HILL TUDOR - $989,000.
Beautifully reno'd 4 bdrm., 4 bath, Upper Village Tudor. Main fl. family rm. & powder rm. Marble Fireplace. Leaded glass. Wainscotting. Walk-out deck to garden. Parking. **Richard Sherman

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FOREST HILL - $895,000.
Spacious 4 bdrm. home on one of the best blocks in the Upper Village. Centre hall. Main flr. Library. Attached garage. 50 x 120 ft. lot. Loads of potential. *Edith Weiss/*Barbara Kaplan

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BATHURST / GLENCAIRN - $849,000.
Located on quiet street. Large principal rms. Main floor family rm. Formal living rm. overlooking dining rm. Finished lower level. Double attached garage. **Richard Sherman

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CEDARVALE - $779,000.
Lovely centre hall residence features main floor den, 4 bedrooms. Eat-in kitchen. Large 50 x 130 ft. lot. Don't miss this opportunity. **Richard Sherman

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EGLINTON / AVENUE RD - $739,000.
Prime retail space on Eglinton Ave. W. Lots of potential. Would suit many retail and professional uses. High ceiling at rear may accommodate possible 800 sq.ft. mezzanine. *Herman Wood

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AVENUE RD/LAWRENCE - $499,900.
Spacious 3 bdrm. bungalow. Finished lower level w/family rm. Private drive. 40 ft. frontage. Great opportunity to live in, renovate or build new. *Elaine Kehoe/*Lynn Mitchell

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BAYVIEW /EGLINTON PENTHOUSE
$479,000. New, Luxurious 2 bdrm., 3 bath, loft style condo. Superb finishes. Family rm. Den. Balcony. Locker. 2 parking spots. Steps to TTC, DVP, trendy shops & restaurants. *Kathie Wood

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BATHURST/ELGIN MILLS - $369,000.
Stunning 4 bdrm. Acorn Built townhome. Largest corner unit. Approx 2300 sq.ft. 2 marble fireplaces. Walk-out lower level. Private drive. *Ron Chichora

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ST. CLAIR / LONSDALE - $319,000.
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YONGE/FINCH - $249,900.
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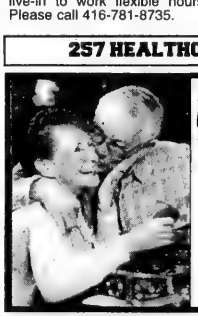

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Survivor escaped anti-Semitic kids by swimming

By CYNTHIA GASNER
Special to The CJN

For more than 50 years, Abby Beker has been swimming across Lake Simcoe.

Beker, a Holocaust survivor, will be 78 next month.

"I used to swim both ways, sometimes twice a season, but now I only swim one way because I don't have a crew who will sit in a boat for more than three hours," he says.

Michael Halbert, 49, has been swimming across the lake with Beker, from Little Cedar Point, just south of Belle Ewart, Ont., to Roches Point, for the past 15 years.

"The most remarkable thing is when Abby slips into the water and starts swimming and he doesn't stop or break rhythm, not even once until he hits the other shore," says Halbert.

"When I tell people that I swim across the lake, they seem impressed until I introduce them to my 78-year-old swimming partner."

Halbert recalls that as a child, he remembers "watching Abby walk down to the lake, don his goggles and disappeared into the distance. Now I'm thrilled to be swimming with him."

They leave for their swim before 7 a.m., Halbert adds. "Our goal is to be done and dressed for the morning minyan at the local shul."

Beker, president of a high-end sportswear and evening-dress manufacturing company, Beker Fashions, was born in a small town near Kovno, Lithuania, where he would swim in the town's river.

"In order to survive from the anti-Semitic kids who chased us, I had to learn to swim to get away," he recalls.

In 1944, he was in the last transport from the Kovno ghetto before it was burned down. He was removed with his widowed mother and two sisters and they were separated.

For a year, he was in Dachau. He was one of 3,500 survivors out of the 25,000 who started out on the death march. They were liberated in the Tyrol Mountains on the German-Austrian border. His mother perished in the camps. Beker was later reunited with his sisters.

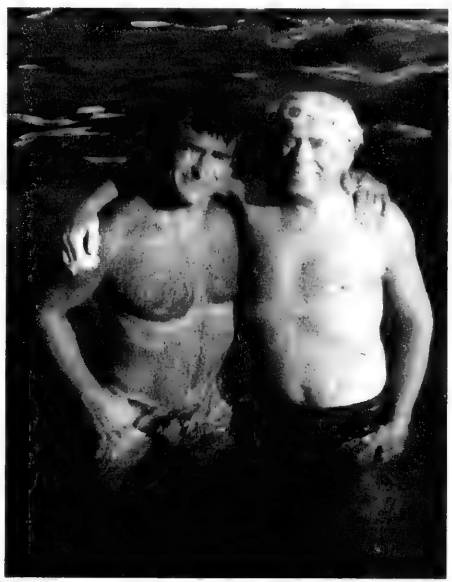
After liberation, he was sent to Italy, where he once again began swimming. He immigrated to Canada in 1948 when the Canadian Jewish Congress brought in more than 1,000 orphans.

"When I came to Canada, I took my swimming seriously. I would swim whenever I could," Beker says.

In the 1950s, swimming was very popular, thanks to Marilyn Bell, the first woman to swim across Lake Ontario. "I swam 22 miles on Lake Ontario with a full crew, sponsored by Ed Mirvish of Honest Ed's," Beker says.

He swam several swimming meets, one for the best time for 10 miles in order to qualify for the Lake Ontario swim, as well as a 15-mile swim of 50 participants at Owen Sound.

"Only 12 finished and I was the sixth to finish," he says.



Seventy-eight-year-old Abby Beker, right, and Michael Halbert, 49, regularly swim across Lake Simcoe, from Little Cedar Point, just south of Belle Ewart, Ont., to Roches Point.

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Israel scrapes by to keep World Cup dream alive

By ITZIK GENISH
Ha'aretz Daily Newspaper Ltd.

TORSHAVN, Faroe Islands — Israel got the points it needed to keep its World Cup qualifying dream alive last week, but it was far from convincing in a 2-0 win over the part-timers from the Faroe Islands.

The win follows a 1-1 draw against Switzerland in Basel a few days earlier.

The result leaves Israel in third place in qualifying Group 4, a point behind Switzerland and France, which both won last week, but have each played a game more than Israel.

Israel's final game will be at home against the Faroe Islands on Oct. 8, but even another three points against the Islanders will not guarantee it a place in Germany 2006 and its fate will be decided by the other results in the group.

The winner of each of the eight European groups automatically qualifies for the World Cup in Germany next June. The best two runners up also automatically qualify. The remaining six runners up qualify for a playoff round, with the three winners advancing.

Israel's best hope is to reach one of these runner up positions. France and Switzerland have 16 points from eight matches, while Israel is third with 15, having played a game more, with Ireland fourth with 13 points.

Realistically, though, France and Switzerland are expected to win their final games against Cyprus and Ireland, respectively, which would make even another win against the Faroe Islands on Oct. 8 meaningless for Israel.

In last week's game, against a team that represents a country with a mere 47,000 inhabitants and playing in the world's smallest capital, Israel was shown up on more than one occasion.

Avi Nimni and Yaniv Katan scored the goals for Israel in the second half, but it was goalkeeper Nir Davidovich whom coach Avraham Grant had to thank for the points.

Only a month ago Davidovich was the villain in Haifa's exit from the Champions League qualifying rounds, but last week he was at his best as the Islanders created several scoring opportunities in the second half.

Yossi Benayoun, Walid Badir and Pini Balili all had half-chances in an anemic first half, but solid defending by the Faroe Islanders left home goalkeeper Jakup Mikkelsen with little to do.

Israel came out more aggressively after the interval, and at 55 minutes, Avi Nimni made the breakthrough as he calmly sidestepped his marker and blasted in from the edge of the box after a Benayoun cross.

Nimni had two opportunities to put the result beyond doubt, but careless finishing from the Maccabi Tel Aviv midfielder left the opposition in the game, and at the other end, Davidovich was at full stretch to deny Christian Jacobsen and Claus Jorgensen.

At 80 minutes Adoram Keisi, Israel's goal scorer against Switzerland the previous Saturday, who until then had been quiet, made a driving run down the left and sent in a cross that found Yaniv Katan prowling in front of the home goal. Katan flicked the ball past Mikkelsen with the outside of his boot and Israel had its three points.

"It was a tough game, but the important thing is that we leave with a win," Nimni said after the game.

"For anyone who has forgotten, this is a World Cup game, not a league match," the Israeli captain added.

Grant echoed the sentiment.

"It was a difficult game, but that was what we had expected. Ireland had to spit blood for points here, Switzerland was level until the final minutes and France barely won. In the second half, we were worth more than two goals.

"The win shows how far we have come," he added. "Last time we were here, people were counting sheep. Now everyone is talking about us."

Faroe Islands coach Henrik Larsen said he was disappointed his team didn't score, but said that at least they made things hard for the visitors.

"We created opportunities, but we let Israel score easy goals. We should have scored at least one goal, but at least we made things hard for them," Larsen said.

Union head eager for time with family

By ELI SHUPAK
Special to The CJN

After an extremely challenging year both personally and professionally, Ted Saskin was very much looking forward to some time away from the office when his kids came home from camp last month.

It was a well-deserved break for the newly appointed union boss of the National Hockey League Players Association (NHLPA).

Saskin, a Montreal native, who now lives in Toronto with his wife and four kids (including triplets), spent the past 10 months in the media spotlight, becoming the face of the NHL lockout as the player's association's lead negotiator and spokesperson.

Saskin, 46, spent countless hours hammering out a settlement, sleeping little while spending the last few weeks before a deal was struck in New York away from his family.

At the height of negotiations in late January and February, when it appeared the season could still be saved, Saskin was trying hard to get the game back on the ice while at the same time mourning his mother's recent passing.

Ted Saskin

"When you look at the type of details we had to get through to finally get this agreement done, it now seems like it was overly optimistic to think we might have been able to put this deal together in a matter of days," said Saskin, who joined the NHLPA 13 years ago and became instrumental in helping to increase its revenue from licensing.

He was named the union's executive director and general counsel on July 28 after Bob Goodenow stepped down. Previously, he served as the association's senior director of business affairs and licensing.

Saskin is a member of the Shaarei Shomayim Congregation, he's raised funds for the United Jewish Appeal, and has been involved with other Jewish charities for a number of years.

A University of Toronto law graduate and a former intellectual property rights lawyer with the Toronto firm Goodmans, Saskin was well-prepared for the league shutting down, as it did for three months prior to the start of 1994-95 season.

"We knew for many years that this was shaping up to be a long and protracted battle," he said.

"From the outset, we knew we were going to be agreeing to a system where player costs were going to be dramatically reduced. We didn't think it was necessary or appropriate to have a hard cap system, but it was very clear that that was an overarching priority for the owners.

"We put together a list of the important trade-offs and were able to obtain most of them in the final agreement."

He sees his new position, which pays him a reported $2 million (US) a year under a long-term contract, as an opportunity to continue the work he's been doing over the years on behalf of the players – providing them with the best support services possible in a wide variety of areas.

In addition to more administrative responsibilities associated with being the head of the union, Saskin, like all fans of the game, can look ahead to a season featuring an exciting new product that the league will showcase leading up to the Turin Olympics in February.

He can also once again fade into the background as attention now turns to the much anticipated debut of Sidney Crosby and the coaching career of Wayne Gretzky.

"I certainly would hope and expect the people would be far more interested in watching hockey and hearing from hockey players than hearing from people at the union and NHL headquarters," Saskin said.

Words do count

Money Matters

Rabbi Jay Kelman, C.A.

Get it in writing. This piece of advice assumes that the written word carries greater legal weight than oral proclamations. Jewish law, interestingly, posits that what we say is much more important than what we write. This should not be surprising when you consider that our tradition is meant to be an oral one handed down from teacher to student – it was only due to persecution and dispersion that we were even allowed to put to writing our laws and traditions. The great importance that Judaism places on the proper use of speech – eschewing all forms of "harmless" gossip and insisting on clean language – is a reflection of this emphasis on the spoken word.

While there may also be historical reasons for this – until the invention of the printing press, obtaining accurate records was exceedingly difficult – psychologically, saying something has more of an impact than putting it in writing. It's for this reason that Jewish law insists that we orally confess our sins on Yom Kippur. It's not quite good enough to write a letter of apology to someone you have wronged. You must call them, or better yet, go visit them to personally state your remorse. The fact that this is so difficult for most serves to demonstrate the effect of the spoken word.

Strictly speaking, only oral testimony is acceptable in a court of law. Written affidavits can never be used to gain a conviction in a criminal case. Tone, demeanour, inflection and the like can't be communicated in writing. Thus, with minor exceptions, the *get* (divorce document) being the most notable, written documentation is no more than a record of oral commitments. Nonetheless, lest friction and misunderstanding ensue, Jewish ethics strongly advises that all agreements be put in writing. Jewish ethical teachings frown on loaning money without documenting the terms in writing and having them signed by witnesses.

Absent oral or written testimony, Jewish law follows local custom. In talmudic times, it was customary for employers to provide lunch for employees, and even the menu served was subject to local practice. Thus, an employee was within his legal right to demand steak over hamburgers if such was the norm at other places of local employment. Today, when most people in the business world do not have written contracts – something that Jewish teachings would suggest is not a good idea – it's crucial to accurately determine local customs. With so many different "work cultures," this is no easy task and at best can only help in providing some general guidelines. This information would theoretically establish proper guidelines in areas such as the appropriate amount of overtime, health and pension benefits, vacation pay and personal days. Absent a fully functioning beit din system, it would prove difficult today for an employee to enforce his (Jewish) legal rights. Nevertheless, it does provide employers with guidelines for the proper treatment of their workers.

It's in areas such as health benefits and vacation pay that we see application of the principle that in civil law, custom often supersedes Jewish law. Jewish law asserts that an employee only gets paid for work performed. It has no concept of paid sick leave, not to mention vacation pay. Why should an employer bear the burden of these costs? If a sick person has no means of financial support, then society as a whole must bear the burden of care, and if he does have financial resources, surely the employer should not be forced to pay for work not received. Nonetheless, modern day custom, and thus Jewish law, is that these are costs to be borne by the employer.

Send comments to info@torahinmotion.org.

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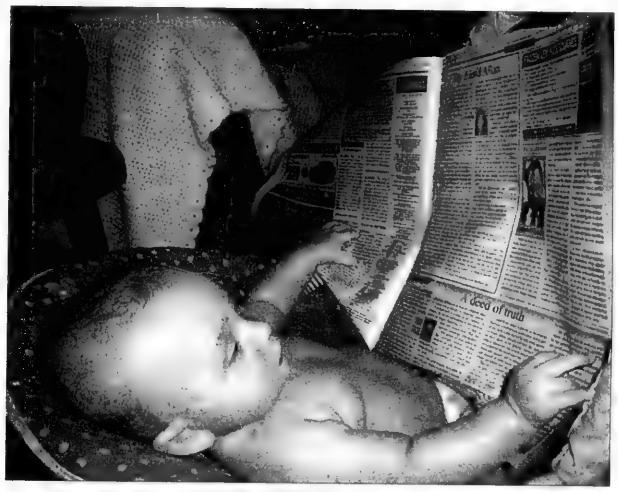


STARTING EARLY

Three-month-old Adam Gilad Sandberg of Toronto shows exceptionally good sense in developing an early interest in the news. He is seen here poring over the pages of *The CJN* and probably contemplating dashing off a letter to the editor.

[Photo courtesy of the Sandberg family]

Katrina, God, love?

By AVRUM ROSENSWEIG

URBAN WRITER

The water poured into people's homes in New Orleans and again reminded us of the tenuous nature of our existence. Any second can bring joy, sadness, terror or creation; we just don't know which will visit us – when and how.

How heart-rending it was to read about the suffering of those soaked by Katrina. Did you read about the man whose wife slipped from his grip into the waters, as hard as he tried to hold on to her? Later, he stuttered something to reporters. His children watched him relying on his strength, but he had little.

I imagined her hand in mine – my soulmate, the one I love – and I was unable to make her safe; incapable of rescuing her. I considered what this poor, poor man must be experiencing. One moment he was a husband and the next second he was not.

What is life that waves of water swoop down upon us and carry away our children, our homes, our trees? What is it if not frequently angry and often very mean?

Where is God in all of this? Be angry with me for asking the question. I don't care. Many Holocaust survivors have asked the same question. I have heard this query from the lips of God-fearing people whose partner slipped away in other ways. We likely all ponder this. Is this existential challenge not inevitable? Is it not a requirement of our very own reality? Or is the real question, where are we in bringing godliness into our existence?

Katrina, leave us with something. It may sound trite, far too basic, but maybe Katrina's cold, fearless waves give us reason to love even more. I would not tell this to the man whose wife slipped away. Such comfort will elude him for many years. But to you, to us, whose lives are safe now, not drenched by the deathly drops of a mad hurricane, what are we left to consider?

If it is not that, if it is not the importance of clutching our loved ones even tighter – revealing ourselves to them and almost exaggerating the love we extend, then what?

Maybe the lesson of Katrina's hasty plunder is that the battles and wars we wage against one another are needless – a waste of human potential. It could remind us that while a flood of water can erase the existence of villages, cities, and pathways where lovers walked – humanity, bravery and selfless caring did not budge even an inch from its source. Quite the contrary. It was steadfast. Love leaped to its feet.

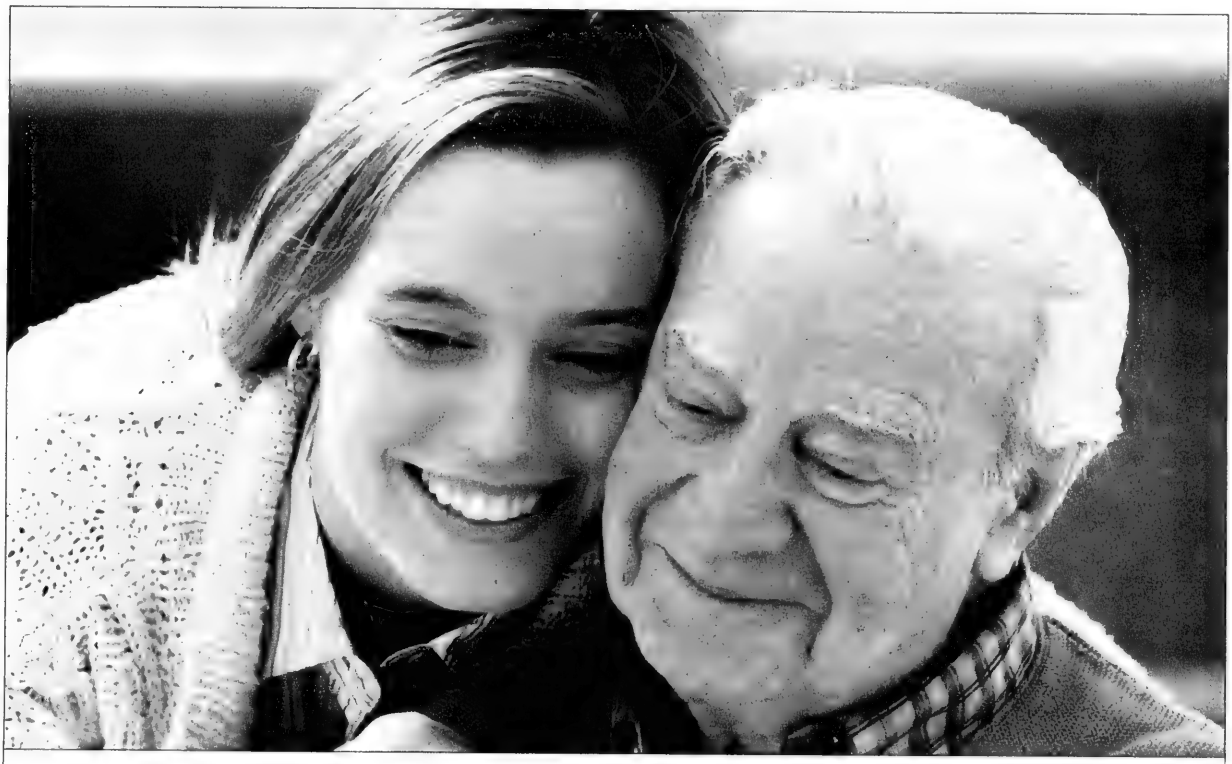
Is Katrina reminding us that the world is ours and that our inappropriate dealings with the environment are causing weirdness in nature and that it is time we stop pretending otherwise. The planet relies upon us. We need to take stock of our flippancy and latch onto beauty – nurture it, grow it. The environment will only forgive us for so long.

That image of the man's wife falling away from him and my sense of the insanity and angst passing through him scares me. It makes me shiver knowing the rain can fall again, here, or anywhere, and that hand slipping away may be mine or that of someone I love ever so dearly, ever so deeply.

Katrina, teach us something. Let it be that we can love more, and have it within us our grasp to fix what we have damaged.

Sir, we are so sorry for you, for us, that your hands loosened and you watched your wife as she left. We hope God has a plan for your family, and that it is a compassionate one. The waves came again, and then they left. What are we left with? What remains?

Avrum@veahavta.org. Sudan?



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This Week

National

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On Campus

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Martin commends Israel, pledges new money to PA

CJN News Services

NEW YORK — Prime Minister Paul Martin met with Israeli Prime Minister Ariel Sharon last week to offer his congratulations on Israel's recent pullout from Gaza, and he pledged $24.5 million in additional Canadian assistance to the Palestinian Authority.

"This is a historic occasion for the Middle East peace process. Israel deserves congratulations for its successful withdrawal from the Gaza Strip and parts of the northern West Bank," Martin said.

Prime ministers Paul Martin and Ariel Sharon last week in New York. *[Dave Chan, PMO photo]*

"Now, we have a unique opportunity to help Palestinians work toward a lasting prosperity and peace by partnering with the Palestinian Authority to help build a better, more secure society," said Martin, who along with Sharon was in New York with about 170 other world leaders for a three-day session to mark the United Nation's 60th anniversary.

Martin added that the coming months will be critical as the PA works to build the economy and public institutions in the West Bank and

Continued on page 66

SCROLLS SAVED: Isaac Leider, a volunteer with the New York branch of Israel's ZAKA rescue and recovery organization, saves Torah scrolls from Congregation Beth Israel in New Orleans. Some of the scrolls are believed to be more than 250 years old. *Please see story on page 64.*
[Photos courtesy of ZAKA Archives]

Impact of *sharia* ruling unclear

By RON CSILLAG
Staff Reporter

Ontario is refusing to clarify Premier Dalton McGuinty's recent threat to outlaw all religious arbitration in the province, including, presumably, the decades-old *beit din* (rabbinical court).

While Jewish officials were stunned by the premier's unexpected announcement, made to Canadian Press on a Sunday afternoon earlier this month, with some of them mulling legal challenges, others remained more sanguine. They say the ban is not a blanket one and that most of the functions of the *beit din* will be kept intact.

But there are also concerns that the premier may take away the legal authority that *beit din* decisions have had since 1991, when Ontario's Arbitration Act, in order to take pressure off courts, rendered all private arbitrators' rulings legally binding and enforceable in a secular court, provided both parties consented.

The worry is that withdrawing legal backing for the *beit din* would make its decisions much harder to enforce.

The *CJN*'s request to interview McGuinty and ask him to explain how his move would affect the Jewish community was denied. Calls were referred to Attorney General Michael Bryant's office. Asked whether faith-based tribunals will still be permitted to function, but stripped of the legal authority of the Arbitration Act, or whether only family law cases will be removed from their purview with all other matters left as they were, Greg Crone, a spokesperson for Bryant, said: "I have no answers."

Crone said that "all questions will be answered in the legislation. Until that time, there will be no further details." He said the bill amending existing laws will be introduced in the fall sitting of the legislature. In the meantime, "it's what the premier said."

Continued on page 57

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Israel's High Court rejects Hague's security fence ruling — see page 65

The News in Brief

CANADA

CJC 'Historic': Dion

OTTAWA — The founding of Canadian Jewish Congress in Montreal in 1919 was among 14 people, places and events named last week as being "of historic significance for Canada" by Environment Minister Stephane Dion. "These designations recognize the vision of Canadians who built our nation and how their actions, the places they built, and the events they were part of have influenced the values we share today," Dion said. The historic designations now include 917 sites, 593 people and 364 events.

WORLD

Bush Goes to Shul

WASHINGTON — U.S. President George W. Bush made his first visit to an American synagogue as the nation's leader. Bush toured the Sixth & I Historic Synagogue in Washington on Sept. 14 before speaking at a dinner commemorating the 350th anniversary of Jewish life in America. Bush toured the shul and viewed a Torah rescued from the Dachau concentration camp. Bush has visited synagogues in Germany and Russia while travelling abroad, but had not been to an American synagogue since taking office.

Yiddishist Dies

LONDON — Yiddishist Meyer Bogdanski, a legend of Jewish life in London's East End, died Sept. 4 at 93. Born in Poland, Bogdanski served in the Polish and British armies in World War II, even as his family, including his wife, died in Auschwitz. He came to Britain in 1946. Working as a tailor and active in the Jewish socialist movement, he spent four decades composing and preserving Yiddish music and teaching at seminars worldwide. He performed poetry, prose and song into his 90s, and his most recent musical anthology came out in 2003.

Generals Face Lawsuit

LONDON — A left-wing Israeli group has filed suit in Britain against Israel's military chief of staff Lt.-Gen. Dan Halutz and his predecessor, Lt.-Gen. Moshe Ya'alon. Yesh Gvul wants them charged for their involvement in the July 2002 killing of Hamas terror mastermind Salah Shehada. He and 15 civilians were killed and more than 100 others were injured when Israel bombed Shehada's Gaza home.

General Avoids Arrest

LONDON — A retired Israeli general almost faced war-crimes charges in Britain last week. Doron Almog, a former commander of Israeli forces in Gaza, flew to London to vacation on Sept. 11 but, after being warned by the Israel Embassy, decided not to leave an El Al plane and flew home within hours. Israeli officials said British authorities had told them a pro-Palestinian lobby planned to seek Almog's detention on charges of war crimes in Gaza. "This is reason for concern, as the Palestinian community can put out arrest warrants for any Israeli officer who served in the fight against terror," Almog said. In 2002, Shaul Mofaz, then Israel's chief of staff, cut short a trip to Britain for similar reasons.

More Security Pledged

LOS ANGELES — The mayor and police chief of Los Angeles have assured the city's Jewish community that a strong police presence will be in place at shuls during the High Holy Days. "We will raise our visibility to an even higher level than in past years," Chief William Bratton said in a Sept. 12 news conference at the Simon Wiesenthal Center attended by FBI, state and local officials. The day before, on the fourth anniversary of Sept. 11, Al Qaeda threatened that Los Angeles was next on its hit list, and a week earlier, three American Muslims and a Pakistani were indicted for allegedly planning to attack two shuls, the Israeli Consulate and local military targets.

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CJC Launches Online Shoah Claims Tool

MONTREAL — Canadian Jewish Congress' national archives has launched an online resource to help historians as well as Holocaust survivors and their families do research or make Shoah-related compensation claims.

The site, called the Interpretive Guide to the United Restitution Organization Claims Files, is a joint initiative of CJC and the Conference on Jewish Material Claims Against Germany. It can be found at www.cjc.ca/archives/uro.

The site aims to help people understand Holocaust restitution claims documents, such as those of the United Restitution Organization, which was set up in 1948 to give legal aid to survivors seeking compensation from Germany.

Features include a historical overview of the restitution and compensation process, explanations of the many types of claims and their changes over time, and links and study references to help people get assistance in making claims.

"The compensation process is very complex," said archive director Janice Rosen. "We wanted to create a resource to make it easier for people to understand their family's claim-related documents and use them to find their way through the system."

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Protesters picket McGuinty over school funding

Ontario premier presents award at B'nai Brith dinner

By RON CSILLAG
Staff Reporter

"There will be one law for all Ontarians."

Those words, uttered scarcely 48 hours earlier when he cancelled provincial backing for religious arbitration, came back to haunt Ontario Premier Dalton McGuinty last Tuesday night, when about 100 demonstrators gathered to protest his government's refusal to fund all faith-based schools.

The noisy but peaceful protest lasted two hours outside the Sheraton Centre downtown, where McGuinty was on hand to present B'nai Brith Canada's annual Award of Merit to Canadian industrialist Frank Stronach.

The protesters – mainly children in Jewish day schools and their parents – slammed McGuinty for cancelling the Equity in Education Tax Credit (EETC).

Enacted by the previous Tory government, the measure provided some relief for parents of children in faith-based and private schools through a graduated tax credit.

McGuinty revoked the credit after assuming power in October 2003 and made the cancellation retroactive to Jan. 1 of that year.

Demonstrators also called on the federal government to heed a 1999 United Nations finding that Canada is violating the International Covenant on Civil and Political Rights – and engages in state-sanctioned discrimination – because Ontario funds Catholic schools to the exclusion of all other religious education.

Among the marchers was Arieh Waldman, the complainant in the UN case.

[Continued on page 59]

Day school students were among some 100 protesters outside the B'nai Brith dinner where Premier Dalton McGuinty was appearing. [Ron Csillag photo]

Joseph (Joe) Lebovic (standing)
Wolf (Willy) Lebovic (seated)

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Honourary Chairs: *Ronald Appleby, Q.C; Leslie Gales, Joey M. Tanenbaum, C.M.*
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Proceeds from the 2005 JNF Toronto Negev Dinner will be used to build a much-needed Reservoir at Lachish, near the city of Kiryat Gat in the northern Negev. It will be known as *The Joseph and Wolf Lebovic Reservoir* and will provide essential water resources, primarily for agricultural purposes, to the farming areas in the vicinity of Lachish. Through the generosity of Joseph and Wolf Lebovic and those attending this year's Negev Dinner, this project will become a reality.

For ticket information and reservations
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Greater Toronto Area

An idealist and his ideals (1)

From the editor's desk

Perhaps his personality was destined by the name his parents chose for him, a constant bright star bending its light toward him from the heavens. There is no doubt, however, that Theodore Herzl Tulchinsky has lead a stellar life in pursuit of ideals and idealism.

He lives in Ashkelon today, along with his wife and their daughter, one of the Tulchinsky's three children. He recently retired from a long, eventful and highly involved professional career as a public health professional. It was my good fortune to meet Tulchinsky and his wife, Joan, recently in a mid-Toronto coffee and bagel shop. A book could be written about their lives, perhaps should be written, but alas, for now, this space will have to suffice.

Born in 1936 in Brantford, a small community southwest of Toronto, Theodore (Ted) was the youngest of four siblings. The late, renowned Rabbi Gedalia Felder was his bar mitzvah teacher, but as Tulchinsky recalls, "I was not a stellar student."

If the young Tulchinsky did not excel in his Judaica lessons, he was, nevertheless, a quick learner and outstanding student in other fields.

At the age of 18, he enrolled in premed at the University of Toronto. He completed medical school in 1961. While at U of T., the medical student volunteered and served in the Canadian Navy Reserve and spent his summers at sea in the Martimes, based in Halifax. His affinity for the ocean actually predated his university days, for in 1952, the teenaged Tulchinsky won the challenging Whaler Race in northern Newfoundland.

After medical school, Tulchinsky interned at the Jewish General Hospital in Montreal. He was on his way to England to continue his studies there when events and his highly defined sense of duty toward his fellow man turned the direction of his life's path westward, toward Saskatchewan.

The provincial New Democratic Party government led by Woodrow Lloyd had enacted the medicare legislation put in place by his predecessor Tommy Douglas. It was a revolution of public service in that province and, of course, the precursor for the universal health care that would distinguish Canada throughout North America.

But medicare's birth pangs in Saskatchewan were frightful and very painful. Doctors around the province went on strike.

It was not a situation that sat well with Tulchinsky's conscience or with his understanding of the meaning of the Hippocratic Oath. And as two of his medical school colleagues were already in Saskatchewan, he decided to join them.

Ted Tulchinsky

The newly created Health Services Commission posted the young doctor in Preeceville, nearly three hours by car from Regina, in the northeast part of the province, ironically, near the town where his father had worked in the 1920s.

Tulchinksy recalls his time in Preeceville very vividly. "The political atmosphere was heated," he told *The CJN*.

Near Preeceville, the social climate was doubly charged due to the fact that a few days before Tulchinsky had arrived on the scene, a baby had died of a meningitis infection.

"Things were extremely tense then," Tulchinsky recalled with definitive clarity as if he were talking about events of the previous week.

"In certain places, there was a red-baiting hysteria reminiscent of the McCarthy days. The potential for violence was very high. I kept a lead pipe under my bed."

The doctors' strike lasted three weeks. Tulchinsky stayed in Preeceville for its duration, practising general medicine and helping out in the hospital. At first, he encountered some hostility from the nurses and the staff at the hospital, but it abated once they saw his ability on the floor and the seriousness with which he approached his work. The young doctor was 25 years old at the time.

And he decided to remain in Saskatchewan. He went to Saskatoon to join in a new community medical clinic. A group of doctors had joined together in Saskatoon, more or less inspired by Sam Wolf, who taught social medicine at the University of Saskatchewan.

Young Tulchinsky's mentor in Saskatoon was former Montrealer Louis Horlick, a senior professor in cardiology at the university.

It was then that Tulchinsky met the equally young, engaging, socially active and committed daughter of Tommy Douglas, Joan.

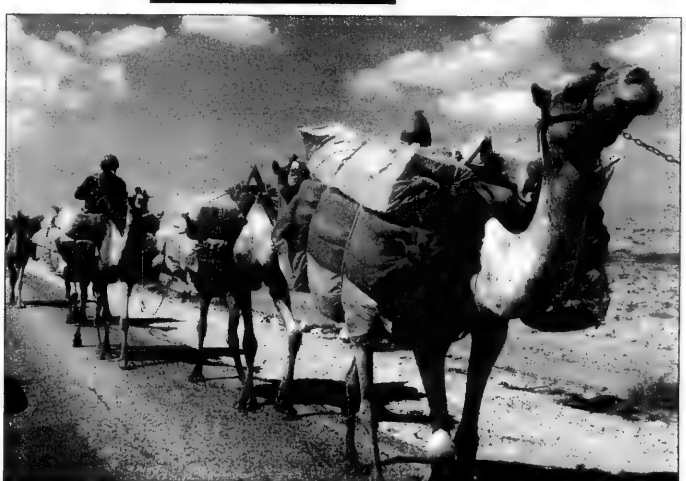
The sparks of love were ignited immediately. She converted to Judaism and they were married in 1963. That same year, the young couple visited Israel and the plans for the aliyah that would be fulfilled more than a decade later were set in motion.

To be continued next week.

—MBD

SeeJN

NEW BORDER PATROL:
The Israeli border police has a new unit in operation - the Camel Patrol along the Israeli Egyptian border. Since the border is mostly unmarked and does not have any barrier or fence, it is a haven for smugglers who bring drugs, cigarettes, guns and even illegal workers this way into Israel. In this photo, an IDF soldier has apprehended a large smuggler's heist of illegal cigarettes. [Israel Sun photo]



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17TH MACCABIAH GAMES, ISRAEL July 10 – 21, 2005

ATHLETICS

Michael Azouri *(Toronto)*, bronze; **Jay Brecher** *(Toronto)*, bronze; **Michael Bregman** *(Toronto)*, gold; **Roy Argand** *(Halifax)*, silver and 2 bronze; **Judith Elfassy-Navier** *(Paris)*, gold and 2 silver; **Adrian Heller** *(Toronto)*, silver and bronze; **Deborah Lightman** *(Toronto)*, silver and 3 bronze; **Nicole Markowitz** *(Toronto)*, bronze; **Emma Myers** *(Richmond, B.C.)*, silver; **Shawna Novak** *(Toronto)*, 2 bronze; **Issie Pelc** *(Thornhill)*, bronze; **Emma Pink** *(Halifax)*, 3 silver and 2 bronze; **Josh Riff** *(Montreal)*, silver and bronze; **Geoff Rosenbaum** *(Winnipeg)*, 2 bronze; **Jeff Rosin** *(Thornhill)*, bronze; **Bernard Sevel** *(Thornhill)*, bronze; **Bernard Sevel** *(Thornhill)*, bronze; **Allan Tissenbaum** *(Pittsburgh)*, bronze; **Darrian Tissenbaum** *(Pittsburgh)*, silver and bronze; **Josh Wolfe** *(Montreal)*, bronze; **Elise Yanover** *(Toronto)*, silver. Head coach: **Gord Orlikow** *(Bolton)*

BASEBALL - (Team - Silver Medal)

Joshua Aknin *(Richmond, B.C)*; **David Bender** *(Hamilton)*; **Alexander Day** *(Toronto)*; **Oren Gal** *(Thornhill)*; **Adam Gordon** *(Montreal)*; **Joshua Gordon** *(Montreal)*; **Jason Keiffer** *(Richmond Hill)*; **Richard Leibovich** *(Montreal)*; **Eitan Maoz** *(Nepean)*; **Kevin Minuk** *(Winnipeg)*; **Mark Nadler** *(Montreal)*; **Adam Obuchowski** *(Thornhill)*; **Stephen Osterer** *(Ottawa)*; **Zac Ross** *(Vancouver)*; **Shawn Swartz** *(Thornhill)*; **Sean Valentine** *(Thornhill)*; **Aaron Yanofsky** *(Winnipeg)*; **Andrew Yas** *(Montreal)*. Head coach: **Howard Kideckel** *(Thornhill)*

BASKETBALL

JUNIOR GIRLS - (Team - Silver Medal)

Rachel Abourbih *(Montreal)*; **Ali Cherniak** *(Toronto)*; **Danna Dahan** *(Montreal)*; **Naomi Draper** *(Richmond Hill)*; **Vicky Hadid** *(Montreal)*; **Leeor Handman** *(Edmonton)*; **Randi Korzinstone** *(Montreal)*; **Kalaneet Malik** *(St. Catharines)*; **Laura McQuillan** *(Regina)*; **Emma Myers** *(Richmond, B.C.)*; **Lauren Tajfel** *(Montreal)*. Head coach: **Neil Rothenberg** *(Toronto)*

OPEN WOMEN - (Team – Bronze Medal)

Katie Bear *(Toronto)*; **Leah Draper** *(Richmond Hill)*; **Shauna Eisenberg** *(Hamilton)*; **Sabine Goldberg** *(London)*; **Ashley Kochman** *(Thornhill)*; **Heather Matile** *(Richmond Hill)*; **Shaine Partridge** *(Toronto)*; **Julia Peress** *(Montreal)*; **Karlee Sapoznik** *(Winnipeg)*; **Laura Verbeeten** *(Toronto)*. Head coach: **Sy Herling** *(Thornhill)*

MASTERS MEN - (Team – Bronze Medal)

Ronald Ander *(Thornhill)*; **Elliot Birnboim** *(Toronto)*; **Stephen Bitton** *(Toronto)*; **Roberto Feig** *(Toronto)*; **John Franklin** *(Richmond Hill)*; **Stephen Granovsky** *(Toronto)*, bronze; **Alan Kurtz** *(Richmond Hill)*; **Ian Mucher** *(Thornhill)*; **Jeffrey Raphael** *(Thornhill)*; **Noah Rotman** *(Toronto)*. Head coach: **Alan Bross** *(Thornhill)*

YOUTH BOYS - (Team – Bronze Medal)

Rylan Allemang-Grand *(Arnprior)*; **Zachary Isakow** *(Toronto)*; **Noah Kadish** *(Toronto)*; **Bradley Kaplin** *(Montreal)*; **Vladimir Kovalevsky** *(Richmond Hill)*; **Lewis Krell** *(Calgary)*; **Jared Mintz** *(Toronto)*; **Aaron Myran** *(Toronto)*; **Samuel Nelson** *(Vancouver)*; **Jordan Pleet** *(Ottawa)*; **Blake Poritz** *(Vancouver)*; **Orel Samson** *(Richmond Hill)*; **Jamie Weksberg** *(Thornhill)*. Head coach: **Ted Badner** *(Thornhill)*

JUNIOR BOYS - (Team – Bronze Medal)

Rafy Abergel *(Montreal)*; **Jordan Aharon** *(Vancouver)*, **Sean Ashkenazy** *(Vancouver)*; **Corey Bacher** *(Thornhill)*; **Elliot Beutel** *(Toronto)*; **Stephen Fox** *(Montreal)*; **Ron Hakok** *(Montreal)*; **Gideon Hayden** *(Vancouver)*; **Harrison May** *(Vancouver)*; **Patrick Quinn** *(Ottawa)*; **Taylor Sekhon** *(Vancouver)*; **Jeremy Wynn** *(Wilmette, Ill.)*. Head coach: **Jake Burack** *(Montreal)*

GYMNASTICS

Nathalie Abisror *(Montreal)*, silver; **Danielle Goldman** *(Montreal)*, silver; **Lauren Goldman** *(Montreal)*, silver and bronze. Head coach: **Stan Dorina** *(Vancouver)*

JUDO

Mike Leger *(Winnipeg)*, bronze; **Aaron Pfeffer** *(Winnipeg)*, bronze. Head coach: **Mark Berger** *(Winnipeg)*

KARATE

Maria Flamengo *(Oshawa)*, 2 silver; **Natalia Muntyanova**, *(Thornhill)*, 2 gold, silver and 2 bronze; **Joseph Schlesigner** *(Toronto)*, bronze; **Anastasia Shchipillo** *(Thornhill)*, gold, silver and 2 bronze; **Jaime Yamanaka** *(Markham)*, gold and bronze; **Alex Wasserman** *(Thornhill)*, silver; **Alon Zohar** *(Richmond Hill)*, bronze. Head coach: **Brent Atkinson** *(Toronto)*

SOCCER - JUNIOR GIRLS - (Team – Bronze Medal)

Talia Altman *(Thornhill)*; **Liora Berger** *(Richmond Hill)*; **Deborah Conway** *(Toronto)*; **Lisa Denill** *(Thornhill)*; **Dalia Haiman** *(Montreal)*; **Shirlee Haiman** *(Montreal)*; **Jacqueline Kliman** *(Toronto)*; **Rachel Levy** *(Montreal)*; **Yaffa Ludwig** *(Winnipeg)*; **Nicole Markowitz** *(Toronto)*; **Ruth Pettle** *(Richmond Hill)*; **Ariana Shadlyn** *(Edmonton)*; **Lauren Shapiro** *(Thornhill)*; **Katie Shifman** *(Toronto)*; **Jillian Strauss** *(Montreal)*; **Michelle Sutkiewicz**, *(Toronto)*; **Evelyn Yanovsky** *(Winnipeg)*. Head coach: **Louise James** *(Toronto)*

SOFTBALL - (Team – Silver Medal)

Josh Akerflug *(Montreal)*; **Les Bernstein** *(Toronto)*; **Rob Bohbot** *(Montreal)*; **Mark Brender** *(Toronto)*; **Warren Cohen** *(Montreal)*; **Jason Dinetz** *(Thornhill)*; **Sean Dollinger** *(Montreal)*; **David Fabian** *(Toronto)*; **Stephen Goldsmith** *(Toronto)*; **Robert Goodman** *(Toronto)*; **Steve Herskovitz** *(Toronto)*; **Randy Hoffman** *(Toronto)*; **Jonathan Konigsberg** *(Montreal)*; **Josh McKinlay** *(Thornhill)*; **Adam Sargon** *(Toronto)*. Head coach: **Warren Cohen** *(Montreal)*

SQUASH - (Team – Bronze Medal)

Jay Fleishman *(Toronto)*; **Greg Hutner** *(Toronto)*; **Jeff Lurie** *(Toronto)*. Head coach: **Patrick Hartunian** *(Brampton)*

SWIMMING

Naomi Casiro *(Winnipeg)*, bronze; **Adam Eilath** *(Thornhill)*, bronze.

TENNIS

Oran Belilli *(Thornhill)*, silver; **Valeriya Dandik** *(Montreal)*, bronze; **Sharon Fichman** *(Toronto)*, gold, silver and bronze; **Mia Gordon** *(Thornhill)*, bronze; **Toddy Granovsky** *(Toronto)*, silver; **Ron Herczeg** *(Toronto)*, bronze; **Rhonda Kazdan** *(Toronto)*, bronze; **Andrea Kraus** *(Toronto)*, 2 bronze; **Sheena Lister** *(Calgary)*, bronze; **Dara Willow** *(Toronto)*, silver. Head coach: **Robert Bregman** *(Toronto)* - open, **Norman Katz** *(Montreal)* – junior

TEN-PIN BOWLING

Lisa Abush *(Newmarket)*, gold; **Howard Dinetz** *(Thornhill)*, silver; **Hirsh Schnayer** *(Montreal)* 2 gold and silver; **Howard Skulnick** *(Mississauga)*, 2 gold and silver

WATER POLO - (Team – Bronze Medal)

Oliver Brunner *(Pointe Claire)*; **Jordan Deskin** *(Montreal)*; **Francis Gross** *(Richmond Hill)*; **Kirill Kagner** *(Ottawa)*; **Nikolay Kogan** *(Montreal)*; **Ari Lantos** *(Toronto)*; **Jeff Lindell** *(Montreal)*; **Evgeni Moshcovich** *(Vancouver)*; **Igor Sapozhnikov** *(Toronto)*; **Mitch Schipper** *(Montreal)*; **Jeff Sinsofsky** *(Montreal)*; **Sasko Trajcevski** *(Toronto)*; **Marshall Young** *(Calgary)*. Head coach: **Jeffrey Pennefather** *(Montreal)*

WRESTLING

Daniel Einhorn *(Vancouver)*, gold and bronze

Shana Tova

With best wishes from our home to yours, for a Happy, Healthy and Peaceful New Year!

Maccabi Canada is a national, non-profit, athletic organization. Our mission is the promotion of Jewish identity and traditions through athletic, cultural, social and educational activities for both youth and adults alike as well as to expose them to their religion and their traditions.

Greater Toronto Area

Alicia's mom – coping in an impossible situation

By PAUL LUNGEN
Staff Reporter

In the month since her daughter Alicia Ross has been missing, Sharon Fortis has taken comfort in the good wishes of friends, the support of family, the outpourings of generosity from neighbours and strangers – and from the biblical book of Tehillim (Psalms).

Every day like clockwork, Fortis picks up a copy of Tehillim and recites two psalms, one for herself and one for her daughter. She chose Psalm 57 because it corresponds to her age; she chose Psalm 26 because Alicia "is 25 going into her 26th year."

Psalm 26:9-12: "Gather not my soul with sinners, nor my life with men of blood; in whose hands is craftiness, and their right hand is full of bribes. But as for me, I will walk in mine integrity; redeem me, and be gracious unto me. My foot standeth in an even place; in the congregations will I bless HaShem."

Psalm 57:2: "Be gracious unto me, O God, be gracious unto me, for in Thee hath my soul taken refuge; yea, in the shadow of Thy wings will I take refuge, until calamities be overpast."

The unexplained disappearance of her daughter from the family home on Aug. 16 has, she acknowledged, sorely tested her faith. "I ask, why did God do this to me? A friend of mine said, 'God doesn't punish. God is just there to help you get through the bad.'

"I thought it so many times. Why? I don't know why."

Despite her doubts, Fortis has found consolation in her faith and in the support of her community. On the second day of her disappearance, "Rabbi [Avraham] Plotkin's wife [Goldie] from Chabad Lubavitch Markham came across the street. They put up a kosher mezuzah with me on my front door. We did it together… and we put a new mezuzah in Alicia's bedroom. When things settled down, I found my late mother's mezuzahs and put them in Alicia's room."

The rebbitzen's support hasn't wavered. "Every Friday something [for the Sabbath table] comes from her. She's a sweet, sweet woman."

Plotkin said she visited the Fortis home soon after the disappearance. "We brought a little bit of Jewishness into the picture and it helped."

She suggested the mezuzahs as the prayer they contain asks for God's protection at home, during sleep, when you arise and when you are away.

She also presented Fortis with a book, *The Power of Hope*, which she said outlined the Jewish view on coping in difficult situations.

Plotkin is not alone in supporting the Fortis family. In the days immediately after Alicia's disappearance, food packages began pouring in to their Thornhill home. "Everything was homemade," Fortis said. "Everything had a note saying what family it came from, with their thoughts and prayers.

Alicia Ross

"I have a huge basket filled with notes, cards and prayers."

Just a couple of weeks ago, "a massive homemade challah arrived from a family whose son went to school with Alicia." The sandwich shop in the building where Alicia worked sent a platter of food. When they're not sending food, many families across the city have sent their best wishes. TV reporters have told her the stations continue to receive e-mails about Alicia. A prayer on a card was placed for her daughter in the Western Wall in Jerusalem.

"It's very comforting that Jews all over the world [are sending their] prayers," she said.

"I take consolation in the fact that so many people care and are good people. I feel badly for people because they feel as helpless as me, and there is nothing to do but to wait for the phone call and hope."

In the midst of her anguish, Fortis has tried to restore some sense of normalcy. Although she retired from her 20-year career at Gowlings, a Canada-wide law firm, she continues to do contract work and a few weeks ago she completed a report on the regulatory aspects of environmental law, an area she specializes in. She found the experience therapeutic.

Initially, she said, she couldn't leave the house for more than an hour. "I got edgy," she said.

More recently, she played a round of golf and found that at least for the four hours on the course, "life was normal. But I know life will never be the same."

Fortis has drawn support from people who have also suffered tremendous loss. Coincidentally, she became friendly earlier this year with Linda Kimelman, whose daughter, Marnie, was killed by a terrorist bomb on a beach in Israel in July 1990. "She's been extremely supportive," Fortis said.

She's also been contacted by Priscilla de Villiers, whose daughter, Nina, was murdered in 1991 while jogging near Lake Ontario, and who founded a lobby group against violence.

Continued on page 77

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When expedience trumped honesty

Ontario Premier Dalton McGuinty can say he was in an uncomfortable, even difficult, situation having to decide whether to extend the umbrella of Ontario's Arbitration Act to family disputes resolved according to Muslim *sharia* law. We believe him. It no doubt was uncomfortable for him.

By all accounts, among governing Liberal MPPs, the women's caucus was unanimously opposed to the extension. As well, women's rights activists around the world – not only in Ontario – had also demonstrated their loud, public opposition to the possibility of state imprimatur upon the operation of *sharia* law in matters of family law. The apparent ascendancy of radical fundamentalist Islam in other parts of the world has made many secular liberal democrats nervous about its possible importation into our democratic way of life.

The premier can also say he acted decisively. For he did. Two Sundays ago, he telephoned a reporter with Canadian Press and unambiguously announced his decision.

"There will be no religious arbitration in Ontario," he said.

But he cannot say, as he did, "there will be one law for all Ontarians." Only in the technical sense – namely, that Ontario will be governed by one law – is that true. But in the deeper, operative sense, it is simply not true. And the premier knows it not to be true.

How could the premier be seen to confer rights upon some religious groups and not upon all religious groups? Politically and perhaps even morally, that would be wrong. Thus, he opted to ban religious arbitrations for all religions.

It was a solution that required him, in a move that is highly unusual, if not almost irregular, in western democracies, to reach back to retroactively abrogate the rights that the legislature had conferred nearly a decade-and-a-half ago, in 1991, upon those communities, including the Jewish community, whose faith-based arbitrations were enforceable under the Arbitration Act. He did so without any complaint or evidence that the current system created hardship, or was difficult for the government to monitor, or did not conform to public policy standards. Nor did he consult with the affected parties.

But this was not the first time the premier retroactively abrogated a group's legislatively conferred rights. The first time, of course, was two years ago, when he cancelled the tuition tax credit for those families – including Jewish families – who send their children to private, faith-based schools. He cannot say, therefore, that "there will be one law for all Ontarians," because in matters of funding education in this province, he has already ensured that Ontario law prefers one religion over the others.

In finding a solution for the uncomfortable issue of whether to bring the *sharia* under the Arbitration Act, the premier acted expediently. In doing so, however, he trumped honesty.

25 years ago in *The CJN*

• The Arab-Israeli conflict and Israel's alleged nuclear arsenal were high on the agenda at the 25th session of the United Nations General Assembly, the same week as U.S. president Jimmy Carter pledged to U.S. Jews that he will not allow Israel to be expelled from the UN.

Editorial Advisory Board: Isaac Apter, Michael Brown, Sandra Brown, Donald Carr, Daniel Held, Zac Kaye, Igor Korenzvit, Keith Landy, Andrea Most, Lou Ronson, Jacques Sayegh, Mike Shriqui, Pamela Medjuck Stein, Rabbi Michael Stroh, Rabbi Reuven Tradburks

Israel and Pakistan

Jewish Israel and Muslim Pakistan have begun diplomatic contact ("Israel, Pakistan move toward 'engagement'" *CJN*, Sept. 8). Some Jews have condemned the move because it may vex Hindu India, but we should support it for religious and historic reasons.

The monotheistic religions of Judaism and Islam share many principles. Judaism has nothing in common with Hinduism. Unlike the minuscule number of Jews who lived in India, a major group of Jews lived and interacted with Muslims in Arab countries.

Some note that, unlike Pakistan, both Israel and India are democracies. More important are their religious ties, as can be seen in the United States, where the strongest supporters of Israel are conservative Christians because they esteem the Hebrew Bible.

Mahatma Gandhi, who led the struggle for India's independence from British colonial rule, was callously indifferent to the plight of the Jews persecuted by the Nazis. The first prime minister of India, Jawaharlal Nehru, also played his part in isolating Israel. It is only since 1992 that India has had full diplomatic relations with Israel. Unlike the Muslim countries, which have a stake in the Palestinian cause, and thus their hostility toward Israel, the animus of huge India toward the tiny Jewish state was gratuitous.

Jacob Mendlovic
Toronto

* * *

Katrina makes her wonder

I cannot help feeling empathy for the victims of Katrina. But as a Holocaust survivor, I feel very bitter. Yes, some of us survived incredible odds. But where was the world 60 years ago?

The United States established displaced persons camps where some of us languished for years. Even Cuba is offering help now for victims of Katrina. But when the doomed SS St. Louis entered Havana harbour, they would not allow the refugees to disembark and the U.S. would not allow the ship entry, either. The ship was turned back to Europe, where most of the passengers perished.

Even Canada did not want Jewish refugees. In 1948, the Canadian government reluctantly permitted 3,000 Jewish war orphans to enter. Even then, the Jewish community was responsible for the new arrivals, so they would not become a burden on the country.

Is the world a kinder, gentler place now? I wonder.

Molly Applebaum
Thornhill, Ont.

* * *

A disturbing trend in tzedakah

To reach a high level on Maimonides' "tzedakah ladder" ("Rambam's 800th yahrzeit," *CJN*, Sept. 8,) neither the donor, nor the recipient must know the other's identity. But I suppose I will never see a sign announcing "the anonymous Jewish community campus." This phenomenon is not unique to the Jewish community. One can hardly pass a university, hospital, or sports or arts centre without noticing the prominent name of the sponsor. Gone are the days when these names memorialized or honoured volunteers and leaders for their community service. Worst of all, today, many worthy initiatives remain unfunded because there is no place for the donor's name to be displayed. Pity!

Judith Weinroth
Toronto

* * *

A shivah protocol suggestion

I would like to share a few thoughts with your readers after reading "Shivah protocol: Take your cue from the mourner," (*CJN*, Aug. 11).

There is great stress placed on the bereaved family because of the constant flow of visitors. As such, the family does not have the opportunity to recover from its loss. In many cases, the family has the added pressure of preparing lavish breakfasts, which are more in keeping with the spirit of a party celebration.

The mitzvah of *nichum aveilim* would be enhanced and made more meaningful if the family was allowed to observe the full shivah period in the privacy of their home, while being allowed to attend morning and evening services in the synagogue.

During the observance of the private shivah, close family members would be given the opportunity to visit and console the bereaved. On the morning of the day that shivah concludes, there would be a special *nichum aveilim* minyan for friends and acquaintances wishing to express their sympathies, at the conclusion of which there would be a modest l'chaim at the synagogue.

At the burial, the officiating clergy would likewise announce that the bereaved family will observe shivah in the privacy of their home and that a special *nichum aveilim* minyan will be observed at the family's synagogue. The family would, at that time, welcome friends and acquaintances wishing to express their feelings and provide a modest l'chaim afterward. On Shabbat morning, the rabbi would announce the special *nichum aveilim* minyan in the way that engagement, birth and wedding announcements are made.

William Rosenthal
Toronto

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Sharon calls for compromise to end "bloody conflict"

This address was given by Israel's Prime Minister Ariel Sharon to the United Nations General Assembly, Sept. 15, 2005.

My friends and colleagues, heads and representatives of the UN member states, I arrived here from Jerusalem, the capital of the Jewish people for over 3,000 years, and the undivided and eternal capital of the State of Israel.

At the outset, I would like to express the profound feelings of empathy of the people of Israel for the American nation, and our sincere condolences to the families who lost their loved ones. I wish to encourage my friend, President George [W.] Bush, and the American people, in their determined efforts to assist the victims of the hurricane and rebuild the ruins after the destruction. The State of Israel, which the United States stood beside at times of trial, is ready to extend any assistance at its disposal in this immense humanitarian mission.

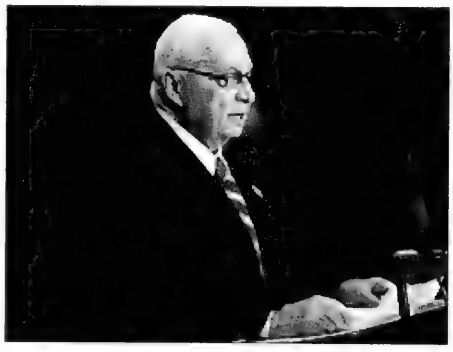
I stand before you at the gate of nations as a Jew and as a citizen of the democratic, free and sovereign State of Israel, a proud representative of an ancient people whose numbers are few, but whose contribution to civilization, and to the values of ethics, justice and faith, surrounds the world and encompasses history. The Jewish people have a long memory, the memory which united the exiles of Israel for thousands of years: a memory which has its origin in God's commandment to our forefather Abraham: "Go forth!" and continued with the receiving of the Torah at the foot of Mount Sinai and the wanderings of the children of Israel in the desert, led by Moses on their journey to the promised land, the Land of Israel.

I was born in the Land of Israel, the son of pioneers – people who tilled the land and sought no fights – who did not come to Israel wars, reach out today to our Palestinian neighbours in a call for reconciliation and compromise to end the bloody conflict, and embark on the path which leads to peace and understanding between our peoples. I view this as my calling and my primary mission for the coming years.

The Land of Israel is precious to me, precious to us, the Jewish people, more than anything. Relinquishing any part of our forefathers' legacy is heartbreaking, as difficult as the parting of the Red Sea. Every inch of land, every hill and valley, every stream and rock, is saturated with Jewish history, replete with memories. The continuity of Jewish presence in the Land of Israel never ceased. Even those of us who were exiled from our land, against their will, to the ends of the earth – their souls, for all generations, remained connected to their homeland, by thousands of hidden threads of yearning and love, expressed three times a day in prayer and songs of longing.

The Land of Israel is the open Bible, the written testimony, the identity and right of the Jewish people. Under its skies, the prophets of Israel expressed their claims for social justice and their eternal vision for alliances between peoples, in a world which would know no more war. Its cities, villages, vistas, ridges, deserts and plains preserve as loyal witnesses its ancient Hebrew names. Page after page, our unique land is unfurled, and at its heart is united Jerusalem, the city of the Temple upon Mount Moriah, the axis of the life of the Jewish people throughout all generations, and the seat of its yearnings and prayers for 3,000 years. The city to which we pledged an eternal vow of faithfulness, which forever beats in every Jewish heart: "If I forget thee, O Jerusalem, may my right hand forget its cunning!"

I say these things to you because they are the essence of my Jewish consciousness, and of my belief in the eternal and unimpeachable right of the people of Israel to the Land of Israel. However, I say this here also to emphasize the immensity of the pain I feel deep in my heart at the recognition that we have to make concessions for the sake of peace between us and our Palestinian neighbours.



Sharon at the UN last week

The right of the Jewish people to the Land of Israel does not mean disregarding the rights of others in the land. The Palestinians will always be our neighbours. We respect them, and have no aspirations to rule over them. They are also entitled to freedom and to a national, sovereign existence in a state of their own.

This week, the last Israeli soldier left the Gaza Strip, and military law there was ended. The State of Israel proved that it is ready to make painful concessions in order to resolve the conflict with the Palestinians. The decision to disengage was very difficult for me, and involves a heavy personal price. However, it is the absolute recognition that it is the right path for the future of Israel that guided me. Israeli society is undergoing a difficult crisis as a result of the disengagement, and now needs to heal the rifts.

Ariel Sharon [Isranet photo]

Now it is the Palestinians' turn to prove their desire for peace. The end of Israeli control over and responsibility for the Gaza Strip allows the Palestinians, if they so wish, to develop their economy and build a peace-seeking society, which is developed, free, law-abiding, transparent, and which adheres to democratic principles. The most important test the Palestinian leadership will face is in fulfilling their commitment to put an end to terror and its infrastructures, eliminate the anarchic regime of armed gangs, and cease the incitement and indoctrination of hatred towards Israel and the Jews.

Until they do so, Israel will know how to defend itself from the horrors of terrorism. This is why we built the security fence, and we will continue to build it until it is completed, as would any other country defending its citizens. The security fence prevents terrorists and murderers from arriving in city centres on a daily basis and targeting citizens on their way to work, children on their way to school and families sitting together in restaurants. This fence is vitally indispensable. This fence saves lives!

The successful implementation of the disengagement plan opens up a window of opportunity for advancing towards peace, in accordance with the sequence of the "road map" [peace plan]. The State of Israel is committed to the "road map" and to the implementation of the Sharm El-Sheikh understandings. And I hope that it will be possible, through them, to renew the political process.

I am among those who believe that it is possible to reach a fair compromise and coexistence in good neighbourly relations between Jews and Arabs. However, I must emphasize one fact: there will be no compromise on the right of the State of Israel to exist as a Jewish state, with defensible borders, in full security and without threats and terror.

I call on the Palestinian leadership to show determination and leadership, and to eliminate terror, violence and the culture of hatred from our relations. I am certain that it is in our power to present our peoples with a new and promising horizon, a horizon of hope.

Distinguished representatives, as I mentioned, the Jewish people have a long memory. We remember events which took place thousands of years ago, and certainly remember events which took place in this hall during the last 60 years. The Jewish people remember the dramatic vote in the UN Assembly on November 29, 1947, when representatives of the nations recognized our right to national revival in our historic homeland. However, we also remember dozens of harsh and unjust decisions made by United Nations over the years. And we know that, even today, there are those who sit here as representatives of a country whose leadership calls to wipe Israel off the face of the earth, and no one speaks out.

The attempts of that country to arm itself with nuclear weapons must disturb the sleep of anyone who desires peace and stability in the Middle East and the entire world. The combination of murky fundamentalism and support of terrorist organizations creates a serious threat that every member nation in the UN must stand against.

I hope that the comprehensive reforms which the United Nations is undergoing in its 60th anniversary year will include a fundamental change and improvement in the approach of the United Nations, its organizations and institutions, towards the State of Israel.

Peace is a supreme value in the Jewish legacy, and is the desired goal of our policy. After the long journey of wanderings and the hardships of the Jewish people; after the Holocaust which obliterated one-third of our people; after the long and arduous struggle for revival; after more than 57 consecutive years of war and terror which did not stop the development of the State of Israel; after all this – our heart's desire was and remains to achieve peace with our neighbours. Our desire for peace is strong enough to ensure that we will achieve it, only if our neighbours are genuine partners in this longed-for goal. If we succeed in working together, we can transform our plot of land, which is dear to both peoples, from a land of contention to a land of peace – for our children and grandchildren.

In a few days time on the Hebrew calendar, the new year will begin, the 5,766th year since the Creation. According to Jewish belief, the fates of people and nations are determined at the new year by the Creator – to be spared or to be doomed. May the Holy One, blessed be He, determine that this year, our fate and the fate of our neighbours is peace, mutual respect and good neighbourly relations.

From this distinguished podium, on behalf of the people of Israel, I wish all the people of the world a happy new year. Shanah Tovah!

to dispossess its residents. If the circumstances had not demanded it, I would not have become a soldier, but rather a farmer and agriculturist. My first love was, and remains, manual labor; sowing and harvesting, the pastures, the flock and the cattle.

I, as someone whose path of life led him to be a fighter and commander in all Israel's

Opinions

Rage against the status quo

Rabbi Chaim Steinmetz in Montreal

Even as you read this, you are asleep. But you're not unique. Most of us are lulled to sleep by a constant barrage of daily drudgery. We become thoughtless creatures of habit and allow the status quo to muffle our aspirations. Even idealists can lose focus and become fixated on mindless trivialities. We need to wake up.

According to Maimonides, the shofar's call on Rosh Hashanah is a sacred alarm clock, a call to stop slipping into the status quo. The shofar wakes us up and demands that we re-examine our routines. It reminds us to battle against the status quo.

Considering how stifling the status quo can be, it's no surprise that greatness is found in those who can break away from their past.

Jewish literature is filled with examples of great men who defy the status quo. Abraham walks away from his country, his birthplace and his family's home to follow his destiny. His journey leads him to become the father of the Jewish people.

Ruth, a Moabite woman, leaves home out of love and loyalty to her mother-in-law Naomi. Her grace and kindness find her a new home among the Jewish people, and her story is included in the Bible as the paradigm of compassion.

Akiva, an ignorant middle-aged farmer, decides that with enough diligence, even he can succeed at Torah studies. This bold decision will lead him to become the greatest rabbi of his time. These heroes achieve greatness by breaking away from the status quo.

Most of us will not become heroes like Abraham or Ruth or Rabbi Akiva. But we need not live in unending mediocrity. We, too, can rise up.

Any new challenge you undertake is a rebellion against the status quo. Any time you stand up for your ideals, you rebel against it. Any time you give more, volunteer more or care more, you rebel against it. Any personal transformation is also a rebellion.

I know someone who quit smoking cold turkey. Why? Because one day while watching his kids playing, he realized he probably wouldn't have the same joy watching his grandchildren. Something woke him up, and he could no longer stomach the status quo.

Dylan Thomas, in his poem *Do Not Go Gentle Into That Good Night*, insists that we refuse to accept the infirmities of old age and demands that we "Rage, rage against the dying of the light."

Truth be told, all of us – of any age – begin to decline the moment we become prisoners of habit.

Too many of us fail to consider new perspectives and new beginnings. That's why, as the shofar sounds, we must wake up and rage against the status quo.

A year of true national greatness

Gil Troy in Montreal

In Israel, the pre-Rosh Hashanah countdown has already begun, as signalled by, among other things, television specials recounting the year. Channel Two named two people "Person of the Year" – the army general and the police commander who orchestrated the bloodless, if painful, Gaza disengagement. Demonstrating the graciousness that helped Israelis write a heroic new chapter in the history of democracy, both dedicated their awards to the soldiers, police officers, settlers, and all of the Israeli people.

For months, headlines predicted civil war would erupt when Israel tried to remove the resistant remainder of Gush Katif's 8,000 Jewish residents, who rejected Prime Minister Ariel Sharon's unilateral gamble to withdraw Jews from the Gaza Strip and from four West Bank villages without any reciprocal Palestinian obligations to end terror. As the disengagement began, judging by the Montreal *Gazette*'s inflammatory reportage about "the Israeli army assault on the Jewish settlers and sympathizers in the Gaza Strip," and the photos of riotous kids and burning tires, the civil war seemed to have commenced.

There certainly were some reprehensible violent outbursts against the security forces. Naturally, reporters showcased the extremists, reflecting the journalistic instinct to publicize the rare traffic accident, not the regular smooth flowing of superhighways.

But the real headlines should have emphasized the thousands who left angrily but peacefully. The most memorable photos should not have showed the hysterics who desecrated the memory of Holocaust victims by comparing democratic Israel's attempt to relocate 8,000 people with the Nazi mass murder of six million. Rather, the defining images should have captured the cooperation, restraint, shared emotion and mutual respect between the security forces and the settlers.

Long before the disengagement began, there were signs of nobility, not just hostility, and of democratic civility amid the bitter divisions. Hundreds of thousands of Israelis protested, with far less violence than at most European soccer matches. Preaching non-violence, settlers invoked Martin Luther King, Jr., so often some Israelis may think he was a rabbi, not a reverend.

In a remarkable, and under-reported, move, the members of many Gaza settlements held ceremonies handing their weapons to the Israeli army before the disengagement, even as many of those same settlers refused to pack. A week later, in one settlement, Israeli Army Radio reported that the remaining settlers prepared to congregate in their synagogue, wrap themselves in prayer shawls, and wait for soldiers to carry them out, to "create difficult images." Such antics, including the many people who shouted at soldiers while clasping their own hands from behind to avoid appearing physically threatening, were legitimate democratic moves – and represented a sophisticated, disciplined vision of civil disobedience.

Similarly, the Israeli Army and police selected their most mature members to evacuate resisting settlers. Teams of 17 unarmed men and women – when else in history have security forces voluntarily disarmed? – approached each family with instructions to ignore insults, treat the families sensitively, and pack their belongings, if necessary, respectfully. The security forces performed their difficult tasks with aplomb. One police officer told the *Jerusalem Post* that she helped peel carrots before escorting one family out, explaining that she approached the settlers as she would have wanted her own mother to be treated.

The Israeli media featured heart-wrenching images of people mourning their lost homes, and, most especially, of soldiers hugging them – often crying with them. One soldier explained to an orange-clad, kippah-wearing boy, "I have no other country or people" – echoing the famous Israeli song about their country's challenges and beauty, *Ein Li Eretz Acheret*. The boy repeated it. The two embraced and wept. One young soldier said on national TV, "We've been asked to take all the sensitivity we've developed over our lives and put it to good use to help these people."

Without sugarcoating what happened, without denying some of the excesses, on both sides and without ignoring the barbaric Palestinian response of torching synagogues as soon as Israel withdrew, it should be said that Israel demonstrated true national greatness this year. Next year, may we all mimic the idealism, civility, empathy, sensitivity, and true love of Am Yisrael that we saw so many of our Israeli brothers and sisters demonstrate as they turned a potential disaster into a shining moment in the history of democratic nationalism and Western civilization.

The price of democracy?

Sara R. Horowitz in Toronto

Buckling under the pressures of controversy surrounding the possibility of permitting Muslim *sharia* courts to operate under the aegis of his province's Arbitration Act, Ontario Premier Dalton McGuinty has acted decisively but short-sightedly. Rather than invite legislators, political thinkers, moderate Muslims leaders and the Muslim community to find ways to ensure that *sharia* courts comply with the letter and spirit of Canadian law and uphold the rights of women, McGuinty simply closed the door on religious courts altogether.

Fearing that *sharia* courts will allow for the unfair coercion of women in divorce and other matters, but anticipating accusations of discrimination should he permit Jewish but not Muslim religious leaders a role in arbitration, McGuinty wishes to bring to an abrupt close the successful relationship between Jewish courts and the government.

McGuinty argues that religious courts are inimical to Canadian values, saying, "There will be one law for all Ontarians." Of course, he is correct. That all citizens should be subject to the same laws is a fundamental democratic principle. At the same time, Canada guarantees its inhabitants freedom of religion. This means not merely the right to practise one's religion without government interference, but the right to identify with one's own culture. In Canada, we pride ourselves particularly on our multiculturalism, the idea that citizens may simultaneously affirm – and live by – multiple or mixed identities. One may be Canadian, but also Jewish, Muslim, Catholic, Hindu, etc.

And, as the debate on *sharia* courts has highlighted, these different layers of identity, or different systems of values, may come into conflict. One might argue that citizens who turn to religious courts – and particularly Muslim women who submit to the inequities of *sharia*, or Jewish women trapped by halachic inequities pertaining to divorce – freely elect to forfeit certain Canadian rights. At the same time, one must acknowledge that this freedom is compromised by religious devotion or by community pressure.

McGuinty did not plant the minefield he is now dancing through. The tension between conforming to the laws of the dominant culture while also affirming the values of a minority culture vexes the modern liberal democratic state. Indeed, the conflict between these two sources of values and identity – the state and the minority culture – has been an unsettling part of the project of modernity since its beginning.

The French Revolution of 1789 marked the start of the process known as the emancipation of the European Jew – that is, granting Jews full rights of citizenship. Count Stanislas de Clermont Tonnerre argued vehemently for according Jews these rights: "The Jews should be denied everything as a nation, but granted everything as individuals. We must withdraw recognition from their judges; they should only have our judges… It is repugnant to have in the state… a nation within a nation."

This formulation, which for many years governed the thinking of liberal democracies about minority groups, asserted a clear distinction between private and civic life. It cast suspicion on any Jewish institution that appeared to be an independent and autonomous entity.

As in contemporary Ontario, the regulation of marriage became a touchstone for the debate on minority rights. In 1806, for instance, Napoleon convened the Assembly of Jewish Notables to respond to questions about Jewish marriage and divorce, in order to determine Jewish loyalty as well as the supremacy of French law over Jewish law.

While the French Republic of Tonnerre's day granted Jews the rights of citizenship, political thinkers continue to debate the place of minority cultures. Is the bargain of emancipation such that Jews and other minorities, in return for full citizenship rights, must cede all distinctive elements of their own culture that are at variance with the norms of the state?

These tensions between the values of the dominant culture and minority cultures are embedded in the very nature of the modern democratic state. But the long history of the Diaspora has taught Jews to navigate the differing pulls of religious and secular law. Jews have an impressive track record in adapting religious needs to the norms of the countries where they live. Ontario's Arbitration Act has made space for a creative symbiosis that protects Jews' religious and civil rights. Rather than calling a halt to this successful experiment in politics and culture, it should stand as a model for other groups.

The Kirshner File

A critical look at U.S. policy in the Mideast

U.S. policy in the Middle East stirs a whole lot of debate. Admirers applaud American efforts to impose order in and bring democracy to Iraq. But critics contend that the United States is pursuing selfish interests and inadvertently fanning the flames of Islamic militancy. Washington's role in the Arab-Israeli conflict provokes a similar critique.

Sheldon Kirshner in Toronto

These and other related topics are addressed by three books published recently: *Resurrecting Empire: Western Footprints and America's Perilous Path in the Middle East* (Beacon Press) by Rashid Khalidi; *Understanding Iraq* (HarperCollins) by William R. Polk, and *The War for Muslim Minds: Islam and the West* (Harvard University Press) by Gilles Kepel.

None of these works, which are thoroughly researched and ultimately thought-provoking, conform with the neo-conservative agenda of the Bush administration. Indeed, all three are critical of the United States' present approach to the Middle East.

Khalidi, a Palestinian American and a professor of Arab studies at Columbia University, is clearly at odds with the direction of U.S. policy. He claims that the United States has stepped into "the boots of the former colonial rulers of this region as an occupying power," and that its presence rekindles the Vietnam-era spectre of "military overreach and imperial arrogance."

He argues that its invasion of Iraq in March 2003 was neither a war to protect itself nor its regional allies. This is a debatable assertion, given Iraq's aggression against Kuwait in 1990 and Israel just a year later. But his dismissal of U.S. policy on Iraq as cold and cynical is basically correct. Prior to 1990, the United States had fairly close and mutually beneficial relations with Saddam Hussein's amoral regime.

Khalidi is downright skeptical of "simplistic" U.S. intentions to foist democracy on Iraq, a country that has scarcely been exposed to it. With some justification, he says that Washington's record in promoting democracy and human rights in the Mideast has been a rather poor one. Examples abound. Look at Saudi Arabia, Iran, Egypt and Jordan.

Khalidi doubts whether the United States can unilaterally rebuild Iraq, which he correctly describes as an "artificial state." The British "unified" what is now called Iraq after World War I.

If Iraq is to be rescued from the abyss of the increasingly successful insurgency that has claimed the lives of some 2,000 U.S. troops so far and reduced Iraq to the status of a failed state, the United Nations will have to step in, he writes. He may well be right.

His analysis of the western imperial penetration of the Middle East is reasonable. Western powers such as Britain and France bequeathed a positive legacy of scientific, technical and educational advances. Yet their subjugation of the area left deep and lasting scars. And as he points out, only a few countries, notably Yemen and Saudi Arabia, resisted the encroachments. By means of a divide-and-rule policy, achieved through the manipulation of ethnic and religious rivalries in places such as Lebanon and Syria, Britain and France imposed their will on the Mideast.

Khalidi's assessment of Arab regimes is equally unforgiving. Arab rulers have appropriated the flood of oil revenues to prop up a crass system of patronage and corruption, whether in "progressive" states or in conservative monarchies.

Until the mid-1960s, he observes, the United States acted more like an honest broker than "a dedicated ally of Israel." But since the Six Day War, the Palestinians have failed to gain a "fair hearing" for their cause in Washington. This is only partly true. Since 2002, the United States has consistently advocated a two-state solution.

Khalidi's appraisal of the Oslo peace process is sharp yet strangely myopic. He cites the expansion of Israeli settlements as a cause for its failure, but overlooks Palestinian terrorism.

Polk, an old Middle East hand who has taught at American universities and worked for the U.S. government, agrees with the prescient comment delivered by President Hosni Mubarak of Egypt on the eve of the war in Iraq. He warned it would create "a hundred bin Ladins" by engendering a new wave of terrorism in the Mideast and elsewhere. This is precisely what has happened.

Although Polk does not pay sufficient heed to the reasons why Saddam's ouster was necessary, his general observations are more or less valid. The current insurgency has become a "national war." The disbandment of the Iraqi army was a mistake. The attempt to democratize Iraq, while laudable, may be problematic. As he puts it, "Establishment of democracy happens indigenously or it does not happen at all. It has never been imposed... at the point of a bayonet." True, but what about post-war Japan? Without the U.S. occupation, Japan would not have made the transition from authoritarian regime to democracy.

Polk's observations on the current situation are of value, but his grasp of Iraq's history, both ancient and modern, is what really makes this book hum.

He reminds us that the propensity of Iraq's leaders for self-aggrandizement and centralizing power harkens back to Babylonian times. Sargon II proclaimed himself "king of the world," Abdul Karim Qasim was the self-styled "sole leader." Saddam liked to be called "hero president."

A U.S. soldier in Iraq

And the parallels Polk draws between the British and American occupations of Iraq are eerie.

Kepel, a professor of Middle East studies in France, reminds us that present-day Islamist political doctrine originated in Egypt. The Muslim Brotherhood, founded in the late 1920s, took as its slogan the phrase, "The Qur'an is our constitution," and derided both nationalism and socialism.

Saddam Hussein

American political scientist Samuel Huntington's concept of a "clash of civilizations," pitting Islam against the Christian West, is often dismissed as a fallacy, and Kepel is one of the skeptics. Yet Osama bin Laden, the spiritual father of global jihad and one of the founders of Al Qaeda, concurs with Huntington.

"The [holy] Book states it clearly," bin Laden has declared. "Jews and Americans invented the myth of peace on earth. That's a fairy tale." His right-hand man, Ayman al-Zawahiri, whose grandfather was Egypt's ambassador to Saudi Arabia, spouts an identical line.

Turning to Israel's struggle with the Palestinians, Kepel says that Yasser Arafat's espousal of the "right of return" stripped the Palestinian cause of most of its friends in Israel. He credits Hamas – the Islamic Resistance Movement – with having introduced Islamism to Palestinian ranks. Secular nationalists were in control of the Palestinian movement before the emergence of Hamas in 1987. He adds that the Arab-Israeli dispute was not a priority for international jihadists during the Oslo process.

He disagrees with the notion, propounded by the Bush administration, that the destruction of Saddam's regime would eliminate the real sponsor of global terrorism.

This is a thesis worthy of consideration. Saddam's interests and that of bin Laden diverged, though they both hated the United States. Washington undermined its case for intervention in Iraq by equating Saddam with bin Laden.

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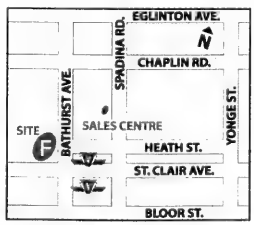

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Stellar guest speakers and unique programs define GA 2005

Historic moment for Toronto Jewish community

By DAVID LEVINE

From November 13th - 15th, four thousand delegates representing communities around the world are expected in Toronto at this year's General Assembly (GA) to listen and learn and be a part of history.

The GA, which brings world Jewry under one roof to discuss relevant issues, moves into Toronto at the Metro Convention Centre with a roster of exciting speakers and thought- provoking programs. Among them is, Canada's Minister of Justice Irwin Cotler who will headline a forum entitled *It Takes a Village to Repair the World*.

Irwin Cotler

Dr. Deborah Lipstadt, professor of Modern Jewish and Holocaust Studies at Emory University, will speak about her experience defending herself against charges of libel from David Irving, a Holocaust denier. Lipstadt will moderate a panel devoted to the relationship between the Holocaust and contemporary Jewish identity.

Ben Stein, an accomplished lawyer, actor and presidential speech-writer, will be speaking at the opening plenary. His speech is just one of dozens slated to take place over the three days.

Ben Stein

Along with Lipstadt, Cotler and Stein is an array of scholars, politicians, pundits and laypeople, whose topics range from *Will Klal Yisrael Matter to the next Generation* to *Developing the South and the Negev* to *Programming Bubbe's iPod*.

David Horovitz, editor-in-chief of the *Jerusalem Post*, and a regular TV commentator, will moderate a discussion on the recent Gaza disengagement. Scheduled panelists include Moshe Ya'alon, former Chief of Staff of the IDF and Israel's Education Minister, Limor Livnat.

"The GA will be a unique and unprecedented opportunity," said Peter Ekstein, GA co-chair, with Debbie Kimel. "Delegates will become more educated about major issues facing the Jewish community here at home, in Israel and around the world, through some of the most dynamic and internationally acclaimed speakers."

"Now is the time," Ekstein continued, "for people to show their support, have fun, get motivated with thousands of Jews from around the world and become part of history."

To register for the GA visit www.GAtoronto.com or call the GA Hotline at 416.849.1000.

From past to present the GA inspires

By TAALI LESTER TOLLMAN
UJA Federation

The first General Assembly (GA), in 1932, hosted only 300 delegates, the same year that the Council of Jewish Federations was formed. Seventy-two years later, the GA attracts over 4,000 delegates from 155 Jewish Federations, 400 independent communities across North America and several other countires. The GA is the preeminent gathering of Jewish leaders, volunteers and community, and it will all come together this November in Toronto.

The monumental nature of the GA can often be summed up by the inspiring guest speakers who address the delegates. Over the years, many Israeli Prime Ministers and American politicians have spoken, including Menachem Begin and Henry Kissinger.

"Whenever any of us who has been to several GAs reminisce about the most electrifying moment, it will always come to 1977," said Steve Ain, UJA Federation senior vice president of Integrated Development. "That was the year Golda Meir addressed the GA in Dallas, her last appearance in North America and it was just breathtaking."

Three thousand GA delegates marched through Jerusalem in 2003.

When asked to recall her most memorable moments from any GA, Gail Hyman, senior vice president of communications at United Jewish Communities (UJC), who is also heading up this year's GA, had to work hard to narrow them down.

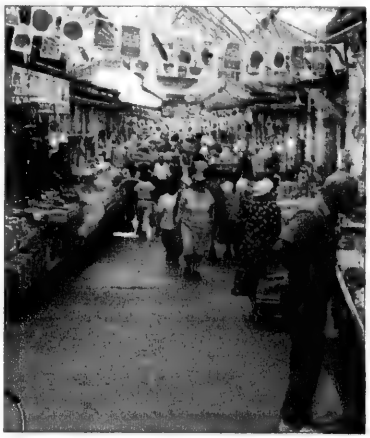
"Jeffrey Schwartz, a leader from Boston, a younger fellow, spoke so elegantly and eloquently about his family, his connection to Judaism. That moment really resonated with me," she said. "I also was very moved when, at the 2003 GA, hosted in Israel, 3,000 delegates marched through the streets of Jerusalem."

"To be able to participate with 4,000 people who come from all over, from hundreds of different communities, who all believe in the same thing, who give their money, their time and souls," Ain said, "that is tremendously reinforcing to what we all do."

Golda Meir

Market day at the GA

What's a gathering of 4,000 Jews from across North America and around the world without an opportunity to shop? This year's General Assembly (GA) at the Metro Convention Centre is being accompanied by a Global Jewish Market Place where delegates can stroll through a world of Jewish shopping opportunities and take a break from GA activities.


Ben Yehuda Street market in Jerusalem will inspire Toronto's GA Global Market Place.

The Global Jewish Market Place will feature Ben Yehuda Street West for vendors from Israel to sell their handcrafted Judaica, books and CDs. A highlight among the vendors is a shop of crafts, hand-made by Ethiopian immigrants to Israel. In addition, members of Jewish organizations from around the world, such as The Jewish Agency for Israel, the American Jewish Joint Distribution Committee and philanthropic foundations will have booths set up to showcase their work.

The Global Jewish Market Place will, for the first time, be open to the public on November 12th, the Saturday night before the GA, from 7:30 pm until 11:00 pm at the Metro Convention Centre.

"We are so excited about the Market Place and being able to offer it at the GA," said GA Co-chair Debbie Kimel. "It will be a wonderful opportunity for GA participants who will have access to fabulous crafts, books and information. But even more, it's an opportunity for North Americans to buy Israeli good and support Israeli businesses. I am really proud of this effort."

The Global Jewish Market Place will also feature a stage devoted to entertainment from all over the world.

Any questions concerning information or photos that appear on these pages should be directed to jewishtorontonews@ujafed.org

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Jewish Life

Shabbat at sea off Baffin Island

By SUZANNE SHERKIN

Guest Voice

It was an unlikely location to celebrate one's Jewish traditions, but as with so many memorable events in our lives, unpredictability can be a catalyst for clarity. In this case, the unlikely location for celebration was Baffin Island – close to the Arctic Circle – and the unexpected event was a Shabbat service aboard a small cruise ship.

The group of passengers was relatively small as cruises go – 55 eclectic souls from around the world. We had boarded a plane at Montreal destined for Kuujjuaq, a northern point of Nunavik.

I was seated beside Frank and Miriam, from New York, who were in the early days of their retirement. We acknowledged our common Jewish background. Later that day, I met another couple – also from the United States, also retired and also Jewish.

We were escorted through Kuujjuaq by a local guide. The remote town was dotted with simple wooden houses hiked up on stilts to accommodate the near year-round permafrost. Once at the water's edge, we took Zodiac boats to our waiting ship and began our journey northward through Hudson Strait, along the shores of Baffin Island.

That first evening, we were introduced to the group of naturalists who were to be our sources of information in this northern territory. Our ornithologist was Shoshanah, a twentysomething PhD student. Meeting her was the clincher. I was determined to publicly recognize this seemingly coincidental twist of the group's religious similarity. I figured about a third of the passengers were Jewish. Talking to Shoshanah that Monday night, I thought, "We simply have to arrange a Shabbat service."

For the next week, our days were filled with sightings of polar bears, birds, icebergs and whales, and hikes along trails of granite and Arctic poppies. The week was also filled with the buzz of excitement about the upcoming Shabbat service.

A simple idea had become a small movement of awareness. Throughout the week, I found myself engaged in conversations with Jews and non-Jews about the significance of Shabbat.

As Friday approached, we put in place our Shabbat arrangements – a bottle of wine, two candles and a challah. Arranging for the last was the most challenging. Having grown up in a family of bakers, I knew how to pull it off. I had the pastry chef prepare the dough. I crimped four dough strips at the top and started to braid as my father had taught me so many years ago.

Despite the high winds, 10-foot waves and shaky seasick feeling we were suffering, there was a small crowd at the service. It wasn't sundown, but midnight was just too late for us.

The table had been laid out beautifully by the ship's host. He'd rustled up a white tablecloth, two little candles, a bottle of wine and the challah. Perhaps it was my imagination, but it seemed to gleam with a kind of pride of place.

I welcomed everyone and spoke briefly about how Yiddish is much like Innuktitut, the language of the Innuit. Both are languages struggling to survive the generations of assimilation and integration. It was a fitting comparison.

I spread a napkin on my head, stood in front of the two tiny flames, circled my hands three times and began the brachah. Slowly, one at a time, people began to join in. People from all parts of the world, who had never met before, were gathered together in this wonderful moment of connection.

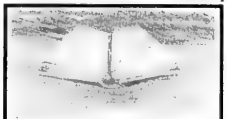
We all sang the benedictions in the same voice, with the same tune. We held the candles down so they wouldn't fly through the portholes as our ship rocked over the storm waves on the high seas. Our voices joined together… now over the wine, now over the challah. There was a warmth we all shared, a wordless understanding of our heritage.

Most of us were convenient observers of Judaism, and yet this makeshift service was more meaningful than any properly conducted one. It was clear that our connection as Jews is not so much about the correctness of our observance, the neighbourhood we live in or the friends we surround ourselves with. It's about sharing an understanding of our ancient traditions – respecting our heritage and bringing together a community to share a familiar bond.

Suzanne Sherkin is a writer living in Toronto.

A time to mark transitions

By RABBI HOWARD MORRISON



Rabbinic Reflections

While the month of Elul is a preparatory month for the High Holy Days, it is meaningful to me for other reasons as well. At the Jewish Theological Seminary, where I attended rabbinical school, it is customary for rabbinical students in their final year to present a sermon in front of faculty and peers. The school officials draw a lottery to assign a Torah portion to a student. The parshah given to me in 1986 was Ki Tavo, which we read this coming Shabbat.

Many years earlier, when I was a day school student, my mother was being honoured by a local Jewish organization. The parshah that week was also Ki Tavo. She asked me for some guidance as she was preparing a dvar Torah, and from the parshah's opening verses, we developed an idea together.

The dramatic ceremony of the first fruits is detailed at the outset of the Torah portion. While the Kohen (Israelite priest) officiated at the ceremony, the Torah is very clear in explaining that each individual must be actively involved in the process – from taking the fruit, to bringing it, placing it in a basket, going to a designated place, and coming to the Kohen.

Each Hebrew verb is constructed in the singular to teach us that every Jew must find his or her place of individual obligation in supporting our tradition, our faith, and our people. This was the message that I helped my mother to craft when I was a young child.

Now, in September 2005, I remember my mother, of blessed memory, who died on Sept. 11, 1999, which coincided with the first day of Rosh Hashanah that year. I also rejoice the following day, Sept. 12, as I recall the birth of my eldest son on that date in 1994, which fell during the days between Rosh Hashanah and Yom Kippur.

Having buried my mother and having become a father around the same time of year propels me to contemplate the seasons of our lives. The High Holy Day period, like life itself, commemorates transitions. An old year ends, and a new year begins. One chapter in the book of life is closed, and a new chapter in the same book is now open, waiting to be composed.

Many of us will celebrate the High Holy Days surrounded by older and younger family members. Many of us will recall, in loving memory, older and/or younger family members of blessed memory. One of my favourite verses in the Torah appears when Moses specifies to Pharaoh exactly who will leave Egypt. "With our young and with our old we will go forth" (Exodus 15, 9). Whether it be in a family, a synagogue or a community, we are strengthened when we combine the interests and energies of our young and our old. The former offers us renewed vitality, while the latter offers us perspective, guidance and wisdom.

"Young" and "old" can refer not only to people, but to the years that have preceded us and the new years still to come. May we cherish the laws, customs and traditions of our past and utilize them well in confronting the challenges of modern life. As one of my teachers said years ago, our challenge and responsibility as Jews is not to modernize Judaism, but to Judaize modernity. Let us not judge Judaism by secular western values. Rather, we should understand and apply age-old Jewish values to the challenges we face in daily life and synthesize the results as best we can.

The ceremony of the first fruits as recounted in Parshat Ki Tavo concludes with the verse, "And you shall rejoice in all the good which the Lord your God has given you" (Deut.26:11).

May we all find reason to rejoice with the onset of the new year 5766 upon us.

Rabbi Howard Morrison is senior rabbi at Beth Emeth Bais Yehuda Synagogue in Toronto.

Jewish Life

Prayers and precedent

By RACHAEL TURKIENICZ

During the Torah readings for Rosh Hashanah, we read the story of Hannah. At the beginning of the book of Samuel, we meet a family that seems to echo some aspects of our ancestral families. There is the father, Elkanah, and his two wives, Hannah and Penina. While Hannah is the wife who is loved, Penina is the wife who bears the children. There are clear parallels between this family and the family of Jacob, Rachel and Leah.

Every year, this family makes a ritual pilgrimage to Shiloh, the place of the Ark and the priest, to offer sacrifices to God. Every year, Elkanah gives Hannah extra food and Penina makes Hannah's life miserable over this preferential treatment. One year, Hannah decides to do something about the problem. She takes her bitterness and her anger and turns toward God in prayer.

The Talmud tells us that three women were remembered by God on Rosh Hashanah, and those three women conceived children. Sarah, Rachel and Hannah were all challenged by infertility and each received Divine intervention and was able to conceive. Interestingly, each of the three women expressed her frustration differently. Sarah tried to solve the problem by introducing Hagar into the family. Rachel turned to Jacob and demanded that he give her children. Only Hannah turned to God with prayer.

Hannah is often used as the textual model of Jewish prayer. She pours out her emotions to God and she moves her lips while keeping her words private. But more than this, Hannah makes an offer to God that will ultimately will result in the outcome she desires. Hannah brings this proposal to God: if she bears a child, she will return that child as a Nazarite into the service of God for the lifetime of the child. In other words, Hannah is saying: "Give me a child and I will give him back."

It is an unusual proposal and Hannah does give birth to Samuel, who will, in fact, serve God in Shiloh and then as a prophet all of his life. Why would Hannah offer such an unusual arrangement?

Not long before the story of Hannah, one finds the story of Samson. In the time of the Judges, a barren woman is approached by an angel and told that she will conceive a child who will be a Nazarite and redeem Israel. The child is Samson and he serves God as a Nazarite for his entire life. The most interesting detail of this story for barren women is that the idea for this child came from God. The woman in the text did not pray to God for a child but was approached by an angel unsolicited.

Hannah bases her prayer on precedent. If God suggested this idea not long ago to another barren woman, clearly it is an appealing idea to God, and therefore Hannah will suggest it again. The aspect of precedence and historical dialogue becomes a key component to the prayer model Hannah represents.

As we enter the High Holy Days and we lose ourselves in prayers that reflect ancient concepts and thoughts that we try to couple with our current desires, we should remember Hannah bowed before the Ark, crying and turning toward God. Our model of Jewish prayer is a bitter, childless woman who has every right to be angry. But she takes that anger and includes it in her prayers, and then looks to history for an answer to her dilemma.

We have all stood in the place of our ancestors and our parents. No human dilemma is a new dilemma. We can turn away or we can turn toward. We all have Hannah's choices.

May the coming year be peaceful and sweet.

Rosh Hashanah humour

By MARK MIETKIEWICZ

Rosh Hashanah humour? Is this some kind of joke? Actually, yes.

Rosh Hashanah ushers in the most solemn period of the Jewish calendar that culminates 10 days later on Yom Kippur. This is a serious time of introspection and *cheshbon nefesh*, a spiritual accounting. But Jews being Jews, there's also time for a smile or two.

By now, you should have received your High Holy Day ticket-renewal form. Well, it seems several forward-thinking congregations are now finding it gives them a competitive edge to allow you to specify your seat location. Here are excerpts from one form I came across: **[http://www.jr.co.il/humor/hh06.txt]**

I want a seat located (indicate order of priority):

___ On the aisle
___ Near the pulpit
___ Where no one on the bimah can see/hear me talking during services
___ Where I can sleep during the rabbi's sermon (additional charge)

On the first night of Rosh Hashanah, there is a tradition to eat foods whose Hebrew names have dual meanings and are omens of an auspicious year to come. We eat pomegranates so "that our merits increase like [the seeds of] a pomegranate" and the head of a fish or sheep so "that we be as the head and not as the tail." **[http:// tinyurl.com/88uvp]**

Pomegranates and sheep's heads are fine, if you like that sort of thing. But here's one suggestion for an updating of the custom: "Cut a raisin in two equal pieces and place it along with a piece of iceberg lettuce in a stalk of celery. While eating this, you should say, 'Our Father in Heaven, lettuce half a raisin celery.' And I hope you get one for the new year." **[http://www.jr.co.il/humor/hh03.txt]**

Humility is an essential quality for the repentant Jew, particularly on the Day$ of Awe. And that leads us to the story of the rabbi who stops in the middle of the Yom Kippur service, prostrates himself and cries out, "O God. Before You, I am nothing!" The chazzan is so moved that he immediately follows suit, crying, "O God. Before you, I am nothing!" In the ensuing silence, a member of the congregation jumps from his seat, prostrates himself in the aisle and cries, "O God. Before You, I am nothing!" Seeing this, the chazzan nudges the rabbi and whispers, "So look who thinks he's nothing?" **[http://tinyurl.com/azvnk]**

Speaking of humility, here are a couple for the Jewish computer geek community. There's the story of the modest but ancient 286 PC that exclaimed, "I am but DOS and ASCII!" **[http://tinyurl.com/d5m5p]** And why didn't the computerized shofar work on Rosh Hashanah? The rabbi didn't buy enough RAM.

As for technology and the holidays, a baseball fan comes running to his rabbi before Yom Kippur and says, "Rabbi, I have a dilemma. The Sox are playing their big game on Yom Kippur. What do I do?" The rabbi replies, "Well, what do you think they invented VCRs for?" And the baseball fan replies, "Rabbi, that's a great idea! But... I didn't know Yom Kippur services were on cable!" **[http://tinyurl.com/dc4zn]**

As important as Rosh Hashanah is, it doesn't have quite the same pull as a holiday like Passover, where families get together for the seders. Nevertheless, that doesn't mean parents want to spend Rosh Hashanah alone. Check out how a pair of crafty parents got their kids to beat a path to their door for the holidays. **[http://www.joyofjewish.com/jokes.html]**

On the afternoon of the first day of Rosh Hashanah, Jews go to a nearby stream or body of water to perform the ritual of Tashlich. Prayers are recited and sins are symbolically tossed into the depths. Some people even shake out the hems of their clothing, while others toss breadcrumbs into the waters. **[http://tinyurl.com/75nup]** With that in mind, forgive me for bringing back one of my favourite pun-laden sites, a tongue-in-cheek look at the foods of Tashlich. Consider these options for this coming Rosh Hashanah. **[http://tinyurl.com/cdfq4]**

- For immodest dressing, Tarts
- For substance abuse, Stoned Wheat
- For being holier than thou, Bagels
- For unfairly upbraiding another, Challah
- And for wearing tasteless hats, Tam Tams.

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com.

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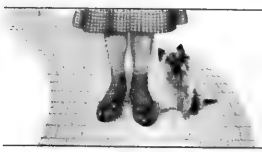

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Live generously

Students send 'backpack hugs' to Katrina victims

By FRANCES KRAFT
Staff Reporter

Within 24 hours of receiving a request for help, students at Leo Baeck Day School's Holy Blossom campus collected almost 300 backpacks for Hurricane Katrina evacuees in Houston.

Judith Finer Freedman, a Leo Baeck mother who used to live in Houston, got the ball rolling on Sept. 6 immediately after receiving an e-mail from a friend there requesting help above and beyond monetary donations.

"Many of the people living in shelters need something to put their donated clothes in, their few valuables in or toiletries in for moving around to go to computer centres, showers or out to look for jobs," her friend Stephanie Hamilton, a volunteer in the post-Katrina effort, wrote in the mass e-mail. "They need backpacks for keeping valuables with them, for transferring to other locations or (for the 58,000 children) for going to school."

Finer Freedman, a doctoral student who also serves as vice-chair of women's campaign and advocacy for UJA Federation of Greater Toronto, forwarded the e-mail to Leo Baeck administrators and the school president for their input and offered to hand out flyers at carpool pick-up the next afternoon so that children could bring backpacks to a school barbecue the following day. It would be a way to show tikkun olam, she wrote.

The response showed "a pent-up desire for people to want to help," said Eric Petersiel, principal of the Holy Blossom campus, which has 300 students from kindergarten to Grade 8. Also, he noted, the project was "on a level the kids could understand. It gives them a real outlet for participating in tikkun olam."

Finer Freedman's children were "very excited" about the project, she said. Amanda, 9, and Zachary, 7, stayed up late with her to prepare boxes for the backpack drive the night before the barbecue.

As of last Thursday, organizers here were still trying to find a shipper or an airline to deliver the backpacks free of charge.

Petersiel told *The CJN* last week that in a follow-up e-mail, Hamilton wrote that, despite reports of some areas of New Orleans being safe to return to, there is still a need for backpacks. Most of the more than 200,000 evacuees in Houston have lost all their possessions, she wrote. Some of the children do not have parents, she noted.

Donated backpacks will contain the following message: "You may think this backpack looks empty but it's not. Look closely and you will see that it is full of hugs. Every time that you wear it remember that someone far away cares about you and is giving you a hug of hope for tomorrow."

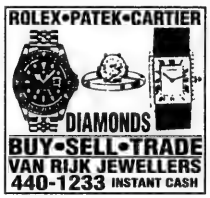
* * *

Other Jewish day schools have also launched Katrina efforts. Leo Baeck's Thornhill campus is running a loose change drive. Children at United Synagogue Day Schools are also raising money, and a fundraising effort at Netivot Hatorah Day School was in the works last week.

Associated Hebrew Schools is holding a clothing and linens drive in collaboration with B'nai Brith Canada.

The Community Hebrew Academy of Toronto offered to take displaced students tuition-free for the year, although no one has taken them up on the offer, said Paul Shaviv, the school's director of education. "Our understanding is that most of the students have been accommodated in the southern United States." CHAT students have raised more than $3,200 for the Hurricane Katrina fund established by UJA Federation of Greater Toronto.

Judith Finer Freedman and Leo Baeck students including her son Zachary, front left, and daughter Amanda, with headband, are surrounded by backpacks that were donated by students for Katrina evacuees in Houston. [Eric Petersiel photo]



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Jewish veterans honour their fallen comrades

By CAROLYN BLACKMAN
Staff Reporter

In this year of the veteran, it is essential to remember all Jewish veterans who fell in active duty, spectators were told at a recent remembrance service sponsored by General Wingate Branch 256, Royal Canadian Legion.

Held at the Canadian Veteran War Memorial at Mount Sinai Cemetery each year before the High Holy Days, the service began with a parade chaired by Murray Jacobs.

"As our ranks diminish [60 years after the war], we fear that what was a defining moment in our lives will fade from people's memories," said Barney Danson, a former cabinet minister, who enlisted to fight in World War II as a rifleman and was wounded in Normandy.

"If we look at the attendance [at today's service], however, our fears are unfounded."

Danson, who was chair of the advisory committee to the Canadian War Museum in Ottawa, said that it was "very emotional" to see tens of thousands of people attend the opening of that museum.

"For us, the memories we carry are different than those of succeeding generations. We remember real people with real faces and real names who never lived to be veterans.

"These were young men [with whom] we enlisted, trained, served and chased skirts together."

It is a hugely emotional experience, he said, "to know in our hearts that when the chips were down we were there. No one can take [that feeling] away from us."

Sam Romberg, General Wingate Branch president, "thank[ed] God" that there are still veterans around to continue the memories.

Jacobs said that during the war "many comrades were surprised to discover that there were Jews by their side fighting for Canada."

The families of men and women killed overseas can pay tribute at the Canadian war veterans' cenotaph, he said.

Inside the cenotaph – the only one to list the names of Jewish Canadians – are the names of those killed in World War II and Israel's War of Independence, and in front of the cenotaph is a tomb with the names of those who died in Korea.

Lt.-Col. Leo Brooks, who represented the Canadian Forces College, told the crowd that the college has been around for 60 years to "[continue carrying] the torch that the veterans have carried. It is important for me to share in this event, and recognize those before me."

Jewish veterans honoured their fallen comrades at a remembrance parade and service sponsored by General Wingate Branch 256, Royal Canadian Legion. [Carolyn Blackman photos]

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Michael's previous work experience includes: Owner of Plan-it Meeting and Special Occasions Planners Inc.; Teaching professional at George Brown College; In-room dining manager at the Sheraton Centre Hotel; and Director of Catering at Park Plaza Hotel.

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The Jewish Education Report

Jewish Education Ensures a Vibrant Future

Baila Lubek

Chair,
UJA Federation
Board of Jewish
Education

Seymour Epstein, Ed. D.

Senior VP,
Jewish Education
and Identity,
UJA Federation

We are embarking on a wonderful new year for Jewish education in Toronto. Our schools are full of young children who, with the help of their dedicated teachers and devoted parents, will be coming into contact with the abundant riches of our heritage. We are making great efforts as a community to enhance the general picture of Jewish education in all of its varied aspects: formal schooling, youth work, camping, adult education, and teacher training.

The articles on these two pages refer to some of our points of pride in various accomplishments, but they do not give a full account of a community totally dedicated to excellence in the one domain that assures our vibrant future – Jewish education.

Critical to our success are young parents who make an early decision that Jewish education is a priority in their growing families. By either building on positive experiences that they had as children in the system, or the opposite - rejecting a past that was weak in Jewish learning, these parents must make a choice based on ideology, income, geography, and some other factors. We hope that they will choose the Jewish school best suited to their needs for the future growth of their children in the Jewish community.

We all hope that the 5766 school year will be one of engaged learning for every member of our community, not merely for Jewish continuity, but rather for creativity and growth.

Signed,

Baila Epi

Toronto Teacher Wins Prestigious Award

by Suzanne Wintrob

This academic year, Donna Robins can officially call herself an award-winning teacher.

The Toronto resident was recently awarded a Grinspoon-Steinhardt Award for Excellence in Jewish Education for her exceptional achievements in Jewish education and the significant impact she has made on her students and the community.

"I feel as if everything that I've ever believed in has been validated," says Robins. "I feel tremendously appreciated and recognized as a teacher. It's as if somebody shouted, 'Wow, you've worked so hard. Thank you!'"

Robins, who has devoted the past 18 years to Jewish education, currently teaches grade 7 at Temple Sinai supplementary school and grades 2 and 7 and Confirmation class (Grade 10) at Holy Blossom Temple. Her creativity and dedication have so impressed her students and colleagues that Temple Sinai's principal was quick to nominate her for the North American award. "Donna truly exhibits Hadracha B'Dugma, leadership by example," says Dr. Ira Schweitzer, Temple Sinai's Director of Education. "She's a living example of a Jew committed to her own Jewish life, and is, thereby able to guide the youth with whom she works."

Donna Robins

The award consists of a $2,500 (U.S.) cash prize, $1,500 of which must be put towards professional development. Robins will use the money to learn more about special education through the new Tikun Chaim program run by the Board of Jewish Education (BJE) and Toronto's York University. For Robins, who had enrolled for the Tikun Chaim course long ago, the award couldn't have come at a better time. "I was so surprised," recalls Robins. "But now I'll be able to expand my knowledge and better help students of all abilities. Children deserve the very best that you have, and even if it takes a little more time and a little more effort, they certainly make it worthwhile."

Where Are They Now?

Since Toronto's Jewish school system was established decades ago, thousands of its graduates have gone on to achieve enormous success in business, public life, and community affairs. In this feature, we profile one such success story.

Rachael Turkienicz

Rachael Turkienicz can't remember a time when she wasn't completely absorbed with Jewish learning.

She grew up in Toronto, one of four children in a home rich with Eastern European and Sephardic Israeli heritage.

At a time when many of their friends were advocating Jewish education for boys, and only until their bar mitzvah, Rachael's parents sought Jewish learning for all of their children through high school.

Rachael's route took her from kindergarten at Associated Hebrew School to the Community Hebrew Academy of Toronto (CHAT) where she graduated at just 16 years old. From there it was off to York University's Fine Arts program, but the bright teenager quickly realized it wasn't her calling so she switched to psychology instead. When that didn't feel right either she switched majors again. This time she picked up where she left off – as a Judaic Studies student – and enrolled in York's Jewish teacher training program. She left York with two degrees: a Bachelor of Education and an Honours B.A. in Religious Studies.

She continued on at Brandeis University, picking up a Masters degree and a PhD in Talmudic and Midrashic Literature. When she returned to Toronto, it seemed only fitting to go back to where it all began, and soon she was a respected faculty member of CHAT's Rabbinics department and York's Jewish teacher training program.

"My day school experience really gave a nice realistic view of the Jewish world," recalls Turkienicz. "When things came out of The Book and came alive, and when we began to talk and communicate on a personal level with the teachers, that's when I realized this wasn't just material; it was life and philosophy and world perspective. That's when everything just pulled together for me. It was something I couldn't let go."

"My day school experience really gave a nice realistic view of the Jewish world."

Indeed she hasn't. Since returning to Toronto, Turkienicz has immersed herself in the Jewish education field. She's a co-founder of the Toronto Heschel School and recently started The Learning Centre where adults can sign up for courses in Jewish studies and Jewish text. She's on the boards of Kolel: The Adult Centre for Liberal Jewish Learning and the North York Women's Resource Centre. She is the associate chair of the national executive of Canadian Jewish Congress and is a co-founder of the advocacy group Solidarity with Jews at Risk. She's a radio and television personality and she writes a monthly Midrash column in the Canadian Jewish News. Last spring she was granted the Person of Distinction Award by Canadian Friends of Hebrew University. Oh, and she's the proud mom of five children ranging in age from five to 18. They've all attended day school.

Turkienicz says she feels "lucky" to be living in a city with so many choices for Jewish education, and she encourages parents to investigate as many schools as possible to make sure they fit with the child's nature and the family's philosophy."

The Jewish Education Report

Weighing the Options in Jewish Education

More than 20 Schools to be Represented on September 28

by Suzanne Wintrob

There have never been so many options to give a child a Jewish education.

Some cities have but a few choices when it comes to Jewish education for children. But Toronto has such a vast array of choices available that some parents may find it perplexing to distinguish between them.

On Wednesday, September 28th, parents will be taking a close look at Toronto's numerous day schools and supplementary schools at the third annual Options in Jewish Education open house, co-sponsored by UJA Federation's Board of Jewish Education and the Jewish Information Service of Greater Toronto. More than twenty schools will set up booths at the Leah Posluns Theatre. The evening will run from 7:30 p.m. until 10 p.m.

The upcoming [illegible] education open house will give parents the answers they need about the educational future of their children.

Dr. Seymour Epstein, senior vice-president for Jewish Education and Identity at UJA Federation of Greater Toronto, says the event is geared to parents of preschool and elementary aged children as they make decisions about their children's future and their role within the Jewish world.

"The program gives parents a chance, in one evening, to make sense of the total rainbow of tremendously diverse possibilities in schooling for their children, whether in day school or supplementary school," says Epstein. "They will receive information about the situation in general and have a chance to meet representatives from the individual schools and see which school meets their geographical needs, their ideological needs, and so on."

Baila Lubek, Chair of the Board of Jewish Education, notes that this event helps parents learn about such matters as curriculum, financial assistance, special education, ministry requirements, staff development and much more. "One area of concern at past events," says Lubek, "was how the elementary schools prepare their students for high school. This evening gives parents the opportunity to hear the schools' responses."

> The program gives parents a chance, in one evening, to make sense of the total rainbow of tremendously diverse possibilities in schooling for their children.

But the evening does much more than that. It's also a great opportunity for schools to meet the parents themselves and find out their special needs and concerns. Toronto is fortunate to have so many different schools catering to a wide range of perspectives and personal needs; this contributes to the vibrancy of the community. The Options in Jewish Education event will also benefit the schools by providing them with a broader picture of the community's changing needs. It's an educational win-win situation for everyone.

To RSVP or for further information, contact 416-635-5600 or jinfo@ujafed.org

Teaching our Principals the Principles

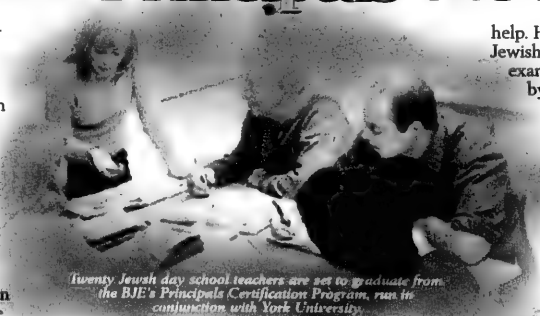
Simon Wolle fell into full time teaching by accident, but just six years into it he's already preparing for the possibility of becoming a principal one day.

"If there's going to be an opportunity for me down the road to take on an administrator's role, I'll need to understand more about the issues that might come up," says the lawyer who is now the Co-Director of Attendance and Discipline at the Community Hebrew Academy of Toronto, Tanenbaum Campus (CHAT).

Later this year, Mr. Wolle and 19 other Jewish day school teachers will graduate from the Jewish Day School Principals Certification Program offered by UJA Federation's Board of Jewish Education and run in conjunction with York University. Facilitators are Sam Kapustin, CHAT's Director of Jewish Studies; Robyn Shiner, Vice Principal of General Studies at Netivot Hatorah Day School; and, Sharon Basman, former principal of Pineway Public School.

The 16-month course, which follows the same curriculum as York University's Principals Certification Program for public school teachers, covers everything from school vision, curriculum development and technology issues to learning programs such as special education and enrichment classes. But Kapustin explains, it also integrates issues unique to Jewish schools.

"I don't know any other Jewish community in North America that has developed such an extensive program to train its Jewish educators as Toronto has," says Kapustin, a graduate of the program's inaugural class. "The content deals specifically with the multitude of issues they are likely to face in a Jewish day school environment, setting them up for success as they move into administration roles."



Twenty Jewsh day school teachers are set to graduate from the BJE's Principals Certification Program, run in conjunction with York University.

Wolle says he now has a more complete sense of what a school's administrative roles entail and the overwhelming responsibilities involved. For example, he learned why it's important to give teachers time to reflect on what they're doing rather than "bombarding them with curriculum they never get to digest." He learned which Jewish community leaders and agencies he can turn to for help. He particularly liked the course's focus on Jewish continuity, with ideas like bullying being examined from a Judaic perspective first followed by the wider moral and legal issues.

"As a teacher we only really see a piece of the puzzle that affects us at a personal level," says the CHAT graduate, who opted for a career in teaching after helping an Ottawa public high school develop its law curriculum. "But the course showed us what administrators go through on a daily basis and how they look at the big picture. We learned how a decision that you make can affect everyone, from a fellow teacher to support staff. We also saw how that decision can create a wave outside of the school by affecting other Jewish schools or even the wider Jewish community. It was really eye opening and worthwhile."

For more information about Jewish education at pre-schools, day schools or supplementary schools in Toronto, visit the UJA Federation Board of Jewish Education Web site, www.bjetoronto.org, call 416.633.7770 or e-mail to bje@ujafed.org

Dinner to support Israel's humanitarian services

By CYNTHIA GASNER
Special to The CJN

Ezer Mizion, Israel's national health support organization, will hold its first "Evening of Chessed Dinner Reception" Sept. 26.

The event, to be held at the Windsor Arms Hotel, will be sponsored by Torontonian Peter Friedmann, who founded Canadian Friends of Ezer Mizion about three years ago after several years of helping the organization, which does humanitarian work across Israel.

"Ezer Mizion has been the best kept secret in our community," say Randy Cohen, who co-chairs the dinner with Arthur Stern and Hershy Weinberg.

An umbrella organization for several humanitarian endeavours in Israel, Ezer Mizion was founded in 1979 with eight volunteers who provided medical and social support services to Israel's sick, disabled and elderly population and people in crisis.

Today, it has more than 10,000 volunteers who help about half a million people every year.

Ezer Mizion's projects include the largest Jewish registry of potential bone marrow donors in the world; a convalescent home for young cancer patients and their families; a program to help families cope with the physical, emotional and financial demands of caring for a child with cancer; clubs for the elderly; an Alzheimer intervention program; and a playground for children with special needs.

It operates a food distribution program for family members of hospitalized patients, the elderly and the disabled; loan centres for medical rehabilitation and pediatric physiotherapy; and a blood bank. In addition, Friedmann has initiated and helps fund a program for orphans of terror victims.

On a trip to Israel three years ago, Friedmann visited a number of service organizations and was impressed with the magnitude of the work done by the volunteers at Ezer Mizion. He found, however, that they did not have a program for orphans of terror victims.

Friedmann offered to finance a program and on his return to Toronto, he created a support arm for the orphans.

Then, two years ago, the Cohens, who had been to Israel before, began planning to take their family there to commemorate their daughter's bat mitzvah. Cohen looked for a project that would connect his daughter to Israel.

"We wanted our daughter Leedan to connect with a chesed service on this special year. We felt she should have the education and the commitment to do something for those in need in Israel."

Cohen searched the Web and found a *Jerusalem Post* article on Ezer Mizion (www.ezer-mizion.org.il).

When the Cohens went to Israel for the bat mitzvah, the family volunteered at Ezer Mizion.

"In Jerusalem, they suggested that I call Peter Friedmann and that we could put our resources together to raise funds and bring awareness of Ezer Mizion and the wonderful work carried on by them in Israel."

This led to the formation of a Toronto committee that planned the organization's first fundraiser, the Chessed Dinner.

Cohen notes that families across North America are helping Ezer Mizion in many ways and children are donating their bar and bat mitzvah gifts to the organization and sponsoring projects.

For more information on Ezer Mizion or to reserve for the Chessed Dinner, call 1-877-544-3866.

Seminar intended to inspire women before holidays

By CAROLYN BLACKMAN
Staff Reporter

Women should get a lot more out of the High Holy Days than cooking, cleaning and grocery shopping, say organizers of "The Quiet Voice," a three-day seminar for women that begins Sept. 25 at noon.

To be held at the Village Shul Aish HaTorah Learning Centre, the seminar, sponsored by Aish Toronto, is designed to "banish the pre-yom tov blues by focusing on the profound potential for personal inspiration available to all women," organizers say in promotional material.

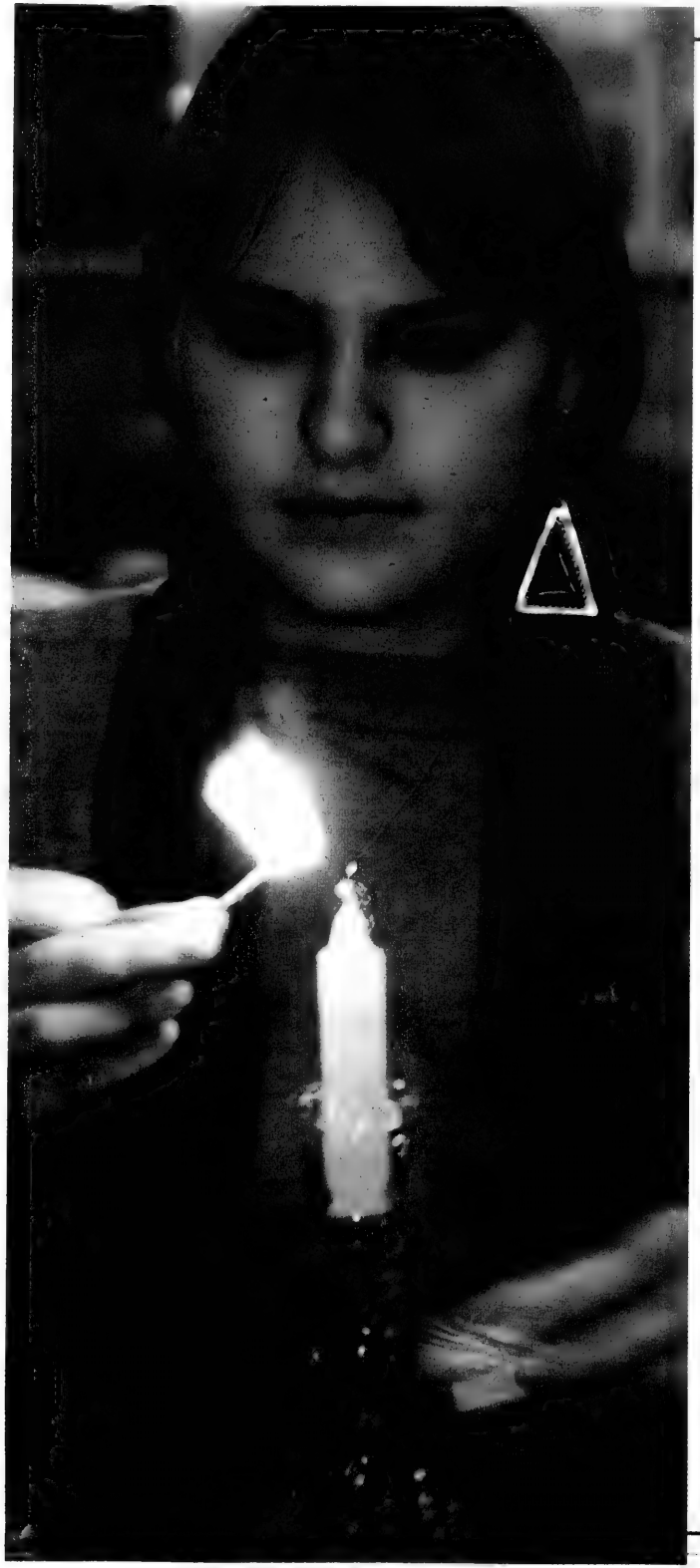
"[We want] women to tune into the quiet voice so drowned out by our work-a-day lives. Take an inner excursion to your core and re-orient yourself for the new year."

Nancy Weisbrod, one of the seminar's co-ordinators and a presenter, says this is one of the only seminars of its kind in Toronto, and hundreds of women of all ages, denominations and walks of life are expected to attend.

The long weekend of events includes talks such as "Rediscovering Yourself with the Mystical Power of the Shofar," by Rabbi Yisroel Roll; "Healing as a Path to Holiness," with Rebbetzin Sherri Mandell; "Tshuvah: the Gift of Return," with Chaya Schon; "Yom Kippur: How Come Nobody is Eating and I Still Have to Make Dinner," with Rabbi Mannis Friedman; and "The Joy of Being a Jewish Woman," with Rebbetzin Feige Twerski.

Also on the agenda is a cooking demonstration, titled "Eat Your Blessing," with Rebbetzin Chana Veffer and Nancy Weisbrod, and a demonstration titled "Divine Whispers: A Women's Prayer," with Rebbetzin Chana Weisberg. At the end of each day, women will have a chance to meet the presenters, says Weisbrod. "It is a unique event that promises something for every woman."

For information, call 416-785-1107, ext. 206.



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Greater Toronto Area

Looking back on raid on Iraq's nuclear reactor

By SHELDON KIRSHNER
Staff Reporter

Twenty four years on, the commander of the audacious Israeli air raid on Iraq's nuclear reactor remains convinced that it was absolutely essential for Israel's survival.

"It was the right thing to do," said Col. Zeev Raz, who was here recently to describe the daring attack on June 7, 1981 in which Iraq's French-built facility near Baghdad was destroyed.

The incursion, dubbed Operation Opera, was initially condemned by the international community, including the United States, Israel's chief ally. But after Iraq's invasion of Kuwait in August 1990, opinion about Israel's raid shifted and generally came to be seen in a positive light.

"Everyone realized it was a wise thing to do," he said, referring to Israel's success in stopping Iraq from developing an atomic capability.

Raz, here at the invitation of the Jewish National Fund, issued a warning that Iran's current attempt to build a nuclear arsenal is an equally dangerous development that should be nipped in the bud, preferably by diplomatic means. Citing U.S. intelligence reports, he declared that Iran could well acquire a nuclear capability within two years.

Urging countries such as Canada and Japan to pressure Iran to end its nuclear program, Raz said that Iran's nuclear facilities are scattered, buried deeply underground and thus immune to aerial attacks. "In Iran, there is no single target," he explained in a lecture at Adath Israel Congregation. "There are many, many targets."

And Iran is farther away than Iraq, added Raz, who was in Toronto on a Canada-wide speaking tour.

Given all these variables, the Israeli Air Force would be hard-pressed to knock out Iran's nuclear sites, he said. Only a conventional land force could realistically demolish them.

Prior to its invasion of Iraq in 2003, the United States might have considered taking action against Iran, he noted. But that option has evaporated now that U.S. troops are engaged in an increasingly difficult war with insurgents in Iraq.

Raz cast doubt on Iran's argument that its nuclear program is for peaceful purposes only, and did not rule out the possibility that Iran might be tempted to drop an atomic device on Tel Aviv.

Raz, who joined the air force in 1967, flew F-4 Phantoms during the 1973 Yom Kippur War. He was appointed commander of an F-16 squadron in 1980 after undergoing special training in the United States. He was 32, and a father of four, when he learned he would spearhead the raid in Iraq. He retired in 1990, and today, he is a defence consultant.

Israel chose 1981 as the year to strike after learning that Iraq would activate its Osirak reactor in 1982, he said.

Israel's prime minister, Menachem Begin, was eager to smash it, but postponed a final decision until all his ministers were on side. Originally planned for May, the raid was moved up to June to give dissenting ministers time to reassess their views. According to Raz, they were swayed by the chief of staff, Gen. Rafael Eitan, and the head of the air force, Gen. David Ivri.

The attack force consisted of 8 F-16s and two F-15s in the role as escorts. All but one of the pilots were senior officers. The lowest-ranking and youngest pilot, Ilan Ramon, was a captain. He would achieve fame as Israel's first astronaut. Ramon was killed on his first official mission in space on Feb. 1, 2003.

The pilots were supplied with Iraqi dinars in case they were shot down over enemy territory. Raz ridiculed the notion that dinars could ever be of use in an emergency situation.

Israel had no refuelling capacity for the long flight to and from Iraq, but solved the problem with "a few tricks." As he put it, "We improvised. We didn't go by the books."

The Israelis roared off from the Etzion base, near Eilat, on a Sunday afternoon, on the eve of Shavuot. They left before sunset so that landmarks could be better identified en route to the target, a distance of some 1,100 kilometres.

King Hussein of Jordan was in neighbouring Aqaba that afternoon and saw the Israeli formation streak toward Iraq, Raz said. He reportedly passed on the information to Saddam Hussein, the president of Iraq, but the message did not reach him.

Flying at 40,000 feet, the raiders reached the target area within about 90 minutes. Much to Raz's surprise, the Iraqis did not send up interceptor aircraft, even though the Israelis had probably been electronically detected 15 to 20 minutes earlier.

"It was too good to be true," said Raz, a man of more than medium height with a thick mane of salt-and-pepper hair who was clad in a dark suit and a tie and looked every bit like an ordinary businessman. "I couldn't believe my eyes."

Approaching the reactor, the formation dropped to 7,000 feet, an altitude from which its gleaming dome was clearly visible. The Israelis released a payload of 2,000-ton bombs. They did not carry "smart" bombs.

There was a blinding explosion and the reactor collapsed in a burning infero, killing one French technician who was not expected to be there.

The moment of impact was recorded by a camera mounted on the nose of an Israeli plane. A brief video clip, entitled *Raid on the Sun*, was shown to the audience prior to Raz's talk.

On Sept. 30, 1980, Iran, then bogged down in what would be a protracted war with Iraq, had tried to take out the reactor in a botched bombing.

Israel pulverized the reactor in a two-minute operation, setting back Iraq's nuclear ambitions by years.

Israeli rescue helicopters were standing by, just in case any of the pilots had to bail out.

With smoke pouring from the reactor, the Israelis climbed back up to 40,000 feet and headed west, chasing the sun as they zoomed back to their base.

Strangely enough, Iraqi planes stationed in bases in western Iraq, from which Scud missiles were fired at Israel in the 1991 Gulf War, were not ordered to intercept the intruders. This still puzzles Raz, who speculated that Iraq's air defence system may have failed.

Notice to Visitors to Pardes Shalom Cemetery

Arrangements have been made by Pardes Shalom to provide complimentary transportation to the cemetery for the High Holidays, for those who require it.

Bus service will be provided on **Sunday, Sept. 18, 25** and **Oct. 2**.

On each of these days, a bus identified by a sign **"PARDES SHALOM"** will depart from the front entrance of the Bathurst Jewish Centre, 4588 Bathurst St., at 10 a.m.

The bus will make a stop at the parking lot of Betel Centre, located on Steeles Ave. W., at 10:15 a.m., to pick up passengers before proceeding to the cemetery.

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For further information, and to register, please call the cemetery office 416-635-2883, Esther, ext. 224, or Pauline, ext. 300.

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Holiday Food Ideas

Apples and honey bring sweet blessings to the New Year

By NORENE GILLETZ
Special to The CJN

aggie Glezer knows there is definitely more than one way to braid a challah! Glezer was captivated by the symbolism and myriad meanings in each twist of the challah's braid, leading her to years of research and recipe testing.

The result is her award-winning cookbook, *A Blessing of Bread* (Artisan). There are more than 60 impeccably tested recipes, old and new, for challah and other Sabbath and holiday loaves, plus an exploration of the rich symbolism of their history and the rituals governing their baking and eating.

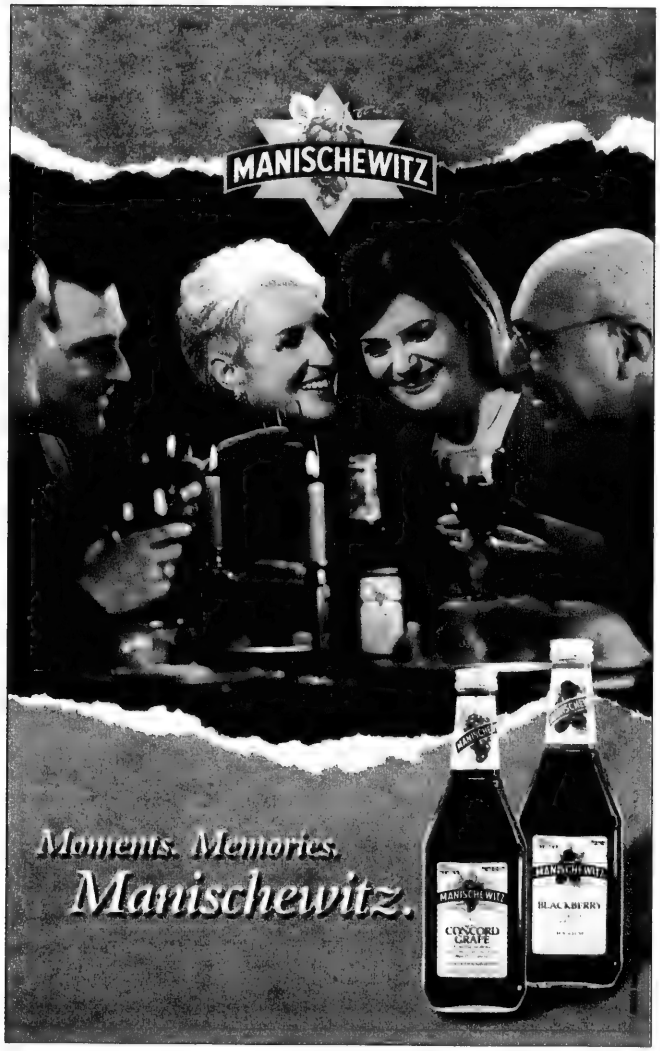
Glezer's outstanding guide to Jewish baking harbours a wealth of recipes for challahs from around the world, babkas and honey cakes, coffee cakes, bagels, matzah, crackers, as well as everyday breads including deli-style rye. Her pita recipes include Israeli Za'atar and Iraqi Pita.

In the challah category alone, you'll find recipes with more twists, turns and shapes than you can imagine. There are recipes for Czernowitzer, Guatemalen, Russian, Lithuanian, Ukrainian and Hungarian challahs, even sweet and sourdough challahs. The book is packed with step-by-step photos to guide both novice and experienced bakers through the intricacies of shaping and baking beautiful, worldly breads.

Working with bakers from Guatemala to Russia, Glezer perfected her recipes, many of which had never been written down. Recollections from Jewish grandmothers and great-grandmothers all over the world remind us of life as it once was, and riveting oral histories, ancient legends, shtetl folktales and proverbs throughout will delight and inspire the baker in us all.

Continued on page 28

LEKACH (old-fashioned honey cake) as seen in *The Jewish Mama's Kitchen* by Denise Phillips, Thunder Bay Press.



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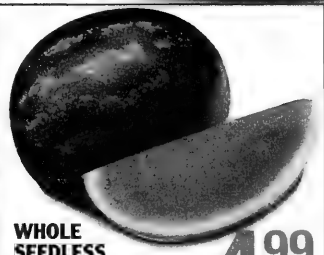

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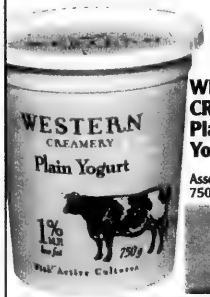

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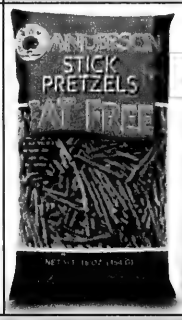

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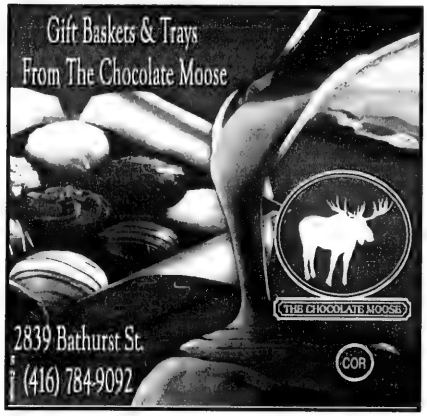

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'An enticing Rosh Hashanah centrepiece'

Continued from page 26

For Rosh Hashanah, there is an unusual recipe for Sephardi Pumpkin Bread, adapted from Gilda Angel's recipe in *Sephardic Home Cooking*. Angel writes, "Food made with pumpkin is served to express the hope that as this vegetable has been protected by a thick covering, God will protect us and gird us with strength."

After much deliberation, I decided to feature Glezer's Apple Challah, which makes an enticing Rosh Hashanah centrepiece and a much-appreciated gift. It is wonderful for breakfast or with coffee. She cuts the apples into very large chunks to minimize surface area and hence apple juice. She avoids cinnamon to let the apple flavour shine through, but likes to finish off the bread with a sugared crust. Braeburn apples have a good spicy flavour and do not fall apart during baking, but you can substitute any favourite baking apple.

APPLE CHALLAH

2 envelopes instant yeast
5 cups bread flour
1 cup warm water
3 large eggs
1/3 cup vegetable oil, plus extra for oiling the pan and for topping
2 1/2 tsp. salt
1/2 cup granulated sugar, plus extra for sprinkling
3 large baking apples, preferably Braeburns (about 4 1/2 heaping cups cut-up apples)

Challah as seen in The Jewish Kitchen by Clarissa Hyman, Interlink Books

In a large bowl, whisk together yeast and 1 cup of the flour, then whisk in warm water until smooth. Let stand uncovered for 10 to 20 minutes or until it begins to ferment and puff up slightly.

Whisk eggs, oil, salt and sugar into puffed yeast mixture until eggs are well incorporated and salt and sugar have dissolved. With your hands or a wooden spoon, stir in remaining 4 cups flour all at once. When mixture is a shaggy ball, scrape it out onto work surface and knead until it is smooth and firm, no more than 10 minutes. If dough is too firm to knead easily, add a tablespoon or two of water to it; if it seems too wet, add a few tablespoons of flour. Dough should feel smooth, soft and only slightly sticky.

Soak a mixing bowl in hot water to clean it and warm it. Place dough in the warmed clean bowl and cover it with plastic wrap. Let ferment for 1 hour, or until just slightly puffed.

Peel, quarter and core the apples. Cut each quarter in half lengthwise, then cut each slice crosswise into three pieces. You should end up with large squarish chunks. Measure 4 1/2 heaping cups of chunks and transfer to a covered container. (Braeburns do not brown excessively, but if you are using another variety and are concerned about overbrowning, toss apples with a few drops of lemon juice.)

Sprinkle dough and work surface with flour and pull dough out of the bowl. Cut dough into two equal pieces and keep one piece covered while you work with the other. Roll out dough into a 16-inch square about 1/8 in. thick. Scatter 1 heaping cup of apples over the centre third of the dough. Fold up the bottom third to cover them. Press dough into apples to seal it around them.

Scatter another heaping cup over the folded-over apple-filled portion of dough. Fold the top of dough over it to create a very stuffed letter fold. Press down on dough to push out any air pockets and to seal dough around apples.

Roll dough up from a short side into a chunky cylinder, push dough into bowl with smooth side up, and cover with plastic wrap. Repeat with the other piece of dough and put it in a second covered bowl. Let dough ferment for about another hour, or until slightly risen and very soft.

Oil two 8-inch round cake pans, or 8 1/2 x 4 1/2 loaf pans. Using as much dusting flour as you need, pat each dough half into a rough round or log shape. Try to keep dough's smooth skin intact over the top. You won't be able to deflate the dough much at this point because of the apples. Slip dough into pans, smooth side up, and cover well with plastic wrap. (The shaped loaves can be refrigerated for up to 24 hours.) Let the loaves proof until they have risen over the edges of their pans, about 30 minutes (or up to 1 1/2 hours if loaves have been refrigerated.)

Immediately after shaping the breads (or 30 minutes before baking if refrigerated), arrange an oven rack in the lower third position, remove any racks above it, and preheat oven to 350.

Continued on page 29

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Old fashioned cake is brought up to date

Continued from page 28

When loaves have risen and do not push back when gently pressed with your finger but remain indented, brush each one with a generous tablespoon of oil, then sprinkle them with a few tablespoons of sugar to form a sugary-oily crust. Bake for 45 to 55 minutes, until very well browned. After the first 40 minutes, switch the pans from front to back so that the breads brown evenly. When loaves are done, remove them from the oven, unmould and let cool on a rack. Makes two 9-inch round loaves or two 8½ x 4½-inch loaves.

* * *

My second selection from the book was an aromatic honey cake that keeps for weeks in the refrigerator. What makes it unusual is that the batter is refrigerated for 8 to 24 hours before baking. The recipe comes from Esther Kramer, who remembers her mother lining their farmhouse's windowsills with batter-filled pans to chill overnight. Sliced thin, this cake is the traditional dessert after a rich Rosh Hashanah meal, when honey is a symbol of a sweet New Year. Maggie Glezer's family likes to break the Yom Kippur fast with it as well.

She modified the original recipe by using coffee instead of water and dark brown sugar instead of white. Chopped crystallized ginger adds a rich vibrant spiciness, but can be omitted. If you prefer a more pungent spiciness, you could double the spice quantities given, or add allspice, mace, nutmeg, anise or whatever you prefer. Some people omit the nuts when making this cake for Rosh Hashanah because they refrain from eating nuts on this holiday. Enjoy!

LEKACH (OLD-FASHIONED HONEY CAKE)

6 cups unbleached all-purpose flour
1 tsp. ground cinnamon
½ tsp. ground cloves
1½ tsp. baking powder
1 tsp. baking soda
1½ cups packed dark brown sugar
¾ cup vegetable oil
¾ cup mild honey
1 tbsp. salt
⅔ cup hot strong coffee
3 large eggs
1½ cups walnut pieces (optional)
1½ cups chopped crystallized ginger, plus small cubes for decorating (optional)

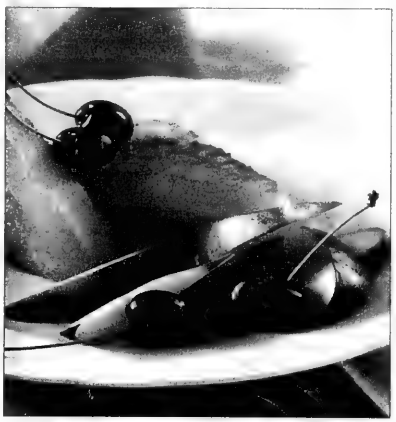
Early in the day or the day before baking, mix the batter. Oil two 9 x 5-inch loaf pans. In a very large bowl, mix together flour, cinnamon, cloves, baking powder and baking soda.

In a large pitcher or another bowl, whisk together brown sugar, oil, honey (measure it in the same cup as the oil and it will slip right out), salt and hot coffee until sugar and salt have dissolved. Add eggs and whisk until well blended. Pour the liquid ingredients into the dry ingredients and stir until the batter is very smooth and thick. Fold in nuts and ginger, if using them.

Scrape the batter into prepared pans and smooth the tops. For a pretty presentation, press small cubes of ginger across the tops of the cakes. Cover the pans with plastic wrap and refrigerate for at least 8 hours, or up to 24 hours.

On baking day: 30 minutes before baking, arrange an oven rack in the lower third position, remove any racks above it and preheat oven to 325.

Bake cakes about 1 hour or until well browned and a toothpick or wooden skewer poked into the centre comes out dry. After the first 30 minutes of baking, turn them around so that they bake evenly. Let cakes cool thoroughly in the pans on a rack before serving. Sealed in plastic bags, these cakes keep for weeks in the refrigerator. Makes two 9 x 5-in. cakes.



Sweet cheese sandwich with mascarpone and orange as seen in *Jeff Nathan's Family Suppers*, Clarkson/Potter publishers.

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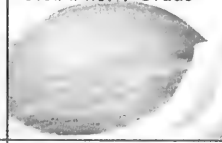

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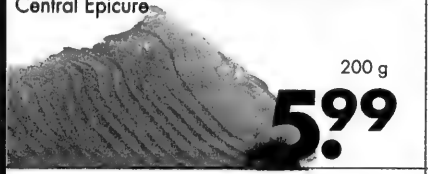

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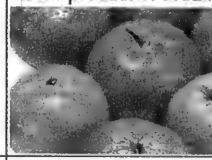

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Holiday Food Ideas

Holiday menu suggestions from the Kashruth Council of Canada

To help celebrate the upcoming High Holy Days, the Kashruth Council of Canada has prepared some special recipes that you and your family can enjoy for Rosh Hashanah as well as throughout the year.

AUTUMN VEGETABLE SOUP

1 tsp. olive oil
1 large onion, finely chopped
2 garlic cloves, minced
2 carrots, sliced
3 celery stalks, thinly sliced
½ cup diced zucchini
½ cup diced yellow squash
1 19-oz. can stewed tomatoes
½ tsp. dried basil
1 tsp. dried oregano
½ tsp. dried thyme
4 tsp. low sodium instant soup mix mixed with 4 cups hot water
2 cups Boston lettuce, coarsely chopped
salt and pepper to taste

Heat the oil in a large saucepan over medium heat. Add the onion and garlic and sauté for 3 minutes. Add the carrots, celery, zucchini and squash and sauté for 6 minutes. Add the tomatoes, basil, oregano and thyme and cook for 1 minute. Add the instant soup mixture and bring to a boil. Reduce the heat and simmer, uncovered, for 20 minutes. Add the lettuce and cook for another 3 minutes. Season with salt and pepper. Serves 6-8.

ORZO SALAD WITH ORANGE DRESSING

This will keep well for several days in refrigerator. If you make it in advance, add the carrots just before serving so that they will be crunchy.

1 cup uncooked orzo
3 cups water
3 cups shredded carrots
2 green onions, sliced
1 red or green pepper, diced
1 rib celery, sliced
1 cup raisins
2 tbsp. finely chopped flat leaf parsley
1 can mandarin oranges, drained (optional)

Dressing:
¾ cup fresh orange juice
juice of 1 lemon
1 clove garlic, minced
2 tbsp. dry white kosher wine
1 tsp. soy sauce
1 tsp. grated ginger (optional)
1 tsp. sugar
salt and pepper to taste

Combine the dressing ingredients in a jar, mixing well, or in a food processor. Set aside.

Cook the orzo in the rapidly boiling water until tender (about 7 minutes). Rinse under cold water and drain well for 2-3 minutes. Combine with the other ingredients. Add dressing. Serve at room temperature. Serves 8.

Continued on page 32

COR recipes: a nutritional analysis

By CYNTHIA GASNER
Special to The CJN

More and more people of all ages are becoming aware of the nutritional value of the foods they eat.

With an increase in obesity, heart disease and other conditions, there is a greater emphasis placed on eating healthy and recognizing the foods and snacks that add the unnecessary pounds that create health hazards.

There are many diets available and hundreds of books on different methods of losing weight and keeping it off.

To assist us in analyzing what we eat, we asked Jenny Libman, who is studying Applied Human Nutrition at the University of Guelph, to take three of the Rosh Hashanah recipes offered by the Kashruth Council of Canada (COR) and break down their nutritional components for our readers.

Libman, who stresses the need for people to learn about nutrition, says her career goal is "to help educate people on how to make healthy choices."

The average diet should be based on 2,000 calories a day, of which 30 per cent should be from fat, 50 to 60 per cent from carbohydrates and 20 per cent protein. We should have no more than 1,200 to 1,500 mg sodium a day, she says.

Libman's interest in nutrition began when she was a child. She is a vegetarian, which she says came about gradually over the years, but she adds that eating lean cuts of meat and white poultry is healthy.

Continued on page 32

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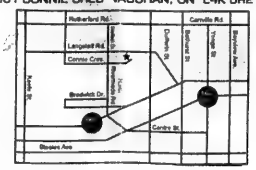


VISA

Kashruth Council recipes

Continued from page 31

PAN BROILED VEAL OR LAMB CHOPS WITH GLAZED APPLES

cooking spray or 2 tbsp. oil
6 veal or lamb chops, trimmed of fat
2 tsp. oil
3 medium apples, unpeeled, cut in wedges
2 tbsp. brown sugar
2 tbsp. water
1 tsp. cinnamon
1/3 tsp. ground cloves

Spray a large skillet with cooking spray or add oil and heat. Pan broil the veal chops on each side for 15 minutes or lamb chops for 5 minutes, until tender. Remove from skillet. Add the 2 tsp. oil to the pan dripping and sauté the apples for 5-6 minutes. Add the remaining ingredients and heat until the brown sugar melts, about 2 minutes. Arrange the apple mixture around the chops. Serves 6.

HONEY SQUASH CASSEROLE

3 acorn squash
1/2 cup bread crumbs
1/4 cup finely chopped flat leaf parsley
1/4 tsp. ground nutmeg
1 tsp. cinnamon
1/2 tsp. salt
1/2 tsp. ginger (optional)
6 oz. honey
3 tbsp. melted pareve margarine
1 tsp. grated lemon rind

Continued on page 34

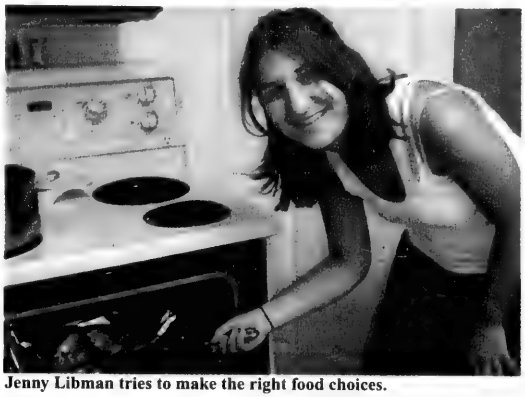
Treats okay once in a while

Continued from page 31

"The problem comes when eating meat becomes the centre of your diet. If you eat too much, you are not getting enough benefit from the other food groups."

With more and more people eating out, she notes that you can eat in a restaurant, but you should be aware of the healthy options on the menu, such as salad, grilled meats or fish. "Even pasta if you watch the amount of sauce."

Here is her review of three of the Kashruth Council's recipes.



Jenny Libman tries to make the right food choices. [Carolyn Blackman photo]

Autumn vegetable soup:
58 calories per serving
.5 g fat
0 g saturated fat
1 g protein
10 g carbohydrate
2 g fibre
333 mg sodium

Honey squash casserole
207 calories per serving
8 g fat
1 g saturated fat
2 g protein
32 g carbohydrate
2 g fibre
413 mg sodium

Mouth-watering chocolate mousse
451 calories per serving
31 g fat
9 g saturated fat
10 g protein
34 g carbohydrate
0 g fibre
85 mg sodium

Looking at the recipes, she notes that the Autumn Vegetable Soup calls for canned tomatoes, which account for 170 calories per serving. "If fresh tomatoes were used," she says, "it would greatly reduce the calorie count.

"Soup is very healthy, and with fewer calories, it can help fill you up and therefore reduce your hunger."

Analyzing the recipe for Honey Squash Casserole, she notes that it is not too high in fat and is very nutritious.

Turning to the Chocolate Mousse, she says, "This and many other desserts are high in fat. But as long as people realize that it is high in calories and fat but know not to eat it often, then it is acceptable because you need to have a treat once in awhile."

She says children should be taught healthy eating at school. "Every kid should take a nutrition class and there are many articles and information everywhere on healthy eating.

"If you follow Canada's Food Guide, it's your safest bet. It tells you the number of servings in each food group and what a serving is. The Food Guide is readily available.

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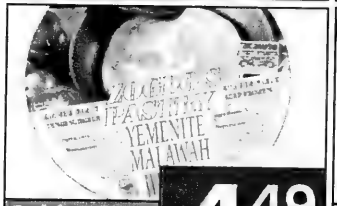

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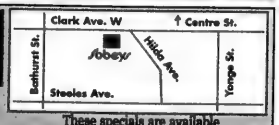

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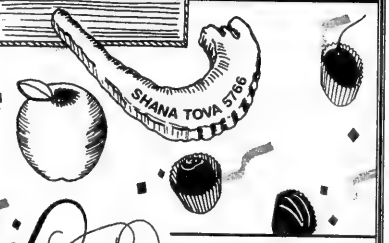

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Continued from page 32

Puncture squash in several places. Microwave in a very small amount of water on high for 10 minutes or until tender. Cut squash in half. Scoop out and discard seeds; scoop out squash and mash. Place in a lightly oiled casserole.

Preheat oven to 350. Combine bread crumbs, parsley, nutmeg, cinnamon, salt and ginger. Spread over squash. Top with honey, melted margarine and lemon rind. Bake for 20 minutes or until hot.

Note: Don't own a microwave? Peel and slice squash. Place in an oven-proof dish. Add a little boiling water and bake at 350 until tender. Mash and follow directions above. Serves 6-8.

MOUTH WATERING CHOCOLATE MOUSSE

12 oz. pareve semi-sweet chocolate
¾ cup pareve margarine
3 tbsp. cocoa
5 eggs, separated
⅓ cup sugar
1 tsp. kosher cream of tartar
1 tsp. vanilla
1 cup shredded coconut

Combine chocolate, margarine and cocoa in top of double boiler. Cook until chocolate has melted, stirring occasionally. Add the egg yolks, one at a time, while the double boiler is still over the heat. Beat well after each addition. Remove from heat and let cool, but not harden. Beat the egg whites with sugar, cream of tartar and vanilla until stiff. Stir ¼ of the beaten whites into chocolate mixture, then very gradually fold in the remaining whites. Spoon the mixture into a large glass bowl and sprinkle with the shredded coconut. Cover with plastic wrap; refrigerate.

Note: May be frozen. Thaw for several hours in refrigerator before serving. Serves 8-10.

RUM BALLS

1 cup brown sugar
½ cup pareve margarine
1 egg
1 cup chopped dates
1 tsp. vanilla
1 tbsp. kosher rum or brandy
2 cups rice krispies
½ cup shredded coconut

Combine brown sugar, margarine, egg and dates in saucepan. Cook, stirring gently until thick, about 10 minutes. Add remaining ingredients. Mix well. Cool slightly. Oil hands lightly. Shape into 1-inch balls. Roll in shredded coconut. Place on waxed lined cookie sheet. Refrigerate for 2 hours. Store in cookie tin. Freezes well. Serve in petit four paper cups. Makes 3-4 dozen.

Strawberries and marsala with honey cream as seen in *jeff nathan's family suppers*, Clarkson Potter publishers.

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Holiday Food Ideas

Add some Italian flavour to your holiday meal

By JUDY BART KANCIGOR
Special to The CJN

Celebrated cookbook author and chef Joyce Goldstein can trace her bloodline to a Russian shtetl, but her heart and soul are Italian.

In 1957, she made her first trip to Italy and instantly became what she calls a "fanatic Italophile." Daughter of Russian immigrants, this award-winning author, cooking instructor and former chef/owner of the San Francisco restaurant Square One threw herself into Italian art, architecture, language, culture – and food.

Out of her travels and study came *Cucina Ebraica: Flavors of the Italian Jewish Kitchen* (Chronicle Books), newly released in paperback, an exhaustively researched, beautifully photographed homage to a cuisine dating back to Roman times.

Not exactly the first place you'd think to look for a Rosh Hashanah menu, but why not? The Jews of Italy can trace their roots to the second century BCE, making it the oldest Jewish community in the world, Goldstein observes.

The recipes are Italian all right, but what makes Crostini di Spuma di Tonno, Zuppa di Pesce Passato or Dolce di Tagliatelle particularly Jewish?

As in every corner of the Diaspora, Jewish cooks throughout the ages have used their creativity to wed regional cuisine to the laws of kashrut. Sometimes a clue lies in what is missing – no besciamella (cream) sauce or cheese on meat, for instance. The names of recipes may contain a telltale ending, "alla Guidia" or "alla Mosaica," denoting "Jewish style," "per Sabato" for Sabbath dishes or "per Pesach."

"These are very regional Italian recipes," says Goldstein, "and often you can tell just by looking at them where the Jews lived. Sometimes what makes these recipes Jewish is the name, like Scaloppini di Tacchino Rebecca or Minestra di Esau, but a lot of times you can't tell, unless you see margarine or oil where they might have used butter."

While the book is thoroughly researched, Goldstein never sacrifices flavour for authenticity. Where she finds a recipe bland, she adjusts the seasoning. "Our palates today are not used to things simple and good; they're a little more stimulated. We're used to eating all kinds of food here, so the ante is up, and we want a little bit more flavour."

She also admits to adjusting cooking times, as many of the oldest recipes were overcooked by today's standards. "These are people that lived without ovens. They brought things to the baker to be cooked and picked up later, and some things were cooked a very long time. Vegetables – in those days you never got a crunch in your life!"

Trained and educated as an artist, Goldstein is a consummate historian with an exacting palate, and in her capable hands, food and art blend. "When you cook you are organizing flavours and appearance, colours, smells, tastes. To me that's like organizing a canvas when you're painting, like composition, choice of textures and colors."

She is equally passionate about using locally grown ingredients. "The raw materials of the region are fabulous: Italian eggs with red yolks, flavourful, fresh chickens, vegetables that are picked one minute and served the next. Italians are totally driven by the quality of their ingredients, whereas if I go to the supermarket, when was it picked? When was it put out? When did I cook it? Three days maybe have lapsed, and it's not as flavourful."

Many of the ingredients traditionally used in Italian cuisine – tomatoes, peppers, potatoes, corn, pumpkin – were New World foods brought by the explorers to Spain and Portugal, where Jews, relegated to making their livelihood in trade and import, introduced them to the community at large. They were then transplanted to Italy by Sephardim who found refuge there during the Inquisition.

For your main course, try Stufadin di Zuca Zala (Braised Meat with Butternut Squash), reminiscent of Ashkenazi tzimmes. Here squash and Marsala add a touch of sweetness, bringing a wish for a sweet new year to your Rosh Hashanah table.

Traditionally for the holiday new fruits are served, and it is customary in Italy to poach quinces both for Rosh Hashanah and to break the fast for Yom Kippur. With an infusion of cloves and cinnamon, serve Mele Cotogne in Giulebbe (Quince in Syrup) alone or with Boca di Dama (Almond Sponge Cake).

BOCA DI DAMA
Almond Sponge Cake

This version of *bocca di dama* may also be served to break the fast at Yom Kippur.

1⅔ cups finely chopped blanched almonds
1 cup plus 2 tbsp. granulated sugar
8 whole eggs plus 3 additional egg yolks
1¼ cups plus 2 tbsp. all-purpose flour
grated zest of 2 lemons
confectioners' sugar for topping (optional)

Continued on page 36

Ma'amoul, a traditional Middle Eastern pastry filled with dates and nuts as seen in *The Jewish Kitchen* by Clarissa Hyman, Interlink Books.

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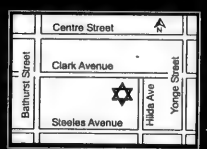


*Offer valid while supplies last. One jar per customer.

Put a new twist on traditional tzimmes

Continued from page 35

Preheat oven to 350. Butter a 10-in. springform pan.

In a food processor, combine the almonds and 1/3 cup of the granulated sugar and process until ground. Set aside.

In a bowl, beat together the whole eggs, egg yolks and remaining sugar until very thick and pale. Gradually add the flour, the ground almond mixture, and the lemon zest. Spoon into the prepared pan.

Bake until a toothpick inserted into the centre of the cake emerges clean, 45 to 50 minutes. Remove from oven and let cool completely on a rack. Release the pan sides and slide the cake onto a serving platter. If you like, sift a dusting of confectioners' sugar over the top. Serves 8 to 10.

MELE COTOGNE IN GIULEBBE
Quince in Syrup

2 lbs. quinces
2 cups sugar
1 cup water, or as needed
2 whole cloves
2 cinnamon sticks

In a large saucepan, combine the quinces with water to cover. Bring to a boil over high heat and cook, uncovered, until barely tender, 10 to 15 minutes. Drain the quinces and, when cool enough to handle, peel, halve, core and cut into slices.

To make the syrup, in a saucepan large enough to accommodate the sliced quinces, combine the sugar, 1 cup water, cloves and cinnamon sticks. Place over medium heat and bring to a simmer, stirring to dissolve the sugar. Add the quinces and additional water if needed to cover. Simmer for 5 minutes. Then, over the course of 12 hours, bring the quince slices to a boil in the syrup 3 times, boiling them for 5 minutes each time. This helps to bring up the rich red colour of the fruit and allows them to absorb the syrup over time.

Transfer to a serving dish and refrigerate. Serve chilled. Serves 6.

Almond sponge cake

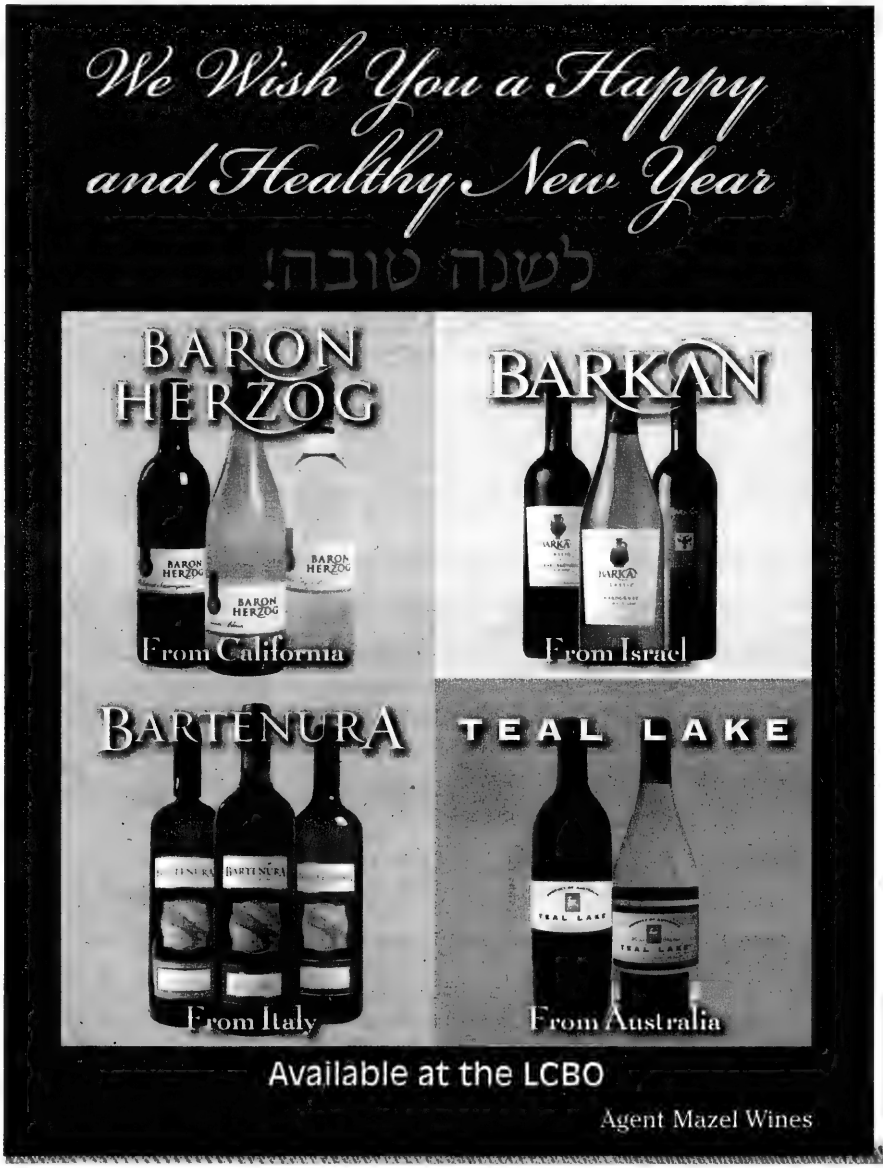
STUFADIN DI ZUCA ZALA
Braided Meat with Butternut Squash

4 tbsp. olive oil
2 large onions, chopped
1 clove garlic, minced
1 tbsp. chopped fresh rosemary
2 lbs. cubed veal for stew
salt to taste
1 cup Marsala or other kosher sweet wine
1 butternut squash, about 1 lb., halved, seeds and fibres removed, peeled, cut into 1/2-inch cubes, and parboiled in salted water for 5 minutes
1 1/2 cups meat or chicken broth, or as needed
freshly ground black pepper to taste

Warm 2 tbsp. of the olive oil in a sauté pan over low heat. Add the onions, garlic and rosemary and sauté until tender and translucent, about 8 minutes. Remove from heat and set aside.

Warm the remaining 2 tbsp. olive oil in a heavy pot over high heat. Add the meat and brown well on all sides, sprinkling with a little salt after it has browned. Add the wine and let it bubble up. Add the sauted onions, the butternut squash and the broth to cover and bring to a boil. Cover, reduce the heat to low, and simmer gently until the meat is tender and the squash has formed a puree, 1 to 1 1/4 hours. Season with salt and pepper before serving.

Variation: You can use 3/4 pound carrots, peeled and grated, in place of the squash. Serves 4 to 6.



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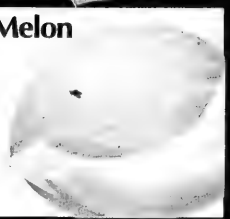
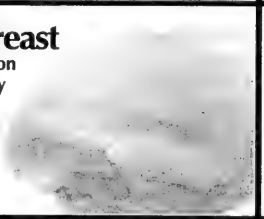
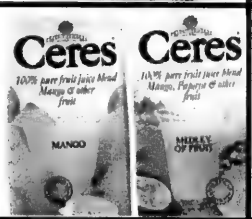
fresh product of U.S.A. no. 1 Grade
2.99 each



Chicken Breast
fresh bone-in skin-on
Chai Kosher Poultry
7.69/kg
3.49 lb.



Ceres Juice
2.25 1 L ctn.



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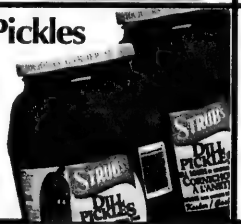
.99 lb.

Strub's Dill Pickles
original
1.5 L jar
3.49



Croyden House Instant Chicken Soup Mix
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Honey Tangerines
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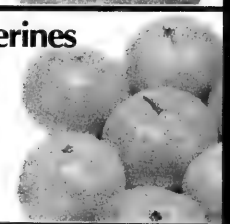
.79 lb.



Sliced Smoked Salmon
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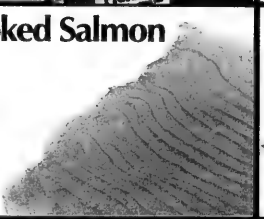
200 g
5.99



BNEI-DAROM Cucumbers
in brine
540 ml tin
1.25

Mr. Pita Pita Bread
white or whole wheat
284 g pkg.
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Lean Ground Beef
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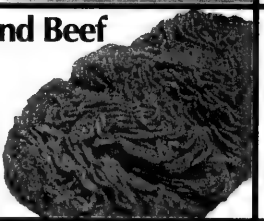
Lazar Yitzchok
8.80/kg
3.99 lb.



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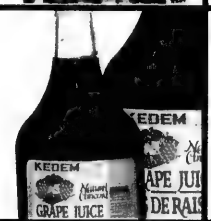

President's Choice® Apple Crisp
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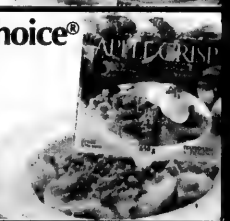
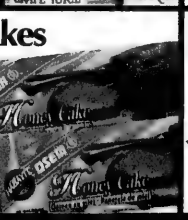


Beef Flanken
fresh Kosher
12.10/kg
5.49 lb.

Osem Honey Cakes
454 g pkg.
2.99



Anderson Pretzels
party, sticks or thin
454 g bag
1.15

Holiday Food Ideas

Main courses guaranteed to please

By DAPHNA RABINOVITCH
Special to The CJN

For the holidays this year, put convention aside and instead of the usual roast chicken and brisket, try one of these fabulously tasty main courses. Guaranteed to please, they will not only enliven your holiday table, but are sure to become year-round pleasers.

Cornish hens with pistachio paste as seen in *Kosher By Design Entertains* by Susie Fishbein, Mesorah Publications.

ROASTED CORNISH HENS WITH GARLIC AND SAGE STUFFED WITH COUSCOUS

Cornish hens or Rock Cornish hens, as they are sometimes known, are generally sold frozen, so plan ahead. They will need 24 hours to defrost in the refrigerator. Half a hen is usually considered a serving. I love to toast the raw couscous in a dry skillet for 3 to 5 minutes before I steam it. This helps give it a nutty taste and aroma.

2½ cups chicken stock
3 tbsp. olive oil
3 tbsp. finely grated lemon rind
½ tsp. salt and pepper
2 cups regular or whole wheat couscous
4 Cornish game hens
30-40 sage leaves
10 cloves garlic, sliced
3 tbsp. Dijon mustard
1 tbsp. lemon juice

In a saucepan, combine stock, oil, lemon rind and half of salt and pepper; bring to boil. Stir in couscous; cover immediately and remove from heat. Let stand for 5 minutes. Fluff with fork. (Couscous can be covered with plastic wrap and refrigerated for up to 24 hours).

Meanwhile, cut wing tips off hens. Cut through backbones and then through breastbones to halve hens. Without removing skin, gently loosen skin from each breast and leg. Stuff each part with three to four sage leaves and garlic slices.

Line rimmed baking sheet with foil; grease lightly. Make 8 mounds of couscous, about 1 cup each, on prepared baking sheet. Place hen half over each, cut side down. Sprinkle hens with remaining salt and pepper. In small bowl, whisk together mustard and lemon juice; brush over hens.

Bake in centre of preheated 375 oven for about 45 minutes or until juices run clear when hens are pierced. Broil for 1 to 2 minutes to colour skin if desired. Makes 8 servings.

CHICKEN IN SPICY WALNUT SAUCE

For maximum flavour, buy walnuts in the bulk section of your supermarket. These tend to be California walnuts, which are bigger, more tan in colour, meatier and fresher. To preserve that freshness, store them in your freezer. You can toast them in a dry skillet on the stove top for about 5 minutes, or in a 350 oven for 5 to 8 minutes. The sauce can be made up to 1 day ahead and rewarmed gently in the microwave, at 1- minute intervals, stirring between each minute.

8 bone-in, skin-on chicken breasts
½ tsp. each salt and pepper
2 tbsp. olive oil
⅓ cup lemon marmalade
1 large onion, chopped
4 cloves garlic, minced
1 tsp dried dill weed
¼ tsp. cayenne pepper
pinch cinnamon
1 tbsp. all-purpose flour
1½ cups chicken stock
2 tbsp. lemon juice
2 cups finely chopped toasted walnuts
¼ cup chopped fresh dill

Place chicken in single layer on foil-lined rimmed baking sheet. Sprinkle with half of salt and pepper. In small bowl, whisk together 1 tbsp of olive oil and marmalade; brush over chicken. Bake in centre of preheated 375 oven for about 40 minutes or until no longer pink inside. Remove to platter.

Meanwhile, in skillet, heat remaining oil over medium heat. Add onion, garlic, dill weed, cayenne, cinnamon and remaining salt and pepper. Cook, stirring, for about 8 minutes or until vegetables are very soft. Stir in flour for 1 minute. Pour in stock and lemon juice; boil for three minutes. Stir in walnuts, stirring until well blended and heated through. Stir in fresh dill weed.

Serve over chicken or pass around separately. Makes 8 servings

Variation: This is also delicious done with boneless skinless chicken breasts; cook breasts as directed, reducing time to 20 to 25 minutes. Then nestle in sauce until well coated. Serve immediately.

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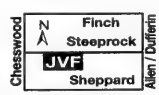

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Holiday Food Ideas

Wines to enhance any meal

For a satisfying wine experience, it's important to know the right wines to buy, how to care for them and how to serve them.

For starters, you should always store your wines in a cool dry place, with the bottle lying on its side or upside down. Why? The cork must always be kept wet to allow it to expand. Because air spoils wine, an expanded cork prevents air from entering the bottle.

The shelf life of a good bottle of white wine can range from two to four years, whereas a superior bottle of red wine can last from 10 to 20 years.

White wine must be chilled and can be served immediately after removal from the refrigerator. Red wine should be chilled, uncorked before serving and left at room temperature for about 1½ hours. This procedure allows the wine to breathe, so that its aroma can be enhanced.

Some wines contribute to the taste of specific foods. For example, dessert wines are sweet and best served with cakes and pastries. Red meat requires a heavier red wine, whereas fish and chicken are best complemented with white or red wine.

Here are some excellent wines that will enhance your holiday seudah, make an impressive gift for your host or hostess and bring an international flair to your table.

ISRAEL: In his recent *Rogov's Tasting Notes*, Daniel Rogov, the internationally respected wine authority and Israel's most influential wine critic, described the Efrat Winery. "At the Israeli wine fair, more people were talking about the Efrat wineries than about anything else. I was thoroughly impressed by the vineyards, largely in the Ella Valley, very well located, not overly watered and well-tended vines," he wrote.

New from the Efrat Israeli series

Cabernet Sauvignon-Merlot, 2004, winner bronze medal: In *Tasting Notes*, Rogov said, "Young, fresh and lively, with soft tannins and an appealing berry-cherry personality. Hints of spices and Mediterranean herbs add complexity. Drink now."

Shiraz, 2004: Shiraz is a fruity wine with pleasant plum and wild berry fruits. Intense red colour and lovely purple hues.

ITALY: Two superb red wines include the Borgo Reale Sangiovese, a dry, medium-bodied red wine with a delicate bouquet and intense cherry fruit aromas, and the Borgo Reale Primitivo, full-bodied with smooth ripe jammy fruit flavours, along with hints of vanilla and rose petals. The Bartenura Asti is an exciting semisweet sparkling white wine with exceptional taste.

CHILE: Three notable wines include the Alfasi Cabernet Sauvignon, light-bodied with soft berry flavours, the Alfasi Merlot RSV (Reserve), full-bodied and aromatic with a touch of oak, and the Alfasi Merlot, dry, light-bodied with a taste of ripe berries.

FRANCE: The Cabaret Sauvignon, from the Herzog selection, is a light and delicately styled red wine with a soft flavour and smooth finish.

AUSTRALIA: The Altoona Hills Merlot is rich and complex, with layers of ripe plum and licorice flavours. Altoona Hills white wine, the Altoona Hills Chardonnay, has rich fruit flavours with hints of melon and peaches, along with subtle notes of vanilla and oak.

For more information, contact agent Mazel Wines, 416-631-8071.

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#2 $26.99 P/P	#3 $30.99 P/P
Chicken Soup w/Matzo balls or Kreplach, S&S or Swedish Meatballs, Brisket (with gravy), Mini Roasted Potatoes, Steamed Vegetables, Cucumber Salad, Crown Chala, Apple Cake, Chocolate Babka	Chicken in the Pot Soup, Chopped Liver, 2 of the following: Roast Chicken, Brisket, Whole Roast Turkey or Lemon Chicken. Mini Roasted or Potato Pudding, Steamed Vegetables, Israeli Salad, Crown Chala, Chocolate Mousse Cake

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2	pouches (85 g ea.) Clover Leaf® Rip 'n Ready Yellowfin Tuna	1	green bell pepper, stemmed, seeded and diced
1 1/2 lbs. (680 g)	small red potatoes	1	tsp. (5 ml.) dried dill
		1/3	cup (75 ml.) olive oil

Boil potatoes until tender but firm. Drain and cut in quarters. In a medium bowl, combine potatoes, peppers, dill and oil. Add tuna and toss lightly. That's it — you're done! Serves 3-4.
Visit us at cloverleaf.ca for many more exciting recipes!
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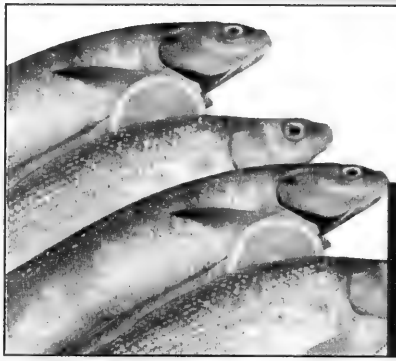
Happy Rosh Hashana!



Frozen Whole White Fish
2.18 kg

.99 LB.

Fresh Atlantic Salmon Fillet
13.16 kg

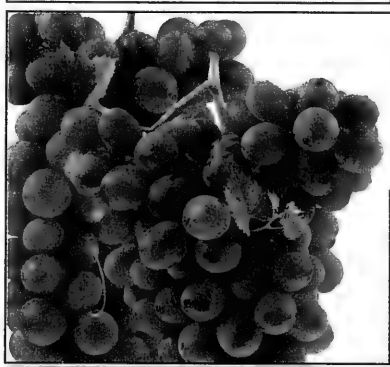
5.97 LB.

Osem Chicken Soup Mix
400 g

2.37

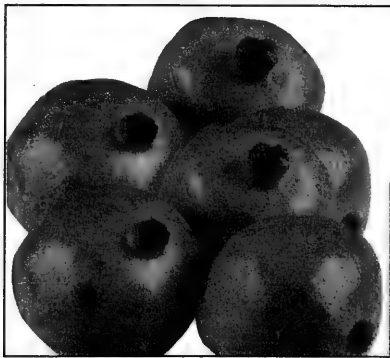
Bnei-Darom Cucumbers in Brine
540 g

.97



Red Globe and Christmas Rose Grapes
Product of USA, No. 1 Grade,
1.72 kg

.78 LB.



Pomegranates
Product of USA

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CANADA NO. 1 GRADE LIQUID
500 g btl
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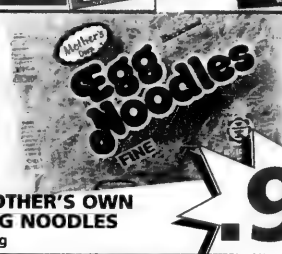
CHILLED
1.89 L carton
2.47

KEDEM GRAPE JUICE
1.5 L
4.88 OR LESS!



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227 g pkg
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PRODUCT OF U.S.A.
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1 L tetra carton
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POTTED MUMS
ASSORTED
6 inch pot
3.97

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128-142 g
2.47

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325 g tin
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PLANTERS CASHEWS HALVES WITH PIECES
250 g bag
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THORNHILL: MAIN EXCHANGE PLAZA - BATHURST & STEELES; ROYAL ORCHARD PLAZA - 10 ROYAL ORCHARD BLVD.

More than one way to bake challah

By MARCY GOLDMAN
Special to The CJN

Every time the occasion calls for challah, I look at my challah recipes and decide it's time to invent another challah, or at the very least, tweak perfection.

Instead of making the tried and true, I try yet another approach: more water, more yeast, less honey, more honey, fresh yeast, dry yeast, sponge-started challah and cool-rise challah.

At Rosh Hashanah, my interest in challah, notably the round, sweet New Year's version, is the greatest. It is the challah season. Ordinarily, that means a touch more honey and raisins to make a sweet, round challah, but to a baker, sweet challah means the sky is the limit.

All challah asks is a few basic things: warm water, great yeast (either compressed fresh or a fresh packet of instant or bread machine yeast), room temperature eggs and a fresh bag of unbleached bread flour.

When you do make challah, do remember two things. One, honey is an ideal sweetener and traditional, but it makes a more tacky dough. I use part honey and part sugar in my round New Year's challah for that reason. Two, challah is a heavy, rich dough. To get the best texture, mix up the dough very briefly and let it rest, covered for 15 minutes before continuing with the kneading. This ensures you do not add too much flour (the short rest helps the dough mature and "set up," so that it needs less flour added overall).

YOM KIPPUR BUTTERY DAIRY CHALLAH

Buttery challah seems almost a contradiction in terms, as challah is a non-dairy bread, making it appropriate to be served with a meat-based Sabbath meal. This is why vegetable oil is the usual fat in an authentic Sabbath challah. This bread, more appropriately called "egg bread," is suitable for dairy meals and uses butter to emphasize the bread's rich, velvety texture, resulting in a Jewish-style brioche. It is the perfect sandwich bread to accompany sliced fresh tomatoes or tuna salad, or as a lovely loaf offered after the Yom Kippur fast. This also makes fabulous rolls or egg twists.

1¼ cups warm water
2 tbsp. dry yeast
⅓ cup sugar
2½ tsp. salt
½ cup unsalted, melted butter
4 eggs
6-7 cups bread flour

Egg Wash
1 beaten egg
sesame or poppy seeds, optional, for sprinkling

Stir water and yeast together and let stand 5 minutes, until yeast swells or seems dissolved. Stir in remaining sugar, salt, melted butter and eggs to blend. Fold in flour to make a soft, shaggy mass. Knead 8-10 minutes, adding more flour as required to make a soft, elastic dough that does not stick to the mixing bowl.

Shape dough into ball and place it in a lightly greased bowl. Place bowl in a plastic bag and seal loosely. Let rise until almost doubled, about 45-90 minutes. Deflate gently.

There are two ways you can prepare the challah for baking. Divide dough in three, braid dough in traditional three strands and place on parchment-lined baking sheet. Brush with egg wash and sprinkle with poppy or sesame seeds. Insert baking sheet into a large, clear, plastic bag. Let rise until puffy and doubled in bulk.

Alternatively, spray a 12 x 5-inch loaf pan with non-stick cooking spray. Divide dough into three equal sections. Shape each into a smooth ball or slightly oval round. Place the balls of dough side by side in the prepared loaf pan, so that they are almost touching each other. Brush with egg wash and sprinkle on sesame seeds. Place loaf pan in a large plastic bag to rise until dough is almost flush with top of pan.

Preheat oven to 350. Place bread in oven and let bake until well browned, about 27-30 minutes for braided challah; 35-40 minutes for a loaf-style bread. Makes one large loaf.

CHOCOLATE CHIP CHALLAH

Simple, unique, so good! Add some cocoa for a chocolate challah or leave it out. The vanilla is optional – the bread is excellent with or without a touch of vanilla in the dough.

1½ cups warm water
2 tbsp. dry yeast
¾ cup sugar
½ cup oil
3 eggs
2 tsp. pure vanilla extract, optional
3 tbsp. cocoa (if you want a chocolate dough)
2¼ tsp. salt
6-8 cups bread flour
1 cup semi-sweet chocolate chips

Egg wash and garnish
1 egg, whisked
sugar for dusting top of bread

Generously spray one 5 x 12-inch loaf pan or two 9 x 5-inch loaf pans with non-stick cooking spray. You may also bake one or two freeform challah twists on a baking sheet.

In a large mixing bowl, briskly whisk together the water and yeast. Let stand to allow yeast to dissolve, about 2 minutes. Add in two cups of the flour, and then briskly stir in the sugar, oil, eggs, vanilla, cocoa (if you are using it) and salt, and most of the remaining flour. Mix, then knead on slowest speed of mixer to form a smooth but resilient dough (a soft but elastic bread dough). Add additional flour and knead 8-10 minutes.

Let dough rest 15 minutes and then press out on a lightly floured work surface. Press the chocolate chips into the dough, with fingers or a rolling pin, folding over dough to cover the chips.

Let dough rest 10 minutes and then form the dough into a ball, place it in a lightly greased bowl and place this in a plastic bag and seal loosely. Let rise until doubled, about 45 to 60 minutes.

Cont'd on page 43

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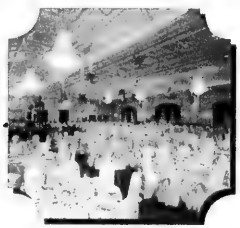

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Sweeten up your challah

Continued from page 42

Turn dough out onto a lightly floured work surface and gently deflate.

Again, there are two ways to form the bread. Divide into 6 pieces for two medium breads, or into 3 for one large bread. Form each portion into a rope and braid three together to make a braided bread.

Alternatively, you can form three balls of dough and place them beside each other in the prepared bread pans.

Whisk egg wash ingredients together. Brush on egg wash as thoroughly and generously as possible. As dough rises, you will have to reapply.

Place loaf pan(s) inside a large plastic bag to rise. Let rise until doubled or dough is puffy and has almost reached the top or is just above the top of the pan – 45 to 90 minutes. Brush tops again with egg wash and dust with sugar.

Preheat oven to 350. Place bread(s) in oven. Bake 40-45 minutes until well browned. If top of bread starts browning too quickly (before at least 40 minutes of baking time), cover lightly with a sheet of foil to protect top crust. Cool in pan 10 minutes before removing and cooling on a rack. Makes one large or two smaller loaves. Serve with butter or honey or sweetened cream cheese (flavoured with orange and cinnamon would be especially nice).

SWEET RAISIN CHALLAH ROLLS

Challah with a touch of vanilla in a raisin-studded sweet roll. Could anything be more comforting? These are perfect with cinnamon cream cheese, preserves or a pot of honey.

1½ cups warm water
2 tbsp. dry yeast
1 tbsp. pure vanilla extract
2 tbsp. honey
¼ cup sugar
3 eggs
⅓ cup oil
2½ tsp. salt
5-7 cups white bread flour, approximately
1½ cups plumped, dried raisins
egg wash and coarse sugar

Line a large baking sheet with parchment paper. Set aside.

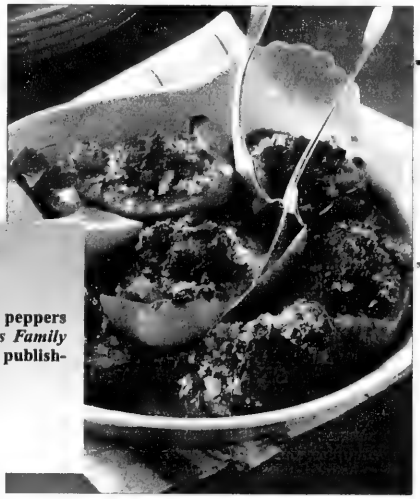
In a mixing bowl, hand whisk the water and yeast and let stand a few minutes. Whisk in the eggs, honey, sugar, vanilla, oil and salt and blend well. Add in all but 2-3 cups of flour and mix. Then attach the dough hook and knead to make a soft, bouncy dough, on lowest speed of mixer, 6-8 minutes, adding in raisins half way through.

Shape dough into a mound and insert entire mixing bowl in a large plastic bag. Let rise until almost doubled, 30-60 minutes.

Turn out onto a lightly floured work surface and deflate the dough. Cut the dough into 12 equal portions. Shape each into a small round roll or bun. Place on baking sheet, about 3 inches apart.

Insert the baking sheet into a large plastic bag and let rolls rise until quite puffy, about 30-45 minutes or until almost doubled.

Preheat oven to 375. Brush the bread with egg wash and dust on some coarse or regular sugar. Place the rolls in the oven (for loaf pan, place loaf pan on the baking sheet), and reduce the temperature to 350. Bake until nicely browned, about 25-28 minutes. Makes one dozen rolls.



Sicilian-style stuffed bell peppers as seen in *Jeff Nathan's Family Suppers*, Clarkson/Potter publishers

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Potato Pudding	Rhubarb Pie
Broccoli & Mushrooms	Honey & Apples
Carrot Tzimmes	

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MENU #2

Gefilte Fish & Horseradish	New Dills, Cole Slaw
Chicken Matzo Ball Soup	Honey Cake
Roast Chicken	Chala
Roast Brisket of Beef	Mohn Cookies
Lockshen Pudding	Apple Pie
Pan Roast Potatoes	Honey & Apples
Green Beans Almondine	
Carrot Tzimmes	

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Gefilte Fish & Horseradish	Candied Yams
Cabbage Borscht	Cucumber Salad
Roast Turkey Breast	Sweet Peppers
Kasha & Bows	Fresh Fruit Salad
Broccoli & Mushrooms	Chala
	Mohn Cookies
	Honey & Apples

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MENU #4

Gefilte Fish & Horseradish	Pickled Beets
Vegetable Noodle Soup	New Dills, Cole Slaw
Roast Brisket of Beef	Honey Cake
Chicken Fingers	Chala
Lockshen Pudding	Mohn Cookies
Pan Roast Potatoes	Strawberry Rhubarb Pie
Green Beans Almondine	Honey & Apples

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Meat Loaf
Lemon Chicken
Baked Chicken Breast
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Honey Garlic Wings
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Knishes - Potato or Beef
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COR 398

HAPPY NEW YEAR

All about pomegranates

By ANN KLEINBERG
Special to The CJN

So how does a nice Jewish girl from New York with degrees in psychology and interior design, a Manhattan condo, a sports car and a parking spot for it, give it all up for a life in Israel? And while we're on the topic, how in the world did she get to write the world's first cookbook devoted to pomegranates? Funny you should ask.

I wasn't always a foodie person, and never for a moment did I foresee that I'd be writing cookbooks. But neither did I think I'd lose my size 10 figure. The writing came naturally, and the love of eating made it a no-brainer to ease into food writing.

First there were restaurant reviews (always gentle and positive), then commentary (in a *Food for Thought* column in the *Jerusalem Post*), then editing and translating cookbooks from Hebrew to English, and finally the magic moment that I didn't know I was waiting for. "Would you like to write a cookbook of pomegranate recipes?" My answer was an emphatic "Yes!"

You might want to know about the Upper West Side parking spot. (What in the world made me give that up?) Truthfully, I really don't know. Something happened to me in my 30s. The way I figured it was, if I had everything a girl could ever want and I was still thinking longingly of a little Mediterranean country on the other side of the Atlantic, then I figured I'd better go check things out. I did and here I am.

So there I was agreeing to write a cookbook – *Pomegranates*, published by Ten Speed Press – and to develop about 70 recipes using pomegranates as the main ingredient, or at least a significant ingredient.

Here's what I found out: pomegranates are great for you – really high in antioxidants. In Israel, research is being conducted on pomegranates and their positive effect on lowering the risks of heart disease, various forms of cancer and high blood pressure. They're considered to be aphrodisiacs, they're revered and treasured by many cultures (and have been for thousands of years), they're fun, and most important, they're delicious to eat on their own, fabulous to add to salads and amazing when added as an ingredient to stews, grains, desserts.

Now that the High Holy Day season is upon us, can you think a more appropriate food to accompany a Rosh Hashanah dinner? Here are some of my favorite recipes.

GEFILTE FISH IN POMEGRANATE, BEET AND HORSERADISH SAUCE

How could I possibly think of combining that quintessential of all Jewish foods, gefilte fish, with a Sephardi-inspired sauce with a kick. This is a special treat for readers because the recipe exists only in the Hebrew edition of the book (*Rimonim – Hagigat shel Matkonim* by *Yediot Acharonot*). Keep lots of challah on hand to mop up any leftover sauce!

4-6 portions prepared gefilte fish
3 tbsp. olive oil
1 red onion, chopped
1 carrot, peeled and cubed
3 cloves garlic, sliced
dash of kosher salt
dash of freshly ground black pepper
1/3 cup white wine
2 tbsp. sugar
1/4 cup pomegranate syrup
1/2 cup pomegranate juice
2 tbsp. fresh lemon juice
1 cooked beet, cubed
1 heaping tsp. prepared red horseradish or 1 tsp. grated fresh
1/2 cup pomegranate seeds

Continued on page 47

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My father Max Feig and his partners opened the first Open Window Bakery in 1957 on Bathurst Street, just south of Wilson. Everyone could see the baker in the back and Open Window Bakery was born.

Today, Open Window Bakery is run by our family. This January, we will celebrate 49 years of business and service in our community. My father remained active in his role as President of the company well into the 1990's. Today, he is semi-retired, but we still rely on his knowledge and wisdom about the bakery business. We look forward to celebrating our 50th Anniversary in January of 2007.

We are in a unique position in the baked goods industry because we manufacture, wholesale, distribute and retail a complete line of breads, buns, bagels, cakes and pastries. In the past, Open Window Bakery grew largely due to our corporate and franchise store operations. Customers enjoyed coming in to these locations and receiving personal attention with our quality products.

In the early 1990's, we noted that the supermarkets were growing in size. Whereas, they used to sell a limited selection of fruits, vegetables, meats, breads and cakes, they were beginning to buy and offer their customers better quality and choice in all products. At the same time, women were joining the work force in huge numbers. Less time for household chores and grocery shopping promoted the idea of one-stop shopping for working women. To satisfy their customer's taste for fresh quality baked goods, many supermarkets actually approached us to ask that we supply them with an assortment of our goods. Our customers had been asking them why they couldn't buy Open Window Bakery products in their stores.

Open Window Bakery followed this consumer trend to one-stop shopping through our sales to many supermarkets, both large and small. However, in some areas we still cater to our many customers who enjoy visiting their local bakery to plan their family meals. Each of our corporate and franchise stores offers our full line of products, along with a selection of groceries and prepared foods to complement our baked goods. Our customers appreciate the friendly service and personal care extended by our staff and franchise owners when they make their daily purchases or place their special holiday orders.

You can find a full selection of our delicious Open Window Bakery products at any of our corporate and franchise stores in Toronto. You can also purchase many of our products at select Loblaws, Fortino, Longo, Highland Farms, Sobeys, Galati, Concord and many other supermarkets, grocery and convenience stores and bakeries in the Greater Toronto area and now across southern Ontario.

My family and I, our staff and franchisees wish to thank you for your continued patronage. We look forward to serving you and your families for many years to come.

Gail Agasi
Open Window Bakery

Loblaws

Wishing all our friends and customers a Happy Rosh Hashana

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Sweet foods for ROSH HASHANAH

By SUE EPSTEIN
Special to The CJN

Sweet foods are an important part of the Rosh Hashanah holiday and are tied to our wish for a sweet year. We dip apples and challah into honey and use dried and fresh fruits, sugar and honey to sweeten traditional dishes, including entrées, vegetables, salads and desserts. The challah is round instead of loaf-shaped to symbolize no beginning and no end. Raisins provide additional sweetness.

I am ordinarily not a big fan of tzimmes, but I was served this dish at a friend's home last year on Rosh Hashanah. The tzimmes, with its potato kugel topping was so delicious, that almost as soon as the holiday was over I called to get the recipe. There is a relatively long list of ingredients, but it's easy to make and almost a meal-in-one. You can make it and bring it to the table for serving in an attractive Dutch oven.

TZIMMES

3 lb. short ribs (flanken) or chuck, cut into 2-in. cubes
salt and freshly ground pepper to taste
3 medium onions, sliced
2 tbsp. oil
6 cups water or beef bouillon to cover
3 large sweet potatoes, peeled and quartered
5 large carrots, peeled and quartered
3 large white potatoes, peeled and quartered
12 oz. dried prunes, pitted
12 oz. dried apricots
¼ cup brown sugar
¼ cup apricot jam (optional)
dash of nutmeg
½ tsp. cinnamon
juice of 1 lemon
slivered rind and juice of 1 orange

Potato Kugel Topping:
1 large peeled and grated white potato (about 2 cups)
2 cups matzah meal
2 eggs
2 tbsp. fresh parsley
1 onion, coarsely grated
1 tbsp. oil
salt and freshly ground pepper to taste
½ cup water

Sprinkle the meat with the salt and pepper and brown, with the sliced onions, in the oil.

Place the meat, onions and juices in a large Dutch oven and cover it with the water or beef bouillon. Bake in a preheated oven at 350, covered, for 2 hours. Refrigerate overnight and remove the congealed fat. (This step is optional.)

Add the quartered vegetables with the prunes, apricots, brown sugar, apricot jam, nutmeg, cinnamon, lemon juice, and orange rind and juice to the meat. Add more water if too thick.

To make the topping, mix the grated potato with the matzah meal, eggs, parsley, onion, chicken fat or oil, and salt and pepper and up to ½ cup water, as needed, to make a sticky dough. Flour your hands and spread the potato dough and press very thinly over the tsimmes. Bake, covered, for 45 minutes.

Uncover, season with salt and pepper, and cook an additional 30 minutes or until the liquid disappears and the top turns crusty. Serves 10-12.

Holiday Food Ideas

Wow your guests with exotic salad

Continued from page 44

Heat oil in a saucepan over high heat. Add the onion, carrot and garlic. Sauté over medium heat until the onion turns golden and the carrots start to soften.

Add the salt, pepper, wine, sugar, pomegranate syrup and pomegranate juice. Return to high heat until the mixture starts to boil and then lower heat and simmer until the mixture is reduced by one third. Add lemon juice, beets and horseradish and cook for an additional 5 minutes. At the very end, add pomegranate seeds and remove from heat.

Arrange gefilte fish on individual serving plates. Pour sauce over each piece of fish and serve. Serves 4.

DRUNKEN FIGS WITH ROQUEFORT IN POMEGRANATE SYRUP

There is nothing that compares to the taste of rich, creamy cheese combined with a luscious fresh fig. Add Marsala and pomegranate syrup and seeds, and you're in for a real treat.

8 fresh figs
1/3 cup cream cheese
1/4 cup any combination of kosher Roquefort, Gorgonzola and goat cheese, at room temperature
1 tbsp. olive oil
1 clove garlic, crushed
1/3 cup pomegranate seeds
1/2 cup kosher Marsala wine
2 tbsp. pomegranate syrup

Preheat the broiler. Cut an X in the top of each fig, slicing halfway down so that the sides open up like petals.

Combine the cheeses, olive oil and garlic in a mini-food processor or a small bowl and mix well. Fold in the pomegranate seeds. Carefully spoon about 1 tbsp. of the cheese mixture into each fig. Place the stuffed figs in a baking pan.

Combine the Marsala and pomegranate syrup in a small bowl and drizzle over the tops of the figs. Place under the broiler for about 2 minutes, or just until the cheese melts. Makes a great appetizer or finger food at a cocktail party.

MIXED BERRY AND POMEGRANATE COULIS

This is a fabulous sauce that goes with just about anything sweet – make it and keep it on hand to pour over waffles, vanilla ice cream, cream puffs, fruit salad – use your imagination – the possibilities are endless.

1/2 cup pomegranate juice
1/2 cup dry red wine, like cabernet sauvignon
3 tbsp. sugar
1 (1-in.-long) cinnamon stick
2 tbsp. crème de cassis (blackcurrent liqueur)
1 tbsp. freshly squeezed lemon juice
2 tsp. vanilla extract
3 cups frozen mixed berries

Combine the pomegranate juice, wine, sugar and cinnamon stick in a small saucepan. Bring to a boil over high heat, then decrease the heat to simmer, and cook until the liquid is reduced by half.

Add the crème de cassis, lemon juice, vanilla and frozen berries. Cook just until the berries are thawed and then remove from the heat. If not using immediately, let cool, cover and refrigerate until ready to use. The coulis can be reheated or served cold. Makes about 2 1/2 cups.

ENDIVE, AVOCADO AND GRAPEFRUIT SALAD

If you have five minutes to spare, you can create the most beautiful and delicious salad. So few ingredients for such simple perfection!

2 heads of endive, trimmed and washed
1 fresh avocado, sliced
1 red grapefruit, cut into sections, membranes removed
1/2 cup pomegranate seeds
fresh cilantro leaves for garnish
pomegranate syrup vinaigrette (recicpe follows)

Arrange endive leaves on individual serving plates, top with grapefruit sections and avocado pieces. Sprinkle with pomegranate seeds and garnish with cilantro leaves. Drizzle the vinaigrette over the salad and serve.

Pomegranate Syrup Vinaigrette

Feel free to experiment with other ingredients such as raspberry vinegar, walnut oil, or honey.

1/4 cup extra-virgin olive oil
1/4 cup canola oil
2 tbsp. balsamic vinegar
2 tbsp. pomegranate syrup
2 cloves garlic, minced

Combine all the ingredients in a small bowl and whisk well. Pour into a cruet or screw-top jar. Shake again before dressing salad. Makes about 3/4 cup.

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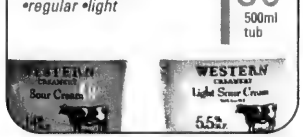
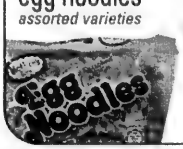
western creamery
sour cream *•regular •light* 1.39 500ml tub



strub's, full sour kosher
dill pickles *in original brine* 3.49 1.5lt jar

product of ontario, fresh
leeks 1.49 bunch

mother's
egg noodles *assorted varieties* 89¢ 284g pkg



tampree
grape juice *assorted varieties* 2.49 650ml bottle

crayden house
dumpling or matzo ball mix 1.69 127g box

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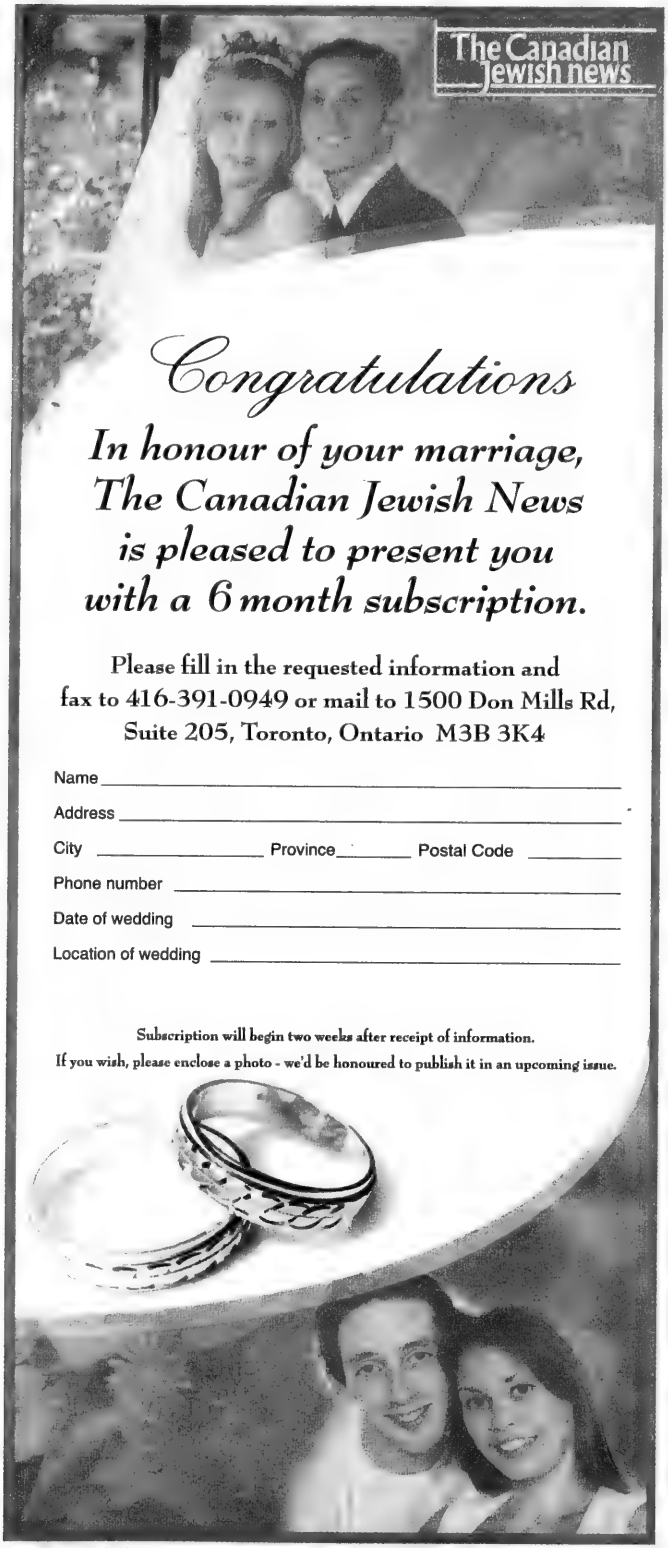

Congratulations

In honour of your marriage, The Canadian Jewish News is pleased to present you with a 6 month subscription.

Please fill in the requested information and fax to 416-391-0949 or mail to 1500 Don Mills Rd, Suite 205, Toronto, Ontario M3B 3K4

Name _____

Address _____

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Phone number _____

Date of wedding _____

Location of wedding _____

Subscription will begin two weeks after receipt of information.

If you wish, please enclose a photo - we'd be honoured to publish it in an upcoming issue.

Family Moments

only from The Canadian Jewish news

Mazel Tov to...

Mazel tov to Dr. Leora Glick on your graduation. Parents, Marilyn & David, siblings Jordan, Shira and Tamara, and Zaidy Morris, Bubbies Rose and Ruth.

Rachel Starr graduated Oakwood Collegiate Institute with honours and will be studying Criminology at York University this fall.

Mazel tov Mollie Finewax, who recently celebrated her 84th birthday, from Paul, your children, grandchildren, family and friends.

Mazel tov to Julie Shapero & Adam Clamen on your recent marriage.

Happy seventh anniversary Koren & Aubrey Kassirer; third birthday Erez; first birthday Zev. Love, Bubbie Bev Shniffer and the Kassirer, Scherer, Shiffer & Iseman families.

Mazel tov Catherine & Chad Kassirer on the birth of Chloe on May 2. Love from Bubbie Bev Shniffer and the Kassirer, Scherer, Shiffer and Iseman families.

Mazel Tov to Vicky Laszlo & Barry Nisan on your engagement! With love from your parents, Agi, Paul Laszlo & Clara, Greg Nisan and their families.

Happy first birthday Raina, daughter of Amarya & Charles Botbol, from grandparents Clara & Jack, Gitta & Robert, aunt, uncles, cousins and family.

SEND US YOUR PHOTOS!!

Label the back of all photos and enclose a self-addressed, stamped envelope for return. Send all your photos to: The CJN, Family Momenis, 1500 Don Mills Rd., Suite 205, North York, ON. M3B 3K4

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What's New

By REBECCA NADLER

INSCRIBE YOUR LOVED ONES
ON THE YAD VASHEM
HOLOCAUST WALL OF REMEMBRANCE
EARL BALES PARK - TORONTO
416-785-1333

What's New deadlines: PLEASE NOTE HOLIDAY DEADLINES. Thursday, Sept. 22, is the deadline for the Oct. 6 issue, Monday, Sept. 26, is the deadline for the Oct. 14 issue, Thursday, Sept. 29, is the deadline for the Oct. 20 issue, and Friday, Oct. 7, is the deadline for the Oct. 27 issue. I receive calls on deadline days only. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@ cjnews.com.

Thursday, Sept. 22

BENEFIT CONCERT

The Bernard Betel Centre presents a concert with **Aelita, Igor Emelianov** and **Yury Vrazhkin**, performing music from Broadway, the Big Band era and opera in Hebrew, Yiddish, Russian, French and English. 7 p.m. Members $8, non-members $10. 416-225-2112, ext. 103.

Friday, Sept. 23

SHABBAT SERVICE

Join Solel Congregation for Shabbat services at 8 p.m. with guest speaker **Pandit Sharma** on "Hinduism." 2399 Folkway Dr. Mississauga. 905-820-5915.

Saturday, Sept. 24

SPEAKER & SELICHOT

Beth Tzedec Congregation presents a pre-*Slichot* lecture by the rector at Hebrew University, **Dr. Haim Rabinowitch**, on "Sex, Lies and Vegetables" at 9 p.m. followed by *Slichot* services at 11 p.m. with **Cantor Simon Spiro** and the Beth Tzedec High Holy Day Choir. 416-781-3511.

Temple Har Zion *Slichot* program features **Mark Anshan**, president of Arzenu, on "Israel Update: Challenges for the Coming Year," a survey of issues facing Israel from a Reform Zionist perspective. 9:15 p.m. *Slichot* services at 11 p.m. 905-889-2252, ext. 5.

Sunday, Sept. 25

LEGION BREAKFAST

General Wingate Branch Royal Canadian Legion invites its members to a breakfast meeting at 9:15 a.m. at 788 Marlee Ave.

HIGH HOLIDAYS

Torah in Motion offers "Preparing for the High Holy Days," a morning of study, 9:30 a.m.-12:30 p.m. with **Rabbi Elliot Diamond** on "The Secret Face of God," **Rabbi Yaakov Kerzner** on "Midot, Mitzvot and Mussar" and **Esther Friedman** on "One Goat, Two Goats, Scapegoats." Fee. Or Chaim Yeshiva, 159 Almore Ave. www.torahinmotion.org or 416-633-5770.

SINGLES WALKING GROUP

Walk and Talk Etc., a walking club for Jewish singles 50+, will hike in the Don River Valley and its pathways. Meet in the Todmorden Mills parking lot at 67 Pottery Rd. 9:30 a.m. For info, contact walkandtalketc@hotmail.com.

SINGLES BRUNCH

Adath Israel Dynamic Singles presents **Dov Smith**, of HonestReporting Canada, on "How to Fight Media Bias Against Israel." 11:30 a.m. $15 if prepaid by Sept. 22, $20 at the door. RSVP 416-635-5340.

AGNIESZKA HOLLAND

The Polish Jewish Heritage Foundation presents **Agnieszka Holland** speaking about her life and work, followed by the first Canadian screening of her film *Angry Harvest*. 6 p.m. at the Bloor Cinema. $12. 416-361-0783.

THE BIRTH OF ISRAEL

Temple Kol Ami presents **Joe Warner,** a member of the Canadian Air Force during World War II who volunteered in the Israel Defence Forces during the War of Independence, speaking on "A Little-Known Chapter in Israel's History," at Indigo Books, Richmond Hill, Yonge and Highway 7. 7:30 p.m. Free.

ESTHER JUNGREIS

Jewish Russian Community Centre presents **Rebbetzin Esther Jungreis** speaking on "The World

Continued on page 51

The Bernard Betel Centre for Creative Living
...maximizing the quality of life for seniors in the community

OCTOBER OPEN HOUSE

1003 Steeles Avenue West (Bathurst and Steeles)

Thursday, October 6, 2005 at 1:30 p.m.

"Return to Broadway"

Janet Thorpe and Company - a Jayco Production

We thank Constantia Retirement Homes for their generous support of this event.

Thursday, October 20, 2005 at 7:00 p.m.

Professor Rachael Turkienicz,

Jewish educator, columnist and lecturer

"One Torah, One People, But Never One Opinion"

We thank the family of the late Belle & Norman Sernick for their generous support of this event.

$2 Members $4 Non-Members

Please purchase tickets in advance at **The Bernard Betel Centre for Creative Living**
Ticket Sales Desk, Monday-Thursday, 9:30 a.m. - 1:00 p.m.

For more information call (416) 225-2112 or www.betelcentre.org

JOIN US FOR TWO IMPORTANT LECTURES WITH:

Vladislav Soshnikov

Professional Historian, Archivist & Photographer from Moscow

Exploring your Jewish past: Traveling through Eastern Europe to Discover your Roots
Sunday, September 25
8:00 p.m.

The Current Status of Genealogical Research in the Archives of Russia, Belarus & Ukraine
Monday, September 26
8:00 p.m.

Lectures will take place at:

Congregation Habonim

5 Glen Park Avenue

Lectures will be accompanied by an audio-visual presentation

VLADISLAV SOSHNIKOV graduated from Moscow's State Institute for History and Archives and the Russian State University for the Humanities.

Since 1991, he has served as an expert for the Russian-American Genealogical Archival Service (RAGAS), organized as a joint project by the State Archival Committee of the Russian Federation and the U.S. National Archives.

A featured speaker at numerous genealogical conventions in the U.S., Vladislav Soshnikov has authored several articles on Jewish genealogy and archives of the former USSR published in *Avotaynu* and other genealogical magazines. In addition he has written chapters on the Russian Empire, Russia and Belarus in the *Avotaynu Guide to Jewish Genealogy*. As well, Vladislav Soshnikov is a highly regarded professional photographer and tour guide.

Please join us for these exciting evenings. Admission free.

Light refreshments will be served

Co-sponsored by the Jewish Genealogical Society of Canada (Toronto)

What's New

Continued from page 50

Changed. Did I?" in a pre-Rosh Hashanah lecture at Sephardic Kehillah Centre, 7:30 p.m. $18. 416-910-8373.

WOMEN'S TALMUD CLASS

Mekorot offers a weekly Talmud class in English for women who have some basic Talmud experience with **Rabbi Shlomo Gemara**. Study the sections of tractate Bava Batra dealing with the laws of privacy and charity and a series of aggadot on the order and authorship of the books of scripture. 8-9:30 p.m. at 159 Almore Ave. Fee. 416-877-2050.

Monday, Sept. 26

BOOK REVIEW

Temple Sinai Social Club discusses *The Plot Against America* by **Philip Roth** with facilitator **Celine Kessler**. 1:30 p.m. $4 includes refreshments. To register, call **Reta** at 416-221-6375.

EZER MIZION DINNER

Mr. and **Mrs. Peter Friedmann** host a "Chessed Dinner Reception" to benefit Ezer Mizion, a health support organization in Israel, at the Windsor Arms Hotel. The film *Obsession – Militant Islam's War Against the Western World* will be screened. 6:30 p.m. For tickets, visit www.ezermizion.org or call 514-344-3866.

THEATRE AUDITIONS

Medina Theatre Ensemble holds auditions for a staged reading of *Angel in the Night*. All ages welcome. 7-9:30 p.m. at Temple Sinai Congregation. 416-785-0344.

FAMOUS CANADIAN JEWS

Beth Tzedec Congregation continues its series on famous Canadians with **Michael Posner** speaking about **Mordecai Richler** 7:30 p.m. 416-781-3514, ext. 34.

Tuesday, Sept. 27

LUNCH AND LEARN

Beth Tikvah Synagogue presents historian **Gerald Ziedenberg** talking about "The Triangle Shirtwaist Factory Fire." Lunch 12:15 p.m. Learn 1 p.m. $10. Reservations required, 416-221-3433, ext. 352.

SAR-EL INFO SESSION

Find out about Sar-El, an opportunity to volunteer on an Israeli supply/maintenance base. 7:30 p.m. 788 Marlee Ave. 416-781-6089 or visit ww.serve.com/CVI.

NEW WOMEN'S GROUP

Z'Havah, a group for Jewish women in their 30s and 40s, presents "Making Connections Personally and Judaically." 8 p.m. at Beth David B'nai Synagogue. For information, e-mail z-havah@bethdavid.com.

CHUG HATANACH

Aaron Nussbaum leads a study group in a discussion of the Book of Proverbs, chapter 2. Beth David Congregation at 8 p.m.

Wednesday, Sept. 28

JEWISH JOKERS GROUP

The Jewish Jokers and Humour Group meets at the Antibes Community Centre, 140 Antibes. 7 p.m. 416-661-2541.

JEWISH ED INFO NIGHT

Join UJA Federation Board of Jewish Education and Jewish Information Service for "Options in Jewish Education," an evening for parents. Find out about the life-long value of Jewish education, the range of choices available and financial assistance and programs for children with special needs. Speak with representatives of more than 20 day and supplementary schools. 7:30 p.m. at Leah Posluns Theatre. For info and to RSVP, contact 416-635-5600 or jinfo@ujafed.org. www.bjetoronto.com.

PROSTATE CANCER

Dr. Ian Tannock speaks about "Late Stage Prostate Cancer" at the prostate-cancer awareness meeting. 7:30-9:30 p.m. at St. Bonaventure Parish Centre, 1300 Leslie St. Family members, partners and friends welcome. 416-932-8820.

Other news

GENEALOGICAL SOCIETY

Jewish Genealogical Society and Congregation Habonim offer two lectures by **Vladislav Soshnikov**, historian and archivist. "Exploring Your Jewish Past: Travelling through Eastern Europe to Discover Your Roots," Sunday, Sept. 25, and "The Current Status of Genealogical Research in the Archives of Russia, Belarus and Ukraine," Monday, Sept. 26. 5 Glen Park Ave. 8 p.m. Free.

MELTON MINI SCHOOL

Registration is still open for the Melton Adult Mini School, offering three locations throughout Toronto. Call **Loretta Tanenbaum**, 416-667-1717 or 416-789-7400.

NEW WOMEN'S GROUP

National Council of Jewish Women, Toronto section, is looking for young mothers, single women and women of all ages who are interested in making new friends, listening to dynamic speakers and making a difference in our community. For information on NCJW programs and on getting involved in one of the new groups, call **Rita** or **Flo** at 416-633-5100 or e-mail info@ncjwc-ts.org.

ROSH HASHANAH CARDS

One Family is selling Rosh Hashanah cards to raise funds for Israeli victims of terrorism and will also send out cards for you. Honour your family and friends with a donation to One Family. $10 each for the first 10 cards, and $5 for each additional card. To order, call 416-644-4955, ext. 2

Canadian Friends of Weizmann Institute of Science will send out New Year's greetings to your friends and family. For information, call 416-733-9220. A tax receipt will be issued for all donations received.

HIGH HOLY DAY SERVICES

Jewish Information Service has information about High Holy Day seats on their website. Go to www.jewishtoronto.com, click on Community Directory to find the link. 416-635-5600.

Jews for Judaism offers "Free High Holy Day Learning Non-Services" with **Rabbi Michael Skobac** at Anshei Minsk Congregation, 10 St. Andrews St. Rosh Hashanah, Tuesday, Oct. 4 and Wednesday, Oct. 5, 9:30-11:30 a.m; Yom Kippur, Wednesday, Oct. 12, 6:30-8 p.m., and Thursday, Oct. 13, 10 a.m.- noon. For information, call 905-761-0040.

Kolel offers two choices for High Holy Day Services: "The Traditional Service" at the BJCC with **Rabbi Elyse Goldstein** or "Build Your Own Service" at Kolel with **Rabbi Robyn Freyer**, featuring a social-action project, collecting and sorting clothing for donation to Ve'ahavta. For details and to purchase tickets, call 416-485-7007, ext. 0.

The Winchevsky Centre offers secular ceremonies for Rosh Hashanah, Tuesday, Oct. 4, 10:30 a.m., led by **David Wall** and **Aaron Davis**. Adults $30, students $22, children $18. For tickets, call 416-789-5502.

Oraynu Congregation for Humanistic Judaism holds Rosh Hashanah services, Tuesday, Oct. 4, 10:30 a.m., at the North York Memorial Hall, adults $65, students $35. Yom Kippur services take place Wednesday, Oct. 14, 8 p.m. at the North York Novotel, adults $65, students $35, and on Thursday, Oct. 13, 1:30 p.m. at the North York Central Library Auditorium, adults $40, students $20. For tickets, call 416-385-3910.

BOWLERS WANTED

Seniors interested in mixed bowling every other Saturday night call **Sidney Fox**, 416-633-7305.

FOR SENIORS

LZA Seniors Cultural Club meets every Tuesday at 10 a.m. at the Borochov Centre, 272 Codsell Ave. Call 416-630-9444.

Aluma Canadian Israeli Club meets 7 p.m. Sept. 22, picnic at Earl Bales Park. 15 Hove St. Call **Menachem Wallach**, 905-731-7748.

The Earl Bales Seniors In The Club House In The Park. Sunday dance, Oct. 9 & 23. Casino Rama, Monday, Oct. 31. Call 416-395-7881.

WAGMAN CENTRE

55 Ameer Ave. 416-785-2500.

Lunch and Learn, Tuesday, Sept. 27, with **Phil Fields** on "A Few Simple Steps to Improve Your Quality of Life and Health." 11:30 a.m.-1 p.m. Kosher lunch. Members $5, guests $7. Reserve in advance at ext. 2275.

Montrealers' group meets Wednesday, Sept. 28, 1:30-2:30 p.m. in the Fireside Lounge.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St., 416-636-1880 or www.bjcc.ca.

BJCC Fifty-five Plus Department presents its annual variety show with song and dance directed by **Nadia Vesilova Tencer** and featuring Israeli vocalists, the Golan Family. Thursday, Sept. 29, at the Leah Posluns Theatre. $15. To purchase tickets, call **Teme**, ext. 364.

The Family Resource Centre located in the Promenade Mall is taking registration for fall parent and tot programs and parenting workshops. New drop-in hours. Visit www.thefamilyresourcecentre.ca or call 905-882-8509.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or wwwmilesnadaljcc.ca

Good Age Club, a weekly programming for those 55+, offers a variety of events from education and lectures, to games, films and trips. Meets year-round on Thursdays, 1-3 p.m. New members are welcome. $50 annual fee, guests $3 per program. Call ext. 154.

Toronto Jewish Film Society presents *Jews in Unlikely Places*, Sunday, Sept. 25, 4 & 7 p.m. Members $10, non-members $12. Call **Joelle Malka**, ext. 139.

Between Stages Playwrights' Reading Series presents *In the Blink of an Eye*, Sunday, Sept. 25, 2 p.m. PWYC. For info, call ext. 154.

SINGLES EVENTS CAN BE FOUND ON PAGE 61

To place an unveiling notice, please call at least 15 DAYS prior to the date of the unveiling

OBITUARIES and Related Notices

To place any other family related notice, please call at least 10 DAYS prior to the issue date

Steeles Memorial Chapel

Kenigsberg,Sam	Sept. 8/05	84 Acton Ave.
Rose, Molly	Sept. 9/05	90 Fisherville Rd
Mandel, Celia	Sept. 10/05	133 TorresdaleAve
Bitton, Hassiba	Sept. 13/05	3560 Bathurst St.
Adler, Rafael	Sept. 15/05	Private
Shuman, Abraham (Abb)	Sept. 14/05	134 Palm Dr
Warhaftig, Jakov	Sept. 16/05	601 Clark Ave W

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Bobby Stern	Aug 19/05	1131 Steeles Av W #907
Edward Baker	Aug 21/05	14 Berkshire Circle

The members of Zichron Yisroel Congregation would like to extend their sincere sympathies to

Rabbi Charles Grysman and the entire Grysman family

on the passing of

Meyer Grysman ז"ל

May the family be comforted by the mourners of Zion.

The unveiling of a monument to the memory of the late

ANNIE SILVERMAN ז"ל

will take place

Sunday, Sept. 25th, 10:00 a.m.

Dawes Road Cemetery

3169 St. Clair Avenue East

Drildzer Section

Relatives and friends are invited to attend

In Honour of Michael Kafka ז"ל

We would like to take this opportunity to thank all family and friends for honouring my husband, **Michael Kafka** ז"ל.

The sudden passing of my beloved Michael was devastating and his absence is excruciatingly painful but what fills my heart is the abundance and outpouring of love and support by so many family and friends. Just by the sheer number of people who came to pay their respects is overwhelming. From the Shiva dinners to the most generous and staggering amount of donations to charity, (that continue to arrive on a daily basis), in honour of Michael is so awe-inspiring and comforts us during this very difficult time. We are deeply humbled, proud and honoured.

Also we must mention how grateful we are to Rabbi Morrison and the Beth Emeth community who embraced us as their own. Their recognition of our grief and their unconditional support during this time helps us slowly heal this very deep and sorrowful wound.

In closing, we want to wish all of our family and friends a very healthy and happy New Year, Shana Tova.

Thank you all again so very much for your support and love. We all miss Michael dearly but he's never far from our thoughts and forever lives in our hearts.

Kafka family, Lant family and Salzman family.

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The unveiling of a monument to the memory of the late

SARAH HARTSTONE ז"ל

will take place

Sunday, Oct. 2nd, 11:00 a.m.

Lambton Cemetery

Royal York Rd. between Eglinton & Dundas

Ostrovtzer Section

Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late

BARBARA BEAUMONT ז"ל

will take place

12:00 noon Sunday, Sept. 25th,

Pardes Sholom Cemetery

Community Section

Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late

LOUIS RAPOPORT ז"ל

will take place

Sunday, Sept. 25th, 12:00 noon

Mount Sinai Memorial Park

986 Wilson Ave

Sunnyside Section

Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late

ISSIE SHNIFFER ז"ל

will take place

Sunday, Sept. 25th, 11:00 a.m.

Dawes Road Cemetery

3169 St. Clair Avenue East

Beth Emeth Section

Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late

SYD BOWMAN (BERNBAUM) ז"ל

Beloved husband, father, grandfather of Peterborough, Lakefield, Toronto

will take place

Sunday, September 25th at 1:00 p.m.

Bathurst Lawn Memorial Park

Bathurst south of Steeles — Narayever Section

Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late

IBOLYA (IBI) GROSSMAN ז"ל

Mother of Andy Reti

will take place

Sunday, September 25th at 11:30 a.m.

Bathurst Lawn Memorial Park

Bathurst south of Steeles — Ahavat Achim Section

Relatives and friends are invited to attend

When placing unveiling notices, please ensure the ad is booked at least 15 days prior to the date of the unveiling. To place any family related notice, please call 416-391-1836

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QUALITY MONUMENTS... FACTORY PRICES

Rabbi led S. African Jews into post-apartheid era

By PAUL SHAVIV
Special to The CJN

The chief rabbi emeritus of South Africa, Rabbi Cyril Harris, passed away in South Africa on Sept. 13, a few days before his 69th birthday, after a year-long battle with cancer.

Rabbi Harris was a colourful and impressive personality who, after a hugely popular rabbinic career in England, led South Africa's Jewish community during the historic process of transition from apartheid to a democratic order.

Born in Scotland, he was one of a dynamic group of young rabbis who graduated from Jews' College, the British rabbinical seminary, in the 1960s. A superb orator, he could be fiery when the occasion demanded, but he could also quote poetry from the pulpit, in his Scottish accent, to a spellbound congregation.

Guest Voice

In the United Kingdom, he made his reputation in the London suburb of Kenton, where he built a large, young community. He was a wonderful teacher, and for years taught teenagers at the summer and winter schools of the Jewish Youth Study Groups.

His involvement with young people led him to take the radical step of leaving the pulpit and becoming director of London Hillel in the early 1970s. As well as exerting a charismatic influence on students, Rabbi Harris did a great deal to strengthen the fundraising and community support for Hillel in England at a crucial time in its history.

Rabbi Cyril Harris

Within two or three years, however, the pulpit called again, and he moved first to another large suburban synagogue, Edgware, and then to the prestigious St. John's Wood Synagogue nearer to the centre of London.

Toward the end of the 1980s, his name began to be mentioned as a contender for the post of chief rabbi of the United Kingdom, which was due to become vacant on the retirement of Chief Rabbi Lord Immanuel Jakobovits.

In what many saw as a tactical move, in 1987, Rabbi Harris accepted the post of chief rabbi of South Africa, which positioned him as a candidate for the larger U.K. post.

In the end, Jonathan Sacks became the British chief rabbi, and – fortuitously – Rabbi Harris remained in South Africa. In the momentous times of the early 1990s, he became a crucial moral, religious and political influence during the transition of power, leading the Jewish community with great skill through what could have been vulnerable circumstances.

As chief rabbi, he forged relationships with black leaders – most importantly, he developed a warm personal friendship with Nelson Mandela, who became South Africa's first post-apartheid president in 1994.

When Mandela married his second wife, he moved part of the celebrations from Saturday to Friday in order to allow Rabbi Harris to bless the couple.

Continued on page 60

Cass performed over 50,000 circumcisions

By LEILA SPEISMAN
Staff Reporter

Dr. Elie Cass, physician, coroner and mohel, died last week. He was 82.

He died in the intensive care unit of Mount Sinai Hospital, where, in 1953, he was one of its first interns.

Cass was born in Toronto, the youngest in a family of 10 children. After serving in the Air Force during World War II, he returned home and attended medical school.

His family practice lasted for 52 years, until just before his final illness. As a mohel, he was said to have performed more than 50,000 ritual circumcisions. In recent years, he performed a number of ritual circumcisions on Muslim boys as well.

One of his interests as a physician was the treatment and relief of pain. He became interested in the Chinese technique of acupuncture and went to study it formally in France. He used it in his practice, worked to get it accepted here and founded the Acupuncture Foundation of Canada.

Cass was also interested in the treatment of migraines and was a founder of the Migraine Foundation of Canada.

He served as a coroner for the County of York where he strongly opposed the abuse of children and women and police mistreatment of prisoners. He also fought for better safety standards in the workplace, in construction and on the water.

In spite of his exhausting schedule, his family said he made time for them, for teaching bar mitzvah lessons, for reading and for chess.

A passionate supporter of Israel, Cass frequently participated in missions there with other doctors.

Cass was predeceased by his wife Devy. He is survived by sons Paul and his wife Eva, Charles and David and his wife Mirjana; sisters Zelda Fink, Betty Heller and Miriam Cass, brother Al and three grandchildren.

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11:30am - noon	Registration	9:30 - 10:00am	Registration	9:30 - 10:00am	Registration
12:00 - 1:30pm KEYNOTE SPEAKER Lecture, $20	Rabbi Lawrence Kelemen ◆ Elul - A 1-Hour Crash Course for Last Minute Crammers.	10:00 - 11:30am Option A, $10 Class for all	Rebbetzin Faige Hoch ◆ Living Life Laughing, Lessons from our forefather, Yitzhak	10 - 11:30am Option A, $10 Class for all	Sheri Wise ◆ Seven days of Purity
1:45 - 3:15pm Lecture, $20	Rabbi Yisroel Roll ◆ Rediscovering your Self with the Mystical Power of the Shofar	10:00 - 11:30am Option B, $10 In-depth class	Chaya Schon ◆ Teshuva - The Gift of Return	10 - 11:30am Option B, $10 In-depth class	Rabbi Yitzchok Feigenbaum ◆ You Don't Have to be Jewish to Have Jewish Guilt
8 - 9:30pm Option A, $20 Cooking Demo.	Rebbetzin Chana Veffer and Nancy Weisbrod ◆ Eat your Blessings!	12:00 - 2:00pm Lunch & Learn $36	Rebbetzin Sherri Mandell ◆ Healing As a Path to Holiness	10:15 - 11:15am Option C, $10 Class for all	Sarah Chana Radcliffe ◆ Tshuva (return) in family life
8 - 9:30pm Option B, $10 In-depth class	Rebbetzin Chana Weisberg ◆ Divine Whispers - A Woman's Prayer	8:00 - 9:30pm KEYNOTE SPEAKER Lecture, $20	Rabbi Manis Friedman ◆ Yom Kippur-How Come Nobody's Eating and I Still Have to Make Dinner?	12:00 - 2:00pm Lunch & Learn $36	Rebbetzin Esther Zirkind ◆ Faith, Trust and Joy
9:30 - 10:00pm	Refreshments and meet the presenters	9:30 - 10:00pm	Refreshments and meet the presenter	8:00 - 9:30pm KEYNOTE SPEAKER Lecture, $20	Rebbetzin Twerski ◆ The Joy of Being a Jewish Woman
				9:30 - 10:00pm	Refreshments and meet the presenter

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On Campus

Prof pushes to keep York U open on High Holy Days

By SHERI SHEFA
Staff Reporter

A York University professor is waging a campaign to end the school's longstanding practice of cancelling classes on Rosh Hashanah, Yom Kippur and other religious holidays because he says it's against the law.

York history professor David Noble – who generated controversy last year when he alleged that the York University Foundation, the school's fundraising arm, is biased by "the presence and influence of staunch pro-Israel lobbyists, activists and fundraising agencies" – has called on Queen's Park to force York to stop cancelling classes on non-statutory religious holidays.

"It's illegal," Noble said when asked why he is pursuing the matter. "It's a no-brainer. There is no debate here."

In an open letter this month to York University president Lorna Marsden, Noble said that to prohibit holding classes on religious holidays violates the 1965 York University Act, which he noted contains a clause forbidding "the imposition upon any member of the university community of 'any religious observances according to the regulations of any particular denomination or sect.'"

Not satisfied with the university's response after repeated requests to change the policy, Noble, who is Jewish, said he will protest by scheduling classes on the High Holy Days and Good Friday. (Good Friday is a statutory holiday in Ontario, while Easter Monday is not.)

"A year has passed now since I wrote to you and no corrective action has been taken, by neither the senate nor the administration, to bring the schedule into compliance with the statute," he wrote to Marsden. "I have decided, therefore, to take lawful action myself and to encourage colleagues to do the same, by holding classes on the designated religious holidays when these coincide with regularly scheduled sessions."

However, Noble said he won't penalize observant students who can't attend.

York has not held classes on Rosh Hashanah and Yom Kippur since 1974 in recognition of the fact it has a large number of Jewish students and faculty. It's believed to have more Jewish students – 5,000, almost 10 per cent of its total – than any other Canadian university.

Chris Morley, a spokesperson for Premier Dalton McGuinty, said cancelling classes on holidays "is a decision the university has the authority to make," adding that "it seems the York policy is reasonable."

York spokesperson Nancy White said the senate and administration reviewed the policy about 10 years ago and decided to continue with it.

"In no way does this practice undermine the York Act. That section [that Noble refers to] is not intended to apply to this matter," White said.

She said a senate subcommittee has prepared a report on the issue that it will table this week.

Prof. Martin Lockshin, an observant Jew who teaches at York and is on the university's senate, said that although the school has taken Noble's complaint very seriously, he would be surprised if the practice changed.

Marsden asked the senate to study the matter, Lockshin said, adding he has learned the subcommittee's report "suggests that no change should be made to the current practice."

He said the university is entitled to make rules about when classes are held.

"If I wanted to schedule a class on Sunday, the university could tell me I'm not allowed to. I also wake up at about five in the morning and I wouldn't mind teaching at six in the morning, but the university won't let me."

He added that the holiday policy follows a general York principle of respecting religious diversity, but more importantly, it avoids problems that would be created when many students and faculty can't attend class.

"If you have a university with a small number of Jewish faculty members and Jewish students, then there is no need to accommodate the small number. But when you have a university with a large percentage, it is in the self-interest of the university to avoid havoc."

For the same reason, he said it's not practical to have classes on Christian holidays.

"It would create such a mess if I held a class and all the Christians didn't show up because they were in church for Good Friday."

Frat boys more than just party animals

By SHERI SHEFA
Staff Reporter

Fraternities often conjure an image of beer-guzzling, womanizing college-age boys who want nothing more to worry about but where the next kegger is going to be.

But Kobi Gulersen, a fourth-year biology student at the University of Toronto who is the vice-president of its Alpha Epsilon Pi fraternity, has worked hard to change that image.

Although AEPi is known as "the largest party-throwing group on campus," getting drunk and meeting girls is low on the priority list for Toronto's 80 members.

Each year, AEPi International chooses a charity to which each chapter has to make an effort to contribute, Gulersen said. One year they raised money for the Ethiopian Jews in Israel and another year for Magen David Adom.

Some chapters, he added, like U of T's Tau Omega, go above and beyond the minimum and choose to raise money for local charities as well.

In the past, Tau Omega raised money for the Canadian Breast Cancer Foundation, the Sick Kids Foundation and the Canadian Red Cross.

"I would argue our frat has changed the image of fraternities across campus. We are unofficially known as the 'Jewish frat that throws good parties,' but besides that we raise a lot of money for charities and we have a great time putting on the parties," he said.

He added that because the university doesn't recognize fraternities on campus, all of the funding comes from internal sources and sponsors such as Juicy Couture, Virgin Music and Capitol Records.

It costs nearly $5,000 to throw a party, he said. Every penny they profit goes to a charity of their choice.

Last year, they were able to raise $7,000 for the Diabetes Hope Foundation and create a scholarship for students struggling with the financial burden of treating diabetes.

Gulersen said the Diabetes Hope Foundation is meant to assist students who must pay about $2,000 a year for the proper equipment needed to treat the disease.

Last year, the Alpha Epsilon Pi 2005 scholarship, which ranges between $2,500 and $3,500, was awarded to Kale Boehmer, who was one of 31 recipients.

Gulersen hopes that with some of the proceeds left over from last year's fundraiser, coupled with what he hopes to raise this year, AEPi will be able to create more Diabetes Hope Foundation scholarships.

Continued on page 56

Correction

The article "The House helps young establish Jewish identity," (*CJN*, Sept. 15) gave an incorrect e-mail address. The address is info@checkoutthehouse.com. *The CJN* regrets any inconvenience this may have caused.

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7:00 pm
STEPHEN MARCHE *reads from his novel Raymond and Hannah. Sponsored by Canada-Israel Committee, an agency of CIJA. $10*

8:00 pm
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Saturday, November 5

8:00 pm
PEDRO A.SANJUAN *author of The UN Gang will speak on A Memoir of Incompetence, Corruption, Espionage, Anti-Semitism and Islamic Extremism at the UN Secretariat. Sponsored by Canadian Friends of Tel Aviv University. $18*

Sunday, November 6

10:00 am
ANNA MORGAN *reads from her new book Daughters of the Ark. Sponsored by The Canadian Jewish News. Ages 10+. Students $1 Adults $3*

11:00 am
MERVIN BUTOVSKY and ODE GARFINKLE, *editor and translator of The Journals of Yaacov Zipper 1950-1982 will speak on The Struggle for Yiddishkeit. Sponsored by United Jewish People's Order and Morris Winchevsky School. FREE*

1:30 pm
MICHAEL BAR-ZOHAR *speaks on his new book Yaacov Herzog A Biography. The Harvey Yalonetsky Memorial Lecture sponsored by Canadian Friends of Peace Now. $5*

2:30 pm
LAURIE MCGAW, *illustrator of Avram's Gift. Presentation on book illustrating and shofar-blowing demonstration. Ages 6-8 Students $1 Adults $3*

4:00 pm
MICHAEL WEX, *author of Born to Kvetch speaks on Yiddish Language and Culture in All Its Moods. Sponsored by the Zukerman Charitable Foundation. $5*

7:00 pm
Dr. DANIEL BROM, *author of The Trauma of Terrorism, will speak on The Faces of Courage: Tales of Recovery in the Wake of the Terror. Sponsored by The Jewish Health Alliance, a social and professional network for health-care providers and Canadian Friends of Herzog Hospital-Ezrath Nashim. $10*

8:00 pm
DEBORAH E. LIPSTADT, *author of History on Trial will speak on My Day in Court with David Irving. Sponsored by Canadian Friends of Hebrew University. $18*

Parking and Entrance to Jewish Book Fair is FREE

Monday, November 7

10:30 am
LAURIE MCGAW *See Sunday, November 6 at 2:30 pm*

1:30 pm
MIRIAM BECKERMAN and LILY PORITZ MILLER. *Journey to My Boba's Shtetl. Slide presentation and readings from A Thousand Threads - A Story Told Through Yiddish Letters. Sponsored by Women's League for Conservative Judaism, Canadian Seaway Branch. FREE*

8:00 pm
EDEET RAVEL, *author of A Wall of Light, Ten Thousand Lovers and Look for Me, will speak on Love on a Collision Course With History. Sponsored by New Israel Fund of Canada. $10*

Tuesday, November 8

10:30 am and 1:30 pm
CAROL MATAS *will speak on her new bookTurned Away: The World War II Diary of Devorah Bernstein. Ages 8-12 Students $1 Adults $3*

8:00 pm
GEORGE JONAS *author of Beethoven's Mask will speak on Notes on My Life and Times with introduction and readings by* **BARBARA AMIEL.** *Sponsored by B'nai Brith Canada. $10*

Wednesday, November 9

10:30 am and 1:30 pm
DEBBIE SPRING *speaks on her new book,The Righteous Smuggler. Ages 9-12 Students $1 Adults $3*

8:00 pm
DEREK J. PENSLAR, *co-editor of Contemporary AntiSemitism: Canada and the World, speaks on What's New About the 'New Antisemitsm'? Sponsored by the Board of Jewish Book Fair. $10*

Thursday, November 10

10:30 am and 1:30 pm
ANNA MORGAN. *See Sunday, November 6 at 10:00 am*

8:00 pm
SHIRLEY KUMOVE, *editor and translator speaks in Yiddish on her new book, Drunk from the Bitter Truth-The Poems of Anna Margolin. Sponsored by Committee for Yiddish and Friends of Yiddish. $10*

Saturday, November 12

8:00 pm
Performance in Yiddish of Fiddler on the Roof
by The Dora Wasserman Yiddish Theatre of the Saidye Bronfman Centre for the Arts. With English surtitles. $36

Sunday, November 13

10:00 am
DEBBIE SPRING. *See Wednesday, November 9, 10:30 am*

11:00 am
SIMCHA SIMCHOVITCH *reads in English and Yiddish from his new book of poems, Dos Likht Fun Khesed (Light of Mercy). With Professor* **NORMAN SHNEIDMAN and LENKA LICHTENBERG.** *Sponsored by LZA Seniors Yiddish Club. FREE*

1:30 pm
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2:30 pm
JOAN ALEXANDER, *author of Lines of Truth and Conversation will speak on the Fiction of Consolation. Sponsored by The Downtown Jewish Community School and Teatron Toronto Jewish Theatre. $5*

4:00 pm
DAVID MATAS, *author of Aftershock speaks on Anti-Zionism and the Rise of Contemporary Anti-Semitism. Sponsored by League for Human Rights, B'nai Brith Canada. $5*

7:00 pm
Performance in Yiddish of Fiddler on the Roof
by The Dora Wasserman Yiddish Theatre of the Saidye Bronfman Centre for the Arts. With English surtitles. $36

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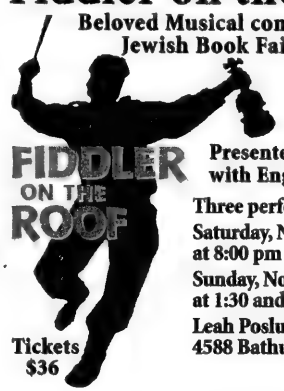

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On Campus

Supports Diabetes Foundation

Continued from page 54

Gulersen said that aside from it being a great cause, the people at the foundation are great to work with.

"We chose to support the Diabetes Hope Foundation because they have the lowest administrative costs at 20 per cent. Many charities take about 40 or 50 per cent."

Gulersen hopes the event, "Legacy," which will be held at Level Nightclub in downtown Toronto on Sept. 22, will draw a capacity crowd of about 1,500 people from York University, Ryerson University and, of course, U of T.

"This is the first event of the year. The kickoff event. Because no one has a lot of work to do yet, we expect a lot of people to come out," he said.

"It's a fun way to usher in the new year and it's for a great charity."

"I do this all because I love to do it. I love the idea of throwing these large- scale events that have never been done. The corporations are happy because they get huge exposure, the clubs are happy because they are making money, the charities are happy because we are contributing to their cause and everyone that comes out is happy because they get to attend an amazing party."

Dalhousie dedicates school to Medjuck

By JOEL JACOBSON
Atlantic Correspondent

HALIFAX — Surrounded by family and friends, Halifax businessman, lawyer and developer Ralph Medjuck proudly listened to the speeches as the refurbished Dalhousie University School of Architecture and Planning building was named in his honour.

The recent ceremony was chaired by Dalhousie president Tom Traves who called Medjuck "a remarkable friend of the university, a creator, an urban developer who has, many times, organized the interests to move projects forward. He has built attractive and useful buildings."

Ralph Medjuck

Medjuck, a graduate of Dalhousie in commerce and law, made a $2 million campaign contribution to refurbish the school of architecture. He has supported scholarships at Dalhousie, served on its board of governors, and was often a guest lecturer at the school because of his 40-year career in developing office and apartment buildings and hotels in Halifax, Sydney and Toronto through his company, Centennial Properties Ltd.

"He was an active partner in the development of this building," said Traves. "He insisted the work was done to the highest standards. His vision, deep knowledge and drive for excellence will inspire our students to become the success he is."

Medjuck, who grew up a few hundred metres from Dalhousie's campus in Halifax's south end, said he owes much to the university.

"Many in my family graduated from Dal and are now engineers and lawyers and influences in their communities. Dalhousie was the foundation for their creative results," he said.

Medjuck has been an active and supportive member of the Halifax Jewish community, serving on the board of Beth Israel Synagogue and chairing and supporting numerous national and international fundraising campaigns.

Known as much for his business acumen as his development skills, Medjuck told more than 100 guests at the ribbon-cutting that he has always found architecture students thirsty for knowledge and curious about creating value and equity in the buildings they design.

"But they should be taught [how to carry on and make dealings in] business. Having said that, maybe they'll invite me back to speak to classes again," he said, tongue-in-cheek.

Grant Wanzel, dean of the school of architecture, thanked Medjuck for "allowing your distinguished name to be connected to our building.

"Maybe we'll take you up on that offer [to speak to the students again]."

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Announcement sent shock waves through community

Continued from page 1

McGuinty asserted to CP that "there will be no religious arbitration in Ontario. There will be one law for all Ontarians." His move capped two years of often acrimonious debate in Ontario over a proposal from Muslim groups to set up tribunals similar to the *beit din* that would employ *sharia*, or Islamic law.

Opponents of *sharia*-style courts feared the tribunals would discriminate against women – especially immigrants and those in more traditional, closed communities – in disputes involving abuse, divorce, child custody and inheritance.

McGuinty also apparently rejected a report by former Ontario attorney general Marion Boyd, who recommended that *sharia* courts be permitted as long as certain "safeguards" were enforced. Boyd's report contained 46 recommendations, many of which were welcomed by Jewish officials who had briefed her on how a *beit din* works.

The premier's announcement sent shock waves through the Jewish community, with some officials initially fearing that a complete end to *beit dins* would mean Jewish women would no longer be able to obtain a *get*, the Jewish divorce decree.

Media reports also reinforced the belief that McGuinty's proposed ban would include all aspects of rabbinical courts, which have functioned in Ontario for more than 100 years.

Those fears were assuaged somewhat last week. Rabbi Reuven Tradburks, secretary of the *beit din* of Toronto's Vaad Harabonim, said McGuinty's announcement will have no effect on the granting of *gets*.

There are two *beit dins* in Toronto, Rabbi Tradburks explained, and Jewish divorces are issued by the separate Beth Din Zedek, overseen by Rabbi Mordechai Ochs.

Rabbi Ochs told *The CJN* that his court issues about 150 writs of divorce a year in Toronto, and rarely gets involved in financial issues.

As well, the government's move will have no effect on the 1990 amendments to the federal Divorce Act, which required husbands to remove all religious obstacles before a civil divorce can be granted, Rabbi Tradburks noted.

He said it's his understanding that McGuinty's pledge will affect only family law. At Toronto's *beit din*, a minority of cases involve family issues – mainly fallout from failed marriages.

"As I understand it, the premier's proposal applies only to family law cases and issues arising from divorce, such as [child] custody, division of assets and inheritance."

Toronto's *beit din* receives between 75 and 100 inquiries a year. "Our first avenue is to try and settle. Over half of these I never hear from again."

About 25 or 30 cases wind up before a formal sitting of the rabbinical court, with most involving commercial, business and labour disputes.

Rabbi Tradburks said he believes these cases will still have the force of the Arbitration Act behind them and that the *beit din*'s rulings in these matters will remain binding.

But if the ban goes beyond family issues, "this is not a good thing at all. It's a very bad thing because that will severely handicap the enforceability [of rulings] and hence people's confidence in the enforceability of any decision of the *beit din*."

Both Rabbi Tradburks and Rabbi Ochs said observant Jews will continue using Jewish courts whether or not rulings are legally binding in a secular court. Rabbi Tradburks cited the *beit din*'s "moral suasion" as a compelling force.

On the other hand, "if someone goes to a *beit din* and there's no enforcement, they may feel they're wasting their time." As well, less observant Jews would feel free to ignore the *beit din*'s finding.

By the same token, secular courts would be less likely to refer matters to a diminished *beit din*, he added.

Rabbi Tradburks also fears that a casualty of McGuinty's move could be Jews who cannot afford the secular system.

"My concern is that some poor Jews will be forced to go to the secular court and pay lawyers." The Toronto beit din charges $125 per fifing, and $150 per party.

Steven Shulman of Canadian Jewish Congress's Ontario region, called McGuinty's decision "a knee-jerk reaction to a lot of public noise and without due process... all faith groups have been tarred with the same brush."

He said CJC is seeking a meeting with the premier and that it's "premature" to discuss a legal challenge.

Shulman said it's also his understanding that a ban on religious arbitration would extend only to family law. "It will create more of a question mark as to whether rulings will be binding."

Karen Lazar of B'nai Brith Canada said her organization is continuing to study the issue and is "exploring options," including the possibility of a court challenge under the Charter of Rights and Freedoms.

B'nai Brith leaders have also requested a meeting with McGuinty and have said they do not believe his decision is final.

John Syrtash, a Toronto family lawyer who has represented clients before the *beit din*, said flatly there is "no question that McGuinty's steps are completely unconstitutional, against the Charter of Rights and will be struck down by the Supreme Court of Canada at the first opportunity."

Syrtash said the move was "just another example of this government's true contempt for the Ontario Jewish community and its values."

Rabbi Ochs called McGuinty's decision "an outrage."

"Why should they support secular but not religious arbitration?" he asked. " If people voluntarily submit to arbitration, how can the government step in and say, 'No, no, you can only go to the secular one'? It's crazy. It's discrimination."

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Student enrolment down slightly at Winnipeg's largest Jewish day school

By MYRON LOVE
Prairies Correspondent

WINNIPEG — Three years of steady enrolment growth – fuelled by large-scale Jewish immigration from Argentina and an influx of Russian Jews from Israel – has ended for Winnipeg's largest Jewish day school.

Enrolment this September at the Board of Jewish Education's Grey Academy, whose students range from kindergarten to Grade 12, is 620, more than 30 fewer students than last year.

The decline is partly due to a slowdown in Argentine immigration following the arrival of some 100 families in the city from Buenos Aires over the past five years.

At the same time, 30 Russian Israeli families chose not to enrol their children – most of them high school students – for a second year because of cost. The school waives tuition for children of first-year immigrants, but families are expected to pay at least $750 per child in their second year at the school.

School principal Rory Paul said full tuition is $6,325 per student, but the BJE has a sliding scale based on family income and the number of students each family enrols at Grey.

He added that this year's Grade 12 class has 34 students, a few less than last year's record-sized class.

While Grey Academy is registering a small enrolment decline, Winnipeg's other Jewish day school programs are seeing increases.

The free program at Brock Corydon Elementary School in south Winnipeg, one of two public schools that offer half-day Hebrew bilingual instruction, has 172 students this year, up from 168 last year. There are 25 children in the kindergarten, about the same as last year.

The school also has a new principal.

Free public school programs see increase

Ira Udow, who came to came to Brock Corydon in March, has been a principal in the Winnipeg public school system for the last nine years, and he's known in the Jewish community as the chazzan at Temple Shalom, Winnipeg's Reform congregation.

Margaret Park Elementary School in north Winnipeg, the area's main Jewish day school, is celebrating a 30 per cent increase in enrolment this year. Thanks largely to an influx of Russian Israeli children, the school's Hebrew bilingual program's enrolment has reached 100 for the first time in four years – reversing a steady nine-year decline. Last year, the program had just 77 students, including six in kindergarten. This year's kindergarten class is 11.

(The majority of young Jewish families now live in south Winnipeg, and almost all the new Argentine families have settled there.)

There are also two Orthodox day schools in the city. Ohr haTorah, which holds classes at Herzlia Synagogue in south Winnipeg, starts the year with a new principal, Rabbi David Weksler from Bnei Brak. Going into its eighth year, the school has 25 preschoolers and another 20 students in grades 1 through 8. Rabbi Weksler said he hopes to build enrolment during his tenure.

The other Orthodox elementary school, located in north Winnipeg, is a long-running Chabad program for the city's small number of Chabad families.

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Na'amat names new president at national conference

By ADAM GRACHNIK
Special to The CJN

OTTAWA — After 30 years with Na'amat Canada, Esther Rodzynek, an occupational therapist from Toronto, was named the organization's president at its recent conference.

As part of her position, she anticipates travelling across the country and to Israel representing Na'amat, whose mandate is to enhance and safeguard the status of women, children and families in Israel and in Canada.

Rodzynek, 58, born in Germany to Holocaust survivors, said that since joining Na'amat, she has been interested in women's issues and supporting and defending Israel.

Esther Rodzynek

Now at the helm of the organization for a three-year term, she hopes to increase its awareness and encourage more tourism to Israel. In February, she plans to lead a mission trip to Israel.

Na'amat, she says, brings women's issues to the forefront, and helps protect those who may not know their rights, and operates a state-the-art women's shelter in Tel Aviv.

"A lot of women don't know what their rights are," says Rodzynek, a former chair of Na'amat's coalition for agunot.

"People in Israel have the same problems as people in Canada. By helping there, we can help here. I'm interested in the world and women's role in the world."

She lived in Israel for two years, she says, after moving there in 1972 to work at the Beit Levenstein hospital. She joined Na'amat upon returning home.

She has returned to Israel a number of times on missions, leadership excursions and personal trips with her family.

Rodzynek, a mother of three and grandmother of one, is a former board member of Beth David B'nai Israel Beth Am, and still volunteers for Meals on Wheels.

Na'amat's head office is in Montreal, she says, but she will continue to live in Toronto. With "e-mail, faxes and cell phones, it should be fine," she says.

Coast to Coast

'Indifference is a sin,' Wiesel tells Ottawa Jews

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — A sense of solidarity is what has held the Jewish people together over the centuries through many attempts to destroy us, Nobel Peace Prize winner Elie Wiesel told the kickoff to the Ottawa Jewish community's fundraising campaign earlier this month.

Speaking to a rapt audience of more than 1,300 people at the city's Westin Hotel, Wiesel said that "logically, the Jewish people should have, could have, disappeared long ago.

"What is the secret to our continuation? Is it religion? Is it culture? Is it a passion for learning? Is it prayer? It surely is a sense of solidarity… somehow, when a Jewish community suffers, others felt it…we have always felt the necessity of showing our commitment to God by showing a commitment to each other."

"We need to be part of that experience of sharing, of saying that if somebody is there with an open hand, I must put something there. If somebody is there with an open heart, I must feel it. Otherwise, what is life?"

There are so many tragedies in the world, and we must all do what we can to help, because indifference is "the great evil," said Wiesel, a Holocaust survivor and a professor at Boston University.

Elie Wiesel at campaign launch in Ottawa.
[Peter Waiser photo]

"Indifference is not only a sin, it is also a punishment," he said. "Indifference to terrorism is not an answer. It can happen anywhere. It does happen anywhere."

Education is the key to fighting indifference, intolerance and hatred, the world-renowned author said. "It takes years, but we should invest those years in our students."

A close friend of the late Israeli prime minister Yitzhak Rabin, Wiesel spoke of the horror of Rabin's assassination and its repercussions for Israel.

Wiesel does, however, believe that there will be peace in Israel. "I don't know how long it will last, but there will be peace," he said.

"Whatever happens in Israel, we must believe that it happens to us as well."

The Sept. 7 event was attended by Justice Minister Irwin Cotler, a long-time friend of Wiesel, of whom he spoke fondly; by Supreme Court justices Rosalie Abella and Morris Fish; by several members of the diplomatic community; and by a number of local politicians and dignitaries.

The Jewish Federation of Ottawa's 2006 campaign, chaired by Neil Shinder and Barbara Crook, hopes to raise $5 million.

In his remarks, Shinder urged the audience "to carry [Wiesel's] messages beyond tonight, and into our lives and those around us… Tonight is the kickoff of our annual Jewish federation campaign, where we build community and strengthen our institutions so that indifference will never lead to events such as those our esteemed speaker endured in his teenage years."

Federation chair Ron Prehogan reminded the audience that "part of what it means to be a growing and responsible Jewish community is that we contribute not only toward Jewish causes but as well to people in need all over the world," and he urged the community to also donate to the humanitarian relief fund established by the United Jewish Communities of North America to help victims of Hurricane Katrina.

Protest 'meant to send McGuinty a message'

Continued from page 3

Some protesters said it was inappropriate for a Jewish human rights group to honour a premier who has caused pain in the Jewish community.

"B'nai Brith does wonderful work," said demonstrator Jerrold Landau, who has three children attending Eitz Chaim Day School. "We're not protesting B'nai Brith, but I have to say that on this, they made a mistake. This [protest] is meant to send Dalton McGuinty a message."

That message was intended to remind McGuinty of his statements after he abruptly announced on Sept. 11 that faith-based arbitration will no longer operate under the authority of the provincial Arbitration Act, ending the legal enforceability of decisions by Jewish rabbinical courts.

The move was in response to growing protest over the proposal to set up *sharia*-based tribunals to legally arbitrate private disputes between Muslims.

"There will be one law for all Ontarians," McGuinty told Canadian Press.

If that's the case, "he should be funding all schools, not just Catholics," Landau said.

Landau added that several weeks ago, he and a group of funding activists met with B'nai Brith Canada executive vice-president Frank Dimant to ask why McGuinty would occupy a place of honour at the dinner.

"We got no conclusive answer."

In a *CJN* interview, Dimant wondered: "I just want to know if this is going to become a pattern, that when a representative of the government of Ontario appears at any Jewish function – be it federation, Hadassah, B'nai Brith, [Canadian] Zionist Federation – will the same protesters now come out?

"Is it now going to be the policy that when we deal with the government on numerous issues and when we meet with cabinet ministers at our buildings, that we anticipate there will be a demonstration? I'm quite frankly surprised at that."

Dimant said he understands parents' concerns, but "we have to understand that organizations such as B'nai Brith, [Canadian Jewish] Congress, federation, deal with the government on a multitude of issues. And I'm not sure that all of the demonstrators fully understood all of the issues involved and what it means to actually create a precedent for demonstrations outside Jewish events."

Demonstrators got a boost by the surprise visit of Ontario Conservative leader John Tory.

Tory told *The CJN* he came by to support the parents. He said a Conservative government "is going to restore some measure of assistance" to those paying tuition in private schools. "I understand their concern."

Tory said he's examining income testing of parents and "adequate accountability" by private schools.

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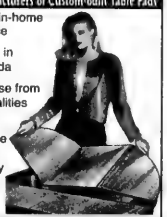
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Coast to Coast

Marriage Registry Projects provides families with links to the past

By MYRON LOVE
Prairies Correspondent

WINNIPEG — For Cheryl Barish, the Jewish Heritage Centre's (JHC) new Marriage Registry Project couldn't have come at a better time.

"We had just moved my father [Danny Gutkin] into the Sharon Home [Winnipeg's Jewish seniors extended care home] and my mother [Dorothy Gutkin] into the Portsmouth [an apartment complex for seniors].

"In the process of moving, we came across their wedding album. The letter about the Jewish Heritage Centre project came in the middle of all that," Barish says.

Dr. Barry Stronger also thinks the project, which provides families with a record of their parents' marriage records, is fantastic.

"It's quite a memory," says the retired dentist. "I have my copy framed and on the wall next to a framed copy of my family tree."

Stronger and Barish are two of the close to 30 individuals or families who purchased copies of their parents' wedding registers from the JHC, which kicked off the new fundraising project in conjunction with the opening of its new Jewish Bridal Exhibit on July 27.

The project is based on the marriage register maintained by Rabbi Israel Kahanovitch, Winnipeg's chief rabbi from 1918 to 1948, for the years 1931 to 1946.

"He must have performed 1,200 to 1,500 marriages during that time and he kept detailed records," says Gerry Posner, a JHC past president and board member who came up with the idea for the project.

"There are the names of the bride and groom, their parents, their birthplaces and their occupations. When we package the information with wedding photos, we have pieces of family history that a lot of family members may not have."

Posner's idea was to provide framed copies of individual marriage registers to couples such as Barish's parents who were married by Rabbi Kahanovitch 63 years ago, or children and grandchildren of couples whom Rabbi Kahanovitch married.

When Rabbi Kahanovitch married Stronger's parents, Max and Bessie, in 1939, they were already in their late 30s, and Max died at a young age. Barry was 19 when his father died.

"I decided to participate in the project as soon as I got Gerry's letter," Stronger says. "I am pleased with how the package turned out."

Barish says the package she received was "nicely done. The information is clearly laid out."

Realtor Lorne Weiss learned about the project when he ran into Posner while out for a walk. "Gerry asked me if I was related to Sam and Sarah Weiss. When I told him they were my parents, he told me about the project.

"I was intrigued. I saw it as a wonderful opportunity to solidify my family history. My mother is at an age when she doesn't remember things so clearly. So this is great for her. And it gives my children a stronger link to their grandparents."

Posner reports that he has sent out quite a number of letters to families who might be interested in acquiring a piece of their family history.

The JHC is asking $100 for each copy. Purchasers receive a tax receipt for $70. Funds raised will go toward helping support the Bridal Exhibition.

KATRINA AID: Students from the Associated Hebrew Schools' Danilack Middle School are seen with the bins of clothing they have so far collected to send to survivors of Hurricane Katrina. Students from grades 1 to 8 in all three Associated branches are involved in this project. Seen from left are Yael Spiegel, Nava Rosen, Katie Berman, Leeat Perlman and Ariel Dishy.

Committed to social justice

Continued from page 53

Rabbi Harris was totally committed to social justice, and was co-chair of MaAfrica Tikkun, the Jewish community's foundation that promotes nation-building activities in the new South Africa.

Throughout his career, Rabbi Harris was supported by his wife, Anne, a distinguished lawyer in her own right, and his sons Michael (a rabbi in London) and Jonathan. He represented an open-minded, and an increasingly rare, modern Orthodox rabbinic profile of wide horizons, pastoral care, and visionary political and social conscience. He leaves many friends and admirers – former congregants and former students – in the United Kingdom, South Africa and around the world.

Paul Shaviv is director of education at the Community Hebrew Academy of Toronto and a friend and former colleague of Rabbi Harris.

Katrina Aftermath

How does a Jewish community rebuild itself?

By GAIL NARON CHALEW
Baltimore Jewish Times

Ilan Bissinger was installed as the new president of the New Orleans Jewish Federation in an unconventional way earlier this month.

At the exact time when the federation's annual meeting was scheduled to have taken place, he was having dinner in Baton Rouge with his predecessor, Bobby Garon, and several representatives of United Jewish Communities, the national organization for Jewish federations.

In lieu of a gavel, Garon handed Bissinger a napkin wrapped around silverware and thus passed him the reins of leadership.

Bissinger is living in Baton Rouge temporarily, and the offices of the New Orleans federation are based in Houston, while the members of the New Orleans Jewish community are now living in 70 communities across the country.

This is definitely not business as usual.

When asked how the federation is handling this unprecedented situation, Sherri Tarr, its former women's campaign and young leadership director, said, "With a lot of patience, not much sleep and lots of *sechel* [common sense]."

In the first few days after Hurricane Katrina, pikuach nefesh, the Jewish concept of the sanctity of a human life, was the Jewish federation's first priority.

Winnipeg native Adam Bronstone, its director of community relations, worked closely with the National Guard to direct it to the homes of stranded Jewish elderly shut-ins and helping in the evacuation to Houston of 300 residents of the Jewish nursing home, Woldenberg Village. Unfortunately, two residents died en route.

Once everyone was evacuated, the focus shifted to finding out where people relocated and helping people find their family and friends.

Just managing the flood of communication – from those offering to help and those needing help – has been overwhelming.

Eric Stillman, executive director of the New Orleans Jewish Federation, likens it to a "tsunami of communication, which has erupted from having 10,000 Jews scattered all across the country. Managing it requires a corps of volunteers from Houston and from New Orleans who have resettled in Houston."

The Jewish federation is also serving as a clearinghouse for community resources, matching people with available housing and jobs.

As they entered the third week of the post-Katrina era, the federation and its agencies were shifting focus once again, moving beyond survival needs to assessing the damage and planning for the future.

The Jewish communal professionals charged with running these agencies are also gaining focus as well. As Deena Gerber, executive director of New Orleans' Jewish Family Service who is now living in Atlanta with her son and his family, said, "Before I couldn't focus on anything for more than 15 seconds. Now, I am up to 60 seconds at a time."

Several factors make this focus so difficult to achieve. The first is that the scale of this disaster is unprecedented in recent American history. How do you rebuild a community from scratch when its leaders are located from 80 to 350 miles away and you are still looking for its members?

As well, the cloud of uncertainty is all-enveloping, and the Jewish community is not the master of its own fate. Though much of the community's infrastructure seems to have fared relatively well, the decision to reopen those buildings will be based on when basic services will be restored and when the government will allow people to return.

What makes this task immeasurably more difficult is that the community leaders are themselves victims.

"How can I help Tulane [University] students cope with their displacement when my family has been displaced as well, when my kids have been ripped from their lives, too, and I need to help them adjust to a new home and a new school?" asked Paige Nathan, executive director of Hillel of New Orleans.

"What I have been telling my four staff members over and over again is that they have to take care of their own needs first."

Added Jody Portnoff, Hillel's program director, "The students need me to build them up, to help them go forward with their lives. But I don't know if I have it in me to build them up when I need that support as well.

> ***'How can I help students cope with their displacement when my family has been displaced as well'***

"And it is difficult for us in the helping professions, who are so used to giving help, to ask for and receive help."

Last week, after receiving tetanus and Hepatitis A and B inoculations, Stillman, Bronstone and Mark Rubenstein, executive director of the country's third oldest synagogue, New Orleans' Touro Synagogue, flew into the flooded city, accompanied by the Baton Rouge sheriff's staff, to assess the damage.

Synagogues in the city's Uptown district and the Uptown Jewish Community Center campus suffered minimal damage. Synagogues in Metairie and the new Jewish community campus there, which houses the Metairie Jewish Community Center, the New Orleans Jewish Day School and the Jewish federation offices, took in some water, and flooring and drywall will have to be replaced.

Unfortunately, Beth Israel, the only synagogue located in the Lakeview area near the levee breach, may have to be razed.

"We have unconfirmed information that because of the extensive flooding in that area that all the homes and buildings in that area will be razed completely. There was a large concentration of Jewish families in that area that will now be left homeless," Stillman said.

Baton Rouge, located 80 miles up the Mississippi River from New Orleans, is quickly becoming the new nerve centre of the area's Jewish community. Jewish Family Service, Jewish Endowment Foundation and the New Orleans Jewish Federation are in the process of setting up offices there, with assistance from United Jewish Communities and the local Jewish federation.

About 1,000 people out of an estimated New Orleans Jewish community of 10,000 are now living in the Louisiana capital, which has its own Jewish community of approximately 1,500. Some speculate that many New Orleans Jews will move to Baton Rouge permanently.

The only sure thing is that the face of New Orleans' Jewish agencies will change.

Gerber, of Jewish Family Services, explained, "Our clients will be different, our staff will no doubt be different as several may choose to relocate, and our services will be different.

"While we have always offered financial assistance, it has been for the very poorest of the poor Jews, for whom $500 to $1,000 makes a big difference. Now, we will need to get the middle class up and running, and those needs will be larger. We anticipate putting together packages of loans and grants for them, just like people put together for college.

"Before Katrina, we were already treating a six-year-old boy in counselling who had weather-phobia. Can you imagine how he is faring, and how many more children and adults will need such help? How will schoolchildren, who lost their faith in government because of how it responded to the storm victims, react when they have to recite the Pledge of Allegiance every morning?

"Pre-Katrina, we had a very comprehensive teen suicide prevention program that reached more than 7,000 high school students each year. Next year, when the need will be stronger than ever, where will its funding come from? That is what keeps me up at night."

Hillel of New Orleans is connecting with the 2,000 Jewish students enrolled at Tulane University, albeit "virtually" for the most part, and from Baltimore, not from its building just off campus.

Nathan, Hillel's executive director, is currently living in Baltimore with family members, and Portnoff, Hillel's program director, will be relocating there temporarily as well.

As Nathan said with a rueful smile, "This is not the job we signed up for, but it is the job we need to do."

The first priority is to identify where students are now enrolled and to encourage Hillels on those campuses to reach out to them. One positive factor is that many Jewish students who had never before been involved in Tulane's Hillel have contacted Nathan, and she is adding them to her database.

In the coming weeks, Hillel staff members plan to go down the list and call as many students as possible, to offer support and match them with resources at the school they are attending.

In collaboration with Hillel International and relief agencies on the ground, Portnoff will be planning alternative winter and spring breaks for students from across the country to perform community service in devastated Gulf Coast communities.

Continued on page 63

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Katrina Aftermath

Baton Rouge rabbi on paid leave

By LISA HOSTEIN
JTA

NEW YORK — A Baton Rouge, La., synagogue has closed its shelter for victims of Hurricane Katrina and placed its rabbi on administrative leave.

The board of Congregation B'nai Israel asked Rabbi Barry Weinstein to take a paid leave of absence earlier this month for an unspecified period.

Weinstein had led B'nai Israel's effort to house dozens of evacuees who fled their devastated Gulf Coast homes in the wake of Katrina. The synagogue shelter, in turn, received an outpouring of donations and supplies from Jewish communities and individuals around the country that had heard of the congregation's efforts.

The degree to which the shelter's closing and the rabbi's leave are linked is a matter of disagreement. But the developments suggest another unexpected fallout from a natural disaster that has disrupted so many lives. The turmoil has divided and confused a small congregation that for nearly two weeks had come together to help displaced victims.

"This has been very painful for everyone," said Victor Sachse, the president of B'nai Israel, a 230-family Reform congregation that traces its roots to 1858.

Synagogue officials say the decision to ask Rabbi Weinstein to take a leave was related to a personal matter and was not directly connected to the shelter issue.

But some of the rabbi's supporters charge that a few influential members of the community who opposed using the synagogue as a shelter had pressured temple officers to act.

The supporters expressed dismay that the shelter has been closed and Weinstein has been barred from the synagogue.

The last of an estimated 100 evacuees who had found refuge at B'nai Israel left the premises Sept. 11, Sachse said.

He said the synagogue would serve as a base of operations for medical personnel who have come to the area for relief efforts. He also said it would continue facilitating relocation efforts for victims from other shelters and would help fund transportation costs for people needing bus and plane tickets.

Within the B'nai Israel community, there are differing opinions on whether it was the shelter itself or the way it was handled that led to its sudden closing and the rabbi's paid leave.

The shelter was created on Aug. 31 as New Orleans was being submerged under water and beleaguered residents were fleeing their homes in the wake of Hurricane Katrina. While walking his dogs in Baton Rouge, Rabbi Weinstein came across a family of evacuees at a nearby gas station. After consulting with Sachse, who got the approval of the synagogue board, the rabbi brought the family to B'nai Israel and a makeshift shelter was created.

Rabbi Weinstein and volunteers provided bedding, food and counselling. During the next several days, they arranged for several families to find new homes as far away as Miami and San Diego.

Recognized in the community as a leader in interfaith and humanitarian efforts, Rabbi Weinstein, 63, used his contacts to arrange transportation, reunite families and bring in relief supplies.

Sachse said the initial plan had been to provide housing for a few days. He said the synagogue was not equipped to be a shelter – people staying there had to shower across the street at a Catholic school – and the focus was on helping victims resettle elsewhere.

But with the shelter garnering national headlines and Rabbi Weinstein and volunteers reaching out to the community, more evacuees continued to arrive – as did donations of money, food and clothing from mostly Jewish institutions around the country.

As the effort intensified, cracks within the synagogue community appeared, according to several people involved.

With few exceptions, the community initially supported the shelter, which housed mostly poor black families, Sachse said. A few Jewish families also found refuge there.

But within days, Sachse said, "we were overwhelmed."

Rabbi Weinstein "desperately wanted to help everyone we could," Sachse noted, but "his reach exceeded our capabilities."

Some of those active in the shelter effort said bigotry may have played a role in the opposition. They cited instances in which a few synagogue members said it was inappropriate for the evacuees to participate in Friday night services. There was also some opposition to tents being set up on the synagogue lawn to house the overflow of evacuees seeking shelter.

But Sachse rejected the bigotry charge. "There were a few congregants who would have preferred not to shelter people" for reasons such as liability, "but it was never a racial issue," he said.

The conflict came to a head about two weeks ago when, according to several accounts, the rabbi lost his temper with a past president of the congregation.

Rabbi Weinstein, who declined to speak about the turn of events, has been in counselling for several years, according to sources close to him. By all accounts, at the time of his confrontation with the former synagogue official, he had gone nearly a week without sleep and was under tremendous stress.

On Sept. 6, Sachse convened an emergency meeting of the board, which voted unanimously to ask Rabbi Weinstein to take a paid leave, several officers said. Sachse said no pressure had been brought to bear on the board.

The next day, Rabbi Weinstein was asked to leave the premises and his key to the synagogue was taken away.

Sachse said board members were acting "in the interest of both the synagogue and the rabbi."

A Sept. 7 letter to congregants, stating, "the board of trustees has accepted Rabbi Weinstein's decision to take a voluntary leave of absence," angered some synagogue members.

"Yes, he was overtired and needed rest," said Cindie Lang, a congregant who serves as a cantorial soloist, teacher and bar/bat mitzvah tutor at B'nai Israel.

"But if a member of your community is hurting, you support him, you encourage him. He shouldn't be ostracized and locked out," she said.

The question remains: Would Rabbi Weinstein have been placed on leave if he hadn't set up a shelter at the synagogue?

"The only linkage between what we did and the sheltering was the hurricane and the way he reacted to it, not the sheltering itself," Sachse said, suggesting that the concerns about the rabbi predated the shelter.

But others say it's hard to escape linking the rabbi's dismissal to the shelter issue.

Sources close to Rabbi Weinstein say that after serving the congregation for 23 years, he's distraught over what has happened.

B'nai Israel's leadership is now trying to look to the future but no one knows how Rabbi Weinstein's situation will play itself out.

"He's still under contract" for three more years, Sachse said. Whether he's out just temporarily or for good "depends on the rabbi."

Katrina Aftermath

Israeli hurricane aid offer rebuffed

By RON KAMPEAS
JTA

WASHINGTON — The United States turned down offers of expert assistance from Israel and other nations in the crucial first days after Hurricane Katrina devastated New Orleans, JTA has learned.

Instead, the United States solicited material assistance from Israel that was probably superfluous by the time the shipment arrived on the evening of Sept. 8.

The reasons behind the decisions are unclear. Experts have offered a number of explanations, including the bureaucratic difficulties involved in absorbing thousands of foreign first-responder personnel; the belief that the existing first-responder infrastructure in Louisiana and Mississippi was well equipped to handle the crisis; and the potential political fallout from asking foreign nations to help the world's greatest power save lives on its own turf.

Such a request would have been "a tremendous admission of failure," said one official of a nongovernmental organization involved in current rescue efforts, who asked not to be identified because of his relationship with U.S. government officials.

The death toll from the storm and subsequent flooding could run anywhere from hundreds of people to tens of thousands. In addition, hundreds of thousands have been rendered homeless.

Critics have excoriated federal, state and local officials for their alleged failure to attend quickly to a disaster that left tens of thousands of people stranded, exposed to disease and at risk of drowning for days.

Democrats and some Republicans, as well as a welter of newspaper editorials, have especially targeted President George W. Bush and his administration for what Democrats contend was a slow and at times remote response to the crisis.

Israel would have been uniquely placed to help, since a cadre of medical experts originally trained to attend to terrorist attacks has honed its expertise at earthquake and hurricane zones across the world. Most recently, Israel rushed medical personnel to Sri Lanka within hours of the tsunami in late December.

In 1998, Israel's lightning response to Al Qaeda attacks on U.S. embassies in east Africa – hours ahead of the arrival of U.S. rescuers – was credited with saving dozens of lives.

The original Israeli offer after Hurricane Katrina was for "the dispatch of medical teams numbering hundreds of people, considerable medical equipment, medicines and additional necessary equipment," according to a statement from the Israeli prime minister's office.

But the Bush administration turned down that and other offers of first-responder and medical-professional help from abroad, JTA has learned.

Officials at the U.S. Federal Emergency Management Agency and the State Department did not return JTA calls seeking comment.

Israel's offer on Sept. 1, a day after the Bush administration declared Katrina's aftermath a public health emergency, came within the four-day window when such assistance is crucial. Israel might have had personnel on the ground by Sept. 2; authorities did not start evacuating the New Orleans Superdome, where most refugees from the hurricane had gathered, until Sept. 3.

Officials involved in co-ordinating assistance did not want to comment on the record, but they said complex U.S. regulations regarding accreditation of doctors and other personnel might have been a factor, in contrast to Israel's experience in developing nations, where such rules are more flexible.

Additionally, no one anticipated that the most advanced medical system in the world would be so easily overwhelmed, experts said.

First-responder assistance from outside the region would have been crucial in the first days after Katrina, said Garry Briese, the executive director of the International Association of Fire Chiefs.

"These communities lost their firefighters. Buildings don't exist, homes don't exist, equipment doesn't exist," he said.

Briese, who has a relationship with Magen David Adom, the Israeli relief agency, dating back to the 1970s when he helped train MDA medics, said Israel would have been uniquely placed to assist. But he wondered if the Israeli experts could have arrived in time, given the travel distance.

There no longer is a need for first-responder assistance, and his organization has called on its members to stop arriving in the region, Briese said.

"We have 150 first responders arriving every day in Baton Rouge," he said.

In the end, the United States asked Israel and other countries to deliver equipment and material. Israel came through on Sept. 8 with 80 tons of food packages, diapers, beds, blankets, generators and other essentials on an El Al flight, partially funded by the Jewish National Fund, that landed in Little Rock, Ark.

"Jewish tradition says, 'To save a life is to save the entire world,' and this comes from the hearts of the Israeli people,"said Eyal Sela, a senior Israeli Foreign Ministry official who accompanied the material.

Speaking to reporters in New York last Friday, Sela left open the possibility that the United States would ask Israel for expert assistance as well. A team of police forensic experts can be dispatched on 36 hours notice, he said, in addition to experts that have aided in other large-scale catastrophes such as the tsunami.

"Until now the request was, 'Send us items,' and we sent it," he said.

President Bush cited Israel's assistance in a Sept. 9 speech thanking countries for their offers of help.

"Israel sent tents and mineral water and medical supplies," Bush said.

But while such assistance is welcome for its symbolic value, it's probably superfluous by now, experts said.

"We're entering a phase where most people have basic access to commodities," said Dean Agee, a vice-president of International Aid, a relief group known for its work in the tsunami zone. "But there is a very large psychological boost to see these countries offering help. Usually it's the United States offering help."

Briese agreed.

"It's more of a good symbol," he said.

Agee foresees the need for more long-term assistance from Israel and other nations in rebuilding the region.

"In Mississippi alone, there are 200,000 roofs needing to be repaired," he said. "I have two photographs in front of me, of Sri Lanka in March and of Gulfport now. In terms of damage, you can't tell the difference."

With files from JTA's Chanan Tigay in New York

Community service planned for students

Continued from page 61

Nathan said that in the coming months, she hopes to travel to campuses where there are sizable numbers of Tulane students in order to help them strengthen not only their Jewish identity but also their Tulane Jewish identity.

The first such meeting was held Sept. 12 at Baltimore's Chizuk Amuno Synagogue with about 35 Baltimore-area Jewish parents whose children attend Tulane, as well as those Tulane students who are studying this semester at Goucher College and Johns Hopkins University.

Janet Kurland and Harriet Schlein of the Jewish Community Critical Incident Response Team, based at Jewish Family Services in Baltimore, offered tips for coping with trauma and stress, and Nathan outlined the initiatives of New Orleans Hillel.

Madeleine Prior, a senior now studying at Johns Hopkins, had spent the spring semester in Europe and was looking forward to returning to Tulane.

"I am grieving for New Orleans, for the people I knew, for Tulane and for myself," she said, "and part of this grieving is that I am really angry, too, at how the government failed to respond to the victims."

Parents of freshmen who were in New Orleans just before the hurricane struck shared their evacuation experiences, while those whose children did not evacuate with them shared their fears and worry.

Yet, all the parents interviewed for this article said they had no qualms about sending their children back to Tulane when the university opens.

In fact, several shared this sentiment, expressed by Lee Meyerhoff Hendler, whose daughter, Josepha, is now spending the first semester of her freshman year at a university in Costa Rica: "Being in a city that is totally rebuilding itself will be a remarkable learning opportunity. If there is any silver lining in this disaster, it is the opportunity for students to become involved with and learn from this rebuilding."

Added Stephen David, father of Julia David, who is studying at Johns Hopkins: "Because of the experiences my daughter's class will have this year, they will have a very different perspective. They will return to Tulane with a real sense of purpose and will know that New Orleans is more than just Bourbon Street and the French Quarter."

Katrina Aftermath

Jewish groups save New Orleans Torahs

By MICHAEL C. DUKE
JTA

HOUSTON — Jewish groups saved Torahs from the New Orleans area that were in danger because of Hurricane Katrina.

Some 25 scrolls were rescued by a makeshift coalition of representatives from the Jewish Federation of Greater New Orleans, national leadership from the Reform movement, rabbis from Baton Rouge and New Orleans and local law-enforcement officials.

"Among the 25 we saved were also a few that were rescued from the Holocaust, and here they've survived a second horrific disaster," said Rabbi David Saperstein, director of the Reform movement's Washington-based Religious Action Center.

Chabad officials, working with both Jewish and non-Jewish volunteers, rescued at least 15 additional scrolls. "It is a bittersweet occasion," said Rabbi Zelig Rivkin, the executive director of Chabad Lubavitch of Louisiana. "Hurricane Katrina has destroyed our homes, synagogues and our city but has not destroyed our community."

In a dramatic rescue operation, Isaac Leider, of the New York ZAKA Rescue & Recovery Organization, waded through waist-deep toxic floodwaters with six Torah scrolls from Congregation Beth Israel, an Orthodox synagogue in New Orleans. [Photo courtesy ZAKA]

Among the sites that had Torahs rescued were Chabad of Louisiana's Uptown headquarters, the Chabad Jewish Center in Metairie, the Touro Synagogue, Temple Sinai and the federation building, which had housed Torahs belonging to Shir Chadash Conservative Congregation and the New Orleans Jewish Day School.

Rabbi Saperstein noted that the rescued Torahs were sent to cities such as Houston, Baton Rouge and Memphis to be with their respective displaced congregations.

Among the scrolls that remain in New Orleans are Torahs from Congregation Gates of Prayer, which, according to Rabbi Robert Loewy, were taken to a high-rise office building downtown before the evacuation.

Israeli rabbi chastised for comment

NEW YORK — The Conservative movement has chastised a leading Israeli rabbi for saying Hurricane Katrina was divine punishment for Israel's Gaza Strip withdrawal.

Rabbi Jerome Epstein, executive vice president and CEO of the United Synagogue of Conservative Judaism, wrote to Rabbi Ovadia Yosef, spiritual head of the Shas Party and a former Sephardi chief rabbi of Israel, that he was astounded by his commentary.

"God gave the Torah to humanity with the hope that we would live by it and interpret it intelligently," Rabbi Epstein said. "For you to speak with such certainty about what God wants is arrogance. To attempt to convince others of the truth of your interpretation is irresponsible."

In his weekly on sermon Sept. 7, Rabbi Yosef claimed that Katrina "was God's retribution" for U.S. pressure on Israel to withdraw from Gaza. Noting that many of the hurricane's victims were African-American, he also suggested they were punished for being irreligious.

The Reform movement and several American Jewish groups have also criticized Rabbi Yosef's comments.

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Edited by: ALEK SILVER

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רעדאַגירט פֿון: אַלעק סילווער

תשס"ו — אַ ני־יאָר פּאַר ייִדן

פֿון אַלעק סילווער

במשך זײַן לאַנגער גלות־געשיכטע, צוזאַמען מיט אַלע רדיפֿות און מאַרטירערטום, האָט דאָס ייִדישע פֿאָלק באַוויזן אויסצושמידן זײַן אייגנאַרטיקן בטחון, זײַן ספּעציפֿישע האָפֿענונג, וועלכע ער ברענגט מיט זיך צום אָנקום פֿון יעדן נייַעם יאָר. מיט דעם דאָזיקן כּוח פֿון בטחון טרעפֿן מיר איצט אַריין אין יאָר תשס"ו — אַ ניי יאָר מיט אַלטע האָפֿענונגען. טראָץ דעם, וואָס אונדזער דערע האָפֿענונגען ביים אָנהייב פֿון די פֿרייַערדיקע יאָרן זייַנען נישט אין גאַנצן מקוים געוואָרן — אפֿשר בלויז אַ קליינע צאָל — וועלן מיר נישט אויפֿגעבן אונדזער האָפֿענונג, אַז אפֿשר אין קומענדיקן יאָר וועט אונדזער בטחון פֿאַרווירקלעכט ווערן אין אונדזערע וווּנטשן וועלן באַלויבט ווערן פֿון רבונו של עולם.

דאָס מאָל וועלן מיר נישט מאַכן קיין חשבון פֿון פֿאַרגאַנגענעם יאָר. מיר וועלן נישט אונטערציען קיין לעצטן בילאַנס. דעם אמת געזאָגט וויסן מיר דאָך שוין פֿון פֿרייַערדיקע געשעענישן, אַז קיין פֿריילעכן בילאַנס וועלן מיר נישט קענען וויסן. און נישט בלויז דאָס ייִדישע פֿאָלק וועט דאָס נישט קענען טאָן, נאָר די וועלט בכלל, צום גרויסן באַדויערן, וועט דאָס נישט קענען באַווייַזן. עס זייַנען אַלעמען גוט באַקאַנט די צרות, וואָס האָבן געפֿאַלגט סיי דאָס ייִדישע פֿאָלק און סיי די וועלט אָרום אונדז אינעם לעצטן יאָר.

דאָס מיינט אָבער נישט, אַז דער יחיד דאַרף נישט מאַכן קיין סך־הכּל פֿון דעם פֿאַרגאַנגענעם יאָר. פֿונקט פֿאַרקערט. ראש השנה איז דער טאָג, וועלן ייִנדער ייִד דאַרף מאַכן אַ חשבון הנפֿש פֿאַר זיך, מיט זיך און פֿאַר דעם כּלל, פֿאַר וועלט און מענטשהייט. דער ייִד דאַרף מאַכן דעם בילאַנס פֿון זיין פֿריוואַטן לעבן און פֿון פֿאָלקס־לעבן — וויייל „כּל ישׂראל ערבין זה בזה" — איין ייִד איז פֿאַראַנטוואָרטלעך פֿאַר די מעשׂים פֿון אַ צווייטן. ס'איז אַ סאָרט אָתריות, וואָס דער ייִד טראָגט אויף זיך, אויסער פֿאַר זיינע אייגענע מעשׂים, אויך פֿאַר די מעשׂים פֿון זיין פֿאָלק און פֿאַר די מעשׂים פֿון דער טאָטאָלער געזעלשאַפֿט. אין אונדזער צייט איז אויך צוגעקומען די אָחריות פֿאַר מדינת ישׂראל, וואָס מיר האָבן דערגרייכט נאָך צוויי טויזנט יאָר גלות־מאַרטירערטום.

„בתשׁרי נברא עולם" — דער ייִדישער נייַ־יאָר ווערט געפֿייערט ווי דער טאָג פֿון דער וועלט באַשאַפֿונג. עס ווערט געזאָגט, לויט דער ייִדישער טראַדיציע, אַז אייַדער גאָט האָט באַשאַפֿן דיַ וועלט האָט ער פֿריער באַשאַפֿן אַנדערע וועלטן און האָט זיי חרוב געמאַכט. גלייבט דער ייִד, אַז אויב דער בורא־עולם האָט די וועלט געלאָזט פֿאַרבלייבן, האָט זי אָ תכלית. פֿילט דער ייִד, אַז צוליב דעם, וואָס ער איז אָ שותף צו מעשׂה בראשית מוז ער טראָגן די פֿאַראַנטוואָרטלעכקייט פֿאַר קיום העולם. זענעדיק אָבער דאָס פֿנים פֿון דער היינטיקער כאַאָטישער וועלט, וואָס קיילט זיך האַסטיק צום אונטערגאַנג, ווערט דער ייִד דערשרעקט, אַז די וועלט, צו וועלכער ער איז אָ שותף, זאָל חלילה נישט האָבן דעם זעלבן סוף ווי יענע וועלטן, וואָס דער באַשעפֿער האָט אויפֿגעבויט און שפּעטער פֿאַרניכטעט.

גייט דער ייִד אין די בּית־תּפֿילות און בעט מיט געווייַן, אַז דער בורא־עולם זאָל אים פֿאַרגעבן זייַנע זינד און די זינד פֿון די פֿעלקער, וואָס באַוווינען די וועלט. צוזאַמען מיט זיין פֿאַרגעבונג זאָל דער רבונו־של־עולם צוריקבאַצאָלן די ייִדיקע, עטישע, גייסטיקע און מאַטעריעלע ווערטן צו די פֿעלקער און ברענגען דעם געגנאַרטן שלום פֿאַרן ייִד און פֿאַרן ייִדישן פֿאָלק.

מיר ווינטשן אַלעמען אַ גוט, געזונט און פֿרייליך יאָר!

Loblaws
CORRECTION
The Loblaws ad in the current edition of the Canadian Jewish News printed with the wrong effective date. The effective date should have read "Effective Sunday, September 25th to Friday, October 7th, 2005."
We apologize for any inconvenience this may have caused.

International

Israel & the Jewish World

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High Court rules fence can be built beyond Green Line

By YUVAL YOAZ
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — The High Court of Justice last Thursday rejected a July 2004 decision by the International Court of Justice (ICJ) in The Hague and ruled that, for security reasons, Israel has the authority in principle to build a separation fence in the West Bank, beyond the 1967 Green Line border.

The panel nevertheless unanimously upheld a petition submitted by Palestinian residents of several West Bank villages and ruled that the state must reconsider, within a reasonable time frame, an alternative route for the separation fence in the area of the northern West Bank settlement of Alfei Menashe.

The petition was submitted by residents of five Palestinian villages in an area known as the Alfei Menashe enclave. The fence separates them from the rest of the West Bank and nearby urban areas – Qalqilyah to the north and Habla to the south – where the residents have received most of their services until now.

The nine-justice panel, headed by Supreme Court President Aharon Barak, instructed the state to review the route of the fence, including areas where it has already been built or is under construction, and adapt it to principles that combine security needs with Palestinian human rights. The Israel Defence Forces must come up with new solutions that would not adversely affect the quality of life of Palestinian residents as severely as the current route does, the justices ruled.

The panel ruled that according to international law, an army in occupied territory is authorized to build a fence to protect the lives of its own citizens, including settlers. The High Court based its ruling on regulations of the ICJ in The Hague, which constitute an integral part of international law, as well as on the constitutional rights of settlers under Israeli law.

This decision rejects the petitioners' stance that Israel does not have the authority to build the fence beyond the Green Line and that the fence is being built for political reasons rather than for security.

The justices ruled that the ICJ's decision should be given legal weight, but that since the judges at The Hague were not presented with the complete evidential basis for Israel's security needs, the ICJ ruling does not bind the Israeli High Court of Justice.

The ruling was formulated by Barak with the consent of all the justices on the panel. Justice Edmond Levy agreed, however, only with the outcome of the ruling, not with its reasoning.

Justice Mishael Cheshin, who also agreed with the High Court's ruling, criticized the ICJ's ruling as consisting of an "overwhelming quantity of sentimental basis that does not fit a judicial opinion."

Cheshin also lambasted the ICJ's "blatant, almost complete disregard for the security problems and the terror which have struck Israel."

The High Court's ruling is likely to have serious repercussions for the actual construction of the separation fence as well as for Israel's foreign policy.

Legal sources have predicted that Prime Minister Ariel Sharon will not be able to avoid addressing the High Court's ruling in public.

Deputy Prime Minister Ehud Olmert said the High Court of Justice's ruling on the separation fence route upholds the legality of building the fence beyond the Green Line, despite last year's ruling to the contrary by the ICJ.

"The importance is the court made it legal for a fence beyond the Green Line and decided the world court ruling is not binding," Olmert told Israel Radio.

Attorney Michael Sfard, who represented the Palestinian petitioners, said, "We are talking about a very brave verdict on the part of the High Court, which extracts Israel from the international imbroglio it has entered."

"Specifically, the High Court has saved five Palestinian villages from utter annihilation, because, if the fence had been left in place, they would not have been able to continue to exist."

Sfard added that the ruling will have an impact on the future of other sections of the fence, including in the area surrounding the larger enclaves of Ariel and Kedumim.

State Prosecution representative Anner Helman said in response to the High Court's decision, "The state must uphold the verdict, and reconsider the route of the fence according to the court's ruling."

"We will uphold the verdict that Alfei Menashe can remain connected to Israel, and the fence surrounding it can be connected to the fence on the Green Line," he added.

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Pope urged to deplore destruction of Gaza shuls

Ha'aretz Daily Newspaper Ltd.

ROME — Israel's chief rabbis last week urged Pope Benedict to forcefully deplore the destruction of synagogues in Gaza by Palestinians after the Israeli withdrawal.

The two rabbis, Yona Metzger and Shlomo Amar, held about 45 minutes of private talks with the Pope at his papal summer residence at Castelgandolfo, south of Rome.

"We asked the Pope to talk about it, to deplore it and to issue a strong appeal against it," Rabbi Metzger said at a news conference with Rabbi Amar and other officials at a Rome airport after the meeting.

"We cannot allow synagogues, mosques and churches to be destroyed anywhere," Rabbi Metzger said.

After the pullout, Palestinian crowds, including armed militants, destroyed several synagogues. Palestinian officials, calling the shuls symbols of 38 years of occupation, said Israel should have destroyed them before withdrawing.

The rabbis said they urged the Pope to speak out on the issue on behalf of believers of all faiths around the world.

"We learned from history that terrorism is a cancer. World War II started with the burning of synagogues and then they burned people," Rabbi Metzger said.

"Not only synagogues are holy but so are all places where people find their affinity with their God."

They also urged the Pope to designate one day each year for Catholics around the world to reflect on Catholic-Jewish relations and jointly discuss ways of fighting anti-Semitism.

The rabbis held what they called a "very cordial and heartfelt" meeting with the Pope as part of commemorations marking the 40th anniversary of a landmark Vatican document called *Nostra Actate* (*In Our Times*).

That document revolutionized relations with Jews by rejecting the notion of collective Jewish guilt for the death of Christ.

The rabbis said that they and the Pope "felt very comfortable with each other" and that they were certain that his papacy would build on improved Catholic-Jewish relations, a process begun with his predecessor John Paul II, who died last April.

Oded Ben-Hur, Israel's ambassador to the Vatican, said the Pope told the rabbis that he saw their visit as a "further step toward the process of building deeper religious relations between Christians and Jews."

Ben-Hur said the Pope told them that "acts of violence and terror" continued to cause immense sorrow for anyone living in the Holy Land.

The rabbis repeated a standing invitation to the Pope to visit Jerusalem.

Last Thursday's meeting followed Benedict's historic visit to the central synagogue in Cologne, Germany, last month, only the second time a pope had entered a Jewish house of worship. During the visit, Benedict decried that the world is witnessing the rise of new forms of anti-Semitism.

The rabbis' visit also follows a diplomatic tiff between the Vatican and Israel that erupted over the Pope's recent omission of Israel in a list of countries hit by terrorism.

The dispute was resolved after Israeli Prime Minister Ariel Sharon wrote a letter to the Pope, Ben-Hur said.

Ma'aleh Adumim will be linked to Jerusalem: Sharon

Ha'aretz Daily Newspaper Ltd.

NEW YORK — Israeli Prime Minister Ariel Sharon, speaking to U.S. Jewish figures in New York, in remarks broadcast Monday, pledged that the West Bank settlement city of Ma'aleh Adumim will be linked to Jerusalem.

Sharon's remarks came as the outgoing U.S. ambassador to Israel said that U.S. President George W. Bush would back an Israeli government request to keep larger West Bank settlement areas under its control in a permanent peace agreement with the Palestinians.

To applause, Sharon declared, "Ma'aleh Adumim, the most beautiful town in the most beautiful area there – it's really unbelievable – will be connected to Jerusalem."

Outgoing U.S. ambassador to Israel, Daniel Kurtzer

Ma'aleh Adumim, several kilometres from Jerusalem, is one of the blocs in question. The area known as E1, which links the cities, has been the focus of a flurry of reports over Israeli plans to build in the zone.

Palestinians have voiced fears that Israel intends to settle the West Bank in a manner that effectively severs the north half from the south.

Israel has stated that it will build a police station in E1, as well as scores of new housing units. But it has denied reports of plans to build thousands of homes.

In remarks broadcast on Israel Radio, the prime minister turned aside the Palestinian suggestions that Samaria, the northern half of the West Bank, would be cut off from Judea, the southern part.

"I think that we have answers to these issues," Sharon said. "They will be connected, and I don't think that this will become a problem."

According to Sharon, Israel is examining several options for maintaining links between the north and the south. He did not elaborate.

Outgoing U.S. Ambassador Daniel Kurtzer said in an interview broadcast Sunday that Bush would back a request by Israel to retain some West Bank settlement blocs under a permanent peace deal with the Palestinians.

Palestinians reacted with anger to the comments, saying they would only encourage Israel to pre-empt final status negotiations.

Kurtzer, who completed his term last week, cited an April 2004 letter from Bush to Sharon. "The policy is exactly what the president said," Kurtzer said in the prerecorded interview. "In the context of a final status agreement, the United States will support the retention by Israel of areas with a high concentration of Israeli population."

Kurtzer's language went slightly further than the original Bush letter, which did not speak of Israel retaining territory it captured in the 1967 Six Day War, but said only that a return to the prewar borders of 1949 was unlikely.

"In light of new realities on the ground, including already existing major Israeli populations centres, it is unrealistic to expect that the outcome of final status negotiations will be a full and complete return to the armistice lines of 1949," Bush wrote in the letter handed to Sharon during a visit to Washington on April 14 last year.

A senior Palestinian official, Saeb Erekat, said that the United States should remain unbiased in matters related to the final peace agreement between the sides.

"I believe this pre-empts and prejudges issues that are reserved for final status negotiations," Erekat said. "Any talk of pre-empting and prejudging is counterproductive to the peace process."

Kurtzer is to be succeeded by Richard H. Jones.

Total Canadian assistance to the PA $36.7M

Continued from page 1

Gaza, and to ensure that Palestinians feel immediate benefits from Israel's withdrawal.

This will require democracy, the rule of law, strong public administration and good governance, the prime minister said.

"All this will not come easily, but it will come, with the aid of Canada and the international community and the hard work of the Palestinian leadership and people," he said. "Support for the institution-building and reform efforts of [PA] President [Mahmoud] Abbas is key. Canada and the international community expect the PA to do its utmost to ensure law and order and good governance."

When Abbas visited Ottawa in May, the government announced $12.2 million in new Canadian assistance to the Palestinians.

"Our announcement in May was a first step. Canada has prepared further measures of support in three sectors: security and safety, governance, and economic development and private sector – and we will do more," Martin said.

The new money brings the total amount of new Canadian assistance to the Palestinians to $36.7 million. Since 1993, Canada has provided more than $310 million in assistance to Palestinians throughout the Middle East, Martin said.

On Monday, the European Union also announced details of 60 million euros worth of new aid for the Palestinians, raising the 2005 EU total to 280 million euros. The move came a day before talks were to take place in New York between the four parties that are sponsoring the Mideast peace process.

If assistance from the EU's 25 individual member governments is added, Europe's total 2005 aid to the Palestinians has reached about 500 million euros.

"Only Israel and Palestine can make peace, but Europe is playing its part in the international 'quartet' to create the environment in which peace can take root," EU Foreign Affairs Commissioner Benita Ferrero-Waldner said in a statement.

Foreign ministers of the so-called "quartet" – the United States, Russia, the EU and the United Nations – were to meet Tuesday to discuss the way forward in the Middle East after Israel's evacuation of Gaza.

One key issue is the future of the Gaza-Egypt border. Israel closed the border's Rafah crossing when it withdrew its forces from Gaza last week. The Palestinians want Rafah to reopen quickly, possibly with European monitors.

The new EU aid package for the Palestinians, includes money to help upgrade Gaza's airport, develop its seaport and build housing now that Jewish settlers have been removed from the area.

Of the 60 million euros in new aid, 40 million goes to transport, water supply and sanitation projects in the Gaza Strip, 12 million to boost political and government institutions and 8 million for social services in east Jerusalem, EU officials said.

In the EU's view, last month's evacuation of Israeli settlers and troops from Gaza, as well as the dismantling of its 21 settlements, has put into greater focus the need to make the area more economically and politically viable.

This touches on economic opportunities, the ability of Palestinians to move freely between Gaza and the West Bank, and secure borders and entry points.

"Our substantial assistance package will make an important contribution to achieving" these objectives, Ferrer-Waldner said. "Having led the way in support for reform efforts in the Palestinian Authority, we are now helping to lay the foundations for a viable Palestinian economy."

She said the EU was ready to start construction of a 25-million-euro cargo terminal at the Gaza airport, and several EU states have offered to help develop the seaport.

In addition to the 60 million euros, the EU has also set aside 70 million euros for this year if the Palestinian Authority implements political and economic reforms; 10 million euros for projects bringing Palestinian and Israeli non-governmental organizations together; 29 million euros in food aid; 28 million euros in humanitarian aid and 64 million euros for the UN Works and Refugee Agency.

With files from Ha'aretz

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Musharraf makes historic appearance

By CHANAN TIGAY
JTA

NEW YORK — It was a remarkable sight: the president of the Islamic Republic of Pakistan sitting on a New York dais alongside leaders of the American Jewish community and Israel's ambassador to the United Nations, eating a kosher dinner beneath a blue and white banner reading "Council for World Jewry."

It was all the more notable considering the personal risk the appearance could entail for Pervez Musharraf, who has been the subject of several recent assassination attempts at the hands of Muslim extremists who are violently anti-Israel and anti-America.

Pervez Musharraf

And indeed, there was near-unanimous agreement among Jews and Pakistanis at last Saturday night's event that Musharraf's mere presence before an audience of Jewish officials represented a potentially historic step in Muslim-Jewish relations.

For his landmark gesture, the Pakistani general received a series of standing ovations.

"I would never have imagined that a Muslim, a president of Pakistan, and, more than that, a man in uniform would ever get such a warm reception from the Jewish community," Musharraf said as he ascended the platform.

But Musharraf's half-hour speech on Saturday night met with disappointment from some Jewish leaders who found his remarks rich in hyperbole but lacking in specific proposals.

"If we waited 100 years" to hold this meeting, "it would have been even more historic, but what is it we have achieved?" asked Abraham Foxman, the national director of the Anti-Defamation League. "In his world, in his culture, in his environment, this is a major step. From our perspective, it isn't."

Others felt the critical comments were unrealistic. "It is not helpful for us to be critical of a Muslim leader who, given his political pressures, comes to speak to us and doesn't give us everything we want at that moment in time," said Jack Rosen, the chair of the American Jewish Congress – whose Council for World Jewry sponsored the event.

"We couldn't have expected that he would have announced last night that he would immediately begin normalizing relations with Israel," Rosen told JTA on Sunday

Musharraf's address followed closely on the heels of his brief encounter last week with Israeli Prime Minister Ariel Sharon on the sidelines of the United Nations World Summit and a recent meeting between the foreign ministers of the two countries, which do not have full diplomatic ties.

Challenged by Foxman to show more leadership by moving to formalize Israeli-Pakistani relations right away, Musharraf responded that "57 years of hatred, bitterness, animosity cannot be undone so fast.

"It is my sincere judgment that this is not the time to do it," he said. "We need to be very patient. I need some more reasons and rationale. I need some more support" to be able to convince the Pakistani people to go along with the move.

Musharraf spoke about religious similarities between Muslims and Jews and characterized recent hostility between the two groups as an aberration against a background of historical coexistence. He further earned plaudits for insisting that terrorism "cannot be condoned for any cause."

While he referred to "Schindler's list" and praised Sharon for the recent Gaza Strip withdrawal, Musharraf upset many in the audience by insisting that the Israeli-Palestinian conflict is a root cause of world terrorism and that Pakistan will not forge diplomatic ties with Israel until the Palestinians have a state.

"Palestine has been at the heart of troubles in the Middle East," he said. "I have no doubt whatsoever that any attempt to shy away from or ignore the root causes of terrorism is shutting one's eyes to reality and is a sure recipe for failure."

That sentiment struck a raw nerve among many of his listeners, who lamented that Muslim nations for too long have tried to lay the blame for many of the world's ills on Israel.

Musharraf also called on Israel to withdraw from the West Bank and respect other faiths' attachment to Jerusalem. He did not express any corresponding demands for the Palestinian side.

"Israel must come to terms with geopolitical reality and let justice prevail for the Palestinians," Musharraf said. "They want their own independent state, and they must get it."

Since the terror attacks of Sept. 11, 2001, Pakistan has had something of an image problem in the West.

Daniel Pearl, a Jewish reporter for the *Wall Street Journal*, was kidnapped and decapitated by terrorists in Pakistan; Osama bin Laden is thought to be in hiding somewhere along the Pakistan-Afghanistan border; a Pakistani nuclear scientist was discovered to have supplied nuclear technology to Iran, Libya and North Korea; and Pakistan's extensive network of religious schools has been accused of spreading a radically violent and anti-western version of Islam.

Many in the audience saw Musharraf's decision to address a Jewish audience as a public relations move rather than the reflection of a serious desire for detente.

Like many in the Muslim world, Musharraf views the American Jewish community as the key to securing political influence in Washington, some said.

Musharraf did not do much to dispel this impression.

"I feel privileged to be speaking to so many members of what is probably the most distinguished and influential community in the United States," he said.

But Mossadaq Chughtai, the director of the Pakistani American Liaison Center, which runs the Congressional Pakistan Caucus, dismissed this line of thinking.

"We have good standing with Congress" and the White House, he said, noting that President George W. Bush has hosted Musharraf at Camp David.

Gaza-Egypt border closed

Ha'aretz Daily Newspaper Ltd.

TEL AVIV — The Gaza-Egypt border will only reopen as part of an international agreement, Palestinian Authority President Mahmoud Abbas said Monday, quashing speculation that Egypt and the Palestinians might operate a crossing there without Israel's blessing.

Abbas spoke a day after his security forces plugged the last holes in the border fortifications, ending a week of chaos during which thousands of Gazans and Egyptians flooded across the frontier without controls. "The [border] terminal will be open when there is an international agreement," Abbas said.

"We want to do the right job at the right time because we want to act as a state, as a responsible authority," Abbas said. "Therefore we are following up on the subject seriously with our brothers in Egypt. Until we reach agreement, we should be patient."

In a possible departure from longstanding policy, Israel is weighing the option of a European Union security role at the Rafah crossing on the Egypt-Gaza border, the British *Independent* newspaper reported on Monday.

Israel has traditionally rejected the involvement of third-parties – Europeans in particular – in active police roles at border crossings.

But the newspaper's online edition quoted unnamed sources in Jerusalem as confirming that the option of an EU role was under discussion.

Israel had long viewed European nations as pro-Palestinian in orientation. That view has changed in recent years, with EU co-sponsorship of the "road map" peace plan and European expressions of understanding for Israel's battle with terrorism providing a measure of common ground.

Possible EU roles could range from providing X-ray scanners for cargo to an armed police or border-guard detachment, the paper said.

Qatar-Israel relations?

Qatar said it's considering establishing full diplomatic relations with Israel. The establishment of a Palestinian state would not be a condition of the upgrade in relations, Qatar's foreign minister, Sheik Hamad bin Jassim bin Jabor Al-Thani, told Israeli Foreign Minster Silvan Shalom at a meeting last week at the United Nations, a spokesperson for Shalom told JTA. "It's great news," Shalom's spokesperson said. "We were very delighted to hear it."

Sharon, Musharraf talk

Ariel Sharon met Pakistan's president at the United Nations. Pervez Musharraf shook hands with and introduced his wife to the Israeli prime minister at a reception for leaders attending the United Nations World Summit. Musharraf earlier had declined an Israeli invitation to hold formal talks with Sharon at the event. The Israeli and Pakistani foreign ministers met earlier this month in Istanbul, signalling a thaw in ties, and Musharraf was scheduled to address American Jewish groups in New York. But Pakistan has said it will only normalize relations with Israel after the creation of a Palestinian state.

Bush rejects plea for Pollard

U.S. President George W. Bush has rejected Prime Minister Ariel Sharon's request that he pardon convicted spy Jonathan Pollard. Sharon asked Bush for Pollard's release at the UN World Summit. Pollard has served 20 years in jail for spying for Israel. "If you want to help me," Sharon said to Bush, "his [Pollard's] release will help me more than anything else." Bush responded that he has considered all sorts of ideas for how to help Sharon following the disengagement, but that particular idea never entered his head. He also noted that Sharon has raised the issue of Pollard at every one of their meetings, and said he has considered it each time, but his position has not changed.

Abbas offers olive branch

Mahmoud Abbas called for renewed Israeli-Palestinian peace talks following Israel's withdrawal from the Gaza Strip. "We stretch our hand to Israel with an offer of true peace," the Palestinian Authority president said in his first broadcast address since Israeli troops completed a pullout from Gaza this week. "I call on the government of Israel to exploit this historic opportunity, to make good on its commitments, to stop the construction of the West Bank barrier and settlements, to release prisoners and allow exiles to return." Israeli Prime Minister Ariel Sharon has characterized the Gaza pullout as an opportunity for renewed negotiations, but on the condition that the PA fulfils its commitments under the "road map" peace plan to dismantle terrorist groups. Abbas has ruled this out, but he hinted in his speech that he would try to make Hamas and Islamic Jihad follow the official PA policy of seeking coexistence with the Jewish state. "There is no room for this or that faction's private agenda," he said.

Fertility breakthrough?

Israeli scientists successfully reimplanted sheep ovaries that had been frozen, a potential breakthrough in fertility treatment. Researchers at the Institute of Animal Science at Beit Dagan said that they had restored functions to sheep ovaries that had been temporarily removed and put on ice, producing two lambs. If adapted to humans, the procedure could be a boon to women rendered infertile by illness, and who choose to harvest and freeze their ovaries. The institute said adapting the procedure for human application required years of further research.

Mideast tourist drive

Israel teamed up with the Palestinian Authority, Egypt and Jordan to encourage regional tourism. The tourism ministers of the four peoples met in southern Egypt to formulate a three-week package tour of Jerusalem, Bethlehem, Petra, in Jordan, and the pyramids. They also resolved to lobby the United States to scale back its advisories against Middle East travel in light of changing political circumstances in the region. — *JTA*

Arts & Travel

Forbidden love set in Morocco blooms in Marock

By SHELDON KIRSHNER
Staff Reporter

Laila Marrakchi's *Marock* breaks new ground.

Screened at the Toronto International Film Festival, her movie delves into a topic rarely seen in contemporary cinema.

Marock, set in Morocco in 1997, turns on the theme of forbidden love, a hot subject in any language or culture. But here the lovers are a Jew and an Arab. What could be more interesting in this age of radical Islam and the festering Arab-Israeli conflict?

The protagonists in this intriguing film are the secular and self-absorbed rich and idle youth of Casablanca who live in gated mansions with servants and fritter away their days in a haze of parties, marijuana, music, sex and fast cars.

As the film opens, to a pulsing disco musical score and the roar of late-model American and European cars vying for scarce parking spaces near a fancy club, a young couple in an automobile embrace and kiss in a moment of passion.

Nearby, in a telling juxtaposition of modern-day Morocco, an elderly Muslim man bows and prays.

As they kiss, the couple is brusquely interrupted by a police officer who asks for their papers.

The scene shifts to the rooftop garden of a sprawling house facing the shimmering sea. Rita (Morjana Alaoui), the spoiled 17-year-old daughter of a wealthy Arab businessman, takes a call from a friend who wants to introduce her to Youri (Matthieu Boujenah), a local heartthrob.

"The guy's Jewish," Rita's girlfriend notes. But Rita, having spied Youri at a party, is smitten. She has a crush on Youri and desperately wants to meet him. Who cares if he's Jewish.

Although Ramadan has already fallen, she desecrates the holiday by nibbling on pastry the cook has just baked. She playfully calls Rita a heathen.

The plot thickens when Rita's brother, Mao (Assaad Bouab), returns from an extended stay in London. Mao, a handsome guy, is embracing Islam and Rita can't understand his mindset.

Matthieu Boujenah, right, and Assaad Bouab in *Marock*.

"Are you nuts?" she asks in exasperation. Mao, upset by her heavy makeup, hits back. "You look like a whore," he says.

Rita's budding romance with Youri does not go unnoticed. "He's a Jew," her father's chauffeur fumes. "So what," she counters, breaking with tradition.

Marock makes the point, time and time again, that Jews and Arabs inhabit different worlds, that stereotypes usually define their relationships and that inter-religious liaisons are off limits.

Rita's Muslim friend advises her, in all solemnity, that Jewish boys covet Arab girls, while Youri's Jewish pal warns him that his parents will be none too pleased if he brings Rita home.

As their romance develops, Youri confides in Rita. He tells her that his parents want him to immigrate to the United States, and that they have felt uneasy as Jews in Morocco since the 1991 Gulf War.

The chasm between Jews and Arabs comes out in other ways as well.

When Rita's father finds out she is dating Youri, he forbids her to see him again.

Youri's best friend, a Jew, also offers unsolicited advice. "Arabs aren't for us," he says, referring to Rita.

Though Rita is open-minded, Youri's Jewish background is an underlying source of concern to her. Sensing that she is staring at his Star of David necklace, he removes it as they make out.

Later, she urges him to convert to Islam. When he, in turn, asks Rita to convert to Judaism, she says her parents would be ashamed if she became a Jew.

Marrakchi, who wrote and directed the film, deals deftly with all these undercurrents of tension, and as a result, *Marock* is plausible and, one might add, quite entertaining.

The cast delivers the goods, but Morjana Alaoui stands out from the rest as a rising star, a Moroccan Reese Witherspoon.

See interview with director Marrakchi on facing page.

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Art imitates life for film director Laila Marrakchi

By SHELDON KIRSHNER
Staff Reporter

"It's a very personal film," said Laila Marrakchi, referring to her first feature-length movie, *Marock*.

In what is surely a remarkable case of art imitating life, her film turns on a romance between a Jew and a Muslim in contemporary Morocco, a theme very close to her heart.

Marock, which was screened at the 30th annual Toronto International Film Festival, stars Morjana Alaoui and Matthieu Boujenah as young lovers who defy convention in a conservative society.

Alaoui portrays Rita, a 17-year-old sex kitten from a wealthy Muslim family, while Boujenah plays Youri, a Jew who happens to be the cutest guy in Casablanca, where *Marock* is set.

The pair share tender moments, knowing that their liaison raises eyebrows in both communities.

Like Rita, Marrakchi is a Moroccan Muslim from Casablanca – the commercial and cultural capital of Morocco – and the scion of a well-to-do family.

The similarities do not end there.

In Casablanca, Marrakchi had Jewish friends and her girlfriend dated a Jewish boy. And now she is married to a Sephardi Jew whose father was born in Algeria.

Marrakchi, 29, described *Marock* as a blend of fact and fiction. "It's not my life in the film," she said in French-accented English, "but it's personal."

Charming and attractive, she talked about herself in an interview several hours before she and Alaoui, 23, were due to fly back to Paris, where they live part of the year.

Marrakchi comes from a traditional but secular home. Her father owned a car dealership. She left the comforts of Morocco a decade ago to study cinema in France.

Before making *Marock*, a French production that cost about two million Euros, she directed three short films.

Like the characters in her latest film, the actors are Muslims and Jews.

Boujenah is a Jew of Tunisian origin, while Alaoui is a Muslim. The daughter of an architect, she is presently finishing a degree in journalism, but she may yet pursue a career in acting if opportunities present themselves.

Laila Marrakchi, left, and Morjana Alaoui at the film festival in Toronto recently. [Marian Curtis, Starpix]

Marrakchi, in Toronto for the first time, said her circle of friends in Casablanca mixed easily with Jews.

"The Jews of Morocco are Moroccans. There is no difference."

In her estimation, 2,000 to 3,000 Jews currently live in Morocco, down from about 25,000 a generation ago.

She believes members of the Jewish community will remain in Morocco. "They like Morocco. It's their country."

Jews are not the only ones who fear the rising tide of Islamic radicalism in the Arab world, she said.

Her cousin was sitting in a restaurant in Casablanca a few years ago when suicide bombers affiliated with Al Qaeda struck. Fortunately, she emerged unscathed.

"Fundamentalism in Morocco is a danger, yes, but we can control it. Morocco is different than Iran."

As for Muslim radicalism in France, Marrakchi said the government is dealing with it.

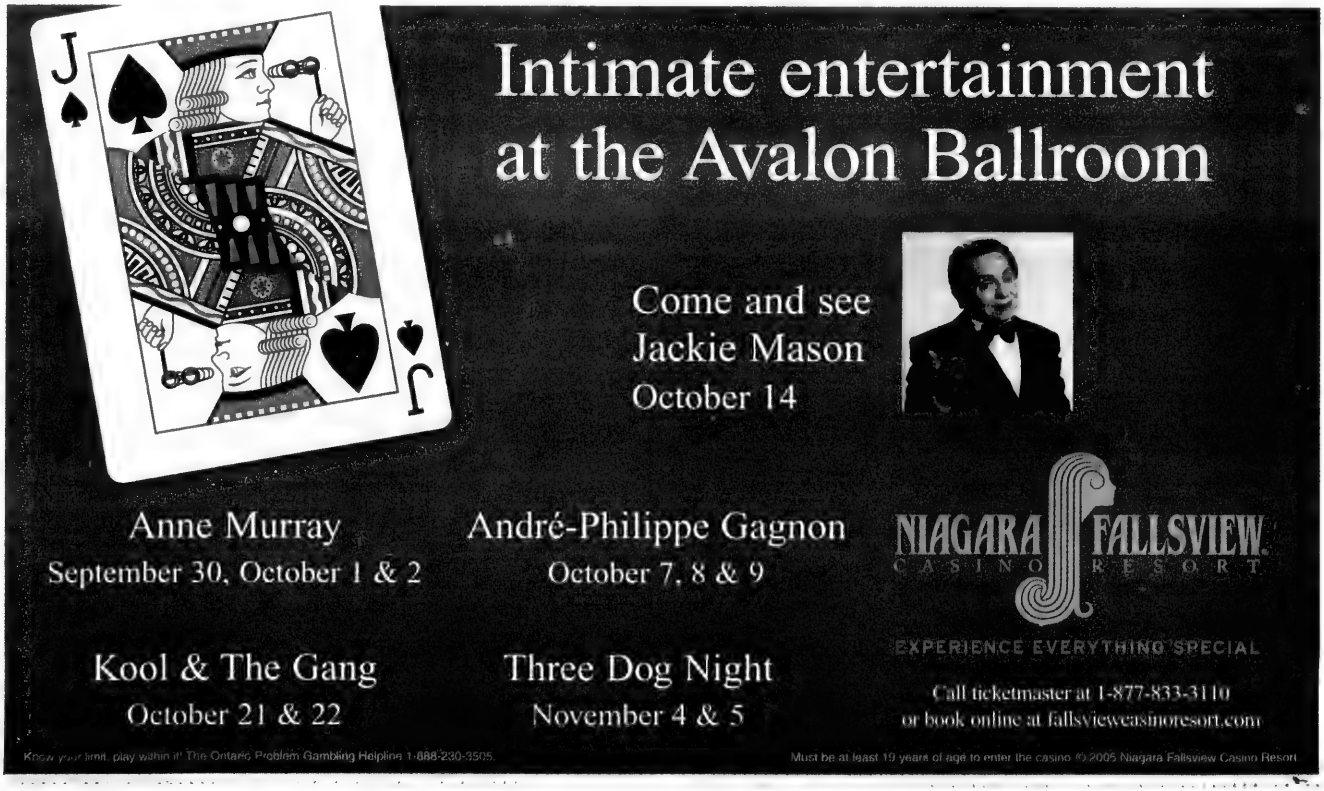
Marock, which is supposed to be released in theatres in France early next year, has already been screened in Morocco and at the Cannes Film Festival.

"The reaction was good," Marrakchi said.

She hopes to sell the film to a distributor in Israel, where many Moroccan Jews live and which she has never visited.

She is currently working on another film that will also be shot in Morocco.

There is no place like home.



Eye on Arts

By BILL GLADSTONE

ISRAELI CONSULATE HONOURS GITAI'S FILM *FREE ZONE*

The Israeli Consulate hosted a breakfast at the Windsor Arms Hotel last week to celebrate the inclusion of Israeli director **Amos Gitai's** film *Free Zone* in this year's Toronto International Film Festival. Starring **Natalie Portman**, it was the only Israeli film included this year.

Natalie Portman in Amos Gitai's *Free Zone*.

Although neither Gitai nor Portman was in attendance at the breakfast (neither had been expected), Eye On Arts chatted with **Lia van Leer**, founding director of the 21-year-old Jerusalem International Film Festival. Van Leer is a habituee of other fests in Lucarno, Venice, New York, London, Rotterdam, Berlin and Cannes, and has been attending the Toronto festival for two decades.

Unreeling each July, the Jerusalem International Film Festival (JIFF) features some 200 films of all kinds, not just those with Jewish themes, she told us. It is probably the world's foremost showcase for new Israeli cinema, but also screens a wide variety of other material, including documentaries, American independents, short films and archival classics and restorations.

As a project of the Jerusalem Cinematheque, JIFF is also attached to the Israel Film Archives. "It's a very big archives that has international films and all the Israeli films," van Leer said. "It has copies of all the Jewish films that have been made in the world since the beginning of the last century. We have something like 40,000 films now."

For details, see the festival website, www.jff@org.il.

* * *

Names in the News: Toronto-area actor **Allan Price** has been signed to play **Rabbi Meir Kahane** in an upcoming ABC mini-series. He's also rehearsing for a part in the upcoming production of *The Secret of Gabi's Dresser* at the Vaughan City Playhouse. He recently played a detective in the TV series *True Crime Scenes* and appears in *Regenesis*, a show on the Global network. The seventh season of his popular Broadway Melody Singalong classes starts this week. 416-222-0895, www.broadwaymelody.ca

* * *

Musical Events

• Klezmer Players Workshop, offered by the Miles Nadal JCC and Worlds of Music Toronto, is a 10-week course led by mandolinist **Eric Stein** from **Beyond The Pale**, with occasional guest conductor **Martin van de Ven**. Tuesdays beginning Sept. 20, 7:30 to 9:30 p.m. $120 for JCC members, $180 for non-members. Registration, 416-924-6211, ext. 0.

• **The Yiddish Swingtet** performs traditional klezmer songs with the cool grooves of American swing. The trio consists of **Jonno Lightstone** on clarinet, **Jordan Klapman** on keyboard and **Tony Quarrington** on guitar and mandolin. Mezzetta, 681 St. Clair Ave. W. Cover $7. Wednesday, Sept. 21, 9 p.m. Reservations, 416-658-5687.

* * *

Literary Happenings

• **Joann Sfar**, a talented and prolific comic artist from France, visits Toronto as part of a publicity tour for his graphic novel *The Rabbi's Cat* (Pantheon Books). Sfar is the featured guest at a free public event at the Lillian H. Smith branch of the Toronto Public Library, 239 College St. Tuesday, Sept. 20, 7 p.m.

• **Miriam Beckerman**, translator, reads from *A Thousand Threads: A Story Told through Yiddish Letters*, a new book about a young man from Lithuania, bound for America but stranded in Cuba for four years in the '20s. Free admission, kosher refreshments. Israel's Judaica, 970 Eglinton Ave. W. Tuesday, Sept. 27, 7:30 p.m.

* * *

Film Events

• The Toronto Jewish Film Society presents two films about Jews in unlikely places, *Shalom Ireland* (56 minutes) by director **Valerie Lapin Ganley**, and *Cuba Mia* (48 minutes) by **Rhonda Mitrani**. Miles Nadal JCC, Al Green Theatre. $10-$12. Admittance: 18 years. Sunday, Sept. 25, 4 and 7 p.m.

• Oscar-nominated director **Agnieszka Holland** attends screenings of two of her films by the Polish Jewish Heritage Foundation at the Bloor Cinema, 506 Bloor St. W. She introduces *Europa Europa* (1990), a story of Jewish survival in a Nazi uniform, on Saturday, Sept. 24, 7:30 p.m. She speaks about her life and work before the screening of *Angry Harvest* (1981), about a Polish Catholic farmer hiding a female Jewish refugee, Sept. 25, 6 p.m. Tickets $12 available at box office before screenings. www.pjhftoronto.ca

* * *

Arts in Brief

• Between Stages Playwright's Reading Series presents *In the Blink of an Eye*, inspired by works of **Jean-Dominique Bauby** and created by MMM Collective. PWYC, suggested donation $10. Nadal JCC, Sunday, Sept. 25, 2 p.m. 416-924-6211, ext. 154.

• Arts Vaughan, a new arts awareness organization, invites the community to an open forum to discuss issues related to development of the arts. Gallanough Library, 1 Brooke St., Thornhill. Sept. 27, 7 p.m. Also at Resource Library, 900 Clark Ave. W., Thornhill. Sept. 29, 7 p.m. www.ArtsVaughan.com

• Twenty-three local artists are participating in the Markham 48 Studio Tour and Sale, which features original art, jewelry, metalwork, paintings, photography, pottery, stained glass and woodwork at 12 locations. A portion of sales goes to Markham Stouffville Hospital. Sept. 24 and 25, 10 a.m. to 5 p.m. www.markham48studiotour.com, 905-472-1774

Israeli show goes on

DUBLIN — The director of Dublin's Fringe Festival rejected calls to cancel an Israeli play. In response to a letter from the Ireland Palestine Solidarity Campaign demanding the cancellation of *The Timekeepers*, a play by a Tel Aviv theatre group exploring the relationship between a Jewish man and a German homosexual in the Sachsenhausen concentration camp, Wolfgang Hoffmann insisted he would not "be bullied into not working with artists that I respect."

The Solidarity Campaign, which supports a cultural boycott of Israel, organized a protest for the play's opening night, but fewer than 10 people showed up, while the play attracted a near-full house. Festival organizers brought the play to Ireland with financial help from the Israeli Embassy.

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Arts & Travel

Travel Talk

by Bill Gladstone

EXCAVATION SPARKS DEBATE: COULD RUINS BE PALACE OF KING DAVID?

Israeli archeologist Eilat Mazor has uncovered what may be the 3,000-year-old foundation walls of the palace of the biblical King David in the City of David, an area adjacent to the Old City of Jerusalem.

The foundations of the monumental building are large boulders and its walls are more than six feet thick and extend at least 98 feet. Also found at the site were a governmental seal of an official named Jehucal or Jucal, who is mentioned in the Book of Jeremiah, and numerous shards of Iron Age II pottery dating from the 10th to 9th centuries, corresponding to the time of David and Solomon.

The find has sparked a lively debate among archeologists about whether the structure is actually the palace of the fabled Jewish king, asleep in the dust for three millennia. If true, it "could turn out to be the archeological find of the century," according to the *Jerusalem Post*. But in any case, all agree that it is a rare and important major public building from a period that has been under-represented in the archeological record.

"This is a very significant discovery, given that Jerusalem as the capital of the united [Jewish] kingdom is very much unknown," said Gabriel Barkay, an archeologist from Israel's Bar-Ilan University. "This is one of the first greetings we have from the Jerusalem of David and Solomon, a period which has played a kind of hide-and-seek with archeologists for the last century."

Just down the hill from that excavation, near the Old City walls, workers repairing a sewage line last summer unearthed what appeared to be two steps. Three short stairways were uncovered, leading down to a pool.

Archeologists using metal detectors found coins in the plaster that helped them date the pool to the Second Temple period between roughly 100 BCE and 70 CE. They hypothesize the structure is the Pool of Siloam associated with Jesus.

As the Holy City yields more of its secrets, it seems to become ever more sacred for many of its residents and visitors.

* * *

OU Tour of Italy & Israel: The Orthodox Union is offering members of its Union Society a deluxe tour of Jewish Italy, past and present, led by OU execs Stephen Savitsky and Rabbi Tzvi Hersh Weinreb, The theme is Sages, Scholars and a Special Community.

"For a country that's synonymous with Catholicism, there's a tremendous amount of Jewish history," said Rabbi Weinreb. "Jews have been living in Italy since before the destruction of the Second Temple and we will attempt to discover their experience through the centuries as part of Italy's fascinating culture and landscape."

The week-long tour departs Nov. 20 and includes three days in Israel. Malka Laks, 212-613-8144, email goldsmitha@ou.org

* * *

Kosher Cooking Classes: Tekun Culinary Adventures of Toronto is offering hands-on cooking classes in Israel, Sicily, Tuscany and Morocco this fall and winter. The classes are small (8 to 12 participants) and designed for both novice and experienced cooks. The first course, Jewish Foods from Arab Countries, is a kosher course in Jerusalem that combines cooking and touring. www.tekuntours.com, 416-457-3038.

* * *

Travel Briefs

• Jewish history and culture in Havana is the theme of a 5-day tour departing in December. Details from Brian Stein, East-West Travels, 416-961-8234.

• The JCC in Manhattan presents an exhibit of antique Israeli posters on diverse themes, loaned from the Farkash Gallery of Jaffa. "This is a visual narrative of Israel's people and their ideologies during the last 100 years." 334 Amsterdam Ave. at 76th St. Opens Sept. 22. 646-505-5708.

• The exhibition "The Modern Movement in Tel Aviv Architecture from 1931 to 1960," organized by the City of Tel Aviv-Jaffa and the Tel Aviv Museum of Art, is on view at Montreal's UQAM Design Centre until Oct. 9. 1440 Sanguinet St. at Saint Catherine. Free admission. www.centredesign.uqam.ca

• Ulysses Travel Guides has released the 2nd edition of Hiking in Ontario, by Tracey Arial. The book offers in-depth coverage of some 400 trails in 65 parks and conservation areas, plus a listing of 160 additional hiking locations and some 20 maps. $24.95.

One of the exhibits of antique Israeli posters at the JCC in Manhattan starting on Sept. 22.

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Filmmaker explores the life of gypsy jazz guitar wizard

By BRYAN BORZYKOWSKI
Special to The CJN

The old adage, imitation is the greatest form of flattery, rings truest in music. Normally, people paint their faces like Kiss, dress up like Cher, or grow mop tops like The Beatles, but one obscure, deceased jazz artist is bringing out the copycats in droves.

In a new Bravo! documentary *Djangomania!*,(Sept.25, 8 p.m.) Toronto filmmaker Jamie Kastner explores the life of gypsy jazz guitar wizard Django Reinhardt, and why thousands of followers across the world have suddenly taken to an artist who's been dead for over 50 years.

"It is a bit nuts. This level is something new," says Kastner, a former pop music critic for the *Toronto Sun*.

When Reinhardt was alive, he was no stranger to fandom. In the 1940s the Belgium born musician played throughout Europe, and was in such high demand the Nazis wanted to take him on tour in Germany. People were drawn to Reinhardt's unique style of gypsy jazz, due in large part to the way he played guitar. When he was 18 he was involved in a caravan fire, which rendered his fourth and fifth fingers useless. He ended up mastering the six string with his three remaining digits.

Despite his original guitar style, his fame wore off near the end of his life and he remained in obscurity for many years after.

"His star had already begun to fade before he died," says Kastner, who sought out Reinhardt fans in Japan, Norway, Britain and the States. "He almost stopped playing by the time he died. He'd fish and play pool and in the years after his death there was no Djangomania."

It was in the '70s, with the advent of the audiocassette that people started rediscovering the guitar hero, but it's only more recently that his popularity exploded.

"Maybe the Internet is part of it," says Kaster. "It seems to be a good forum for obsessives to really play things out in a larger scale, in terms of interest and trading of lore and expensive stuff, including his Selmer guitars which go for up to $20,000."

Jamie Kastner on the set of Djangomania! in Belgium.

Kastner says the fandom's not limited to buying memorabilia. The real obsessive fans dress like Django, act like Django and most importantly, play like Django.

"It's interesting. They're a fairly sophisticated bunch of crazies. It's not obvious fan craziness like the Dead Heads. Django fans seem to be on the surface otherwise normally functioning human beings. It's not a passive kind of fandom, it's an active thing. They're not going to concerts, they're bringing their hero back to life through their playing."

Kastner's own obsession with Django began when he was a "teenage guitar nerd". The nephew of Emmy award winning filmmaker John Kastner says he worshiped the typical guitar gods – Jimi Hendrix, Eric Clapton – but this strange gypsy guitarist wound up in his record collection as well.

"I became aware of this kind of mythical figure called Django, who was a little bit unusual in the teenage guitar nerd cannon. I bought a used record in Montreal on a class trip once and discovered this kind of quaint, obscure and impressive sound. It wasn't until maybe four years ago, I happened into a club where there were these guys in there 20s playing this music, very convincingly. This was the music I'd only ever heard of on scratchy old records."

The musicians he stumbled upon were not only playing Reinhardt's music, but they wore Django's same trademark thin moustache. He couldn't understand why these guitarists were doing something so "un-hip," so he decided to find out. He went to France to check out the Django Reinhardt festival – on the 50th anniversary of his death - and was surprised to see just how crazy people were for Reinhardt.

"What I found in France, was suddenly (Django's) sound was everywhere. You couldn't go anywhere without running into someone playing the eight favorite songs of the Django cult."

After his initially foray into Djangomania, Kastner began having doubts about his convictions. He questioned if following fans of a half-century old guitar player was worth his time.

"There was a point where I thought, do I care about Django that much to go through all of this? Indeed part of that parenthetically made me try to think about the subject, do I care very personally about this?"

After looking deeper into Reinhardt's life, though, Kastner realized that this story was more personal than he initially anticipated.

"I'm raising some issues in the film, some questions that are quite controversial with diehard Django fans. Particularity about him and his success during World War II. He was the most popular jazz musician in occupied France. The Nazis loved him. You've got to wonder, how did he, as a Gypsy survive? There's no hard evidence he was a collaborator, but personally, I wound up feeling that he wasn't something I'd consider a hero."

Kastner's negative reaction to Reinhardt's role in WWII, whatever that may have been, doesn't end there. He found out that the jazz guitarist knew people who had ties to the resistance, but Reinhardt still sat idly by.

"Other people very close to him were resistance members. His manager and his biographer, Charles Delaunay, was either Jewish or half Jewish. He was actively involved in the Jazz end of the French resistance. There are people near Django, other Jews and Gypsies and non-Jews, who were doing undeniably heroic things, and Django was not one of these to say the least. All of that was an extremely engaging journey for me."

After voyaging deep into Django's life and meeting many of his rabid fans, Kastner was finally able to put forth a theory as to why Reinhardt's legacy has lived on, while other eccentric Jazz musicians from that time have only become minor footnotes in musical history.

"He's become a mythical figure. Having people know little about your life story and being safely dead is a big part of it. For instance, Stephen Grappelli, Django's main musical collaborator, lived on and had a rich artistically successful career. He lived until a ripe old age, played the same vein of music, but you don't hear of Stephen Grappelli festivals going on. There's something in Django's music that's quaint, accessible and happy, and it has a groovy mystique about it."

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Raising awareness of breast cancer in men

By LEILA SPEISMAN
Staff Reporter

Menachem Mendel Meir Meister, 58, insists that developing breast cancer was the best thing that ever happened to him.

This admittedly unusual reaction comes from his belief that it was God's message to him that he should reconsider the priorities in his life. Instead of concentrating only on his business, accounting and tax consulting career, he would help patients and their family members recognize how the disease affects everyone involved.

Meister, known as George Meister before he made aliyah two years ago, still comes to stay in Toronto regularly. He is one of the one in 100 men diagnosed with breast cancer – a far lower percentage than in women. Nevertheless, there are definite similarities, especially among Jews, he said. The same gene mutations, BRCA 1 and 2 make Jewish men and women more susceptible to breast, ovarian and prostate cancer.

Still, he said, many people don't even realize that men can get breast cancer – and that, he added, applies to the medical profession as well.

For four years, Meister had bleeding from his left nipple, bleeding that stained his shirt, tzitzit and sheets. A succession of "well respected" general practitioners in both Toronto and Israel told him it was nothing. One told him to simply put a bandage on it.

He felt somewhat comforted, he said, assuming that if anything was wrong, he would be sent for tests.

Last year, having done a great deal of research in books, journals and on the Internet, he felt confident enough to insist that he be tested to see what was wrong. This time, the doctor agreed and sent him to a plastic surgeon whom Meister had dealt with before. A mammogram and ultrasound showed nothing.

It wasn't until he went to a surgeon ("I chose a woman – I thought she would be more empathetic") that he got the diagnosis: ductal carcinoma in situ.

DCIS, as it is referred to, is cancer contained in the ductal cells, usually just behind the nipple.

Although many women today are treated with a lumpectomy, in which just the cancerous part of the breast is removed, Meister's surgeon insisted on doing a mastectomy.

"She said it was better to err on the side of safety. She said that there simply wasn't enough research into breast cancer in males to know how radical the surgery should be," he said.

In May, Meister had his mastectomy. His prognosis now is good, so good that he doesn't need chemotherapy or radiation.

In male breast cancer, he said, the prognosis tends to be worse than for women, mainly because of the lack of awareness in both men and doctors, who tend to "slough off" the symptoms: a lump, pain or sensitivity, or a clear or bloody discharge from the nipple. Because of the late diagnosis, he said, between 25 and 35 per cent of men with breast cancer die.

Meister, who said he has always been a proactive type of person, decided to take up the cause of breast cancer. "I found that women get a lot of information and help from Wellspring, at Sunnybrook, and from Gilda's Club. Also, they get a pre-surgery class, which teaches them what will happen during and after the surgery, and what exercises or anything else they should do at home."

Men, he charged, get none of this. "I decided I would deal with this."

Meister, with a growing number of other men who have the disease, has formed three organizations: the Male Breast Cancer Alliance International, Breast Cancer Coalition International, and Cancer People Power Revolution International.

The "international" part of the names comes from the fact that because of the small numbers involved in each country, the only way to promote greater awareness, more education and trustworthy research is to take a global approach.

"We want to create awareness in the general community – not just men, but the women in their lives, who tend to be more sensitive and more inclined to insist on prompt action," he said.

Meister started his projects in July, and he has already had "phenomenal" response from people in some 50 countries.

In Toronto, he runs support groups once a month at three locations: the Marvelle Koffler Breast Cancer Clinic at Mount Sinai Hospital; Gilda's Club on Lombard Street in downtown Toronto; and Wellspring at Sunnybrook Health Sciences Centre.

On Oct. 6, for breast cancer month, he will present a play at Gilda's Club about male breast cancer. Called *ASAPeverywhichwaywecan*, it will show vignettes of breast cancer experiences in both men and women, from puberty to old age. It will be multimedia, and will involve the audience.

"We shouldn't allow ourselves to be victims," he said, adding that through education, and with the help of support groups, people will insist on proper testing, diagnosis and treatment, and the medical profession will recognize and respond to their demands.

For more information, or to contact Meister, e-mail malebreastcancer18@yahoo.com or telephone 416-789-9047.

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Holly Teaatn and Carmel celebrate the good times by doing a dog dance at Forest Hill's first (Jewish) dog show last week titled Picnic in the Park. The event was sponsored by the Tammy Latner Forest Hill Jewish Centre.

[Benji Feldman photo]

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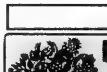
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Greater Toronto Area

Acts of kindness restore faith

By SHARON SALSBERG

Guest Voice

My husband and I were high school sweethearts. Sept. 9, 2005, was our 21st wedding anniversary, but there was no celebration.

Six months ago, *The CJN* ran an obituary on my husband. He was 43 years old. Danny was always athletic, and was the athlete of the year in his graduating year of high school. He played quarterback on his University of Toronto intercollegiate football team and went on to become a high school math, science and physical education teacher. He was also the beloved coach of the baseball, basketball and volleyball teams.

There is always one favourite teacher in a school, and Danny was that teacher in each of the schools he taught in. He loved his job. He absolutely adored his two daughters. We had a wonderful marriage. Life in general was good.

Then, Danny died suddenly on March 20 of this year. He was playing floor hockey at the Y and collapsed halfway through the game. It was as if somebody had turned the switch off his heart – it just stopped.

For me, everything has stopped, too. I am lost without him. When they say you have had the rug pulled out from under you, that is an understatement. There is no balance and, of course, there is no understanding. The girls and I are floundering as we try to adjust to this new planet, where we must build a new home, forage for the food we eat, learn how to breathe the new air, and even make ourselves feel like a family again.

The pain is acute and has not diminished in six months either. The girls and I didn't even have the chance to say goodbye. We can't seem to get closure. But today, I do not want to focus on the pain. I want to talk about the humanity we have been witness to since this happened to us.

I want to focus on the good, not the people we thought were friends that have not been there for us, but on the people that have been there. There is no point in dwelling on the wrongs done to us. Today, I concentrate on all that is good. Not just family and old friends, but acquaintances and complete strangers who have now become part of our inner circle of friends as they have stepped up to the plate and beyond. Small miracles. Acts of kindness as I like to call them.

For example, the owner of the karate school where my daughter has been training since 2000 says we are family and Chelsea can train as much as she wants or needs to. The teachers have taken her under their wings and the school has given her a job. She is *sempei*, assistant teacher, and she is happy when she is there.

There is my dental office, where two brothers reign supreme. They are making sure we stay very healthy by insisting we keep up our regular regimen of dental care. I no longer have any benefits, but that hasn't stopped them from treating us. They even call us at home to make sure we aren't hiding any toothaches. Unheard of in dental offices my friends say. But I think they are just demonstrating not only their skills as great dentists, but also how much they care about their patients, their community.

Dan Salsberg

Then there is Annegail, who has made sure all along that I am getting fresh air and exercise by insisting we take walks often. There is Rhonda who took me grocery shopping from the beginning. It might not sound like a big deal, but I couldn't do it. And she did this with me whether she needed to grocery shop or not. And she did it until I could manage on my own. And then there is Ro, who never lets more than a few days go by before she calls, and comes to see me. And Larry, friend and accountant, who has filled out every form and application that needed attention and more.

During shivah, many strangers came to my house. None made an impression on me more than two young widows, Mara and Marlene. They also made an impression on everyone else in the house at the time. I remember very little of that time in my life (the brain does a remarkable thing blocking out bad stuff), but I remembered them and they have become dear friends. I have told them that I am happy to know them and call them friends, but I wish that I had never met either of them. Our paths never crossed before when our husbands were alive. It is such a shame. I think they would have very much liked one another. Why did this tragedy happen to the three of us? Why did I have to meet Mara and Marlene? And yet I am thankful that I did. These two women have been a lifeline for me. I draw what little strength I have from them. They are both beautiful and strong. They are a gift from heaven, from my husband.

I get therapy on a weekly basis with the most wonderful psychiatrist a crazy, sane or bereaved person could know. The Salsberg family knew him briefly, and when he heard about Danny, he called a mutual acquaintance and asked if this was the Salsberg family he knew. It was and he passed on the message that I should get in touch with him. I did and 10 days after Danny died, I was sitting in his office crying. Doctors don't usually seek patients out – this was something special. And he is.

New people in my bereavement group have become like family to me, and we have spent some quality time together. It is during that time that none of us feel alone. And through them, I have met even more people. Sari, for instance, who comes to visit, and who has offered her time and creative ideas to some of the many issues I now face.

Every day I ask Danny where he is, what he is doing, if he is okay, if he can come home now and can he please send me a sign. I have realized that it is these acts of kindness that are the signs from Danny. He was loved and respected and people are wanting to care of the three of us in his stead.

And so I struggle through every day, and the only saving grace besides my two lovely daughters are these acts of kindness. They have given me faith in humanity. They are like a big bear hug when you are feeling lonely, and provide warmth. Isn't that all anyone really needs? I can no longer get hugs from Danny, but I'm getting them from an awful lot of other people.

Family assisted by crisis counsellor

Continued from page 6

In the early days of Alicia's disappearance, the Fortis family were assisted by crisis counsellor Larry Nusbaum.

"He takes you to a place within yourself to find a feeling that for that time it takes away the bad and forces the good feelings within you to evolve and take over," Fortis said.

Although police have been investigating Alicia's disappearance for more than a month, they have not announced any breakthroughs in the case. "It's a slow, methodical process," Fortis said.

At this point, after so many difficult days, she is hoping for some sort of resolution.

"You need closure," she said. "Finding her is closure. God willing, she's alive, but even if she's not, it's not right that she's just out there. For me, closure means an end to this limbo existence. It's horrible."

Closure doesn't mean she's given up hope that Alicia will be found alive.

A member of the Gowlings firm in Calgary called Fortis to offer encouragement. "She said, 'There's no proof she's alive, but there's no proof she's not alive. So you must not give up,'" Fortis recalled.

This Rosh Hashanah, Fortis will attend services at Temple Har Zion, as she always does. And, as she always does, she will host a holiday dinner, but the thought of it without Alicia is difficult to imagine.

"Usually we have a house of close to 40 people for Rosh Hashanah," she said, wiping away tears. "I'm not doing it this year. Just our family."

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Tennis stars play exhibition in aid of Israel Children's Centers

By MIRAY CHESKES-GRANOVSKY
Special to The CJN

Israeli doubles tennis players Jonathan Erlich and Andy Ram demonstrated why they're among the top 10 doubles partners in the world when they bested Daniel Nestor and Paul Beck 6-5 in an exhibition match in support of Israel Children's Centers.

The exhibition game at York Racquets Tennis Club was organized by Beck, York Racquets' tennis pro; board member David Granovsky (the writer's husband); and club member Kevin Green, president of the Canada-Israel Children's Centres.

The Israelis' big serves and tough returns proved too much for Nestor and Beck. After the entertaining match, Erlich and Ram hit some balls with the children in attendance, clearly enjoying themselves.

Currently ranked 10th in the world, the Israelis came to Toronto from the U.S. Open, where they reached the quarterfinals before succumbing to Wayne Black and Kevin Ullyett of Zimbabwe, 6-4, 6-2. Unfortunately, Erlich had contracted the flu the night before the match and his play was affected.

Ram reached the semi-finals at the Open with mixed doubles partner Dinara Safina of Russia, the younger sister of top 10 singles player Marat Safin. After playing in Toronto, Erlich and Ram returned to Israel for a few weeks before competing at the Davis Cup in Zimbabwe later this month.

"It is a great honour to represent Israel at the Davis Cup," Ram said. "We want [the Israeli team] to stay in the top group. We are playing great at the moment. Hopefully the whole team will play well. We have good potential."

Erlich and Ram, both émigrés to Israel from South America, began their tennis careers as youngsters at the Israel Children's Centers. The centres are "the best thing that happened to us," said Ram.

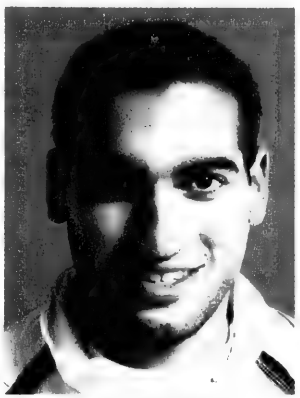
Erlich and Ram, who coach themselves, often return to the Israel Children's Center at Ramat Hasharon to train and play with the kids. Growing up, Ram idolized Israeli tennis great Amos Mansdorf.

"We want to be top players and play our best. We hope that young kids will want to play like us one day," said Erlich.

Erlich, 28, and Ram, 25, became good friends as teenagers playing tennis at the Wingate Institute near Tel Aviv.

In 2001, they decided to play together and found they connected well on the court. After winning several tournaments as a team, Ram was sidelined by injuries in 2002 and unable to play for the entire year. Back and knee surgery left him on crutches for three months struggling to walk, followed by a year-long recovery process.

Erlich and Ram reunited in June 2003 and burst onto the international tennis scene a month later at Wimbledon. On a whim, the pair decided to play the qualifying rounds and found themselves in the semifinals against defending doubles champions Jonas Bjorkman and Todd Woodbridge.



Jonathan Erlich

Andy Ram

[Photos by Getty Images]

Though Erlich and Ram have yet to win a Grand Slam event, they have won major tournaments in Lyon and Rotterdam and they reached the finals at the Rogers Cup in Montreal and the Mercedes Benz Cup in Los Angeles earlier this summer.

Erlich and Ram are very aware of their role as representatives of Israel on the international stage.

"We are proud to be Israeli, [to be] Jewish. As Israelis we try to be the best ambassador that we can for the country. [We] try not to get political but focus on the bigger picture and talk about the people and the country," Erlich said.

"We have never had difficulty because we are Israeli or Jewish. Everyone respects us on tour," added Ram.

Erlich and Ram complement each other well both on and off the court. Erlich is more serious and reflective, while Ram is fun-loving and gregarious. Erlich's sharp sense of humour brings out Ram's infectious smile.

When asked why they play well together, Erlich explained that they have "great chemistry, [that is] very important for a doubles team to make it. It's not easy to be together 24 hours a day, like in a marriage."

"We were good friends before, outside of the court," Ram added. "We can do everything well. When we're on, we can beat every team in the world today. We are working on keeping our game consistent."

Their biggest weapon in a match? "Andy's smile," Erlich joked.

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Pond hockey championship a throwback to sport's earliest days

Pond hockey teams are being invited to register for the first-ever Source For Sports Canadian National Pond Hockey Championships, with the chance to see the winning lineups in lights at the Hockey Hall of Fame.

The tournament will take place from Jan. 27 to Jan. 29 at the Deerhurst Resort in Huntsville, Ont., and is open to men 25 years and over and women 19 years and over (as of Jan. 1, 2006).

Neil Lumsden, the tournament's executive director, expects it will attract hundreds of recreational players in a celebration of hockey's roots.

"Pond hockey is the great leveller," Lumsden said. "A local team that has honed its skills on the frozen ponds could be the ultimate champions."

Men's and women's teams can register until Oct. 14 at www.canadapondhockey.ca. Teams can have up to five members, although shifts are limited to four per side. Some 120 men's and women's teams are expected to compete.

The championship is attracting corporate sponsors from across Canada, including Source For Sports. Proceeds from every team's registration are earmarked for the Source For Sports' designated charity, Shoot For A Cure, a hockey-focused charity with a mission to educate Canadians about spinal cord injuries.

The Pond Hockey Championships, to be played on six acres of natural ice, feature few rules (except those focused on safety and fair play), no goalies and no on-ice officials.

The tournament is a throwback to hockey as it was originally conceived more than a century ago – played on frozen ponds, rivers and lakes across Canada.

Pond hockey has no face-off circles and few stoppages in play, except when goals are scored, the puck goes out of bounds or a player is called for an infraction. In all those cases, possession is turned over to the opposing team.

There are no blue lines and no off-sides, making for lots of dramatic rink-length passes. And with no goalies, the job of protecting the four-by-eight-foot nets is left to the defence. Rink-side officials will control the games.

Love on *The CJN*'s back page

Dear Avrum:

When I was younger I fantasized about my prince charming riding a white horse, taking my breath away, and sweeping me off my feet. I imagined what he looked like, what he did for a living, the things we would do together. I dreamed of walking down a sandy beach in a gorgeous white gown with my hair in curls. I pictured the castle my prince and I would live in. Eventually, I grew up, had many relationships, and the fairy tale slowly started to disappear. But there was always a faithful part of me that clung to the smallest bit of hope that one day it would all still come true.

I knew you were my bashert (soulmate) on July 7, 2004, when we kissed outside your office for the first time. You laughed and said, "There's nothing like a first kiss. We will always remember this." It only got better from there.

Friends told me timing is crucial in relationships. Perhaps that's why we met when we did and not sooner. As columnists for *The CJN* (on the same page!), we had never met. I lived right down the street from you for years and worked directly across from your office building, yet our paths never crossed. It was not coincidence, but fate, that eventually led me to inquire about helping those we call the "homeless" and volunteering at Ve'ahavta.

You graciously offered me half an hour of your time, but I stayed at your office for most of the afternoon. I was mesmerized by your life views, your creativity, your charm, your enthusiasm for humankind, your unbelievable sense of humour, and those famous sky blue eyes.

I had to see you again, and since I'm not old fashioned, I e-mailed you that night. After several fascinating phone conversations, we set up a first date. I was nervous all day and spent the hour prior to our date in the bathroom thinking I was going to be sick. I changed my clothes 10 times.

You met me dressed in black motorcycle gear with your extra large Suzuki cruiser proudly parked outside the restaurant. (A white horse comes in many forms). Over pancakes and pitas, you shocked me with your honesty and charmed me with your passion.

You didn't flinch during our marathon second date (14 hours) when I asked you how many kids you wanted. On our third date, I said I would join you in your mission to travel the world and spread the message of tikkun olam and peace.

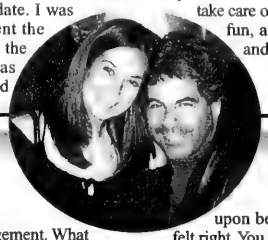
You immediately inspired me to be a better person. Your desire to learn is contagious, your thoughts are enlightening and your love is like no other. Every time you walk in the room, my heart sings. Every time you smile at me, my insides melt. When your beautiful and compassionate soul reached out to mine, it was as if it had been searching for years and we were finally reunited.

A year later, as we paddled our canoe upstream along Balsam Lake and you said I was the woman of your dreams, that you wanted to build a home together, have a family together, and grow old together, my life felt complete. When you proposed on Sept. 2 – in my tiny apartment that I can't wait to finally move out of – and asked me to marry you, you made me the happiest woman in the world.

Later that night, as I admired my new sparkling ring, I thought back to my fictitious prince charming. You have far surpassed any fairy tale I could ever have dreamed up on my own. You are the man who continues to take my breath away and sweep me off my feet – and it is so much better than I ever imagined.

I promise to always make you happy, to take care of you, to never stop having fun, and to be your best friend and wife forever.

Love,
Miriam



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1 lb. steak
1 tsp. salt
2 garlic cloves, minced
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2 tbsp. sherry
1/4 cup honey
1/2 lb. fresh mushrooms

Cut steak in strips about 1"x1/2"x1/2". Mix all ingredients except mushrooms. Marinate steak in mixture for at least 30 minutes. Broil meat until brown on one side. Turn meat over. Place mushrooms on top of meat and broil until brown. Serve warm.

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"Jews in history"

By JOE KING

Harry Halton (1922-2003) designed Canadair/Bombardier business jets that were developed into the company's highly successful regional jets – the RJs.

The immigrant from Czechoslovakia was involved in the design and manufacture of virtually every new aircraft for Bombardier, from the late 1940s on. In later years, laid low by illness, he was surprised when the company president appeared at his hospital bedside and stated "Harry, we need you to design a new aircraft."

He partially recovered and designed the Challenger business jet. From that design came the RJs – and billions of dollars in orders.

Halton was born in Pilsen, Czechoslovakia, and grew up fascinated by aircraft. Whenever he could, he would visit the airport to watch the activity. "I wasn't interested in flying them. I wanted to build them."

When World War II broke out, the family shipped the 16-year-old to London where he ultimately studied electrical engineering.

Harry Halton

His income in London came from selling 24 cases of Pilsen beer his father sent him weekly.

In 1948, he moved to Montreal and joined Canadair where he became a major designer. His projects included a remote-controlled drone, then a water bomber.

He had a leg problem, and operations left him paralyzed from the waist down. Undaunted, when his bosses visited him and asked, "How would you like to work on the Challenger business jet?" Halton, in fever and in pain, began to work on the project from his hospital bed. Engineers, technicians, secretaries and others from Canadair came to the hospital to receive directions from the aircraft designer.

In time, Halton went back to work in a wheelchair, and the Challenger, the world's first wide-body business jet became a reality. And from that basic design came a host of developments which made Canadair/Bombardier one of the largest manufacturers of business and regional jets in the world.

In his downtown Montreal apartment, Halton was surrounded by precise models of every plane he designed.

Excerpted from The Jewish Contribution to the Modern World.

Joe King is a veteran Montreal writer and publicist.

We're getting married!

By AVRUM ROSENSWEIG

Dear Miriam,

Mazel tov on our engagement. What a simchah! What a reason to dance throughout the night.

Mir, you know, being 45 and single, a lot of people thought I might just be one of those guys who would be the eternal bachelor. Others figured I had some serious intimacy problems that I had to work through (they weren't entirely wrong), and some figured I was gay – not that there's anything wrong with that.

Then one fine morning, fiancée, you dropped by Ve'ahavta to volunteer. You charmed me with your wit and beauty, like Elizabeth Taylor did with Richard Burton, and the rest is history.

I fell in love with you, Miriam – as the patriarch Yitzchak did with Rivkah – the moment I saw you. I was drawn into your dancingly mischievous eyes, and I was intent upon becoming one with you. We felt right. You captivated me then, and you continue to mesmerize me today. You snagged me, Mir.

And you did because we share some very important values that are predicated on our desire to make the world a better place – tikkun olam. You get my overwhelming angst, my fear of stepping on ants, and my passion for the Jewish people and our gift of "growth."

Although I was often snail-ish in understanding you, I fell in love with your humanitarian nature and your authenticity in befriending Allan, a tired but colourful character who frequently lived on or near the street.

In the spirit of Jewish wisdom, you showed me the meaning of the adage in *Pirkei Avot* (*Ethics of our Fathers*) "Who is a wise person? One who learns from everyone." And I was drawn to your ability to light up a room with your larger-than-life character, as well as your desire to make me a better man and the fact that you crack me up, my dear vaudevillian partner.

Miriam Porter, now that I have asked you to marry me, I am amazed at the calm I feel in my gut. Don't get me wrong, I'm scared – OK, sometimes downright terrified – about the transition from being single to being married. But I'm committed to you, and I'm dedicated to our hand-in-hand promenade through life and the inevitable – though I hope rare – struggles that will tap on our door.

I feel great happiness in my heart and a sense that all is well. The loneliness I felt for so long is slowly dissipating, and I think my sister, Chavie, might have a point when she says that "love and marriage is an everlasting bond between two people, something that doesn't stop here on earth but continues in the world to come."

Mir, for a while now, we've joked that "we are on the same page," referring to our columns here on the back page of *The CJN*. Now, we truly are. We're hooked, bound together as lifelong friends, lovers and partners. We're now on the same page in life, and our editors are our hearts and devotion.

Thank you for sticking by me, despite my craziness. I love you for that (and even though you refuse to get married at a brown bag picnic in Earl Bales Park). I will always remember your belief in our future from the moment I tried to impress you with my Suzuki Intruder 1500 Motorcycle (with genuine soft leather side bags).

Mir, I love you so much today, and I will love you even more tomorrow. I hope you are, and will always be, satisfied with the volunteer task we gave you at Ve'ahavta on that memorable day a year ago – me. I will treasure you always. You are my gift.

Mazel tov to us. Mazel to the world! Miriam Porter – I love you!

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This Week

National

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Canadians need to address unity issue, Bob Rae says. ***Page 22***

Police chief's Israel trip assailed at meeting. ***Page 34***

Rosh Hashanah

The Jews of Canada
— Who we are in 2005 —

The distinctiveness of the Canadian Jewish experience. ***Section B***

Books & Authors

Franz Kafka explored his Jewish identity with his 'wife.' ***Page 70***

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As the new year begins...

We find hope in the future

Editorial

Among the many splendours of the photo on this page, in addition to its joyful content and its widely diverse mixture of individuals, is the fact that it conveys a moment of "ordinary," Jewish life.

The Chassid plays his guitar alongside a soldier who plays his accordion alongside a fully engaged, though otherwise nondescript, trumpet player. This eclectic trio is providing the musical accompaniment for the celebration of *hachnasat sifrei Torah* – the installation of Torah scrolls.

These Torah scrolls were from one of the former Jewish communities in Gaza, and they are being installed in a synagogue in the newly emerging seaside community of Nitzan, just north of the Gaza Strip.

The procession includes many former Gush Katif residents and moves along the barren, still unfoliated main street of the rebuilding community. No trees or flowers or shrubs have yet been planted. But they will be.

Most of the people in the forefront of the photo are singing. Some are even dancing. But not all. Some, we can see, are engaged in the very Israeli activity of serious conversation, not really attentive to the preoccupation of the majority, but joining the parade nevertheless. In addition, many of the participants, outwardly at least, seem not to be observant. But they, too, seem to greatly appreciate the happy transcendence of the moment and want to be part of it.

And, as in most Israeli religious festivities, the women are at the back of the parade, looking on from the margins. In other words, despite the importance of the moment, the profound symbolism of the occasion, – the renewal of community and the testament to the irrepressibility of the Jewish will to live – there is also a sense of the everyday, of the "routine."

But that should not surprise us. For even in the grander moments, our lives are still imperfect. Indeed, only in many of those "ordinary" moments do we actually see life's true grandeur.

The celebration of the installation of these Torah scrolls is one such moment – ordinary and grand at the same time. And in one of those eerie though exhilarating coincidences of Jewish life, it is also a visible representation of one of recurring readings of Rosh Hashanah.

Continued on page 8

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The News in Brief

CANADA

Jewish Groups Testify

OTTAWA — Representatives of Canadian Jewish Congress and B'nai Brith Canada testified last week before a parliamentary committee reviewing the federal Anti-Terrorism Act about ways to improve the four-year-old law. CJC general counsel Mark Freiman said Congress supports the law, but recommends adding a preamble and regulations forbidding profiling by ethnicity or religion, the *Globe and Mail* reported. He added, however, that profiling by country of origin is OK. David Matas, B'nai Brith's senior legal counsel, told the MPs the law should be changed to make incitement to terror a crime, as in Britain. He also said Canada's State Immunity Act should be changed to allow terror victims to sue states that sponsor terrorism.

Ex-minister Honoured

TORONTO — Former federal solicitor general Robert Kaplan was given France's highest civilian honour this week in Toronto. Daniel Jouanneau, French ambassador to Canada, gave Kaplan a medal as a *chevalier* of France's Legion of Honour for promoting Canadian-French relations, and for his support for the Francophonie and the French language in Canada.

SFU Hillel Opens

VANCOUVER — Jewish students at Simon Fraser University started school this month with a new Hillel House. Hillel's first permanent space at the 40-year-old Burnaby, B.C., university was dedicated at a Sept. 11 event attended by SFU president Michael Stevenson. It hosted its first Shabbat dinner Sept. 23. A campaign to replace the Hillel House across town at the University of British Columbia is underway.

School in New Home

VANCOUVER — King David High School, Vancouver's co-educational Jewish community secondary school, moved into a new building this month. Now located across the street from the city's Jewish Community Centre, the school has 137 students, up 48 from last year. The new facility, built with the help of a grant of more than $15 million from the Diamond family, was officially dedicated Sept. 25.

Post Settles Lawsuit

TORONTO — The *National Post* and columnist David Frum have settled a defamation suit filed by the Council of American-Islamic Relations Canada (CAIR-CAN) and its chair Sheema Khan stemming from two columns last fall that criticized the group and Khan. A statement published Sept. 17 in the *Post* said that "David Frum and the National Post acknowledge that neither [Khan] nor [CAIR-CAN] advocates or promotes terrorism" and that the group is "a national grassroots organization with the stated purpose of empowering Canadian Muslims through community education."

WORLD

France Honours Rashi

PARIS — France is celebrating the 11th-century rabbi and famed Bible and Talmud commentator known as Rashi. Celebrations include a commemorative stamp, a medal being minted at the treasury, scholarly conferences and the renaming of an esplanade in the city of Troyes, where Rashi lived from 1040 to 1105 and founded a school of Torah and Talmud study. "He has a particular importance in biblical exegesis, not only in the Jewish world but for Christians as well," Rabbi Claude Sultan, director of the Rashi University Center in Troyes, told Agence France Press.

JDLer Sentenced

LOS ANGELES — A Los Angeles court last week sentenced a member of the Jewish Defence League to 20 years in prison for plotting to bomb a mosque and the office of an Arab-American congressman. U.S. District Court Judge Ronald Lew handed Earl Krugel the maximum sentence Sept. 22 for his role in the 2001 plot, which targeted the King Fahd Mosque in Culver City, Calif., and a regional office of Republican Darrell Issa. Three years in prison will be counted against the sentence for Krugel, 62, who expressed remorse. JDL leader Irv Rubin, also arrested in the case, died in 2002 in controversial circumstances in prison.

Okanagan Jews Mark JCC's Bar Mitzvah

KELOWNA, B.C. — The Okanagan Jewish Community Centre held a "Look How Far We've Come" celebration dinner earlier this month to mark its 13th year.

Close to 60 guests were treated to a video taken at the building's 1992 dedication. The evening's MC was Ray Turner, with brachot before and after the meal by student rabbi Daniel Mikelberg.

Daniel Mikelberg says *Hamotzi* over challah.

The Canadian Jewish news

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Famed Nazi hunter dies at 96

By PAUL LUNGEN
Staff Reporter

Simon Wiesenthal, the man who perhaps more than anyone else made the prosecution of Nazi war criminals a moral imperative, died last week in his home in Vienna. He was 96.

Known by many as the conscience of the Jewish people, Wiesenthal made the pursuit of war criminals his life's work. He said he could not do otherwise, as he felt the millions of murdered Jews demanded justice from their killers.

Wiesenthal is widely credited for helping pave the way for the capture of Adolf Eichmann in Buenos Aires by Israeli operatives some 15 years after the war. His capture, trial and execution in Israel in May 1961 set off a series of Nazi trials and brought the issue of Nazi war criminals into the limelight.

Wiesenthal played a part in the arrest of Franz Stangl, the commandant of the Treblinka and Sobibor concentration camps, and in the arrest of 1,100 other Nazis with blood on their hands.

Simon Wiesenthal
[Israel Sun photo]

He lent his name to the creation of an organization based in Los Angeles, with an office in Toronto, aimed at bringing Nazi war criminals to justice and confronting racism and prejudice.

Despite the presence in Toronto of an office of the Simon Wiesenthal Center, Wiesenthal declined to visit Canada. As he told *The CJN* in an interview in March 1993, he was disappointed that Canada had done so little to bring to justice Nazis and Nazi collaborators who entered Canada illegally following World War II.

He noted that Justice Jules Deschenes reported to the government in 1986 that there were 26 pressing cases that required quick court action, and that only a handful ever went to trial.

Accolades for Wiesenthal and his work poured in from many quarters last week, including from the Canadian government, whose reluctance to prosecute war criminals he disdained.

"The work of Mr. Wiesenthal and the organization that bears his name has had a significant influence on Canada and has contributed to the creation of our own War Crimes Program, designed to examine all allegations concerning the presence in Canada of suspected war criminals from the World War II era or more recent conflicts," Prime Minister Paul Martin said in a statement.

"Canada stands with others to acknowledge the immeasurable contribution this man has made to the fight against impunity and for accountability for the most serious crimes," Martin said.

Jewish organizations applauded Wiesenthal and his legacy.

Rabbi Marvin Hier, dean and founder of the Simon Wiesenthal Center in Los Angeles, said, "I think he'll be remembered as the conscience of the Holocaust. In a way he became the permanent representative of the victims."

Rabbi Hier recalled that Wiesenthal once said, "'When history looks back, I want people to know the Nazis weren't able to kill millions of people and get away with it.'"

Continued on page 27

Joseph (Joe) L[illegible]nding)
Wolf (Willy) Lebovic (seated)

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An idealist and his ideals (2)

(Continued from last week)

Ted Tulchinsky had just completed his medical internship when conscience called him to Saskatchewan in 1962. Doctors had gone on strike to protest and try to derail the introduction of medicare.

It was clearly a turning point in the young doctor's life. While practising medicine in Saskatchewan, he met Joan Douglas (the daughter of former New Democratic Party federal leader Tommy Douglas), fell in love, married, started a family and planned for their future, which would ultimately entail a life together in Israel.

From the editor's desk

Although a skilled practitioner, Tulchinsky wanted to expand his thinking about health-care service. Thus, three years into his medical practice in Saskatoon, he won a scholarship to Yale University to study public health. After Yale, the Tulchinskys moved to St. Catharines to help start a UAW-sponsored health clinic.

But Tulchinsky's thinking on the subject continued to grow. He was soon able to test even wider thinking as an adviser to the government of Manitoba. Eventually he became the deputy minister of health in the Ed Schreyer government of Manitoba.

Then, in 1976, some 14 years after he graduated from medical school, he and Joan and their three children, Daniel 11, Joel, 10, and Karen, 3, moved to Israel. Tulchinsky's experience, expertise and enthusiasm in the field of public health care were a serendipitous blessing for Israel. And it was in that field the Brantford-born doctor worked for more than 25 years for the Jewish state.

The Tulchinsky health-care blessing, however, was twofold. For Joan was an expert in nursing at Hadassah Hospital in the geriatric department and then as head nurse of the hospital's intensive-care unit. She was recognized by her peers who selected her for the hospital's outstanding nurse award.

Tulchinsky retired in 2001. He had, by then, been teaching at the Hebrew University's Braun School of Public Health in Hadassah and his reputation as a public health specialist had caught the attention of officials at various international agencies. In 1992, he was invited by the World Bank, which was then trying to reorient and rehabilitate Russia's infrastructure, to go to the former totalitarian country to consult with authorities there about the state of its public health-care system. He also co-authored a textbook on public health care, *The New Public Health*, which has been translated into seven languages.

The conversation with Ted and Joan was exhilarating, even though, or perhaps because, their understated manner was so incongruously at odds with the nature of the important work and unfolding history with which they had been involved.

The Tulchinskys moved to Israel because as Ted told *The CJN*, "It was now time to try to realize the dream I held since my teenage years.

"It was something that Joan and I both wanted to do," he adds. "Tommy [his father-in-law] supported us in our decision. He supported Joan in her conversion. He understood that she had made a life-long commitment. He also visited us in Israel."

Tulchinsky supervised the delivery of health care for the Palestinians from 1980-81 to 1994 as the co-ordinator for health services in the West Bank and Gaza. He was not only in charge of the overall program but also worked in the field.

Under his watch, a sophisticated immunization system was developed there. Gaza, he proudly pointed out, was one of the first places in the world to eradicate measles. After Oslo, in 1993, Israel turned over responsibility for health-care services to the Palestinians.

"At the beginning, they co-operated with us. But it was soon apparent that [former Palestinian president Yasser] Arafat had given orders to stop all levels of co-operation – health or otherwise – with the Israelis. For a certain period of time, there were still low-level contacts. I was the liaison with the Palestinians. But even that stopped," he said ruefully.

"Israel has lost much of its glow in the eyes of the world since its early days. The Arabs' propaganda has been sophisticated and successful. Yasser Arafat was one of the great propagandists of the 20th century. But even with its failings, Israel's achievements are magnificent.

"The years of war have been tough," he continued, "though the people's spirit has not waned. A fulfilling life can be had in Israel, but it is not given to you on a platter. Life is not simple there. You pay a price, financially and emotionally. But, as with all things, an individual must have the courage to follow his or her dreams.

"I believe I have made useful contributions in Israel in the realm of public health," Tulchinsky says self-effacingly in answer to my question.

"But the greatest thing, above all in my life has been Joan. Without Joan, I don't know if we would have made aliyah or have been as successful as we were. She was the stability that guided us through very tough times."

I marvelled at Ted and Joan Tulchinsky for their commitment to each other and to the important causes in their lives. I marvelled, too, that there was such a strong connection between Tommy Douglas, the man whom Canadians voted the Greatest Canadian Ever, in a CBC-sponsored poll, and Israel. Indeed, some of his grandchildren are Israeli!

— MBD

SeeJN

MISSISSAUGA SHOFAR FACTORY: A group of enthusiastic adults and children got to learn about the shofar – and actually make one to take home – at Chabad of Mississauga's first-ever "shofar factory," held Sept. 18 at Mississauga's South Common Community Centre.

Simon Wiesenthal ז"ל
1908 – 2005

The Board of Directors of
Friends of Simon Wiesenthal Center for Holocaust Studies
along with our members throughout Canada
deeply mourn the death of Simon Wiesenthal.

"Simon Wiesenthal was the conscience of the Holocaust. When the Holocaust ended in 1945 and the whole world went home to forget, he alone remained behind to remember. He did not forget.

He became the permanent representative of the victims, determined to bring the perpetrators of the history's greatest crime to justice. There was no press conference, and no president, prime minister, or world leader announced his appointment. He just took the job. It was a job no one else wanted.

The task was overwhelming. The cause had few friends. The Allies were already focused on the Cold War, the survivors were rebuilding their shattered lives and Simon Wiesenthal was all alone, combining the role of both prosecutor and detective at the same time.

Overcoming the world's indifference and apathy, Simon Wiesenthal helped bring over 1,100 Nazi War Criminals before the bar of Justice." - *Rabbi Marvin Hier, Dean and Founder of the Simon Wiesenthal Center.*

Simon Wiesenthal said,
"The most important thing I have done is to fight against forgetting".
Likewise, we will never forget Simon Wiesenthal.

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Greater Toronto Area

Neighbour confesses in Ross case

By PAUL LUNGEN
Staff Reporter

Six weeks of uncertainty, dread, hope and fear came to an end last week for the family of Alicia Ross when the family's next door neighbour confessed to killing the 25-year-old woman.

Now begins a period of mourning and perhaps the "closure" that Sharon Fortis, Alicia's mom, asked for only days before Daniel Sylvester confessed to the crime.

Sylvester, the Fortis' 31-year-old unemployed neighbour, appeared in court briefly last week on charges of second-degree murder. Accompanied by his lawyer, David Hobson, Sylvester turned himself in to police on Wednesday last week. Afterwards, police located human remains in two rural locations northeast of Toronto, one near the Sylvesters' Kawarthas cottage near Cobokonk, another near the village of Manilla, west of Lindsay.

Two weeks ago, Fortis told the media, including *The CJN*, that she needed a resolution to the mystery of her daughter's disappearance. "You need closure," she said at the time. "Finding her is closure. God willing, she's alive, but even if she's not, it's not right that she's just out there. For me, closure means an end to this limbo existence. It's horrible."

Alicia Ross

Sylvester's lawyer said his client turned himself in because he felt bad for Ross' family. "He's feeling great remorse. His conscience got the better of him. He's prepared to let the law take its course. He's feeling that the family next door needed closure," Hobson told reporters at the Newmarket Criminal Court. "He feels another person might have been unjustly prosecuted."

Hobson suggested that prior to his client's admission, the police had no evidence linking Sylvester to the disappearance.

Ross was last seen before midnight on Aug. 16 after spending the evening with her boyfriend, Sean Hine. They had been playing pool at the Fortis' home on Bronte Road.

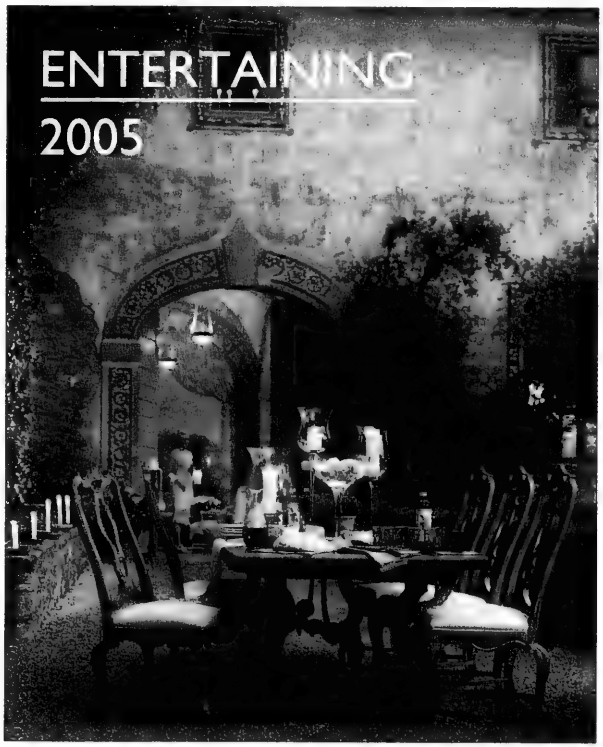
Hine, whom police early in their investigation had described as "a person of interest," said he had called Ross 15 minutes after leaving her at midnight. When she didn't answer that call as well as one early the next morning, Hine called police and reported her missing.

After searching a 600-metre radius around the Fortis home, police theorized that Ross was abducted by someone she knew. Hine acknowledged that police were questioning him, and in the days after her disappearance, he said, they considered him a prime suspect. "I'm going to need therapy when this is all done," he said.

Sylvester, the son of Grant Sylvester, founder of a major financial services company, pleaded guilty to second-degree murder, which carries a life sentence and a minimum 10 years in jail before being eligible for parole.

Ross has been described as an energetic young person with a zest for life. She loved the outdoors and visited Israel on a birthright mission. Fortis said she fell in love with the country and returned to camp in the Negev.

Ross had taken a new job in computer marketing that was to begin less than a week after she disappeared.



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No life is ordinary

Continued from page 1

The Haftorah for the second day of the holiday is an extremely moving statement of consolation by the prophet Jeremiah to his troubled people. It could have been written as a caption for the photograph on page 1.

"Restrain your voices from weeping, hold back the tears from your eyes, because your struggles will be rewarded… you will return from the land of the enemy… there is hope in your future… and your children will return to their own borders." (Jeremiah 31: 16-17)

Of this passage, the renowned American scholar, the late Rabbi Hayyim Herman Kieval, wrote some four decades ago that "these prophetic words have been fulfilled in epic proportions before our eyes."

He was referring both to the collective, national return of the Jewish people to the Land of Israel and to the individual, personal "returning to the spiritual fold of Israel" by "many Jewish artists, intellectuals and men of affairs."

Jeremiah's words are a call to conscience.

"*There is hope in your future*," he said.

Hope, he well understood, is the essence of every future. Indeed what future could there be for us, for anyone, without hope?

That Israel's (and the Jewish people's) national anthem is called *Hatikvah*, "The Hope," is not merely a felicitous statement of lyrics. Rather, it is a statement of purpose and an acknowledgment of our history.

Isn't that the key message of Rosh Hashanah and the Yamim Nora'im: that at the heart of these holy days is the opportunity to embrace, if not re-embrace, that personal and collective sense of hope?

This is the time of year when all our possibilities lie before us like an untilled field waiting for our recommitment, for our labour and for some good luck as well to help bring forth the flowers that are the colours and texture of our hope.

"*And your children will return to their own borders*," Jeremiah added.

Whether he intended those "borders" to be geographic, as embodied in the Zionist dream, or theological, existential, psychological, emotional, personal as embodied in the individual dream, the notion of "returning" must encompass a sense that it is to a place that is our own, in which we are at home, namely to the feeling that to belong to the Jewish people is to belong to a wondrous people of long history, high purposes, deep values, commitment to the well-being of all God's creations and a constantly emerging hopeful future.

Just as the photo on page 1 teaches that in every momentous event there are also elements of the ordinary, it also teaches that no life is ever unimportant because of its ordinariness.

Indeed no life is ever ordinary.

Rosh Hashanah is when we learn this truth anew.

Shanah tovah.

25 years ago in *The CJN*

• In Montreal, mayor Teddy Kollek told the opening of the Combined Jewish Appeal and Israel Emergency Fund campaign that Arabs and Israelis are living "side by side as people" in Jerusalem. He also charged that Tory leader Joe Clark's rescinded pledge to move the Canadian embassy to Jerusalem showed the Arabs they could successfully apply pressure in Canada.

Dry Bones

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The passing of Simon Wiesenthal

The passing of Simon Wiesenthal is a sad event for the entire world. He was truly the conscience of the Holocaust, someone who ensured that one of history's most depraved episodes of mass murder and collective cruelty was always on our minds – whether we liked it or not.

He was an extraordinary man, who, because of his tenacity and will, refused to take no for an answer when it came to alerting the world about the perpetrators of the Holocaust. He taught us that one person can change the world.

As chair of the UJA Federation Holocaust Centre of Toronto, I work with hundreds of Holocaust survivors who teach the lessons of anti-Semitism to more than 25,000 Ontario students every year. Wiesenthal's unrelenting mission to bring Nazi war criminals to justice has given me and those survivors the inspiration to carry on.

Wiesenthal pursued truth and justice. That will be his ultimate legacy.

Lorraine Sandler
Chair
UJA Federation Holocaust Centre of Toronto

* * *

Israelis can own land in Jordan

Upon reading "Cast-in-stone assumptions" ("From the editor's desk," *CJN*, June 2) that indicated that after Israel's War of Independence, as a result of Jordanian law, Jews but not Israelis were prohibited from owning land in Jordan, I took it upon myself to confront Jordan's ambassador to Canada, asking for confirmation that such a law was passed, and also asking since there was normalization between Israel and Jordan, why such a law would be allowed to exist. The ambassador referred my letter to relevant Jordanian authorities and he advises that no such law exists. He points out that Judaism is a religion and not a nationality and therefore according to Jordanian law, Jews are allowed to own land in Jordan. Further he advises that citizens of Israel are allowed to own land in Jordan according to Jordanian law, just as the citizens of any other country are.

Just as we are quick to criticize Arab countries as being racist and discriminatory, so must we honestly report when they are not.

Bert Raphael
Toronto

* * *

Identifying as a Jew on campus

Gershon Richter's description of his experiences at the University of Manitoba raises profound questions about his understanding of the situation on Canadian campuses ("The realities of being Jewish on campus," *CJN*, Sept. 15).

Richter's admission that "when asked by other students why I can't make it to certain classes or exams, I sometimes find myself debating whether to tell them the truth [about being Jewish] or make up some sort of excuse…" and his recommendation to "take a little care… in volunteering information" sounds like a description of Jewish campus life in Poland in the 1930s, not Canada in the 21st century.

As a Jewish student who has studied at two Ontario universities with significant anti-Israel contingents, I was often asked about my background. The thought of avoiding the question never crossed my mind. Concealing your roots and denying your identity is not the answer to whatever hostility and intimidation one encounters. One must be ready to handle these questions in a mature manner and, if necessary, to defend your people, your religion and even your political views. The day that a university student cannot proudly identify himself as a Jew, the bigots will have won.

Ron Podolny
Toronto

* * *

Religious discrimination in school funding

Ontario Progressive Conservative leader John Tory would be wise to carefully consider how to implement his promise to restore assistance to independent schools ("Protesters picket McGuinty over school funding," *CJN*, Sept. 22).

With 93 per cent of faith-based schools in Ontario already fully funded, there is a compelling need to eliminate the religious discrimination that excludes the other seven per cent solely because they are not Catholic. Religious discrimination in violation of basic international human rights law is unacceptable in today's multicultural Ontario. Tory should stake out the political high ground of human rights defender by designing the first stage of his independent school funding policy so that it focuses exclusively on fixing the discrimination by extending as much funding to non-Catholic faith-based schools as Catholic schools receive. A means test that applies to non-Catholics but not Catholics obviously doesn't fit with this approach.

Once the discrimination is fixed, then there may be sufficient public pressure to lead to the development of a broad political consensus on funding independent schools generally.

Michael Orr
Toronto

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5765: a year of politics and promise

For Israel, the year is remembered most for disengagement

By LESLIE SUSSER
JTA

Israel's unilateral withdrawal from the Gaza Strip and the northern West Bank dominated the year 5765. After months of rancorous confrontation with Jewish settlers and other opponents of the disengagement plan in the Knesset, in the courts and on the streets, the government moved in mid-August to evacuate 21 settlements in Gaza and four in the northern West Bank.

Despite warnings of possible civil war, the evacuation of Gaza's 9,000 settlers and a few thousand radical supporters took less than a week and was virtually free of serious violence. More than 50,000 army and police took part in the operation, on the assumption that the larger the evacuating contingent, the less force it would have to employ.

Prime Minister Ariel Sharon received warm praise from the international community for going through with his initiative despite strong domestic opposition. The withdrawal left the Palestinian Authority in control of Gaza and was widely hailed as a significant first step toward the establishment of a Palestinian state.

But Sharon's move alienated large sections of his own Likud party and left him fighting for his political life.

Sharon argued that the pullout was of vital strategic importance for Israel: it eases the demographic problem, creates better defensive lines, may earn Israel international backing and generates a dynamic that could lead to a two-state solution to the Israeli-Palestinian conflict.

But Sharon's opponents in the party characterized it as a huge strategic blunder. In handing over land to the Palestinians without demanding anything in return, they argued, Israel has encouraged more terrorism.

The disengagement opponents mounted a vigorous campaign. In the months leading up to the withdrawal, they lobbied in the Knesset, appealed to the Supreme Court, held mass demonstrations and blocked major roads.

They failed at every turn.

Their battle in the Knesset collapsed March 28, when legislators rejected a proposal for a referendum on the withdrawal by an overwhelming margin of 72-39.

Their court struggle ended June 9, when the Supreme Court denied petitions against withdrawal. And any hope they may have had of intimidating the authorities by sheer numbers evaporated when police successfully prevented an estimated 200,000 demonstrators from marching on the Gaza settlements from the nearby village of Kfar Maimon in late July.

The anti-disengagement forces finally won a victory when Finance Minister Benjamin Netanyahu resigned Aug. 7 – granted, just 10 days before the withdrawal was to begin – and announced that he would challenge Sharon for the Likud leadership and the premiership.

Netanyahu, a former prime minister, argued that in pushing disengagement through, Sharon had abandoned Likud principles and was no longer fit to lead the party or the nation. Netanyahu's challenge sparked speculation about a possible split in the ruling Likud party and a significant realignment of Israel's political map.

There were dramatic developments on the Palestinian side, too. Palestinian Authority President Yasser Arafat, who was seen both by Israel and the United States as personally responsible for ongoing Palestinian terrorism, died Nov. 11, paving the way for the emergence of a more moderate Palestinian leadership.

Mahmoud Abbas, who was elected Jan. 9 to succeed Arafat, immediately renounced terrorism as inimical to the Palestinian cause. On Feb. 8, at a summit meeting at the Egyptian resort town of Sharm el-Sheik, Sharon and Abbas announced a ceasefire, ostensibly ending the bloody intifadah after more than four years.

Five weeks later, at a meeting held under Egyptian aegis in Cairo, Hamas and other Palestinian terrorist groups agreed to abide by the ceasefire until the end of 2005. As a goodwill gesture, Israel released 500 Palestinian prisoners in February, and 400 more in early June. Israel also handed over the West Bank cities of Jericho and Tulkarm to full Palestinian control in March.

In early May, however, Israeli Defence Minister Shaul Mofaz decided to freeze further planned hand-overs on the grounds that the Palestinian Authority was ignoring its commitments to dismantle terrorist groups and arrest or disarm wanted terrorists.

Despite the ceasefire, sporadic terrorist attacks continued, including suicide bombings in Tel Aviv in February, Netanya in July and Be'er Sheva in August, and the firing of hundreds of rockets and mortars at Israeli communities in and around Gaza before the evacuation.

Several analysts, including a former Israeli military chief of staff, Lt.-Gen. Moshe Ya'alon, warned that unless Israeli-Palestinian negotiations went forward, a new intifadah would erupt.

Although Sharon's disengagement policy enhanced Israel's already close ties with the administration of U.S. President George W. Bush, there were some glitches. Israel's decade-old plans to build in a key strategic area outside Jerusalem known as E-1, and its failure to remove 24 illegal West Bank settlement outposts, led to stern U.S. criticism.

A young boy, leaving the Gush Katif, takes a sapling with him to plant in his new home. [RNS/Reuters photo]

Israel and the United States also clashed over Israel's military relationship with China, specifically an Israeli contract to refurbish unmanned air vehicles it had sold to China.

After months of delicate negotiations between the Pentagon and Israel's Ministry of Defence, Israel bowed to an American demand to keep the UAVs rather than repair and upgrade them. The issue was resolved when, on Aug. 16, Israel and the United States signed a memorandum of understanding providing for prior consultations on potentially problematic arms deals.

The disengagement from Gaza and renewed dialogue with the Palestinians under Abbas led to improvements in Israel's international and regional standing. In February, the Jordanian ambassador, recalled soon after the outbreak of the intifadah in September 2000, returned to Israel. Egypt, the only other Arab country to have made peace with Israel, sent its ambassador back in March.

In April, Russia's Vladimir Putin paid the first-ever visit to Israel by a Soviet or Russian president. In July, Sharon – for years the focus of sharp criticism in Europe, especially France – was feted in Paris by the French government and lauded in the French media.

On Sept. 1, barely a week after the evacuation of the Gaza settlements, Foreign Minister Silvan Shalom met publicly in Istanbul with his Pakistani counterpart, prompting speculation about imminent ties between Israel and the huge Muslim nuclear power, which had ostracized Israel in the past.

The year 5765 also marked the 60th anniversary of the liberation of the Auschwitz death camp and the end of the World War II. In mid-March, United Nations Secretary General Kofi Annan, presidents, prime ministers and delegations from 40 countries attended the opening of a new Holocaust museum in Jerusalem. On May 5, Sharon took part in a ceremony at Auschwitz, where one million Jews perished between 1942 and 1945. And on May 30, Israeli President Moshe Katsav addressed Germany's Parliament.

The ceasefire with the Palestinians and the disengagement helped the Israeli economy recover from the battering it took during the intifadah, growing by about four per cent for the second straight year.

Other indicators also pointed to economic resurgence: nearly two million tourists were expected in 2005, an increase of half a million from 2004, double the number in 2003 and close to record pre-intifadah levels, and the Tel Aviv Stock Exchange reached new heights in the first weeks after disengagement.

There also were at least two major financial transactions: Israel's giant pharmaceutical company, Teva, became the largest generic drug producing company in the world after a $7.4 billion buyout of U.S.-based Ivax in August. And on June 30, Israel and Egypt signed a $2.5-billion (US) deal for the supply of natural gas from Egypt to Israel over the next 15 years. Opponents warned that the gas deal risked national security by giving a potentially hostile country a stranglehold on a key strategic resource, while backers said it would tighten Israeli-Egyptian ties that have remained cold despite a formal peace treaty signed 25 years ago.

A hero's other mission

It's probably fair to assume that few Canadians outside the Jewish community, or even those within it, would know much about the former chief of the Israel Defence Forces' southern command, Maj-Gen. Doron Almog.

Lawrence Hart in Hamilton

Where his name has been most recognizable recently is in the context of a mid-September incident at Heathrow Airport in London. While on his way to England from Israel, Almog learned, via a message from the Israeli Foreign Ministry, that the London police's anti-terrorist and war crimes unit was waiting for him and that he would likely be detained if he entered Britain.

He was to be charged with violating the Geneva Conventions for his alleged involvement in "war crimes" during the intifadah. While the warrant for his arrest was based on only one incident – the demolition of a home in Rafah – it was expected that other, more serious accusations would also be levelled against him.

To avoid capture, Almog opted to remain on the El Al flight that brought him to England, and he later returned with it to Israel.

Almog is not the first Israeli to have his rights and freedom threatened by misguided and hypocritical European governments and their overly zealous bureaucrats, and he likely won't be the last. But that's a topic for another column. The objective of this one is to profile Almog, albeit very briefly, in a way that bypasses the ugliness of the Heathrow incident and focuses instead on the qualities and accomplishments that more accurately define him and his place in the Israeli narrative.

Almog has been widely credited for his achievements as head of the southern command, and deservedly so. During his tenure, not one attempt by terrorists in the Gaza Strip to enter Israel was successful. What should also not be forgotten is the pivotal role he played in the Entebbe rescue operation in 1976, when he was the first to land on the runway and mark the touch-down points for incoming Israeli aircraft.

But inasmuch as his outstanding military career will assure him of a lasting and illustrious legacy, a misfortune within his own family has motivated him in a direction that is, to all accounts, outside the usual realm of a military officer. As the father of a 20-year-old who has been severely impaired since birth, Almog has distinguished himself as a tireless advocate on behalf of disabled young Israelis. He currently chairs Aleh Negev, an initiative dedicated to establishing a rehabilitation village near Ofakim, in southern Israel, for mentally challenged adolescents and young adults.

The reason for his aborted trip to England a few weeks ago was, in fact, to raise awareness, and funding, for this most worthy project.

This great black hole

Once again, archeological discoveries in Jerusalem are at the centre of a storm of controversy and debate. Do, in fact, the recently uncovered stones in the City of David provide indisputable evidence of a palace from King David's time? The answer, it would seem, is of political more than intellectual interest. If authenticated, such evidence would lay to rest, once and for all, the allegations of certain Palestinian (but not exclusively Palestinian) ideologues that the Bible is primarily a fictional account with little foundation in the physical reality of ancient Jerusalem.

Ross Culiner in Jerusalem

Personally, I find this debate ridiculous. Does anyone actually believe that a people could have pulled off one of the most incredible feats of all time – the ingathering in its homeland of its long and widely scattered population – had it not possessed a deep-seated conviction about where it came from and where it belonged?

The desperate search for tangible proofs of our ancient physical presence in the Land of Israel, however, does draw attention to an interesting phenomenon – specifically, that we Jews, despite our more than 1,000 years of national life, bequeathed to posterity a surprisingly meagre material legacy. For a nation that contributed so greatly to the shaping of modern Western civilization, we have precious little in the way of surviving monuments to attest to that greatness.

Masada illustrates the point well. Its breathtaking mountaintop setting aside, one can't help but notice that there is remarkably little of human origin to see. The barren and level elevation is broken only infrequently by disorderly heaps of inferior grade construction decorated sparingly with undistinguished frescoes and mosaics. This fact, however, does not in any measure detract from the fascination of the place. For the story of Masada, and its relevance for our own lives today, rivets our attention far more than the things we are looking at.

This is an abiding truth in the Land of Israel, the great black hole of the ancient world. Vision, for the most part, turns inward, since it is as a crucible of ideas, Jewishly speaking, that this place holds sway over our imaginations, and not as a repository of relics. While other peoples invested so much of their creative energy in constructing monumental edifices of wood, stone and clay, we channelled our energies into the relentless pursuit of definitions of justice, morality and righteousness. Inert things on the scale of pyramids, sphinxes, palaces and shrines held little appeal for our abstract minds.

After all, human artifice smacked of idolatry, pagan excess and the polytheism we so disdained, reawakening troubling memories of the allure of the golden calf. And it's not without significance, I believe, that when at long last we did surrender to the temptation to permanently house our unhousable idea of God, we offered the job to a pagan king, Hiram the Phoenician, and that, in a later age, Herod patterned his Jerusalem and Temple complex after Roman architectural models.

A visit to the Israel Museum leaves one with the clear impression that the Israelite conquests of Canaan under Joshua set back the clock of material culture in the land by centuries – tent camps sprung up on the ruins of what had been mighty, fortified cities, and an awkward hand-worked pottery supplanted a refined ceramic art. We were only rarely the equal in any given age of the finest artisans among the peoples who were our closest neighbours – pagan, Christian or Muslim.

In the final analysis, great cultures are defined and judged by the timeless inspiration and fertility of their greatest minds and ideas. And not for nothing was our God impalpable and formless. Only such an elusive conception of a God can bequeath to the world an ever-evolving, inexhaustible and continuous inquiry into what should be deemed most worthy in human existence.

And if our foremost holy site is little more than a tottering wall full of weeds, it nonetheless speaks far more eloquently than do all the pyramids in Egypt with their gods and goddesses that nobody, outside of a select few, much cares to remember any more.

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Re-stitching Israel's social fabric high on 5766 agenda

For Israelis and for Jews around the world, it's difficult to be optimistic – our history and our collective psychology give preference to a realistic and sometimes bitter cynicism. The few periods of hope in the past 3,000 years have been followed quickly by disasters, some that were self-inflicted and some that came from an uncompromisingly hostile world.

Gerald Steinberg in Jerusalem

In 1948, the creation of Israel – a sovereign state for the Jews, equal to other nations of the world – and the victory following the Arab invasion were among the hopeful exceptions. But the wars and terror resumed, as did the domestic fights – Ben-Gurion versus Begin, religious versus secular, Ashkenazi versus Sephardi, and rich versus poor.

So why are Israelis smiling as we head into the New Year? Yes, the external and internal dangers are still out there, but they're perhaps less threatening than in previous years. We have come through the threat of civil war during disengagement – a scenario exaggerated by journalists and politicians who thrive on such divisions – with relatively limited damage.

This painful experience also showed the strength of our common bonds. Although the debate over unilateral disengagement was, and remains, very heated, what may appear to be a very divided Israeli society has sufficient cohesion to overcome these differences. If the calls from the fringe for soldiers to disobey orders had been heeded, it would have shredded the army into opposing factions. But most soldiers and rabbis recognized these dangers. And many Israelis who had little interest in the settlements in Gaza showed genuine empathy for the settlers, who now face the challenge of rebuilding their communities.

Nevertheless, there are some important cracks that need to be fixed before they grow wider. The recent debate highlighted a religious community that is divided between primary loyalty to the secular state on the one hand and to religious principles and leadership on the other. In theory, this conflict was resolved more than 100 years ago with the founding of religious Zionism, which sought to combine these spheres. But the combination is still tenuous, and the question of priority between the Torah and the flag, representing the state, came to the surface again in the conflict over withdrawal. To maintain their central and necessary roles in Israel's security and growth, the members of this community will need to reinforce the links between religious and political values.

This tension has been deepened by the revival of the old fight over credit for the success of Zionism and the revival of Jewish sovereignty.

The secular ideologists often claim that the rebellion against the European rabbinical establishment provided the source of political Zionism, led by Theodor Herzl and his early followers. In this version of history, religious Jews came later, and were secondary contributors to the diplomatic and military victories that led to the establishment of Israel. Similarly, they dismiss the religious settlement activity after the 1967 war as messianism without a realistic political foundation. The debate about the future of the settlements – particularly in Gaza and beyond the 1949-1967 "Green Line" – reflects this attitude, as do attempts by the religious communities to demonstrate that they contributed as much as the secular Labor movement to the building of Israel.

This is an absurd conflict that should have been resolved and forgotten many years ago. Zionism could not have succeeded without the close co-operation and dedication of both camps. The secular political vision of Jewish sovereignty needed the support and involvement of religious Jews, who constituted the vast majority of the population in Herzl's day. Millions of Orthodox Jews put a few coins aside every week for the rebuilding of Eretz Yisrael – the "Zion" in Zionism. Their massive political support turned Herzl's impossible dream into an unstoppable force. And the short-lived proposal to focus on building a Jewish state in Uganda (or Northern Rhodesia) went nowhere precisely because it was divorced from the religious vision.

This combination of secular and religious is as necessary now as it was then. And most Israelis understand the need to move forward to strengthen the core values that unite us, rather than backward to refight past battles. This basic unity provides the strength to begin the year 5766 on an optimistic note, despite the bitter echoes of Jewish history.

The Kirshner File

Mostly fine fare at Toronto's 30th film festival

This year's edition of the Toronto International Film Festival, the 30th, was one of the best, although not all the movies could be described as impressive.

Leonard Cohen, the Canadian poet, songwriter and novelist, is the subject of Lian Lunson's *Leonard Cohen I'm Your Man*, a 98-minute tribute to an international acclaimed cultural icon. The engaging documentary is a hybrid, unfolding through the medium of a rock concert, readings from Cohen's poems, interviews and personal photographs of his Montreal youth.

Sheldan Kirshner in Toronto

Singers ranging from Rufus and Martha Wainwright to Nick Cave and Beth Orton belt out his haunting, soulful songs, filling the night air with renditions of *Everybody Knows*, *If It Be Your Will*, *Suzanne* and so on. Cohen's vivid songs are instantly recognizable, being infused with an unmistakable poetic sensibility. As Cohen rightly observes, he has the advantage of actually being a published writer.

Bono, a concert participant, hails him as a craftsman. Perhaps too charitably, he compares Cohen to Keats and Byron and refers to the "otherness" of his language. Edge, Bono's U2 partner, pays Cohen the ultimate compliment by commenting that his songs are tinged with biblical resonance.

Cohen – whose gravelly voice bespeaks world-weary sophistication – discloses that stories from the Bible prompted him to embark on the path to poetry. Recalling Montreal friends such as Frank Scott, Irving Layton and Louis Dudek, Cohen remarks, "We really wanted to be great poets."

Talented as Cohen is, the task of coaxing words to paper is never an easy enterprise. He writes at least 10 versions of a song before the result finally satisfies him.

Though Cohen is a spiritual person – he speaks fondly of his association with a wizened Zen master in Los Angeles – he is surprisingly flashy. Rufus Wainwright, reminiscing about his first meeting with Cohen, found him in his undergarments boiling soba noodles. Later that day, Cohen made a grand entrance, resplendent in an Armani suit. That was Wainwright's "Leonard Cohen moment."

***

Watching Allan King's *Memory for Max, Claire, Ida and Company*, you cannot but think that the so-called "golden years" are in fact a myth. King's touching documentary, 112 minutes in length, takes place in Toronto's Baycrest Centre for Geriatric Care, and revolves around a group of women reflecting on their current circumstances.

A pioneer of the cinéma vérité style, King insinuates himself into their lives outside the framework of conventional narration and interviews. He lets them talk and let off steam, and they oblige with candour. And so we are privy to moments of loneliness, happiness, sadness and annoyance. As King lays bare their lives, we watch raptly. The Baycrest residents he highlights are, to various degrees, frail of mind and body and utterly dependent on caregivers.

A woman cries. "I'm lonesome. I miss my family. Why don't they come to see me?" Her son finally appears, but he and his wife are off to Florida on a winter vacation.

In a rare display of affection, a woman kisses Max, who is fond of roaming Baycrest's bright, antiseptic halls, a cane in hand. He blushes. When he dies after a fall, his lady friends mourn him. Love is certainly no stranger in seniors' homes. "I have a boyfriend downstairs," a woman boasts. "I like men. What can I tell you?" In general, the women miss their late husbands and remember them nostalgically.

Murray, a former dentist and sports fisherman, mumbles, his eyes are usually shut. Occasionally, his coherence gives way to lucidity. Memory often fails all of them. A woman has forgotten where she once lived. Her son gently reminds her. "That was a beautiful house," she says in amazement.

Some of the residents are physically fit. Boasting that her hair has yet to turn grey, a 93-year-old woman exults, "I feel young. I must be made of iron." She is a minority of one. Virtually everyone else is ailing and implicitly waiting for the journey of life to end, as King's film implies.

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Roman Polanski's skilful adaptation of Charles Dicken's classic, *Oliver Twist*, summons up Victorian Britain with panache. The atmospheric London of gas lamps, cobble-stone streets, horse-drawn carriages and outdoor markets is perfectly rendered, while Ronald Harwood's screenplay is faithful to the spirit of the novel.

Ten-year-old orphan Oliver (Barney Clark), a pleasant enough lad, is tossed to and fro by a succession of unpalatable encounters that harden him. Fed up, he flees to the teeming underbelly of London, where he falls in with a gang of pint-sized pickpockets in the employ of Fagin (Ben Kingsley), a bent, rasping, obsequious "fence" whose scraggly beard, caftan and broad-brimmed hat mark him as a stereotypical Jew. Fagin is a far more sympathetic person than, say, Shylock, and Kingsley portrays him with brilliance. Clark is plausible as the boy whom fate ultimately smiles upon.

***

Rashid Mashrawi's *Attente* (*Waiting*) deals with the still unresolved issue of Palestinian national homelessness. Set in the Gaza Strip, Jordan, Lebanon and Syria, his feature film focuses on the contemporary world of Palestinians who eke out an existence in squalid refugee camps.

Ahmad (Mahmoud Massad), a cynical stage director, accepts one last job before his departure from Gaza for presumably greener pastures abroad. He hates living in Gaza, a "hellhole," and has tired of the struggle for Palestinian statehood. But because he is a patriot, he agrees to audition actors for the National Palestinian Theatre, which is being built with funds donated by the European Union. He is accompanied by Bissan (Areen Omari), a TV interviewer, and Mounir (Yousef Baroud), a cameraman. During their trips to the camps, they are torn by personality conflicts and stymied by a dearth of talent. But in the end, they are deeply affected by the simple refugees they meet.

Ben Kingsley as Fagin

Attente, whose intensity and comedic touches inspire emotional outpourings and levity, is filled with references to the standard Palestinian narrative and the yearning of Palestinians to return to their former homes in what is now Israel. Its central conceit is that everyone is waiting for something: Ahmad for talented actors and the Palestinians for a humane solution to their collective misery.

***

Amos Gitai's *Free Zone* boasts of a stellar cast, but the film is a great disappointment.

Rebecca (Natalie Portman), a half-Jewish American, is sitting in a car and crying softly, the rhythm of a Hebrew song humming in her ears. Hanna (Hanna Laslo), an Israeli who once lived in a settlement in the Sinai Peninsula, sits next to her, looking out the window as they approach the Jordanian border. The ostensible reason for their trip is sightseeing, but it is really about collecting an outstanding debt of $30,000 from a shadowy Palestinian American.

There are oblique references to personal identity and the Arab-Israeli dispute, but *Free Zone* is basically an exercise in futility, being opaque, pretentious, dull and pointless. Portman and Laslo are wasted.

***

The Passion of Joshua the Jew, an Italian period piece directed by Pasquale Scimeca, unfolds before, during and after the expulsion of Jews from Spain in 1492. The main character is a young man who, his parents believe, is destined to lead his people to the Promised Land. His journey ends in tragedy on a cross after he performs in a Passion Play. Themes such as anti-Semitism, religious coercion, messianism and redemption frame the movie.

The mood of impending doom is established in the first two scenes. "Burn the witch, burn the Jew," a man cries. "Get out of my way, you filthy Jew," shouts a frenzied Christian pilgrim.

There are stark images. One shows bedraggled Jewish and Muslim refugees leaving Spain in a ghostly procession. Another depicts a line of Jews trudging through a howling snowstorm in the mountains. Sadly, *The Passion of Joshua the Jew* is stilted and unfulfilling.

***

Adam's Apple, a black comedy and modern religious fable from Denmark's Anders Thomas Jensen, turns on a belligerent neo-Nazi whom a gentle priest tries to reform through an unusual method of therapy turning on baking an apple pie. The film, which explores the nature of good and evil, is rather plodding.

***

Noah Baumbach's *The Squid and the Whale* stars Jeff Daniels and Laura Linney as a supposedly Jewish academic couple at odds with each other. As their marriage crumbles, their sons look on in horror. Fine and compelling.

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Prestigious awards for key community leaders

UJA Federation sponsors an evening of celebration

By TAALI LESTER TOLLMAN
UJA Federation

Around the world Toronto shines as one of the Diaspora's strongest, most dynamic and most generous Jewish communities and it is admired for its exceptional leaders. UJA Federation, last week, honoured them at an Evening of Celebration to toast the contributions of community leaders.

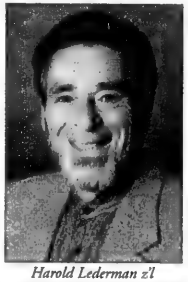
Barry Sherman, one of the world's leading philanthropists, received the Ben Sadowski Award of Merit, the community's most prestigious volunteer recognition award. The award honours a man, who, among his other achievements, was the first president of the United Jewish Welfare Fund, UJA Federation's predecessor. He was also instrumental in bringing Holocaust survivors to Canada, through the American Jewish Joint Distribution Committee (JDC)

Ben Sadowski z'l

"Tonight's honouree embodies many of the same qualities as Ben Sadowski," said Sandy Brown,a former UJA Federation president and Sadowski award recipient. "Barry Sherman is a natural born leader, he has been devoted to improving the Jewish and general communities for many years and his commitment exemplifies a tradition of *tikun olam* (healing the world)."

Sherman described himself as a "reluctant recipient" of the award and shifted credit to UJA Federation for meeting the needs of millions of Jews. "Individually, we can do very little", he said. "We wouldn't even know where to begin."

Leo Goldhar was honoured with the first ever Harold Lederman award, presented to an outstanding philanthropic leader and volunteer extraordinaire in the community. Lederman was a generous philanthropist and a strong supporter of Jewish communal life. He was also one of Leo Goldhar's best friends and his business partner for decades.



Harold Lederman z'l

"I'm overwhelmed to be the first receipient of this award," Goldhar said "I conceived of this award to honour the memory of Harold and am very proud to be its first recipient."

Dodi Weill, a veteran UJA volunteer, was the recipient of the Phil Granovsky Award for Campaign Excellence named after a legendary Jewish community leader. The late Granovsky's wife Shirley, who presented Weill with her award, called her a "mensh for all seasons".

"Volunteering is about having a sense of purpose and keeping meaning in our lives," Weill said. "There is no better way to get involved with our community and to learn about the needs, both here and in Israel, than by volunteering."

The Jewish Foundation of Greater Toronto Professional Advisory Committee Award of Excellence was given to Al G. Brown, while UJA Federation Campaign vice chair Brad Fox and UJA Federation Young Adult Division co-chair, Steven Farber were honoured with Leadership Development Awards.

The Shem Tov Awards were bestowed on nine individuals for their volunteer work with community agencies; Elena Aleinikov, Jewish Immigrant Aid Services, Toronto (JIAS); David Barkin, Jewish Camp Council of Toronto; Jerry and Sandy Genesove, Jews for Judaism; Dr Norman Halpern, JVS Toronto; Geoffrey Matus, Baycrest Centre for Geriatric Care; Michael Miller, Jewish Family & Child Service; Fay Rotman; Reena and Michal Siskind, Bernard Betel Centre for Creative Living.

The awards night, featuring Harvey Atkin as emcee, also recognized Toronto Jewish Arts Council grant recipients for their uniquely creative endeavours. Council grants went to Tobi Asmoucha, Laya Crust, Sarah Lazarovic, Susan Leopold, Davida Nemeroff, Madeleine Pillar (Madi), Dara Samuel, Melissa Shiff, Evan Tapper and Ruth Stern Warzecha.

Phil Granovsky z'l

Toronto prepares for the General Assembly

Numbers tell the story for world's largest Jewish conference

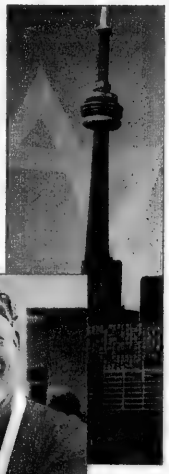
By DANIEL HOROWITZ
UJA Federation

Imagine planning a small, intimate gathering for, say about 4,000 guests. Quite the challenge, wouldn't you say?

That's precisely the heady task undertaken by United Jewish Communities and UJA Federation of Greater Toronto as it prepares to host this fall's General Assembly (GA).

UJC represents 189 Jewish Federations and 400 independent communities across North America.

The GA - which runs from November 13 to 15 at the Metro Toronto Convention Centre - is the largest annual Jewish conference in the world, brimming with an exciting choice of top notch speakers, programs and interactive workshops. Speakers include Canadian Justice Minister Irwin Cotler, historian Deborah Lipstadt and writer and television personality, Ben Stein.



More than 7,000 meals are expected to be served at the upcoming General Assembly in Toronto.

With 4,000 participants expected in our fair city from around the world, the task of feeding, housing, entertaining and educating them is far from easy.

Consider, for example, the magnitude of this event and some of the staggering numbers that will make it run.

Organizers expect to serve around 7,000 meals – breakfast, lunch and dinner - over the GA's two-and-a-half days. Of course, where there's food, there must be drinks, and to that end, 9,000 bottles of water are at the ready, as are an estimated 10,500 cups of coffee.

Of course, as ambassadors to our city, we must make sure our guests rest in comfort, so, 1,600 hotel rooms have been blocked off at four GA-designated hotels downtown: the Intercontinental, Fairmont Royal York, Sheraton Centre, and the Renaissance (formerly known as the Skydome hotel).

Eight shuttle buses will transport delegates from their hotels to the convention centre where they will hear over 100 speakers and experience up to 70 events.

One of the highlights of this year's GA is a Global Jewish Marketplace, featuring vendors from Israel and around the world. The marketplace will be open after Shabbat on Saturday, November 12 and throughout the GA, which is chaired by Peter Ekstein, Debbie Kimel and Julia Koschitzky.

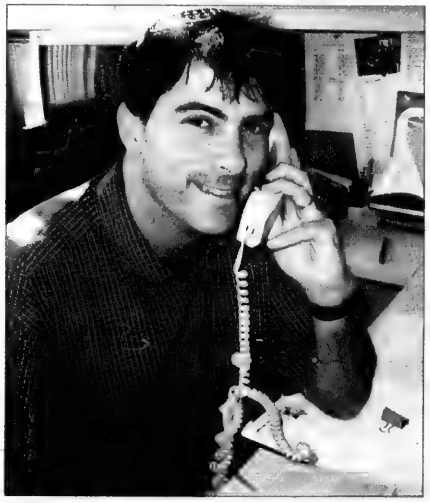
To be part of Jewish Toronto history and register for the GA, visit www.GAtoronto.com or call 416.849.1000.

Super Sunday was a ringing success!

Phones were ringing off the hook in homes across the Greater Toronto Area the past week thanks to hundreds of UJA Federation volunteers who dialed for super successful Super Sunday and Super Week telethons.

The telethons - chaired by Mark Satok (pictured) and Helen Silverstein, were the first held in support of Campaign 2006. Donors to the campaign have responded quickly with enthusiasm and compassion to help raise more than $30 million.

Campaign 2006 is focused on assisting Jewish youth at risk around the world.



Any questions concerning information or photos that appear on these pages should be directed to jewishtorontonews@ujafed.org

JEWISH TORONTO IS PUBLISHED AS A COMMUNITY SERVICE BY UJA FEDERATION OF GREATER TORONTO.

Israeli team returns from New Orleans

"The damage here is horrible, the worst I've witnessed."

By TAALI LESTER TOLLMAN
UJA Federation

While volunteers from across North America rushed to assist the residents of hurricane ravaged New Orleans, an Israeli team was the only overseas delegation to help out. IsraAid a coordinating body of Israeli and Jewish non-government organizations (NGO) active in relief and humanitarian work, sent a 20 person team, funded in part by UJA Federation to the stricken area. And they were horrified by what they saw.

"The pictures are horrific," said professor Michael Alkan, leader of the medical team for the operation and a senior member of the Faculty of Health Sciences at Ben Gurion University, speaking from Louisiana. "The smell is overwhelming, but what makes it unbearable is the silence in the dead towns. No People, no animals, just police preventing looting."

One of the IsraAid team working in New Orleans.

The delegation, which included physicians, psychologists and experienced search-and-rescue divers, was assigned to St. Bernard Parish and Belle Chase in Louisiana's Plaquemines Parish. However the water was so contaminated, the divers were not allowed to do their regular work so, accompanied by the local sheriff's office, they went door to door into the heavily flooded area of Bernard Parish to trace bodies.

Working directly with the local authorities and without electricity or running water, the medical team led by Alkan, set up a makeshift clinic at a church.

"The damage here was horrible, the worst I've witnessed," said Gal Lusky, head of the mission. "We have seen a lot of death but we have also received huge support from the officials here. They could not believe that with all our troubles in Israel we would take time out to come and help. We were the only overseas team on the ground and we are so proud to represent Israel during this crisis."

The IsraAid team has also served in many other locations including Sri Lanka following last December's tsunami.

Lion of Judah Dinner welcomed 250 guests

Event celebrates women's achievements

By DAVID LEVINE

Lion of Judah (LOJ), a division of UJA Federation's Women's Campaign and Advocacy is a force to be reckoned with, something that was clearly demonstrated at the recent LOJ dinner. Lion of Judah, chaired in Toronto by Linda Waks and Liora Yakubowicz, represents women who donate over five thousand dollars annually to UJA Federation Campaign. The dinner which welcomed over 250 guests to the Royal York Hotel celebrated the achievement, strength and conviction of all those who proudly wear the Lion of Judah pin.

The dinner's keynote speaker, Marie Brenner, a writer for Vanity Fair and author of several books, touched on the role her mother played in her life and how her mother's decision to educate her about the Holocaust led Marie to France, where she investigated the growth of antisemitism across Europe.

(l-r) Linda Waks and Liora Yakubowicz Lion of Judah Chairs (inset) Pnina Tamano.

Penina Tamano, a young Ethiopian woman, who immigrated to Israel with her family when she was only three years old, passionately retraced the steps of life that took her to Israel and the help she received from the Jewish Agency, UJA Federation's overseas partner, in getting there and integrating into Israeli society.

"We have never met," said Penina Tamano, "but you are responsible for changing my life. Without your work I am not sure where I would be"

Now in law school at Ono Academic College , Tamano dedicated her speech to her mother, and thanked the audience for allowing her to give back to Toronto's Jewish community.

Women's Campaign and Advocacy chair, Linda Frum, tied the evening together by elaborating on a unique two-year pilot program called Ofek L'Bagrut, which provides Ethiopian students with extra tutoring so that they can pass Israeli high school matriculation exams. Additional funds raised by Women's Campaign and Advocacy for UJA Federation Camapgin 2006 will be designated for Ofek L'Bagrut in Kiryat Moshe, a predominantly Ethiopian neighbourhood of Rechovot.

"In Kiryat Moshe," said Frum, "the high school matriculation rate for Ethiopians is a mere 34%, Ethiopian students through Ofek L'Bagrut, were helped to prepare for their high school matriculation exams, with intensive after-school tutoring. This initiative saw miraculous results - a one hundred percent matriculation rate."

The Lion of Judah Dinner was chaired by Andrea Cohen, Lisa Draper and Sandra Waldman.

In His Words — Fresh start for Kishinev

Jewish Toronto begins a new feature on the eloquent statements of our community members on important Jewish issues and events. This week UJA Federation's President, Ted Sokolsky offers his thoughts on the dedication of the new Jewish community centre in Kishinev the capital of Moldova, Europe's poorest country. The centre was built throught the generosity of Stephan Lewar and his gift to UJA Federation of Greater Toronto for this purpose.

The dedication of this wonderful project is a testament to the incredible strength and character of the Jewish community of Kishinev, and the strength and character of the world Jewish partnership, led by the American Jewish joint Distribution Committee (JDC),that has helped make it happen.

For me personally, I would have loved to have been there to see this historical event first hand for a number of reasons:

A view of the centre of Kishenev a once vibrant jewish community.

Firstly, Kishinev was the birthplace of my late father. He was born there in 1924 as my grandparents fled Kiev on their way to Canada to seek a better life for their family. I'm told my grandparents sought refuge and support in the very synagogue which was rededicated as part of the community centre ceremony.

Secondly, I've been very proud to play a part in the revitalization of the infrastructure of our Jewish community in Toronto. We in Toronto have also made it our business to create three new Jewish community Centres (JCC) to help meet needs of a vibrant Jewish community.

I like to think of the Kishinev project as our fourth campus, our fourth JCC.

Thirdly I would love to have been there to personally thank my good friend Judy Amit at the JDC. It was Judy's tremendous patience and guidance, along with that of the JDC's Stuart Saffer, that helped make the Toronto Jewish community's partnership with Kishinev something very real and very important.

Finally, and most importantly, the dedication of the Kishinev JCC fulfills a promise I made to the late Stephan Lewar. Stephan was a Holocaust survivor who came to Jewish philanthropy a little late in life. He was 85 years old when his one and only son Richard passed away. Struck with grief, Stephan and his wife Sophie struggled with how to deal with the tragedy of having to bury their only son.

With no children and no grandchildren, they were lost in a sea of despair. They had survived the Warsaw ghetto together, but somehow this seemed to be a loss they could not survive through again.

In the midst of that despair, Stephan sought me out to figure out how the death of his one son could some how amount to meaning and good in the world. He had made up his mind to disburse his entire fortune to support those less fortunate.

I worked with Stephan on many projects, but the one that most interested him was the work of the chesed centres of the JDC and specifically support for the Jews of Moldova.

He gave me very simple instructions: find me something that helps provide needy Jews with food, clothing, medicine and a sense that they are not alone in the world.

Well Stephan, we found that project in Kishinev, a project of which I know you and Sophie would be very proud had you been able to live to see this day.

I've kept my promise to you…and you have kept your promise to the Jewish people through the strength of your Jewish soul.

May your memory be for a blessing and may that blessing shine on the Jews of Kishinev for years and years to come.

JEWISH TORONTO IS PUBLISHED AS A COMMUNITY SERVICE BY UJA FEDERATION OF GREATER TORONTO.

Teen contest winners ponder Anne Frank's message

By FRANCES KRAFT
Staff Reporter

Teens Kate Hazell and Sarah Carter missed their first week of school this year.

Instead, they were in Amsterdam as first-prize winners of the annual Ontario-wide Holocaust Arts and Writing Contest sponsored by UJA Federation Holocaust Centre of Toronto.

Hazell, 16, who is in Grade 11 at Humberside Collegiate in Toronto, and Carter, a 15-year-old Grade 9 student at Orangeville District Secondary School used an essay and a piece of art, respectively, to answer the contest's question: "What would Anne Frank tell us if she were alive today?"

Hazell's interest in Frank – the young teenage diarist who perished in the Holocaust after spending two years in hiding in Amsterdam – was sparked on a school field trip last year to see an exhibit of photographs taken by Otto Frank, Anne's father.

"It was very moving," she said, adding that a child survivor of the Holocaust also spoke to their class as part of the outing. "That definitely motivated me to act in any way I could."

She said it had always been in the back of her mind to read Anne's diary "because it's so important," but she didn't actually pick it up until she began thinking about entering the contest.

"Reading the first couple of pages actually brought me to tears," she said. "She's built up as such a strong character, and she is, but you realize [also] that she's just a kid."

Even after her visit to Amsterdam – where the two girls, chaperoned by Holocaust Centre volunteer and Holocaust Education Week co-chair Joan Shapero, visited the Dutch Resistance Museum and took a VIP tour of the Anne Frank House – Hazell says she finds it hard to grasp the number of people killed during the Holocaust.

"But when you see it in terms of individual experiences, it's the only way to really try and understand.

"I think there's only so much you can study in a classroom and out of a textbook about World War II and the Holocaust," she said. "Going to Amsterdam and visiting the streets where these things went on really affected me in a different way."

Hazell's contest entry consisted of a sketch she made of Anne that was scanned and transferred to stainless steel, so that the viewer is reflected in her face when he or she looks at the piece. It also incorporates a quote from Anne: "Nobody need wait a moment before starting to improve the world."

Carter read Anne Frank's diary last year at the suggestion of her English teacher, who also told his students about the contest. The project appealed to her interest in both English and history.

At first, Carter admitted, she was "not really into" the book. But once she persisted and sat down to read the entire volume in a day, she found it inspiring, she said.

She found it "emotional" to visit the Anne Frank house. "I felt really close to Anne."

In her essay, she wrote that she believes Anne would be disappointed to see that hate still exists in our world. Her diary "lives on as a reminder to us of those who died in the Holocaust, and to see the good in all people and in ourselves," she wrote.

The teens were "real troupers," said Shapero, noting their long days learning and seeing the sights, including – on a lighter note – the flower market, Amsterdam's Botanical Garden and the Heineken brewery.

Kate Hazell, left, and Sarah Carter pose in front of the Westerkerk Church, which Anne Frank could see from the attic windows of her family's secret annex.
[Joan Shapero photo]

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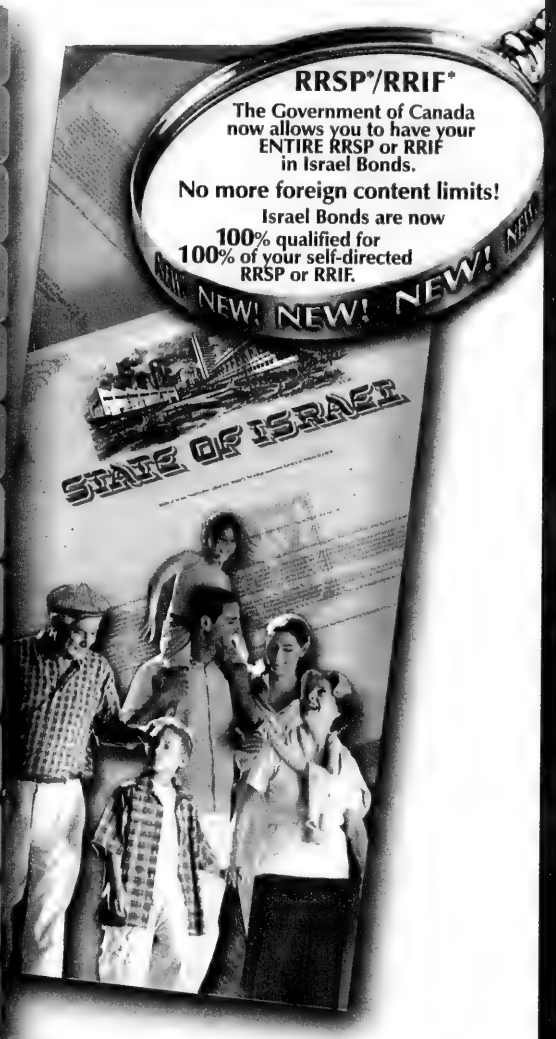

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בס"ד

IN APPRECIATION

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Rabbi Yitzchak Gamliel Witty ז"ל

Our heartfelt thanks and appreciation to the many people and institutions who expressed their feelings of condolence and sympathy in countless ways - both in deeds and words. The outpouring of love and affection continues to comfort us during this very difficult and trying time in our lives. Your thoughtfulness and acts of kindness are truly appreciated. As we stand on the threshold of Rosh Hashanah, we wish you a year of good health, personal and professional fulfillment and peace in Israel and throughout the world.

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-William Arthur Ward-

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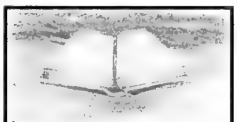
God needs us

By RABBI MOISHE NEW



Rabbinic Reflections

As far as religions go, Judaism is strange, and upon reflection, one has to wonder whether it qualifies as a religion at all.

Consider that you will not find one reference in the entire Bible to heaven, paradise or the afterlife, nor will you find any exhortation to be spiritual.

What kind of religion ignores the two most fundamental elements of religiosity?

Ask any religious person what motivates him or her. Invariably, in language and imagery that differs only in form but not in content, the answer will be that the reason for living a spiritual life is in order to receive God's reward and avoid His punishment. The underlying premise of all the world's religions is that God, being perfect, lacks for nothing, and religious observance is for the benefit of man. Not surprisingly, the notion of heaven and hell dominates religious literature.

This belief leads to, among other conclusions, the following: If religion is about me and my reward, then this has to result in a life that is self-oriented, albeit in the spiritual sense. Moreover, anyone who does not share my belief stands in my way and must come on board (convert) or be eliminated. So, if I take my religion seriously, you'd better watch out.

Yet, if life is about reaching paradise, nirvana or whatever, then what if someone doesn't make it? The inescapable conclusion is: so what? Nothing is lost or missing if someone fails to get to heaven. Truth has not been compromised. God hasn't been affected. Life is dispensable. Either you get there or you don't.

Along comes Judaism with a revolutionary message. In a way, it's ironic, because most of the world's religions are rooted in Judaism to begin with. Clearly, something got lost in the translation.

What is our message? It's deceptively simple. God needs us. He needs every single human being to carry out His purpose in creation. Every human being is indispensable to His plan. Every human being is infinitely valuable.

But if God is perfect and infinite, then how can He have a need? The answer is that God is beyond perfection. God is beyond "infinite," because even "infinite" has its drawback. The drawback is that everything else has no value, nothing to contribute, no bearing upon, no relationship with, and no effect upon the infinite. In the realm of the infinite all else has no significance. Nothing else exists.

But God is beyond infinite. God can be and chooses to be affected by us mortal, finite human beings. He has chosen to have a need. God tells us in His Torah that He created the world and entrusted us with the mission of perfecting it, making it the kind of place that He wants it to be. That is why He gave us His commandments. God is saying to us: Please do Me this favour, keep My mitzvot (the word "mitzvah" means commandment) so that you fulfill the purpose for which I created the world in the first place.

What is His purpose? God desires that we make this world a welcome place for Him – a place where He can be at home. God wants a relationship with human beings in this world. To that end, He gave us His commandments. His mitzvot are to be performed with, and in, the physical world, thereby sanctifying it, so that the world will one day experience the revelation of His presence.

So when someone comes along and says, "I don't need to perform this or that mitzvah," they miss the point entirely. They may not need it. They may be a perfectly good, nice and spiritual person without it. But God needs it. It's His world. We are guests – welcomed, invited, but guests. When we do what He asks of us, we're not being religious, we're being decent.

Rabbi Moishe New is spiritual leader of the Montreal Torah Centre, Congregation Bais Menachem Chabad Lubavitch.

Ringing in the Jewish New Year

By ELLIOTT MALAMET

JEWISH EDUCATION
The Next Generation

The modern Christian thinker Reinhold Niehbuhr once noted that "there is nothing more irrelevant than an answer to a question that no one has asked."

The first goal of Torah education, then, is to identify the real concerns of the people who turn to religion for inspiration, knowledge and enlightenment. Simply providing information that is of little use to our students but satisfies our own illusions that we have "done our job" only delays the task of locating the gaps that require filling. There are many Jews who would relate to Judaism if we offered them a dialogue that actually addresses their questions, not the ones we would like them to have or the ones we are comfortable in answering.

The High Holy Days can only be seen as a great gift from God that we are at risk of tossing away in a flurry of ritualistic fastidiousness. While Jews pile into synagogues large and small, traditional and newfangled, the essential issue of whether we truly understand the massive spur to self-examination that is encoded deep within the liturgy, and the problem of how to best employ the visceral symbolism of blowing a horn to save one's life, remain open and disturbing questions.

The assumption that even observant Jews have thoughtfully pondered why they are serving God – that is, asking themselves what is the utility of mitzvot, what is the Jewish mission in the world, and how does Jewish ethnicity relate to the uniqueness of other peoples and faiths? – can no longer be taken for granted.

The time has come to recognize that all prayer services in contemporary Judaism, of every denominational stripe, must be learning experiences. All Jews, from unaffiliated to haredi, need to know more about why they are saying what they are reading. All Jews must be granted the gift of consciousness at the moment that they are praying – as opposed to long afterward or not at all.

A remarkably telling story is offered by Allan Lew in his insightful new book *Be Still and Get Going*, an examination of how meditation can aid in Jewish spiritual practice (something revolutionized decades ago by Rabbi Aryeh Kaplan of blessed memory). Lew cites an experiment carried out at Princeton University in the 1960s. Three separate groups of people were hooked up to devices that measure galvanic skin response (meaning a change in the skin's ability to conduct electricity that is caused by an emotional stimulus). The first was a group of ordinary Americans, the second a number of Siddha Yoga adherents, and the third a group of Zen masters practising mindful meditation. A bell was then rung every 15 to 30 seconds.

The ordinary Americans measured a strong response at first, but it radically diminished the longer the bell rang and they became habituated to its sound. The yoga practitioners did not respond at all, from the first bell to the last (they were never "present" in a profound sense). But the Zen masters measured maximum response each time – "complete shock," as Lew puts it, "with every ringing of the bell." Their mindfulness made each moment a new one, each breath of life a fresh experience filled with wonder, possibility and surprise.

As our lives pass and our ability to live in the moment becomes dulled, our goal in religious education, especially on Rosh Hashanah, is none other than the ringing of the bell, the internal shofar meant to ignite the sleeping, but ready to awaken, soul.

Jewish Life

Rosh Hashanah 2005

Books
Bernard Baskin

Rosh Hashanah this year occurs in the shadow of Hurricane Katrina. Harrowing images of that calamity remind us of our vulnerability. They emphasize that our existence is always in danger. Our health is exposed to hazard. Every possession we have can be lost.

The poetic liturgy of the day takes on new meaning: "Each of us is like a shattered urn, grass that must wither, a flower that must fade, a shadow moving on, a cloud passing by, a particle of dust floating on the wind, a dream soon forgotten."

Rosh Hashanah summons us to render an annual accounting of our lives. It challenges us: how loving is our relationship with our spouse and children? How do we get on with our friends, neighbours and employees?

Civilization, it has been said, is just a slow process in learning to be kind. People who have not learned this lesson remain uneducated regardless of the number of diplomas on their office walls or the number of degrees that follow their signature. People who have learned to be kind have mastered the most vital subject in life's curriculum. Their formal schooling may have been meagre, their familiarity with books not very intimate. But if they have learned how to bring a ray of light where there is darkness, a work of cheer where spirits have been crushed by circumstances – those people are civilized.

An automobile often needs a wheel alignment to keep it going in the right direction. The steering mechanism goes out of line through constant use, and the car begins to wobble. Just as often a human being begins to wobble morally and needs a new direction and sharper reading of the signs on the road of life.

Why is it that we need our guidance system corrected? Some of us are too far-sighted, and we neglect to see those near and dear unto us. Some of us are too near-sighted, concentrating on ourselves alone and ignoring those who are distant from us. We must make sure that the entire community is included in the range of our vision.

The decisive question that each person must ask can be stated in the simplest terms: "Am I related to something infinite or am I not?" This query is the most demanding one that we can ever make. It pierces to the very heart of our human situation. If we assume that our life is related to the infinite, we don't fix our concern upon the futile and transitory. We don't content ourselves and our souls with the attainment of goals that are of no real significance. Our lives assume a more expansive character.

Finally, Rosh Hashanah brings hope and spiritual renewal. When people ask me, "Where is God?" I tell them that I would rather rephrase the question to, "When is God?" Asking where He is implies that God is an object located in a specific place, and if we could just find the right place, we would find God.

Asking "When is God?" gives us the idea that God can be anywhere, if the right things are happening. When men and women are affectionate, brave, caring, truthful and charitable, God is present. He is not in the place; He is in the moment.

The philosopher Martin Buber when asked, "Where is God found?" would reply that when people act toward each other in a truly human fashion, God fills in the empty space between them. Like an electric arc between poles, God is not so much in either person as He is in the relationship that connects one to the other.

In the new year, fate is what we are given. Destiny is what we make of what is given to us – and in that choice lies all the difference

Rosh Hashanah music

By MARK MIETKIEWICZ

Pesach has *Dayeinu*. Chanukah has *Maoz Tzur*. But what songs are associated with Rosh Hashanah and Yom Kippur? Actually, the Days of Awe have some of the most inspiring melodies found in Jewish liturgy, and one tune even gained fame in popular culture. As we approach the High Holy Days, you can now preview their melodies.

Let's start with the best music page I've come across in years. Hosted by Israel National News (aka Arutz Sheva), this page has links to hours of all kind of Israeli and Jewish music. For Rosh Hashanah alone, there are dozens of chassidic, Israeli and Mizrachi tunes. Aside from that, there's music for practically all the chagim, as well as Naomi Shemer and Shlomo Carlebach tunes. **[www.inn.co.il/hebrew/radio/jukebox/juke.htm]**

A couple of notes: this page is in Hebrew but even if you only have a basic grasp of the language, you should be fine. And if your browser has a difficult time displaying Hebrew characters, try downloading the free Firefox browser, which usually does a fine job of displaying Hebrew letters with minimal fuss. **[www.mozilla.org/products/firefox/all]**

The most famous poem associated with the High Holy Days must be *Unetaneh Tokef*. "On Rosh Hashanah will be inscribed and on Yom Kippur will be sealed how many will pass from the earth and how many will be created; who will live and who will die." The poem is attributed to Rabbi Amnon who lived in Mainz, Germany, about 1,000 years ago and met a tragic end when he refused to convert to Christianity. **[www.ou.org/chagim/roshhashannah/unetaneh.html]**

A version of *Unetaneh Tokef* entered popular culture in 1974 when Leonard Cohen released *Who by Fire*. "And who by brave assent, who by accident, who in solitude, who in this mirror… and who shall I say is calling?" Cohen explained that he derived his song "from the melody which I heard when I was sat in a synagogue. And of course the ending of my song is something different. Who shall I say is calling? This is my kind of prayer: who is it, or what is it which determines man's life?" **[www.medialab.chalmers.se/gutar/who. by.fire.html]**

One of the most distinctive types of poetry associated with Rosh Hashanah and Yom Kippur is the piyut. As Eliezer Segal explains, "The complexity and erudition of classical piyut is utterly astounding," but in the hands of masters like the renowned Yannai, the result is "poetic magic." **[http://tinyurl.com/a4sby]** I came across a wonderful Hebrew site with Rosh Hashanah piyutim from around the world – Yemen, Turkey, Iraq and Amsterdam – each one sung with a traditional tune. **[http://tinyurl.com/9ey7n]**

In his essay *Music from Beyond*, Rabbi Yaakov Asher Sinclair describes the strong bond between music, the concept of judgment (key to Rosh Hashanah) and the kabbalistic theory of *tzimtzum*, the mystical constriction that was needed for God to create the world. You'll find that a link to that essay plus another music-related one by Rabbi Sinclair, *That Will Bring Us Back to Doe*, at the Ohr Somayach site. **[http://tinyurl.com/dsdd3]**

Most Rosh Hashanah and Yom Kippur music is quite solemn. For something a bit different – and very lively – listen to *Uman, Uman, Rosh Hashanah*. **[http://tinyurl.com/b7drs]** Uman, Ukraine, is the resting place of Rabbi Nachman of Breslov (1772-1810). Every year, thousands of Breslover Chassidim from around the world make the pilgrimage to Uman to honour and celebrate their rebbe. You can listen to a joyous excerpt from their album online. The same page also has links to Breslover renditions of Rosh Hashanah and Yom Kippur prayers that date back to the time of the Baal Shem Tov in the 18th century. **[www.breslov.com/music/]**

And for something much more recent yet appropriate for the season, you can print out the lyrics and listen to excerpts from popular songs like *Hineh Shanah Overet* (*A Year Has Passed*) and, of course, the perennial favourite *Bashanah Haba'ah*. **[www.hebrewsongs.com/roshhashanasongs.htm]**

Shanah Tovah.

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com.

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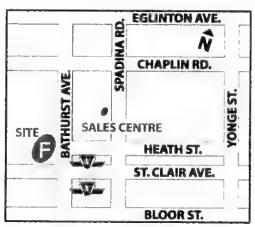

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Hands-on teacher really digs the environment

By FRANCES KRAFT
Staff Reporter

Ellen Kessler readily admits to having dirt under her fingernails.

But she has a good reason.

As the Toronto Heschel School's environmental co-ordinator, she floats between different classrooms and the school's outdoor garden, teaching students in a very hands-on way about gardening, recycling and the environment.

On a warm, sunny day earlier this month, after arriving at the school's elementary campus at Beth David B'nai Israel Beth Am Synagogue in her black pick-up truck – a 50th birthday present from her husband – Kessler spent about an hour in Heschel's teaching garden talking about her work – and pointing out plants such as tomatoes, pumpkin, and wildflowers "that attract butterflies where we wouldn't otherwise have life."

At the same time, she provided informal lessons to individual students on an ad hoc basis while they played outside.

Sporting a stained hat, T-shirt, casual pants and worn gold-coloured sneakers, Kessler, 55, looked more like an enthusiastic camp counsellor than a typical teacher.

Kessler, one of Heschel's five founders, has an "unbelievable combination of understanding children, the environment and the whole sense of awe and wonder we're trying to develop through [Rabbi Abraham Joshua] Heschel's vision," said school principal Gail Baker.

The school, now in its 10th year, has a very strong environmental ethos that's expressed everywhere from its curriculum to its composting program, Baker added.

In the teaching garden, Kessler uses a drip irrigation system to teach about agriculture and water issues in Israel, and she points out the differences between yellow jacket wasps and bees that make honey used to celebrate Rosh Hashanah.

> ***A lesson from the teacher:*** *"Take your children outside. Teach them to observe the Creation with awe and wonder. Inspire them to learn the lessons of nature's perfect system and to be active to guard and protect it."*

"I want children to understand where food comes from," she said. "None of these kids leaves Heschel without knowing how to make something grow."

Last year, she said, it "made my heart sing" to learn that a nine-year-old boy had prepared an outdoor garden at home after learning how to at school.

Another high point for her was meeting environmentalist David Suzuki this past May, when the school's elementary division was one of five runners-up in Canadian Geographic's national Green Team Challenge. Kessler and the school have also been honoured by the Jewish National Fund for environmental learning.

Kessler, a former advertising copywriter, learned her love of nature from her parents, she said, but it wasn't until she had children of her own that she decided she wanted to teach.

Ellen Kessler, environmental co-ordinator at the Toronto Heschel School, transported these plants to school in her pick-up truck. Plants clean the air, she notes.
[Frances Kraft photo]

After years of volunteering and teaching in classrooms, she went back to school at age 48 to get her teaching credentials, a bachelor of education from York University.

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FAST launches school anti-racism initiative

By FRANCES KRAFT
Staff Reporter

A coalition of non-Jewish business and community leaders formed earlier this year by Elizabeth Comper and her husband Tony Comper, president and CEO of BMO Financial Group, to fight anti-Semitism and racism has launched its first educational initiative.

Choose Your Voice, a project of FAST (Fighting Anti-Semitism Together), made its debut Sept. 19 at Lord Lansdowne Public School to an audience that included local educators and grades 6, 7 and 8 students, at whom the program is aimed.

The event included a preview of the *Choose Your Voice* DVD, introduced by Ben Mulroney, host of *Canadian Idol*, and featuring survivors of the Holocaust, the Rwandan genocide, and students from Montreal's United Talmud Torah, which was firebombed last year. Elizabeth Moore, a former hate group member, and Herb Carnegie, the 85-year-old former pro hockey player who was denied entry into the NHL because he is black, also appear in the DVD and were present at the launch.

Sheila Ward, chair of the Toronto District School Board, said that it is not easy, but necessary, to speak out against hatred.

"There are many diseases in the world today that strike fear in all our hearts, but [none] comes close to killing as many people as the diseases of hatred and its cousin bigotry," Ward said. "Hatred killed six million in the Holocaust, almost a million in Rwanda, a million and a half Armenians between 1916 and 1923, and in Cambodia between 1975 and 1979, about 1.75 million." Canada is not immune to the damage that hatred does, she added.

In fact, Elizabeth Comper, a former elementary school teacher, was galvanized into founding FAST by reports that 2004 was the worst year in more than half a century for anti-Jewish activity in Canada, with 857 reported incidents of harassment, violence and vandalism.

"We felt we had to do something," she said. "We believe that no Canadian children should ever have to feel afraid to be who they are. Nor should they have to worry whether anyone out there really cares."

She urged the audience to lobby local school officials to get the program into schools across Canada. The project, which was developed in partnership with Canadian Jewish Congress, Ontario region, is being distributed to Ontario schools this fall.

Plans are in the works to launch the program in both French and English in Quebec in 2006, said Tony Comper.

"*Choose Your Voice* reminds us to learn from the past, be aware of what is happening to date around us and stand tall in the face of any bigotry, prejudice or intolerance," said Elana Aleinikov, principal of the multicultural downtown school that dates back to 1888.

The DVD, with accompanying lesson guides, meets Ontario curriculum requirements, said Elizabeth Comper. It is divided into four parts that deal with stereotyping; racism and anti-Semitism in Canada's past; more recent incidents; and strategies for responding to prejudice.

From left, Elizabeth Comper, Elana Aleinikov, Sheila Ward and Tony Comper display learning materials for FAST's new anti-racism program.

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Canadians need to address unity issue, Rae says

By CAROLYN BLACKMAN
Staff Reporter

Canadians should not define themselves through their language, their race or their religion, said former Ontario premier Bob Rae at the opening general meeting of National Council of Jewish Women of Canada, Toronto section, last week.

"They should define themselves as a group of people who came together to do great things in the past, and aspire to do great things in the future."

A major concern, he said, should be that of the country's unity. "If we lose sight of that, we lose sight of the country. I am concerned because I am seeing signs that we are not paying enough attention to the question of unity.

"We could be facing a referendum in two or three years, and we have the job of making a case in Quebec to stand up for Canada.

"Quebec will never be better off than it is [within] Canada, and we would not be either. We are too connected. To pull us apart would tear the fabric of the country."

He said, however, that he does not see leaders bringing up this question. He was shocked, especially during the French debate in the last election campaign, to see that no one challenged the leader of the separatist Bloc Québécois, he added.

"Not once did anyone go on the offensive for Canada. [Pierre] Trudeau and [Jean] Chrétien would have done so."

Bob Rae addressed the opening meeting of National Council of Jewish Women. [Carolyn Blackman photo]

The key objectives of government are to ensure that we are prosperous, and to watch out for our neighbours, he said.

"It's not enough for people to do well; they need to see how their neighbours are doing. This is the balance that needs to be struck in government. We have to make sure that society is socially just. The system isn't perfect, but we can't leave anyone out."

When he saw the events unfold in New Orleans, he said, he learned a lesson. "We can't build a society where we leave people behind. Imagine an evacuation plan that leaves out residents of hospitals and nursing homes.

"We are an immigrant society, and we have to make sure there is room at the table for everyone."

Being a leader is never easy, he said, and sometimes leaders can be very unpopular. "If they say things that people don't want to hear, they could be out.

"People need to reflect on the importance of leadership. It sometimes means telling them what they don't want to hear and having the courage to see it through."

Canada is in for some tough times in the next five to 10 years, he said, "and I hope Canadians give their leaders the slack and support they are going to need.

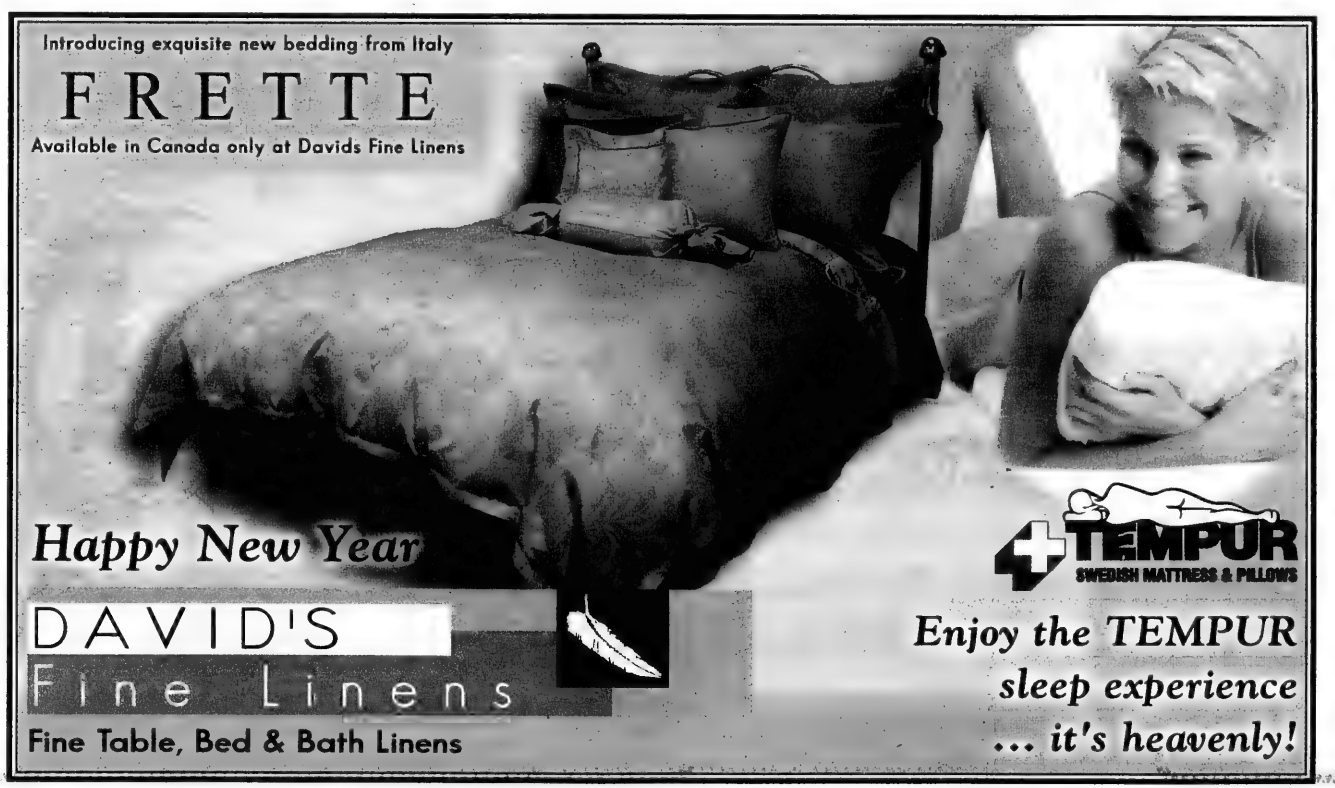
"Leaders need the courage and direction [to promote] equalization and make sure that no one province falls behind. A little bit needs to be shared."

Canadians need to understand the history and tradition of their country, he said. "We have made the mistake of hiding our light under a bushel for too long. I would like to see us reinforce [the idea] that Canadian values have meaning."

With regard to the funding of religious schools, he said, "my view is that [Canada is a multicultural country] and public schools are the key place to learn about other people. That is a critical notion.

"One of our challenges is to live next door to someone different and share their values. If we don't do this in school, [that notion] will be delayed.

"If we denigrate public institutions, we [are saying that those values are not important] and we will have less in the end."



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Palestinians must take next step in peace process: Israeli official

By SHELDON KIRSHNER
Staff Reporter

The next phase in the peace process depends on the Palestinians, according to the deputy legal adviser of Israel's ministry of foreign affairs.

If the Palestinian leadership can impose stability in the Gaza Strip, vacated by Israel recently after a 38-year occupation, both sides can resume negotiations, said Daniel Taub.

In an interview at the Israeli Consulate last week, Taub listed two major steps the Palestinian Authority must take to bolster Israel's confidence in its ability to rule 1.3 million Palestinians in Gaza.

The PA should assert its power, not tolerating challenges to its authority by various militias, and should treat "terrorist groups as a problem rather than as a partner."

"We want to see Gaza flourish as a model of Palestinian governance," said Taub, a 43-year-old official who was born in London, England, and who was here to deliver lectures on the current situation at Canadian universities. "Then we can use this as an incentive to getting back to the negotiating table."

Once Israel and the PA are talking again, Taub noted, they can try to resolve the loose ends relating to Israel's unilateral withdrawal from Gaza – the status of border crossings between Israel and Gaza and Gaza and Egypt, the construction of a Palestinian seaport and the reopening of a Palestinian airport.

For the moment, he observed, Israel has gone as far as it can go.

Israel has pulled civilians and soldiers out of Gaza, dismantled the military government and placed Egypt in charge of patrolling the Philadelphi route between Gaza and Egypt.

But these steps must be followed up by a credible Palestinian campaign to fight terrorism and build institutions and an accountable government.

Complaints by Palestinian officials that Israel's occupation has not ended by virtue of its control of Gaza's border crossings, air space and territorial waters are being circulated by Palestinians opposed to PA President's Mahmoud Abbas, Taub claimed.

"I don't understand how Palestinians can say Gaza is still a 'big prison.'"

Taub, however, expressed satisfaction with Abbas' description of Israel's withdrawal from Gaza as a significant development.

The Israeli cabinet's decision not to raze empty synagogues in Gaza was one of the most sensitive and painful it was forced to take, Taub said.

It was predicated on the hope that Palestinians would respect the sanctity of the shuls. After Israel's pullout, several synagogues were desecrated and burned by mobs.

Taub explained that the cabinet left the synagogues standing after a public outcry and in the wake of rabbinical rulings that Jews should not dismantle them.

Turning to a related topic, Taub said that Israel is committed to dismantling outposts in the West Bank built without government authorization.

"It's a complicated legal issue, but Israel has undertaken to address it in the first phase of the road map."

The road map, sponsored by the United States, the European Union, Russia and the United Nations, expects reciprocal steps from both sides and foresees a two-state solution.

But before Israel dismantles the outposts, the Palestinians must deal effectively with the infrastructure of terrorism, Taub declared.

Commenting on Israel's yet-to-be completed barrier in and along the West Bank, Taub said it is a temporary measure designed to combat terrorism.

"There is no reason why this fence could not be removed in the future."

It is being built for security, not political, reasons, he insisted.

Asked why its route does not run parallel to the old Green Line separating Israel from the West Bank, Taub cited security and topographical concerns.

He described as "remarkable" a recent Israeli Supreme Court verdict rejecting a 2004 World Court ruling that the barrier is illegal and should be torn down. In the same judgment, Israel's High Court ruled that the barrier should be re-routed to reduce Palestinian hardship.

Asked about an incident in Britain earlier this month in which a retired Israeli general was unable to disembark from an El Al plane due to complaints lodged against him by human rights groups, Taub replied that some Israeli and overseas organizations are making "political capital" out of the issue.

"But we're committed to the rule of law," he added. Israeli army officers who commit criminal offences have been and will be brought to justice.

As he put it, "We've put on trial officers who have mistreated Palestinian civilians or were found looting."

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Baycrest nurses help New Orleans colleagues

When the Registered Nursing Association of Ontario (RNAO) put out the call to its nurses to start collection drives for their colleagues in flood-ravaged New Orleans, the nurses at Baycrest Centre for Geriatric Care came through in a big way.

The response was enormous, said Penney Minor, the Baycrest nurse who organized the drive, which collected 50 large boxes of clothing, toiletries, scrubs and medical supplies to send down.

"In disasters like Hurricane Katrina, we sometimes forget the other victim of this flooding – the medical caregivers," Minor said.

"Nurses in Louisiana also lost their homes and all their possessions. They've been so busy helping all the other flood victims that they haven't had much time to worry about their own losses. They are true heroes and they are also very exhausted."

When Minor called the Louisiana Nurses Association to ask what items they needed most, she soon realized the enormity of the tragedy and that there was a need for the bare essentials of survival.

"The association was surprised to hear from us in Canada and expressed sincere gratitude," she said. "What they really needed were very basic things like socks. That's when I realized that they had lost everything in the floods except the clothes on their back."

In a little more than a week, Baycrest nurses collected enough supplies to fill the 50 boxes.

"We were even contemplating driving everything down ourselves in a truck, we were so anxious to help out," Minor said, adding that the boxes were shipped through arrangements made by the RNAO.

The Baycrest nurses also penned letters of support and inspiration to their American colleagues and tucked them in each box.

Baycrest nurses, from left, Jan Anderson, Laura Molloy, Cyndi Pirs and Penney Minor help pack boxes with clothing, toiletries and medical supplies to send to nurses in New Orleans.

One note said: "Our thoughts and prayers are with you during this difficult time… be strong, be brave… continue your courageous work. You all have made us proud to be nurses."

RNAO president Joan Lesmond dropped by Baycrest to offer her personal thanks to the nurses. She also handwrote a letter to include in the boxes.

"We are only apart in distance," it read. "Please know that we are here for you… keep up the faith and spirit."

Lesmond said she hopes nurses at hospitals across Ontario will follow Baycrest's lead and organize similar drives for colleagues in the flood-damaged states.

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Wiesenthal 'was the voice of those who perished'

Continued from page 3

Leo Adler, director of national affairs for the Center's Canadian office, said Wiesenthal displayed "incredible self-sacrifice, such a dedication and such a need to ensure that the voices of the six million… would continue to be heard."

Bernie Farber, CEO of Canadian Jewish Congress, met Wiesenthal in his Vienna office in the mid-1980s.

At the time,"he was the voice of those who perished," Farber said.

Although an architect by training, Wiesenthal set aside his profession and chose instead to devote his life to hunting Nazis. Farber said Wiesenthal told him he did so because, "'When I go to heaven and [meet] my [Jewish] brothers and sisters, I want to say 'I was your voice.'

"His was a lonely battle."

In the immediate postwar era, Wiesenthal worked for the war crimes section of the U.S. Army, preparing evidence of Nazi atrocities, but Cold War politics led the United States to shift its attention to containing the Soviet Union and developing good relations with West Germany.

In 1947, Wiesenthal and 30 volunteers opened the Jewish Historical Documentation Center in Linz, Austria, but that office closed in 1954. The centre's files were transferred to Yad Vashem's archives in Israel.

Simon Wiesenthal
[Israel Sun photo]

Wiesenthal retained his file on Eichmann, one of the chief architects of the Nazis' Final Solution. Wiesenthal received word Eichmann was living in Argentina and passed that information to Israeli authorities. That led to his capture, trial and eventual execution in 1961.

Following Eichmann's capture, Wiesenthal reopened the Jewish Documentation Center in Vienna. One of his high-profile successes was tracking down Karl Silberbauer, the Gestapo officer who arrested famed diarist Anne Frank in Amsterdam – a rebuke to Holocaust-deniers who claimed the Anne Frank diary was a fake.

In the mid-1960s, Wiesenthal helped track down nine SS officers who were later put on trial in Stuttgart for their role in the murder of Jews in Lvov, Ukraine. And a few years later, he helped track down Stangl.

Given his successes and his high profile, his modest Viennese office was often a shock to visitors. It is simple, sparsely furnished and overflowing with books, documents and dossiers. One story about the office suggests the tenants below were concerned the floor might buckle under the intense weight of the materials.

Adler said people mistakenly believed Wiesenthal ran a modern high-tech operation. Instead he painstakingly took handwritten notes and recorded information on two-by-four cards. "It was literally a one-person show," Adler said.

Farber said Wiesenthal's office equipment consisted of a typewriter and a secretary. But "he was a genius in collecting information… And he lit the fire in the belly of governments."

When Farber met Wiesenthal, the Nazi hunter was 76, but still full of energy and passion. "He told me, he really did it for the children. People forget that 1½ million children under 10 were killed, and they had no voice but him."

During the Holocaust, 89 members of Wiesenthal's family and his wife's family were killed by the Nazis.

In 1941, when he was working as an architect in Lvov, now part of Ukraine, he narrowly escaped execution. Detained in the Janwska concentration camp nearby, he was assigned to forced labour.

In 1944, with Soviet forces approaching, he and other prisoners were forced to march west, ending in Mauthausen in Austria. He weighed less than 100 pounds and was liberated on May 5, 1945, by American forces.

Adler said the Simon Wiesenthal Center was established almost 30 years ago and was named for the famed Nazi hunter because his name "became synonymous with those seeking justice, not just for the Holocaust [victims] but he was also outspoken for Armenians and later for Rwanda and Bosnia. I can't think of a better name for our organization and our goals, which are to emulate him."

Greater Toronto Area

Marathon enthusiast Vinegar runs for Israel

By ADAM MICHAEL SEGAL
Special to The CJN

When most people run for a charitable cause, it's typically to raise funds for medical research.

But for marathon enthusiast Alan Vinegar, the cause is actually a country.

"Since I wanted to do something charitable for Israel, [why not combine it with]...my passion for running."

On Oct. 16, Vinegar, 48, will run in the Toronto Marathon as a representative of Running for Israel, an initiative that involves fundraising for charities that support Israel by taking part in an established marathon.

"Every donation brings us a stride closer to living the reality of a peaceful Israel," trumpets the Running for Israel Web site.

Although there are probably less than 50 people participating in the endeavour, they span the globe, running marathons in such cities as Miami, Los Angeles, Berlin and Tiberias.

Vinegar, a dentist by trade, has been diligently canvassing clients, colleagues, family and friends for donations. He's up to about $1,000, aiming to raise $1,800.

"I tend to be approaching Jewish people to support this, but some of the [dental] specialists I refer to are quite happy to provide support and they're not Jewish," Vinegar relates.

"They like the fact the charities are humanitarian."

Proceeds raised by Running For Israel will go towards Hasbara Fellowships, which supports university seminars to counter anti-Israel bias; OneFamily, an organization providing assistance to victims of terrorism in Israel; Keren Y & Y, which helps needy families in Israel; and Honest Reporting, a media watch group that scrutinizes press coverage of Israel.

A runner for the last 15 years and also a triathlete, Vinegar says living a healthy lifestyle is what propels him to push himself on the road for miles and miles.

"It's a feeling of well being, a healthy pursuit," says the father of two.

"It lends itself to a balanced life and I get some time [for] personal reflection."

Collectively, he's completed seven marathons, including the world renowned Boston Marathon.

Next year, he plans on being a member of the largest Running for Israel contingent at the New York Marathon.

Vinegar's training regimen involves running three or four times a week, along with swimming and biking.

"I've been preparing for (the Toronto Marathon) since early August," he notes.

"I tend not to run while listening to music. I just find time for myself."

As for Running for Israel, Vinegar says it comes straight from the heart.

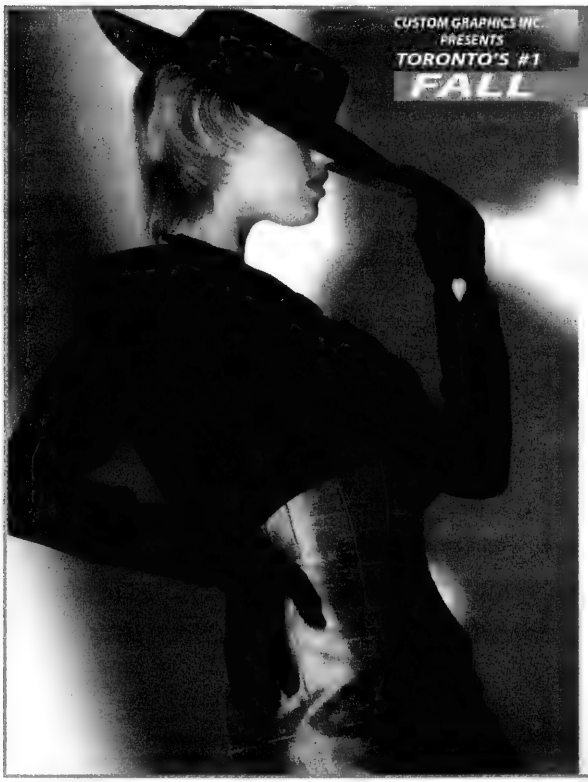
"[This] adds tremendous value to the whole experience," he says.

For more information, log onto www.runningforisrael.com or email info@runningforisrael.com.

To contact Vinegar, e-mail him at avineg130@rogers.com.

Alan Vinegar

WELCOME BACK: Noah Einhorn watches, skeptically, as his brother Josh has his face painted at Netivot HaTorah Day School's annual "Welcome to Netivot" picnic. [Rebecca Ansel photo]



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Greater Toronto Area

Danforth Jewish Circle welcomes new spiritual leader

By BARBARA SILVERSTEIN
Special to The CJN

You could say the match between the Danforth Jewish Circle (DJC) and its new spiritual leader was bashert.

Here was a liberal congregation searching for a rabbi who would appreciate the multi-faith spectrum of its membership, while in Los Angeles, a fourth-year rabbinical student was dreaming of leading a progressive community in downtown Toronto.

When the congregation ended its search, the rabbinical student, Eliza Kukla, was named the 10-year-old DJC's first spiritual leader.

Kukla, 30, who was born in British Columbia, did her schooling in Toronto, including her undergraduate degree. She went on to become a rabbinical student at Hebrew Union College in Los Angeles with the hope of finding a pulpit in the city where she spent her formative years.

"I wanted to be back in Toronto," Kukla told *The CJN* in a recent interview. "Downtown Toronto is an underserved Jewish area, especially those communities that are interfaith and gay and lesbian – communities that don't fit into the mainstream."

While visiting Toronto last December, she heard through friends about the DJC's search for a part-time rabbi. It was a perfect match, and Kukla, who will be ordained next May, was selected to lead the east-end congregation.

"It's a delight to work with a community that already has such a powerful sense of grassroots ownership in building their community," she said. "It's such a participatory group, with members offering so much in spiritual and community leadership to each other."

Kukla will be completing her final year of studies in New York, a more convenient base than Los Angeles for her monthly visits to the DJC, which has about 100 member families and holds services at Eastminster United Church on Danforth Avenue.

Eliza Kukla is the new spiritual leader of the Danforth Jewish Circle.
[Barbara Silverstein photo]

When in town, Kukla will lead the community in Shabbat services, Torah study and other community events, and she will be available for life-cycle celebrations.

Kukla will also be officiating at the DJC's High Holy Day services, which draw some 500 people annually.

She said she has plans to help the community get more involved in social justice projects.

As well, she will focus on providing learning opportunities, particularly in text study.

"It was text study and the sense of community that made me fall in love with Judaism, which is why I wanted to create entry ways for others," she said.

"I know how hard it was to connect to a Jewish community. I want to create portals in Judaism for others."

Kukla grew up in a secular home, but her family was "culturally Jewish," she explained.

Her father André Kukla, a Holocaust survivor, was born in Belgium and spent the war years as a hidden child. She grew up with many stories about the war told to her by her Latvian step-grandfather. "He had amazing stories. I always felt connected to him."

Her grandparents immigrated to the United States after the war and settled in Los Angeles, where they had a second child.

Her father is a psychology professor who moved to Canada in 1970 and eventually taught in Toronto. Both her sister and brother-in-law are philosophy professors.

"There's a lot of philosophy in the family, "she laughed. "I like to say that I do applied philosophy."

Kukla ended up developing a connection to Jewish prayer and observance on her own, when she was an undergraduate student at the University of Toronto.

She went on to major in Jewish studies and studio art. After graduating, she spent time in Israel, living on a kibbutz and studying Judaism in Jerusalem. Upon her return to Toronto, she wore a number of hats: she was a freelance writer as well as an assistant to the artistic director of the Ashkenaz Yiddish festival, and she started teaching bar and bat mitzvah students and adult Jewish education courses.

The adult education grew naturally out of her involvement with Ashkenaz, Kukla said.

"People started asking me if I would become a rabbi."

For the last two years, she has been the spiritual leader of a small shul in Lubbock, Texas, a 93-family congregation that has a membership that ranges from atheist to Orthodox.

"It was the only synagogue within a 300-mile radius. It was the only option. I loved it. It was great training to work in such a diverse community.

"I was the only rabbi. I did everything There was such a need for a rabbinical presence in the region."

With the High Holy Days approaching, Kukla said she is eager to help connect her congregants to the DJC.

"I'm committed to welcoming interfaith families into the community and finding meaningful ways for non-Jews to participate.

"We will be a welcoming space."

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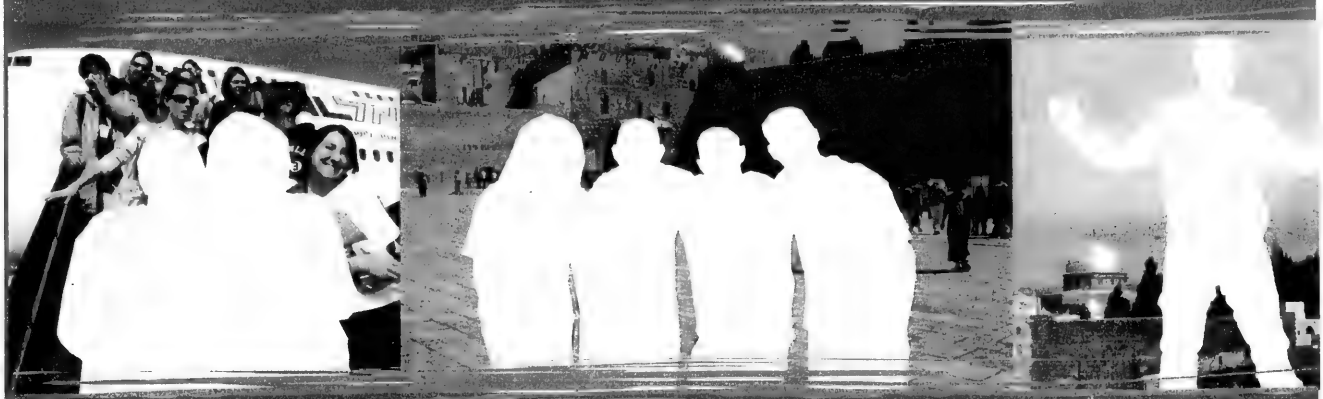

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Chicago 58 leaves Kensington Market area

By CAROLYN BLACKMAN
Staff Reporter

Sid Starkman, 80, left the country so he would not have to witness his 84-year-old family-owned business leave the Kensington Market area.

He worked at Chicago 58, a food products company started by his father-in-law David Bernholtz, for 60 years, "and I just didn't want to watch when they packed up. I'm too tied up with the place."

He acknowledged, however, that the company should have moved from 58 Lippincott St. – they have since relocated to Woodbridge – 40 years ago. "We grew up here and we're comfortable, but we can't add on anymore. We've done all we can.

"I'm sad," he says with a sigh. "We're one of the last Jewish-owned businesses in the area. An era is done," says Starkman, who was born on Oxford Street, on the fringes of the market.

Starkman is still president, but the company is now run by Ted Bernholtz, David's grandson, and Moshe Ami, Starkman's son-in-law. Harold Bernholtz, Ted's father, who also worked for the company, helped out "to get them through the move."

Harold Bernholtz, 73, who "officially retired" four years ago, says his father, born in Czenstochov, Poland, started the business with partner Harry Garalick on Parliament Street in 1920. "Two years later, we moved here – there was a tinsmith shop in its place – and that was it.

"At that time, the refrigerator was a box of ice and the floor was covered with sawdust. We're computerized now, but our equipment is from decades ago."

In 1947, Starkman joined the company, and in 1949 his father bought out his partner, says Bernholtz. "Another son-in-law, Max Reiken, joined in 1951, and I came in 1960. That's our history; it has [almost] always been us."

Until about the 1950s all their neighbours were Jewish, "but gradually they all moved away. Now it's Chinese, Portuguese, Italian – a mixed bag. I don't remember any anti-Semitism, though. Everyone accepted everyone else."

Sid Starkman in front of Chicago 58's old headquarters in Kensington Market.

His father, who died in 1966, was attached to the area, says Bernholtz, "but he was a realistic person. He did what he had to do. He would understand the reasons for our move. I was born on Euclid Street and I was brought up in the store, but we have to be practical.

"This is a piece of real estate that has outlived its purpose. We can't remain competitive here. We were here long before the city had zoning bylaws."

"Not only are we one of the only Jewish businesses in the area, we're the only business on the street. There never were a lot – Chicago 58 is on the outskirts of Kensington – but there was a grocery store and a construction company. It's all houses now.

"I'm retired, and the boys are doing what is necessary to stay in business. They're leaving hometown territory, and they're doing their darndest to move the business into the fourth generation."

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Coast to Coast

Meeting on chief's Israel trip ends in chaos

By SHERI SHEFA
Staff Reporter

HAMILTON – An open forum on Hamilton Police Chief Brian Mullan's involvement in a recent trip to Israel by Ontario law enforcement officials ended abruptly in chaos last week with pro-Israel and pro-Palestinian audience members hurling insults at one another.

The Hamilton Police Services Board held the Sept. 21 meeting to air complaints it received from pro-Palestinian Hamiltonians who said Mullan shouldn't have gone to learn about policing from a state that they say oppresses Palestinians.

The March 1-8 trip, which was was partly sponsored by Canadian Jewish Congress and UJA Federation of Greater Toronto, was meant to educate Mullan and about 30 other law enforcement officials and politicians – including former Toronto chief Julian Fantino, York Regional Police Chief Armand La Barge and Ontario Community Safety Minister Monte Kwinter – about the latest security and anti-terrorism techniques.

Mullan attended last week's meeting, but was not scheduled to talk. Eighteen speakers – both pro-Israel and pro-Palestinian – were given 10 minutes each to address the board, which was to rule on the matter at the end of the night.

However, 14 scheduled speakers didn't get a chance to make comments after a disturbance led board chair Bernie Morelli, a Hamilton city councillor, to adjourn the meeting early.

When the president of the Niagara Palestinian Association, Susan Howard-Azzeh, took to the podium, she told an overflow crowd of about 100 people at Theatre Aquarius in downtown Hamilton that she is not a "crowd arouser."

Then, despite being advised by Morelli that visual aids were not permitted, Howard-Azzeh began showing slides that depicted Palestinian children crying and cowering in corners. She sad the pictures weren't "offensive or controversial" but "educative" and "factual."

After she refused to heed Morelli's repeated requests to speak without the slides, he asked her to leave the podium.

"How are we supposed to trust Hamilton Police if we can't have an open forum? Are you that afraid of seeing what Israel does?" she yelled in response, over a chorus of cheers and jeers.

At that, pro-Palestinian spectators stood up to leave in protest. With the audience out of their seats and verbally abusing one another, Morelli adjourned the meeting, and both he and Mullan were escorted out of the theatre by plainclothes police officers.

Morelli returned a few minutes later to say that speakers who didn't get a chance to talk could make written submissions that will be reviewed by the board.

"This is just too sensitive a topic to proceed. Quite frankly, I'm disappointed that we're not able to respect each other," Morelli said. "If we are doing any form of damage to any culture, then I can't live with that."

Canadian Jewish Congress executive director Bernie Farber, who was scheduled to speak, said the meeting should never have taken place, because its format "was a recipe for disaster."

"I've never seen anything quite like this. It was hysteria," he added. "I don't believe most Palestinians in Hamilton feel this way. This was an orchestrated attempt to demonize Israel."

York Region's Police Services Board recently dismissed a similar complaint that La Barge's participation in the Israel trip was improper and will hurt policing among minorities.

"It was a trip to understand how to deal with terrorism, how to co-ordinate if there was a terrorist attack… and how Israel deals with everyday crime," Farber said.

He added that, among many other activities, the chiefs discussed community policing tactics and visited a juvenile facility where inmates and senior officers work together. They also observed a full anti-terrorist training demonstration and spoke with the legal advisor to Palestinian Authority President Mahmoud Abbas.

"This was a trip focused on creating an educational opportunity for the participants in the areas of public security, law enforcement and emergency preparedness – an area in which Israel is a world leader."

Farber said pro-Palestinian elements in Hamilton used the chief's trip as an excuse to attack Israel.

He said that some people feel that "any police officer that goes to Israel will come back a homicidal maniac. It's absurd."

Former Hamilton city councillor Marvin Caplan, who told *The CJN* that he has had good relations with Palestinians and Arabs for decades, also felt the meeting should not have happened.

"If the question is, 'Did the police chief do something wrong by going to Israel?' the answer is, 'No, he didn't.' Why did the Police Services Board decide that it was necessary to have the meeting called by a fringe, narrow, tiny group of people within the community who did not understand that terrorism is a real threat?" he asked.

Khawla Ibrahim, a Palestinian woman who attended the meeting, said she was also disappointed by the chaos.

"Some people here are very angry for nothing. There is no reason to spread hatred. I've been home [to Israel]. We were treated better there, with all the bombings and all the throwing of stones, better than we were here tonight."

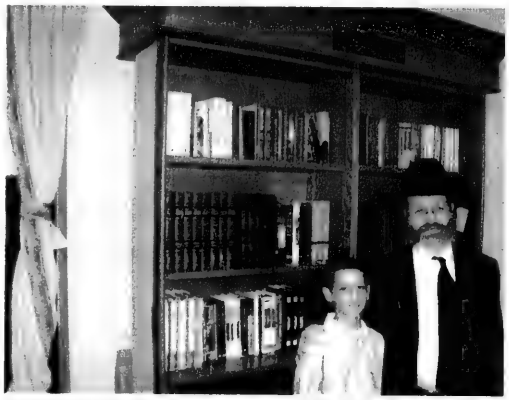
Still, she said, she is opposed to the police chief visiting Israel.

Another scheduled speaker, Leslie Lasky, president of UJA Federation of Hamilton, said he, too, was disappointed by the "organized attempt to disrupt the meeting," and the false allegations against Israel.

He said he will submit something in writing to show support for the chief.

"We're hopeful that written submissions will result in a fair hearing and will let the community come to the conclusion that [Mullan's trip caused] no damage to the community of Hamilton."

Coast to Coast



LIBRARY DEDICATED: Chabad Lubavitch of Markham recently dedicated a section of its library in memory of Rabbi Levi Bialo, its young adult program director who was killed in May by a GO train at a crossing near the shul. Menachem Rapaport, left, a Grade 5 student of Rabbi Bialo's at the Shmuel Zahavy Cheder Chabad, has collected most of the funds for the project so far. With him is Rabbi Avraham Plotkin, spiritual leader of Chabad Markham.

Downtown Ottawa shul unveils renovation, new rabbi

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — Ottawa's "downtown shul" celebrated its half-century mark this month by unveiling a major renovation and refurbishment, a new rabbi and new programs aimed at attracting new members.

After years of planning and fundraising – as well as controversy over the shul's move away from its Orthodox roots – the results of the 18-month renovation were unveiled to Congregation Beth Shalom members and friends at a rededication ceremony on Sept. 14.

Cantor Daniel Benlolo and board members Jerry Nudelman and David Baker planned the event to introduce the refurbished building and the congregation's new rabbi, Gary Kessler, to shul members just in time for the new year.

Rabbi Kessler, who has an Orthodox smichah and comes to Ottawa from a pulpit in Corpus Christi, Texas, served at Beth Isaiah Congregation in Guelph for six years in the 1990s.

President Jack Shapiro said he is very proud of what the shul has accomplished.

"I have been president throughout … [this] very rewarding but difficult time," he said. "Nothing like this has happened in 50 years and we have done an awful lot in a little over two years… I am extremely excited."

For most of the past 50 years, the Jewish Community Centre shared a building with the synagogue, but it moved a few years ago to a new location in the city's west end, and now anchors Ottawa's Jewish Community Campus. The renovation subdivided the JCC's part of the building between non-profit agencies and community groups.

When the JCC moved out, there was speculation about whether the synagogue could survive on its own. When it was built, most of Ottawa's Jews lived in the downtown area, but over the years, most moved to the suburbs.

By 2002, the congregation had about 450 member families, about half the number it had 25 years earlier.

In an effort to attract new members, in 2003, two-thirds of the shul's members voted to secede from the Orthodox Union and introduce mixed seating in the sanctuary. The shul also decided to allow bat mitzvah girls to read haftarot – though not to read from the Torah – but it retained its Orthodox liturgy and kashrut standards.

The changes led to the resignation of the shul's chazzan and rabbi, and about 40 to 50 people split off to form a new downtown minyan that eventually became the Orthodox Community Ohev Yisroel.

Benlolo said the shul now has 650 "member units" – singles or families – and he credits the increase to the congregation's change in direction.

Fundraising from members has accounted for the $2.5 million spent to date on the renovations.

"If people put $2.5 million into the building, it's because they believe in it," Benlolo said. "We want people in the community who are unaffiliated to know that a place exists downtown… we want to attract young people. We want to show that we are not only rededicating the physical structure, but also the spiritual side of the congregation."

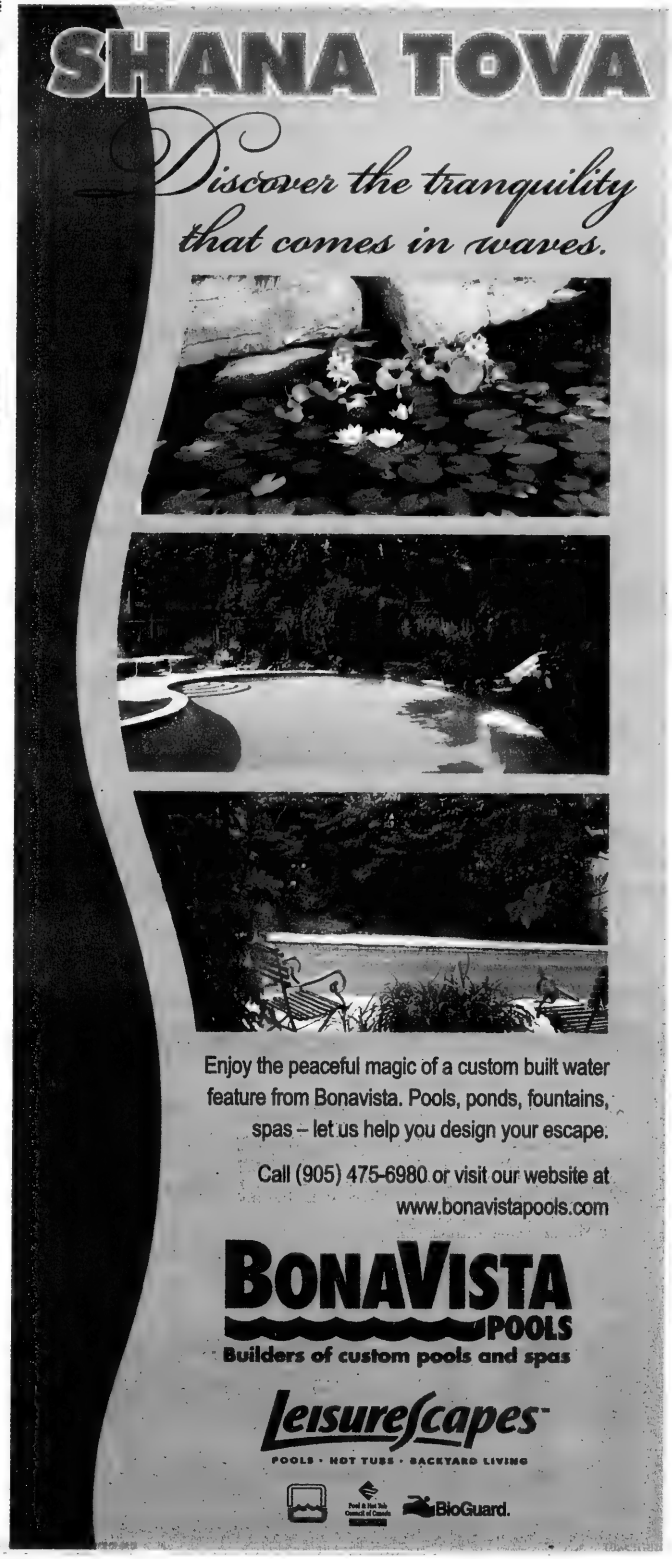
Architectural designer Murray Cohen said his involvement in the project has been both personal and professional.

"I have been a member of the shul since 1954. I was brought up on York Street," he said. "I think that architecture is, like literature and art, part of our culture. I was proud to participate in creating a design that will satisfy the vision today and, hopefully, last another 50 years."

Cohen credits shul secretary Jill Stern and vice-president Ruth Freiman for their leadership and dedication throughout the process. "I am doing the design side, but they have done the management and leadership side of this. They are there every day."

The rededication featured a performance by the Beth Shalom choir and an art exhibit in the foyer and social hall.

"I would eventually like to have the hall available for future art exhibits for the Jewish community," said Benlolo, himself an artist.



Italians, Jews fundraise for Holocaust education

By WENDY SCHNEIDER
Hamilton Jewish News

HAMILTON — The story of how Hamilton's Jewish and Italian communities recently came together to host a fundraising event for Holocaust education is actually the story of two women's shared passion for promoting tolerance and understanding to today's youth.

Madeleine Levy and Mary Romeo are the movers and shakers behind Festitalia Hamilton's recent screening of the film *Perlasca* at Hamilton Place. The film is about Giorgio Perlasca, an Italian who lived in Hungary during World War II and saved an estimated 5,000 Jewish lives by presenting himself as a Spanish diplomat.

The film presentation and reception was designed to unite the city's Italian and Jewish communities in a fundraising drive for St. Joseph Hospital's Firestone Institute for Respiratory Health and the Hamilton Jewish Federation's Asper Foundation Human Rights and Holocaust Studies Program for High School Students. The event was sponsored by Limeridge Mall and Stelco.

It would be difficult to find two more dissimilar personalities than those of Mary Romeo and Madeleine Levy.

New York-born and bred, Madeleine Levy is bold and forthright, a "won't take no for an answer" kind of person who has established a reputation for knowing what she wants and how to get it. Irish Catholic Mary Romeo, a past recipient of the Hamilton Gallery of Distinction, with a passion for art, opera and just causes, is a reserved yet warm woman who possesses a quiet dignity.

Romeo learned about the film through Carlo Cohen, the head of the Italian Institute of Culture. She said she was deeply moved by the personal example of a man "who would place himself in harm's way neither for countrymen nor co-religionists, but for total strangers, and do it every day with tremendous energy." She acquired the screening rights for the film but wasn't sure where she would show it.

Levy read about *Perlasca* in a *National Post* article last summer about a Toronto fundraising event that brought together members of Toronto's Italian and Jewish communities. At the time, she was working on her own big project, the Joshua Nelson concert that brought together members of Hamilton's Jewish and black communities.

But Levy filed *Perlasca* in the back of her mind as another big project, one that could help raise funds for the Asper Foundation, which, along with UJA Federation of Hamilton, sends Canadian students to the U.S. Holocaust Memorial Museum in Washington, D.C.

Levy had made it possible for four local black teenagers to join last year's trip to Washington and was hoping to raise enough funds to send 60 local students from Hamilton's public, private and Catholic boards in 2009.

After the Joshua Nelson concert, Levy made inquiries about how to get the rights to the film. She also learned that Romeo, who chaired this year's Festitalia celebrations, shared her interest in the film. Levy called Romeo and after a two-hour meeting in a Westdale coffee shop, they began working out the details for the film's showings – a morning screening for 2,000 students from across the city and an evening Festitalia event that would include a reception and public screening.

At the evening event, opening remarks were made by Rabbi Bernard Baskin and former Ontario lieutenant- governor Lincoln Alexander. Keynote addresses were given by McMaster university president Peter George and former Ontario premier Bob Rae.

There was no question in either of Levy's or Romeo's minds that the Asper Foundation should be a beneficiary of the event. "It would have been wrong to raise funds for this project and not have it go towards something that was educationally specific," said Romeo.

Levy noted that "at the end of the day what we wanted was to educate the community and the lessons of the life of Giorgio Perlasca focused on personal responsibility."

Romeo added that if only one child who is tempted to participate in a racist act stops to remember Perlasca's example, then it makes the entire endeavour worthwhile.

The descendants of the approximate 5,000 people whose lives were saved by Perlasca now number 35,000. That alone is enough to bring home the lesson that each one of us has the ability to make a difference – a lesson, thanks to two deeply caring individuals, that has reached thousands.

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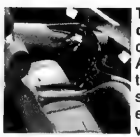

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Coast to Coast

Website reunites B'nai Brith campers

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — There is something magical about the summer camp experience.

And there is an endless fascination with reliving those carefree days of youth. Movies have been made about it and books have been written.

Now, through the Internet, it has become easier than ever to find old friends and to reconnect instantly. For Michael Polowin, an Ottawa lawyer and alumnus of Camp B'nai Brith of Ottawa – fondly referred to as CBB – the Internet has proved an invaluable tool to help create a camp alumni association.

Polowin was amazed at how quickly people responded. In the first three weeks of its existence, the website had almost 300,000 "hits," from across Canada, the United States, Denmark, Norway, Sweden, Israel and Hong Kong.

By going to the camp's website, www.cbbottawa.com and clicking on "alumni," it is possible in an instant to travel back in time and find former camp-mates from far and wide.

"The idea is to allow people to reconnect, come together and share their memories, to re-establish their connection to the camp," said Polowin.

"When the camp started posting photos a couple of years ago, I scanned some of my old ones and other people did the same." The idea for the alumni website was a natural offshoot. Polowin has been overwhelmed by the sheer volume of the responses.

Saul Jacobson and Jeff Laks created the website, and Polowin and another former camper, Montealer Danny Chazonoff, have been managing it.

"There were no lists to start out, so there was no other way to track people down. We started out with about 300 e-mail addresses, developed an invitation and sent it out. One hundred and five people registered the first day and from there it has spread," said Polowin.

"I knew I had a deep and abiding love for this place [the camp], but I discovered that there are over 600 others out there [who had registered as of the three-week mark]. The oldest person to register so far is 75 and the youngest is 19."

According to Polowin, "CBB alumni have gone on to be movers and shakers in many fields – heads of major corporations, government, business, celebrities, etc." Actor Saul Rubinek, poet Leonard Cohen and Noah Cantor, of the Toronto Argonauts, are alumni of CBB.

A photo of CJC CEO Bernie Farber, left, and actor Saul Rubinek taken in 1961.

The camp, opened in 1936, serves the Jewish communities of Toronto, Ottawa and Montreal. It has been at the same location, in Quyon, Que, since 1946.

For its 70th anniversary, in 2006, CBB alumni are planning a reunion. Based on the tremendous response to the idea on the alumni website, plans are well underway for a trip down memory lane.

Some can't wait until next summer to see their old friends. A mini-reunion is scheduled for Nov. 5 in Toronto and another is in the planning stages for Montreal.

According to Polowin, the CBB alumni forum has, for many people, become "addictive." Busy professionals, still campers at heart, are spending their spare time sharing their memories. After registering at twt.cbbottawa.com/YaBBSE, people from far and wide are posting their stories.

If you attended CBB and would like to find out what happened to your old bunk-mates and counsellors, visit alumni@cbbottawa.com.

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Winnipeg CJA kicks off its annual campaign

By MYRON LOVE
Prairies Correspondent

WINNIPEG — This year's Jewish Federation of Winnipeg/Combined Jewish Appeal Superweek phone blitz, held from Sept. 11 to 15, raised more than $120,000, including pledges from a number of new donors.

David Greaves, the CJA campaign's newly appointed associate director, noted that a Young Adult Division evening raised $18,000 from 161 attendees. Thirty-four of them were first-time givers.

Last year, Winnipeg's CJA campaign raised just over $4.5 million. It was the seventh year in a row that the campaign sums have increased. This year's target is $4.65 million.

"So far, we are a little ahead of last year's pace," Greaves says.

This year's SuperWeek campaign ended with an invitation-only evening of theatre and music at the Exchange Event Centre downtown. The importance of the annual CJA campaign to the Jewish community was stressed there.

The impact the CJA has on individuals was illustrated through moving monologues delivered by actresses Mariam Bernstein, Brenda Gorlick and Elena Mallin, and by a comedic turn from Debbie Maslowsky. As Esther, the director of "Camp Massad A BB" – Camp Massad and BB, or B'nai Brith Camp, both receive CJA support – the veteran entertainer was a real hoot.

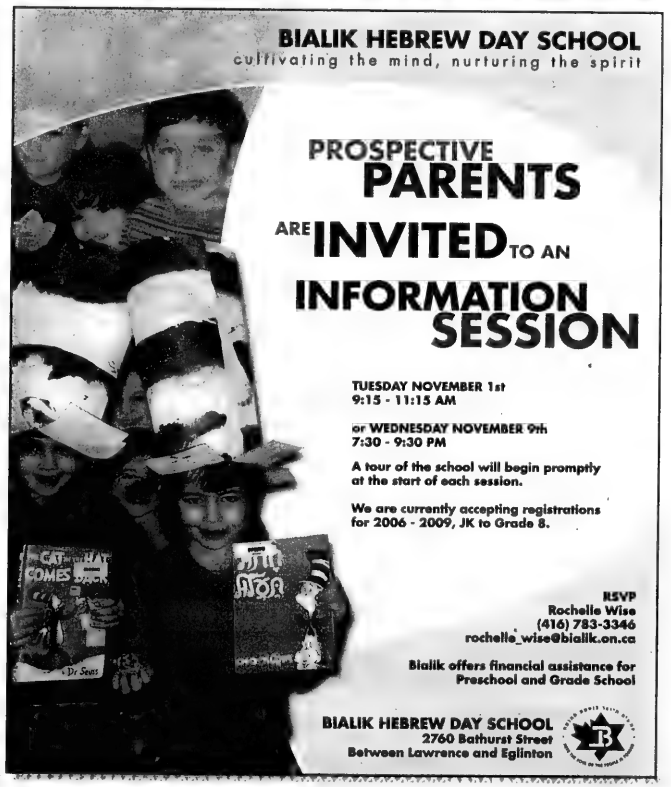
The other actors portrayed an Argentine immigrant welcoming other immigrants from her homeland, a Jewish Child & Family Service foster mother, who recalled how the JCFS was there for her when she was growing up in a broken home, and a recent returnee from the March of the Living speaking to a group of Jewish seniors at the Stay Young Club about her experiences visiting the empty synagogues and death camps in Poland.

Between the various dramatic scenes, which were presented in different parts of the hall, were musical numbers to complement the stories. The first song, *At Home*, was written and performed by Danny Greaves, who was accompanied by Ari Posner on keyboard. (Both former Winnipeggers, Greaves and Posner now live in Toronto. Greaves was formerly a member of the Winnipeg-based band The Watchmen.)

"We have tried to show the impact that your generosity has on people's lives," Maslowsky told the audience. The stories and songs, she added, were based on interviews conducted over the past few months with people who have benefited from CJA beneficiary agency support. She noted that the impact of contributions to the CJA isn't restricted to Winnipeg, but also that money goes to help less fortunate individuals in Israel, the former Soviet Union and elsewhere.

Sandra Secter, the evening's chair, thanked Kayla Gordon, the former artistic director of the Winnipeg Jewish Theatre and others who assisted her in mounting the production, as well as the musicians and and singer/songwriters.

Secter presented two awards to Elana Dil, the co-founder and first chair of the CJA's Young Adult Division – the Award of Distinction from the United Israel Appeal and an award that recognized her contributions to the Young Adult Division.



L'Shana Tova 5766

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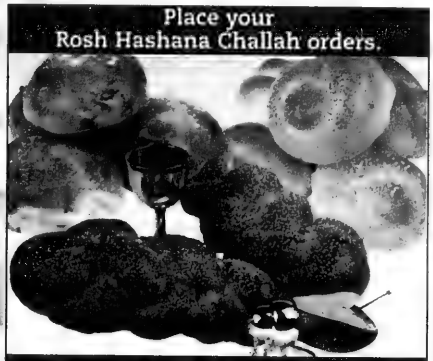

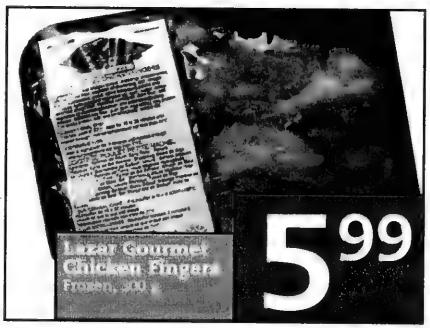

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Holiday Food Ideas

Pan pals share vegetarian fare for the fall harvest

By NORENE GILLETZ
Special to The CJN

With the changing of the leaves comes a change in the way we cook meals for family and friends. Hearty, warming soups move to the front burner, replacing light summer fare. Vegetarian dishes are always in demand by my readers, so I asked some of my foodie friends to share their favourite vegetarian dishes with you. These are perfect for the High Holy Days and would be wonderful to serve in the sukkah on an autumn evening.

When I moved to Toronto in 1997, I became friends with Judy Mandel, who shares my love of food. When we get together socially, we always discuss recipes. She usually negotiates with me to make one of my fruit crisps when friends gather to break the fast or other holiday celebrations – and she usually manages to convince me. This time, I was able to get her to share this simply terrific broccoli salad, which can be made in advance and is great for guests. She wrote it in pencil on a used envelope that she found in her purse while we were out for brunch (eating again, of course)! I like it without the grated cheese, but you can add it if you wish. Leftovers will keep a couple of days in the fridge, so be happy if you have any! Enjoy.

JUDY MANDEL'S BROCCOLI SALAD FOR A CROWD

2 to 3 bunches broccoli, stems peeled
1 cup chopped red onions
1 cup mayonnaise (light is fine)
2 tbsp. vinegar (regular is fine)
1 to 2 packets sweetener or 1 to 2 tsp. sugar (to taste)
1 cup dried cranberries or raisins
1 cup pine nuts or sunflower seeds
salt and pepper, if desired
1 cup grated cheddar cheese (old or medium), optional

If desired, cook broccoli in boiling water for 1 minute. Place in a colander and rinse thoroughly with cold water; drain well. (This step isn't essential, but makes the broccoli easier to digest.)

Chop broccoli into bite-sized pieces. (Do this in batches in a food processor to save time, using quick on/off pulses.) Place in a large bowl and combine with remaining ingredients except cheese. Mix well. Transfer to a serving bowl. Cover and refrigerate until needed. Sprinkle with cheese at serving time. Serves 12 to 16. Recipe can be halved easily.

* * *

My pan pal Nava Atlas, author and illustrator of several popular vegetarian cookbooks, lives in the Hudson Valley region of New York. She shared a scrumptious soup recipe from *The Vegetarian Family Cookbook* that is family friendly and fabulous. In a recent e-mail, she wrote that the soup is "very much in keeping with the bit of sweetness we're all looking for to start our New Year. And I wish you a happy and healthy Rosh Hashanah!"

For more recipes and tips, visit her popular vegetarian website at www.vegkitchen.com.

NAVA'S CREAM OF BABY CARROT SOUP

No matter what your age, a vegetable puree is a concentrated source of nourishment and a prime form of comfort. Let's face it, though – peeling and chopping two pounds of carrots is a lot of work. I was pleased with the brainstorm of tossing two bags of organic baby carrots (which are usually very sweet) into a soup pot, and even more pleased with how well the idea works. Make sure to use the carrots while still fresh. Once they start drying out, the results won't be as good. Using an immersion blender makes the preparation a breeze.

2 tbsp. light olive oil
1 cup chopped onion
2 16-oz. bags baby carrots, preferably organic
1 vegetable bouillon cube
2 bay leaves
1 tsp. paprika
½ tsp. good-quality curry powder
1½ cups low-fat milk, rice milk or soymilk, more or less as needed
salt and freshly ground pepper to taste
1½ cups frozen green peas, warmed

Heat the oil in a soup pot. Add the onion and saute over medium heat, stirring frequently, until golden, about 10 minutes.

Add the carrots and just enough water to not quite cover. Bring to a simmer, then add the bouillon cube, bay leaves, paprika and curry powder. Cover and simmer gently until the carrots are tender, about 15 to 20 minutes.

Remove the bay leaves. If using a food processor, puree the solid ingredients until smoothly pureed, then transfer back to the pot and stir back into the liquid. If using an immersion blender, simply immerse into the pot and process until smoothly pureed.

Stir in enough milk to give the soup a slightly thick consistency. Season with salt and pepper and serve, or cover and let stand off the heat for an hour or so before serving, heat through. Scatter some green peas over the top of each serving. Makes 6 servings.

* * *

This hearty barley soup comes from *Heimish Meets Lower Carb Cooking: A Kosher Guide to Low Carbing* by Ruthie Weinberger of Jerusalem, Israel. The recipes are written in a friendly format, first listing the ingredients without any quantities, but including them in the directions. I've modified her recipe style for this column. Ruthie's recipes follow the principles laid out in the South Beach Diet, namely that all carbohydrates are not created equal. She includes helpful sample menus for surviving Shabbat and yom tov, along with 125 heimish recipes using "good carbs and healthy fats." For more information, e-mail Ruthie.Weinberger@gmail.com.

RUTHIE'S MUSHROOM BARLEY SOUP

One serving contains 82.7 calories, 5.3 g fat, 5.4 g carbohydrates, 1 g fibre (with 5.4 g net carbs).

2 cans mushrooms, drained
½ cup barley
1 chopped onion
3 tbsp. olive oil
7 cups water
3 bay leaves
2 tbsp. coarse salt
2 cups kosher white wine (Muscat)
pepper to taste

Fry 2 cans mushrooms, ½ cup barley and 1 chopped onion in 3 tbsp. olive oil. Pour in 7 cups of water. Add 3 bay leaves, 2 tbsp. coarse salt and 2 cups of white wine. Bring to a boil, then simmer for 3 hours. Taste and adjust seasonings. Serves 8.

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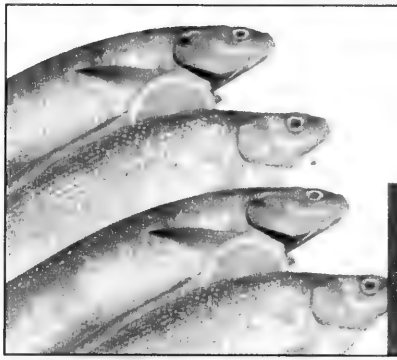
5766



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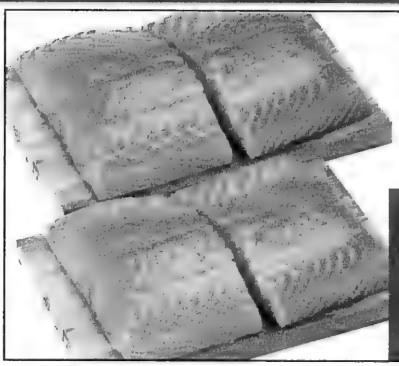
2.18 kg

.99 LB.



Fresh Atlantic Salmon Fillet
13.16 kg

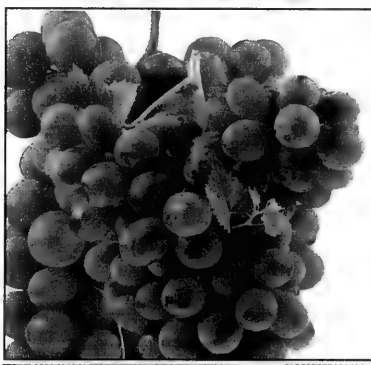
5.97 LB.

Macabim Honey Cookies
400 g Box

1.47

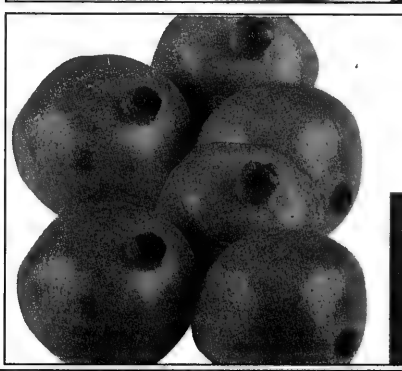
Manischewitz Matzo Ball & Soup Mix
128 g

1.17



Red Globe and Christmas Rose Grapes
Product of USA, No. 1 Grade,
1.72 kg

.78 LB.



Pomegranates
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.97

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Cook healthy foods in season

By JUDY BART KANCIGOR
Special to The CJN

When food writers Louise Fiszer and Jeannette Ferrary decided to collaborate on a Jewish cookbook, they wanted to include tasty, cherished holiday recipes that honour age-old traditions, yet are tailored to today's busy, health-conscious cook. But as one traditional Jewish cook warned them, "Don't do anything too weird… Nobody wants to be eating experiments, especially on the High Holy Days."

They say good things come in small packages, and now, just in time for Rosh Hashanah, comes *Jewish Holiday Feasts* (Chronicle Books), a charming little book, delightfully illustrated by Coco Masuda, now available in hard cover.

The 39 recipes are arranged by season and then by holiday. "The foods of all of these holidays are representative of the season," Fiszer explained. "Plums don't grow in the winter. My philosophy is cook what's fresh and now. It will never taste better later."

Where moms and grandmas of yesteryear spent days in the kitchen preparing for the holidays, today's cooks look for simple recipes that rely on fresh ingredients.

"I've been a cooking instructor for close to 30 years, and I can tell you," said Fiszer, "everybody wants simplicity."

"Today health has to be a factor," said Fiszer by phone from her California home. "The brisket recipe, for example, one of the most popular recipes in the book, was a mix of my mother's and Julia Child's, believe it or not. My mother would brown it in fat, despite the fact that there's a whole layer of fat on the meat, and then add the vegetables. I trim the fat and put it in a dry pot with some liquid and vegetables. There's plenty of fat to go around. I also generally use olive oil. That's another accommodation."

For Rosh Hashanah, for example, we learn that each name for the holiday reflects a different aspect of the significance of this holy day. Yom Hadin refers to the Day of Judgment, "a time of examination, evaluation, and repentance." Yom Hazikaron, the Day of Remembrance, signifies "the eternity of time and the continuity of past and present." And Yom Teruah, the Day of the Blowing of the Horn, recalls the sounding of the shofar, "a reminder of spiritual awakening."

Traditionally on Rosh Hashanah we include new fruits of the season. "We use figs, pomegranates, persimmons, avocados and apples… I love to incorporate these fruits in my recipes." A sweet-tart Persimmon and Pomegranate Salad begins the feast, signifying "the wish for fruitfulness and plenty in the new year."

Fiszer and Ferrary researched traditional Jewish cuisine the world over. The Rosh Hashanah menu includes Ashkenazic Braised Apples and Red Cabbage with Wine as well as Sephardic Couscous with Saffron and Vegetables.

A Round Raisin Challah, de rigueur on the Rosh Hashanah table, is one of many shapes for the new year. Some form the bread into the wings of angels or into a ladder, signifying the wish that our prayers may reach heaven. "We use a round challah, rather than the traditional braiding, to represent the continuation of life," noted Fiszer.

We use honey on Rosh Hashanah, reflecting the wish for a sweet new year. Honey and Cumin-Glazed Cornish Hens is this meal's festive centerpiece. And of course, it wouldn't be Rosh Hashanah without honey cake. Moist with apples and topped with almonds, Hannah's Honey Cake is a fitting end to the holiday feast as we look forward to the sweet new year ahead.

HANNAH'S HONEY CAKE

1 cup hot brewed coffee
1 tsp. baking soda
1 cup honey
1 cup sugar
½ cup vegetable or canola oil
3 eggs
3 cups all-purpose flour
1 tsp. baking powder
1 tsp. ground cinnamon
1 tsp. ground ginger
1 tsp. freshly grated nutmeg
1 large apple, cored and grated
12 whole blanched almonds

Preheat the oven to 350. Grease a 9x13-inch baking pan. In a small bowl, combine coffee and baking soda. Set aside. In a large bowl, beat honey, sugar and oil until well blended. Beat in eggs, one at a time, until mixture looks homogenized. In a medium bowl, sift together flour, baking powder, cinnamon, ginger, and nutmeg.

Beat flour mixture alternately with coffee mixture until well combined. Stir in apple. Pour batter into prepared pan. Place almonds on top of batter, to mark the centre of each of 12 squares. Bake until golden brown, about 45 minutes. Cool and cut into squares. Serves 12.

HONEY AND CUMIN-GLAZED CORNISH HENS

Glaze
½ cup honey
2 tbsp. fresh orange juice
2 tbsp. fresh lemon juice
2 tbsp. balsamic vinegar
3 tbsp. cumin seed, toasted and crushed
3 tbsp. olive oil
½ tsp. salt
½ tsp. freshly ground pepper
4 Cornish hens, split in half
salt and pepper

Combine glaze ingredients. Preheat oven to 400. Rinse hens and blot dry. Sprinkle with salt and pepper. Using about a third of the glaze, brush both sides of hen halves. Place, skin side down, on a baking sheet with low sides. Place in oven and roast 10 minutes. Turn heat down to 375, brush hens again with half the remaining glaze and roast 5 minutes. Turn hens over and roast 10 minutes. Brush with remaining glaze and roast until deep golden brown, about 5 minutes more. Let stand about 10 minutes before serving. Serves 8.

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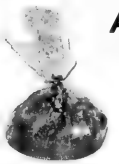
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Coast to Coast

Legal battle ends as Tegegne receives a kidney

By JANICE ARNOLD
Staff Reporter

MONTREAL – Baruch Tegegne, who had threatened to go to court to get a kidney offered to him free of charge by a stranger, is convalescing after undergoing a transplant at the Montreal hospital he wanted to sue.

Tegegne, 61, who has been hailed as a hero of the rescue of Ethiopian Jews in the 1980s, underwent the surgery at the end of August at the Royal Victoria Hospital and is slowly recovering, said his lawyer Michael Bergman.

Bergman said his client remains strongly in favour of permitting live-organ donations by unrelated persons, and will hold a press conference as soon as he is well enough. The kidney he received was from a donor who had died.

In March, Tegegne, Bergman and Toronto-based filmmaker Simcha Jacobovici held a press conference to denounce the Royal Victoria for refusing to perform the transplant using the kidney of a 30-year-old man in India, Shree Dhar. Dhar responded to an advertisement placed on Tegegne's behalf by Jacobovici on the website www.matchingdonors.com, which connects persons needing organs with those willing to give their own without compensation.

In June, a fundraising campaign was launched to enable Tegegne to have the surgery in Israel.

The Royal Victoria does not perform transplants using organs donated by strangers, even if they are purportedly acting altruistically. Dr. Douglas Keith, head of the Royal Victoria's living donor transplant program, said at the time that the hospital could not be certain that no quid pro quo agreement existed between the recipient and the donor. The buying and selling of organs is illegal in Canada.

Bergman would not speculate on whether Tegegne's impending legal action influenced the Royal Victoria, which is part of the McGill University Health Centre. "But I find it very ironic that [the transplant was performed] on the verge of our launching the lawsuit. I was just setting a date with the [hospital's] lawyer... Maybe it was just a coincidence."

Baruch Tegegne
[File photo]

Bergman said the average wait in Canada for a kidney transplant is three years. Tegegne, a diabetic, was diagnosed with kidney disease in 2002 and has been on the waiting list for an organ since the beginning of 2004. He had been undergoing dialysis four times a week.

"The intention was not to seek favourable treatment. The goal was to raise the issue of living donors, which still remains very much in the air and needs to be resolved. People are waiting an inordinate amount of time for organs while their health deteriorates, when there are many people of good faith who, whether for religious or moral reasons, are willing to give an organ to someone in need...

"There is a growing body of legal and ethical opinion in favour of accepting these offers if it save lives... There needs to be greater debate in the medical community and, more importantly, among the public on this issue."

Bergman said about 15 other people in North America and Europe offered Tegegne a kidney after hearing about his plight.

As for ascertaining whether these are indeed donations with no compensation, Bergman said hospitals have to take potential donors at their word, just as courts accept sworn statements. "We're asking for a threshold of certainty that does not exist in other human endeavours... We have to have trust, otherwise our entire society would break down."

He also noted that donating a kidney is not as complicated or life-threatening a procedure as it was 50 years ago.

Bergman's legal argument is that the Royal Victoria's refusal endangered Tegegne's life and thereby violated his rights under the Canadian and Quebec charters.

Bergman also claimed the hospital was denying him the right to medical treatment under the Canada Health Act and Quebec health-care legislation, as well as in contravention of the medical profession's Hippocratic oath.

The Royal Victoria subsequently wrote to Bergman that it would not perform the transplant using Dhar's kidney because it would breach the medical profession's code of ethics.

Jacobovici was unable to find another Canadian hospital to do the transplant under these circumstances. A number of American hospitals were willing, but their fees were too high, he said.

People who donated funds to enable Tegegne to be operated on in Israel may choose to have their money returned or put to some other good use, Bergman said. Rambam Medical Center in Haifa had agreed to perform the transplant using Dhar's kidney, and Jacobovici spearheaded a drive to raise the $120,000 (US) he said was needed to cover the total costs.

The hospital itself was charging $70,000 (US), which Jacobovici said was reduced because of Tegegne's role in helping his fellow Ethiopian Jews. The money was being collected through the Toronto-based Canadian Friends of the Rambam Medical Center.

Jacobovici's 1983 documentary *Falasha: Exile of the Black Jews* told the story of Tegegne's role in the rescue of Jews from famine-stricken Ethiopia.

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Coast to Coast

Ottawa designates Congress founding as 'historic' event

By JANICE ARNOLD
Staff Reporter

MONTREAL – The 1919 founding of Canadian Jewish Congress (CJC) has been recognized by the federal government as an event of national historic significance for Canada.

Acting on the recommendation of the Historic Sites and Monuments Board of Canada, Stephane Dion, the minister responsible for Parks Canada, has included CJC's establishment among 14 new designations of people, places and events that have "helped to shape Canada's past and contributed to its development as a nation."

The first plenary session of CJC, held in Montreal at the Monument National from March 16-19, 1919, has been hailed by Parks Canada as "a testament to a major nation-wide democratic exercise" to create a body representative of the Jewish community throughout Canada. The 209 delegates were elected by the approximately 25,000 Jews in the country at the time.

"In addition to giving Canadian Jews unity, national status and a voice on the national and international scenes, the CJC would prove to be a veritable forum for Judaism in Canada, as well as a major force in integrating the Jewish community and in recognizing and channelling the contributions of its members," the announcement said.

Parks Canada notes that CJC has over its history been "at the forefront of many of the great struggles for human rights, equality, immigration reform and civil rights in Canada."

A plaque commemorating the founding will be placed in the Monument National at a future date.

CJC welcomed the honour.

"The founding of Canadian Jewish Congress gave Canadian Jews their first opportunity to speak with a representative and united voice on national and international issues of concern to their community," said Congress' national president Ed Morgan.

"Canada's Jewish community has contributed significantly to the fabric of Canada, and this designation commemorates CJC's place in Canadian history. We are honoured to be counted among the others who have received historical designation, and we look forward to continuing our efforts to represent our community here at home and around the world."

The three other new events of national historic significance are Canada's participation in the Boer War of 1899-1902; the establishment of the Polymer Corporation in Sarnia, Ont.; and the Franco-Aboriginal Alliance of 1603 forged at Baie Ste. Catherine, Que. There are now 364 national historic events.

In the last couple of years, Parks Canada has been encouraging the nominations of people, sites and events significant among ethnocultural communities.

CJC national archivist Janice Rosen, who convened an ad hoc committee to make nominations from the Quebec Jewish community, said four other suggestions were made.

They are poet A.M. Klein and Hirsch Wolofsky, founder of the Yiddish newspaper *Der Kanader Adler* and the English-language *Jewish Chronicle*, which "seem to be getting serious consideration," she said.

The other nominations were the old garment district on St. Lawrence Boulevard and further north, and the "Jewish campus" of the 1930s and '40s around Jeanne Mance Street and Mount Royal Avenue, where many community institutions were located.

The recognition of CJC's founding comes at an auspicious moment, Rosen said. "At a time where so many Jewish institutions are restructuring, and people are wondering whether we need CJC, it seems to reinforce the significance of an organization that continues after more than 85 years."

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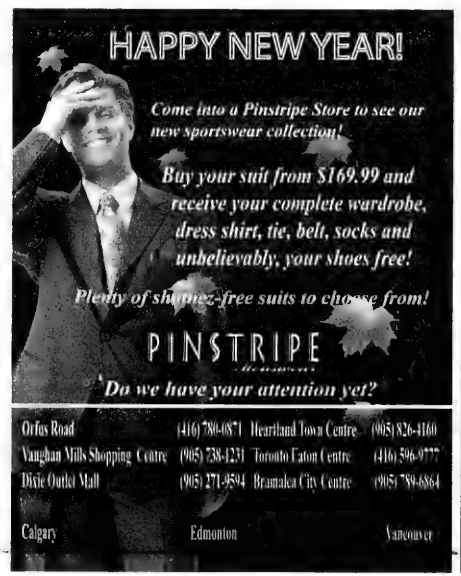

שיאר ג'ינג

גידי קורן וחברים

שרון החדש

בחודשים הקרובים ילך הציבור הישראלי לקלפי כדי לבחור את הנציגים שלו לכנסת. די ברור שמרכז הליכוד רחוק מאריק שרון בשנת אור. הם מאמינים שהיציאה מעזה היתה טעות, ושאין להחזיר לפלשתינאים שטחים נוספים בגדה המערבית. כך גם האמין אריק שרון במשך שנים רבות. משאלי דעת קהל רבים מראים שכיום רוב הציבור בישראל רואה בהמשך השלטון בפלשתינאים סיכון והחלשה למדינת ישראל, ורובם המוחלט אינו רוצה שילדיו ינָנו על מתנחלים תוך סיכון חיים. לפני שבועיים בעצרת האר"מ הבחיר אריק שרון שהוא יישר קו עם הרוב הישראלי. רוצה לאמר: ניתוק מוחלט מן הליכוד. לדעת רוב הפרשנים עומד אריק להקים מפלגה חדשה שתתפרס את הלך הרוח המרכזי בציבור הישראלי.

הפופולאריות של שרון בישראל ובעולם גברה מאוד עם השלמת פינוי עזה, בד בבד עם ירידת התמיכה בו בליכוד. ולאלה שמטילים ספק ביכולתו האסטרטגית, כדאי לזכור שאריק היה זה שהקים את מפלגת הליכוד תוך צרוף הליבראלים ותנועת החרות, מפלגה שתוך שנים ספורות הפילה את השמאל הישראלי.

כך שמחכה לנו חודף חם, מעניין, ולאלה מיכם שתומכים בדעת הרוב בישראל-גם תקווה שאולי סוף סוף יקוצר רוב פוליטי לסיים את הקונפליקט.

אני ער לכך שמעבר לים, בקנדה, ארה"ב ושאר קהילות קודש עדיין נשמעים קולות של "לא לותר", "לא לתת". לעניות דעתי-רוב הנְדָרים האלה היו משנים את דעתם ואולי אפילו ממירים את דתם אם ילדיהם שלהם צריכים היו לשרת בג'ינין. אבל שישאר בינינו.

ניו אורלינס

אסונות טבע קורים בכל העולם, מצונאמי בדרום מזרח אסיה לרעידות אדמה באיראן. אבל יש מאפיינים מאוד מיוחדים באסון של ניו אורלינס. קודם כל, בניגוד לרעידות אדמה דומיהם-זה היה צפוי, כיוון שהעיר כולה בנוייה מתחת לפני הים באזור מִבְּה טיפופים וטורנאדו.

שנית, בואה של הסופה, בניגוד לצונאמי ולרעידות אדמה, היה ידוע מראש, וטכנית ניתן היה להוציא משם את כולם.

אבל העיקר: האסון גילה את אמריקה החלשה שאיש לא רוצה להציג לעולם: ערים גדולות, עם עוני קשה ופשע בלתי נשלט בעיקר באוכלוסיה השחורה, אנשים שלא מזיזים לבנש ואנשים את קצה הציפורן. האם לא הגיוני היה שלפני שבש הוכן להושיע את העיראקים (שלא ביקשו ממנו לבוא) ולהטביע במדבר מאות מיליארדי דולארים-שיטפל בעניי ארצו קודם, שיתן להם ביטוח בריאות וידאג לרווחתם הבסיסית?

לא, לא באמריקה. ממש סיפור מדהים.

שנה חדשה

לא הספקנו לזוז וכבר שנה חדשה. מעבר למילים היפות שיש לי לאמר לכם, הינה הצעה להחלטה שכדאי לכם לקבל ושמ"ש אם יש לכם ילדים, ואם אינכם דתיים או חברים בבית כנסת, ואם אין הם הולכים לבית ספר יהודי-תדאגו שילכו לתנועת נוער ישראלית-ציונית. אל תוותרו!!! אם לא תעשו כך-סיכויים עצומים שהם ינתקו מן הקשר לעמם ותרבותם.

כשתתעוררו-זה יהיה מאוחר מדי. ואז, כשיהיו ילדיכם מתחת לחופה עם גבר או אשה לא יהודיים-אל תגידו שלא ידעתם.

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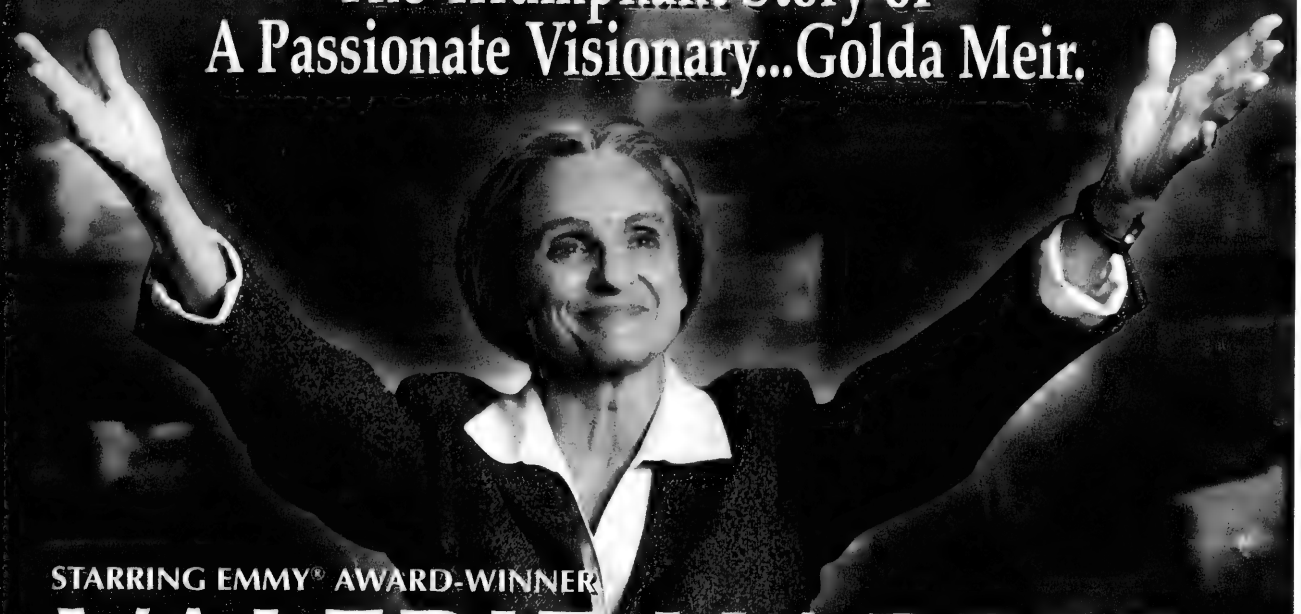

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Coast to Coast

Does Abbas have a plan to rein in terror?

According to Reports

By PAUL MICHAELS

Now that Israel has completed its disengagement from Gaza and parts of the northern West Bank, the Canadian and international media are pressing the Palestinian Authority to take full political responsibility for the Gaza Strip, to establish security control and to begin building a civil society.

The *Toronto Star* editorial "Gaza's liberation a work in progress" (Sept. 14) said: "While [PA President Mahmoud] Abbas has urged Palestinians to create a 'model' self-governing authority in Gaza, he in fact presides over an anarchic proto-state run by corrupt officials, terrorized by armed factions and which has yet to fully accept that violence is not the way forward."

The *Star* argued that Abbas must "assert the Palestinian Authority's uncontested rule. Palestinians must have one, democratic government, willing to enforce public order, to suppress anti-Israel incitement and terror… It must have a monopoly on the use of force." This means reining in the Islamic extremist organizations – Hamas, Islamic Jihad and even Al Aqsa Martyrs Brigades, which is linked to Abbas' own Fatah party.

The paper also called for further concessions from Israel: "Palestinians should be free to travel from Gaza to Egypt without Israeli restrictions, to reopen Gaza's airport, to build a seaport and to set up a road or rail link to the West Bank."

The *Star* should have argued that the easing of travel restrictions must be consistent with Israel's valid security concerns. During a week of no border controls between Gaza and Egypt, there were numerous reports (mostly in the Israeli media) of arms smuggling, including of rockets that can reach Israeli southern cities. As well, Al Qaeda agents may have crossed from Egypt into Gaza with plans to instigate terrorism in the West Bank.

While the *Star* editorial calls for Israel to bolster Abbas, it properly concludes that "the Palestinian Authority must take charge. That is the most important part of Gaza's liberation."

The *Globe and Mail* editorial "Out of Gaza's chaos" (Sept. 20) made similar points: "If the PA and its leader Mahmoud Abbas hope to establish themselves as credible partners in future negotiations with Israel, they must first show they can run the store."

The *Globe* wrote: "For years, Palestinian leaders have been able to blame the Israeli occupation for all their people's woes, even if much of the trouble was caused by their own corruption and maladministration. Well, that excuse is gone now. The Israelis have departed, at least from Gaza. Mr. Abbas and his team must now show that they are able to run a clean and effective government that can keep the peace on its own turf."

Like the *Star*, the *Globe* said Abbas "must rein in the armed men who challenge his rule." It particularly noted that the "most powerful force in Gaza today is not the PA but Hamas, the militant group that seeks to wipe Israel off the map and has led the terrorist assault on the Jewish state over the past few years."

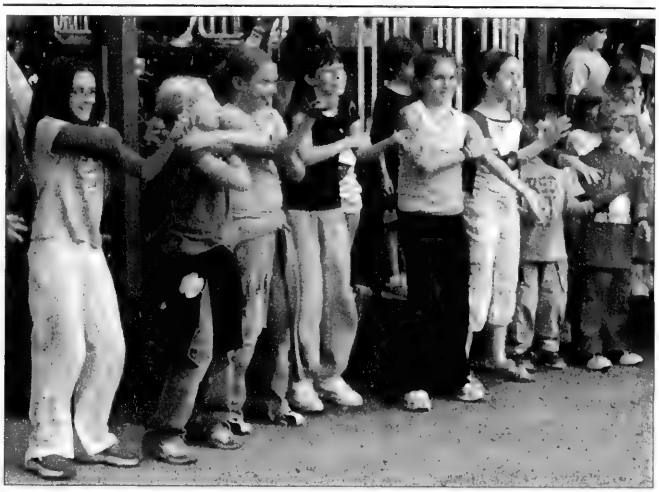
These editorial positions are fully consistent with the international community's requirement (expressed in the preamble to the internationally sponsored "road map" peace plan) that the Palestinian leadership must act "decisively against terror" and must also be "willing and able to build a practising democracy based on tolerance and liberty."

All of which leads one to ask how, on the one hand, Abbas is supposed to rein in the terrorists and, on the other, allow them to run in upcoming (January) elections?

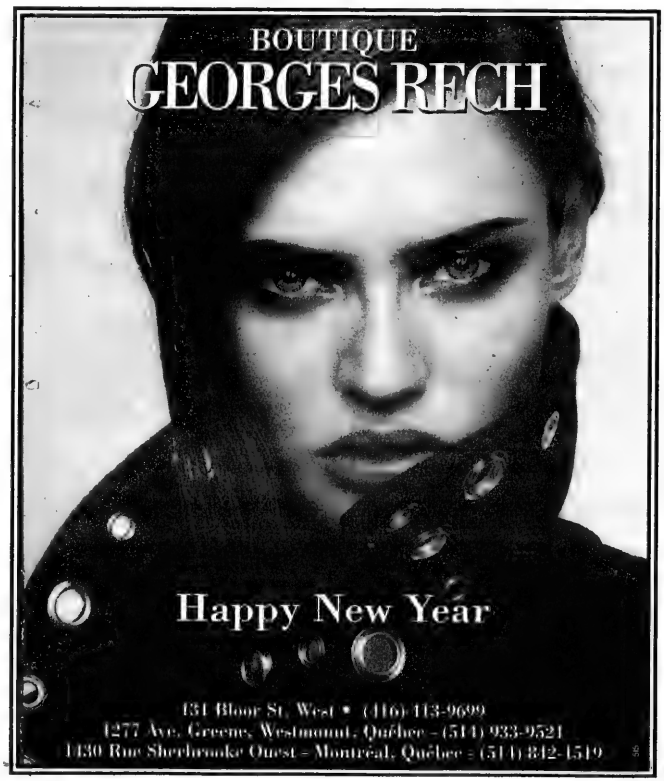
Israel's leadership has firmly stated that unless Hamas disarms and renounces its covenant calling for the Jewish state's destruction, Israel will not aid in the Palestinian election process.

It's up to journalists to ask the requisite tough questions: Will Hamas disarm before the elections and show a commitment to reform, or does it intend to keep its own militias and platform committed to Israel's destruction, and if so, what exactly is Abbas prepared to do about it?

Paul Michaels is communications director for the Canada-Israel Committee.o



FUN-FILLED PICNIC: Students and parents at Bialik Hebrew Day School celebrated the opening of the school year at a fun-filled picnic. Participants enjoyed many activities, as well as tasty refreshments. Pictured above are a group of children showing off their dancing skills.



The management and staff of OFFICE SUPERCENTRE wish the entire community a healthy and peaceful New Year

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Subscription will begin two weeks after receipt of information.

If you wish, please enclose a photo - we'd be honoured to publish it in an upcoming issue.

Family Moments

only from The Canadian Jewish news

Mazel Tov to...

Mazel tov David & Deborah Naken on the birth of Zale Benjamin, June 20. Grandson for Roy & Maureen Arluck, Terry & the late Carol Naken.

Wayne and Marlene Pulver are thrilled to announce the engagement of their daughter

Elise Mira

to Neal Jason

son of Barbara and Neville Alexander and Moshe Dlin. Proud Bubbie Ida Shapiro and siblings Shawn, Steven, Richard & Marla, Marlene, Linda & Gary.

Happy 85th birthday to Molly Dykopf, our dear mother, grandmother and great-grandmother. With love from the Loterman family and Schnier families.

Mazel tov Jack Fine on your 70th birthday. Love Honey, Shawn, Susan, Morry, Justin, Shelbey & Courtney.

Happy fifth birthday Josh Forberg. Love, Mom, Dad, Ryan & Rudy, Bubbie Gail & Zaide Joe, Grandma Rina, Grandpa Matt, Great Bubbie Syma and Great Zaide Dave.

Happy first birthday Jonah Aaron on Aug. 1. Love, your parents Mandy & Rick Goldberg, and grandparents Mark & Marilyn Schwartz, Ted & Rebecca Goldberg.

Hello, my name is Hannah Ellen Gardash. Parents Laura & Michael; Bubbie & Zaide Zella & Michael; Grandparents Brian & Gigs Gardash; Grandmother Arla Genoe.

SEND US YOUR PHOTOS!!

Label the back of all photos and enclose a self-addressed, stamped envelope for return. Send all your photos to: The CJN, Family Moments, 1500 Don Mills Rd., Suite 205, North York, ON. M3B 3K4

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What's New

By REBECCA NADLER

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What's New deadlines: PLEASE NOTE HOLIDAY DEADLINES. Thursday, Sept. 29, is the deadline for the Oct. 20 issue, Friday, Oct. 7, is the deadline for the Oct. 27 issue and Monday, Oct. 17, is the deadline for the Nov. 3 issue. I receive calls on deadline days only. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews. com.

Thursday, Sept. 29

EMBRACING ELUL

Mekorot's series "Embracing Elul," an opportunity to explore ideas that can make the High Holy Days more meaningful, concludes with "The Artistry of the High Holiday Prayers" with **Rivka Sonenberg**, 9:45-11:15 a.m. at 25 Timberlane Dr. $10. 416-877-2050 or visit www.mekorot.ca.

THE FENCE

Canadian Friends of Peace Now present **Alexander Trudeau** and his documentary film *The Fence*, the story of two families on opposing sides of Israel's security barrier. 7:30 p.m . at OISE, 252 Bloor St. W. $10. 905-707-5308.

JEWS AND PRAYER

Jewish university students are invited to join The House for "The Deep End: Why Jews Don't Believe in Prayer." 8 p.m. at 469 Eglinton Ave. W. #3. For information, contact 416-482-9025 or info@checkoutthe house.com.

Sunday, Oct. 2

SHIRA SMILES ON TISHREI

Shira Smiles continues her classes for women, presented via satellite, on topics related to Tishrei at Clanton Park Synagogue. 10 a.m. Today and Oct. 9. For info, contact drsis@rogers. com.

BREAKFAST CLUB

Barry Fluxgold, of Ryerson University, speaks on "History's Most Unlikely Scapegoats: Lucy and Alfred Dreyfus," at Beth Habonim. 10 a.m. 5 Glen Park Ave. $6.

WOMEN'S BOOK GROUP

The Older Women's Network Feminist Book Discussion Group discuss *Balzac and the Little Chinese Mistress* by **Dai Sijie**, 1:45 p.m. in a private home. For details, call **Marge Mintz**, 416-783-3940.

AT THE HOUSE

Taglit Birthright Israel alumni and Jewish university students are invited to join **Rabbi Rafi Lipner** in learning for the new year. 8 p.m. at The House, 469 Eglinton Ave. W. #3. 416-482-9025 or info@check outthehouse.com.

BBYO AMAZING TTC RACE

BBYO Teen Connection hosts "The Amazing Race on the TTC." An opportunity to meet Jewish teens and build friendships. For details, call 416-398 2004, ext 502.

Thursday, Oct. 6

JUDY HOLLANDER LECTURES

Beth Tzedec Congregation presents a two-part presentation, "Exodus by the Righteousness of Women," with **Rabbi Ben Hollander** in memory of his wife **Judy Hollander**. Tonight and Tuesday, Oct. 11, 7:30 p.m. No charge. 416-781-3511.

Other news

CIC POSTER CONTEST

The deadline for entries to the Canada-Israel Committee poster competition is Sept. 30. Posters may highlight the common values of Canadians and Israelis or showcase Israel's innovations and contributions to the world. They should present a fresh image of Israel, be thought provoking and visually engaging and can be hand drawn or computer generated. The competition is open to Canadian residents age 14 and up. For complete competition rules, visit www.cicweb.ca/postercompetition.

HIGH HOLY DAYS SERVICES

Jewish Information Service has information about High Holy Days

Continued on page 51

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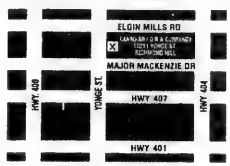

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Canadian Coin & Currency — 10211 Yonge Street, Richmond Hill
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What's New

Continued from page 50

seats on its website. Go to www.jewishtoronto.com, click on Community Directory to find the link. 416-635-5600.

Jews for Judaism offers "Free High Holiday Learning Non-Service" with **Rabbi Michael Skobac** at Anshei Minsk Congregation, 10 St. Andrews St. Rosh Hashanah, Tuesday, Oct. 4, and Wednesday, Oct. 5, 9:30-11:30 a.m. Yom Kippur, Wednesday, Oct. 12, 6:30-8 p.m., and Thursday, Oct. 13, 10 a.m.-noon. 905-761-0040.

Riverdale Area Rosh Hashanah and Yom Kippur services take place under the leadership of **Martin Solomon**. For information, call 416-835-0066.

Kolel offers two choices for High Holy Days services: "The Traditional Service" at the BJCC with **Rabbi Elyse Goldstein** or "Build Your Own Service" at Kolel with **Rabbi Robyn Freyer**, featuring a social-action project, collecting and sorting clothing for donation to Ve'ahavta. For tickets, call 416-485-7007, ext. 0.

The Winchevsky Centre offers secular ceremonies for Rosh Hashanah, Tuesday, Oct. 4, 10:30 a.m. and Yom Kippur services, Wednesday, Oct. 12, 7:30 p.m., led by **David Wall** and **Aaron Davis**. Adults $30, students $22, children $18. For tickets, call 416-789-5502.

Oraynu Congregation for Humantistic Judaism holds Rosh Hashanah services, Tuesday, Oct. 4, 10:30 a.m., at the North York Memorial Hall, adults $65, students $35. Yom Kippur services take place Wednesday, Oct. 14, 8 p.m., at the North York Novotel, adults $65, students $35, and on Thursday, Oct. 13, 1:30 p.m., at the North York Central Library Auditorium, adults $40, students $20. Tickets, 416-385-3910.

YIDDISH CLASSES

The Yiddish Education Committee of UJA Federation is sponsoring the following Yiddish classes at the Bathurst Jewish Community Centre.

Beginners and Beginners Plus: This adult class is designed for students who want to learn the alephbet and/or apply their Yiddish skills to reading, writing and discussion in Yiddish. The pace of the class will be determined by the Yiddish level of those enrolled. Sundays, 10 a.m. to noon, 10 sessions, Oct. 16 through Dec. 18. $85.

Advanced Class: Taught entirely in Yiddish, participants must be able to read and write Yiddish. Class will include reading and discussing pieces of Yiddish literature. Purchase of a textbook will be required. Sundays, 10 a.m. to noon, 10 sessions, Oct. 16 through Dec. 18, $85.

Conversational Yiddish: For those who love Yiddish and want to enjoy conversation and good company. Tuesdays, 1-3 p.m., Oct. 11, Nov. 1-Dec. 13. Fee.

Children's Class: Learn the Yiddish language, including speaking, writing, reading and culture, through music, art, drama and games. Fun weekly themes enhance the language program. Highlights include a musical performance for Chanukah and a Yiddish seder at Pesach. Junior-kindergarten age to 7. Sundays, 9:30 a.m.-noon. Join Oct. 2 and every Sunday throughout the school year. $20 supply fee.

To register, call **Lil Nobel**, 416-635-2883, ext. 111.

VOLUNTEER TRAINING

Circle of Care's Volunteer Visiting Hospice and Jewish Hospice Program begins a 30-hour training program in October. This program trains volunteers to provide in-house visits to individuals with life-threatening illness and provides relief to caregivers. A commitment of at least two hours per week is required. Training includes learning to respond to emotional needs, pain management, spiritual issues and communication techniques. For information, call **Gaye Duncan**, 416-635-2860.

CREATIVE WRITING CLASS

Seniors are invited to write prose, poetry or memoirs in a relaxed class taught by novelist **Sylvia Warsh**. Fridays starting Oct. 7. Classes, 9-11 a.m. or 11:30 a.m.-1:30 p.m. 12 sessions. Members $48, non-members $96, at the Bernard Betel Centre, 1003 Steeles Ave. W. 416-225-2112, ext 105.

RAMBAM THE PHILOSOPHER

Shaarei Shomayim Congregation presents **David Novak**, professor of philosophy at the University of Toronto, on "Rambam the Philosopher." Sunday, Oct. 9. 8 p.m. No charge. 416-789-3213.

TSHUVAH LECTURE

Torah in Motion presents **Rabbi Gidon Rothstein**, rosh kollel of the Yeshiva University Community Kollel, on "Physical, Emotional or Intellectual Tshuvah: Three Medieval Models and How They Can Help You This Yom Kippur." Monday, Oct. 10, 9:30 a.m.-12:30 p.m. at Shaarei Tefillah Congregation. $10. www.torahinmotion.org 416-633-5770.

DAILY EVENING SERVICE

Temple Sinai invites the public to weekday evening prayer service, at 6:30 p.m. 210 Wilson Ave. 416-487-4161.

ISRAEL MISSIONS

Emunah Women of Canada is organizing a Chanukah family mission to Israel, Dec. 26, 2005-Jan. 8, 2006. For information, call 1-877-485-2397.

Kolel offers a women's learning expedition to Israel with **Rabbi Elyse Goldstein**, Jan. 24-Feb.1, 2006. For itinerary and information, call 416-485-7007, ext.231.

AMPUTEE SUPPORT

Chazak V'ematz is an outreach support group to help Jewish amputees adust to life. Call **Ruth**, 416-783-3717.

EATING DISORDERS GROUP

Eating Disorders of York Region provides services, education, and support groups for families and friends of individuals who are affected by eating disorders in a non-judgmental environment. Join them in Richmond Hill, every Thursday, 7:30-9 p.m. Contact **Robyn** at 416-576-0457 or visit www.edoyr.com.

JIAS TORONTO

Jewish Immigrant Aid Services, 4600 Bathurst St. #325. www.jias toronto.org. To register, volunteer or for info on these programs, call **Joanna** at 416-630-6481, ext. 30.

Information sessions for new immigrants with JIAS and Jewish Vocational Services staff are held every Tuesday morning at 9 a.m. Registration required.

Conversation Cafés: Newcomers to Canada are invited to practise speaking English in a casual and friendly environment with JIAS volunteers. Offered in two locations, BJCC and Bathurst and Steeles.

JIAS Toronto is seeking host families with teens to help welcome newcomer families.

Newly arrived JIAS Toronto clients are invited to attend a "New Home, New Year" Rosh Hashanah celebration Tuesday, Oct. 11.

English conversation classes for seniors beginning at the Promenade Mall. For eligibility, JIAS Toronto clients should call their social worker.

JIAS Toronto programming for newcomer children and teens beginning in October. For information, call **Jodi** at ext.28.

FOR SENIORS

LZA Seniors Cultural Club meets every Tuesday at 10 a.m. at the Borochov Centre, 272 Codsell Ave. Call 416-630-9444.

Aluma Canadian Israeli Club meets 7 p.m. Sept. 29, bingo. 15 Hove St. Call **Menachem Wallach**, 905-731-7748.

The Earl Bales Seniors In The Club House In The Park. Sunday Dance, Oct. 9 and 23. Casino Rama, Monday, Oct. 31. Bridge, Thursdays, 1-3 p.m. Call about these and other programs, 416-395-7881, Mondays to Thursdays 9 a.m-1 p.m.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St., 416-636-1880 or www.bjcc.ca.

Register at the BJCC centralized registration desk for all fall 2005 programs or call ext. 235.

BJCC Fifty-five Plus Department presents its annual variety show, with song and dance directed by **Nadia Vesilova Tencer**, and featuring Israeli vocalists, the Golan Family. Thursday, Sept. 29, at the Leah Posluns Theatre. $15. To purchase tickets, call **Teme**, ext. 364.

The BJCC Computer Lab specializes in computer and Internet classes for those 55+. Each course is 16 hours, with two classes per week for four weeks. Call ext. 235.

The Family Resource Centre, located in the Promenade Mall, is taking registration for parent and tot programs and parenting workshops. Call for new drop-in hours, 905-882-8509, or visit www.thefamily resourcecentre.ca.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or wwwmilesnadaljcc.ca

I'm Still Here, a new play about living with dementia, based on research from York University and Sunnybrook/Women's College Health Sciences Centre and performed by Act II Studio. Thursday, Sept. 29, 8 p.m. Free at the Al Green Theatre, 750 Spadina Ave. To reserve, contact harrietw@mnjcc.org or ext. 133.

Books & Bagels presents **Edeet Ravel** reading from *A Wall of Light*. Sunday, Oct. 2, 11 a.m. Members and seniors $5, non-members $8, includes coffee and bagels.

Klezmer Players' Workshop meets Tuesday nights, 7:30-9:30, for an intensive course in klezmer style. Call ext. 133 for info.

Good Age Club, a weekly programming for those 55+, offers a variety of events from education and lectures, to games, films and trips. Meets year-round on Thursdays, 1-3 p.m. New members are welcome. $50 annual fee, guests $3 per program. Call ext. 154.

Register for fall programs online or at MNJCC.

VOLUNTEER NEEDED

A Yiddish-speaking male is needed to visit a senior gentleman in the Sheppard/Wilmington area. No physical care involved. Transportation costs reimbursed. Call **Paula Mintzberg**, respite services co-ordinator at Bernard Betel Centre, 416-225-2112, ext. 118.

SINGLES EVENTS WILL RETURN

To place an unveiling notice, please call at least 15 DAYS prior to the date of the unveiling

OBITUARIES and Related Notices

To place any other family related notice, please call at least 10 DAYS prior to the issue date

Steeles Memorial Chapel

Greenberg, Henry	Sept. 16/05	Private
Ramras, Henry	Sept. 17/05	1131 Steeles Ave. W
Shapiro, Philip	Sept. 17/05	10 Torresdale Ave
Saul, Julius	Sept. 17/05	7300 Yonge St.
Wolfish, Saul	Sept. 17/05	2 Sandringham Dr
Bentolila (Botbol)Lea	Sept. 18/05	62 Coghill Ave
Labkovskiy, Leonid	Sept. 18/05	121 Carnival Crt
Weiss, Hyman	Sept. 18/05	Private
Kleimens, Zinaida	Sept. 18/05	Private
Green, Isadore	Sept. 19/05	31 Noam Crt.
Tzatzkin, Semion	Sept. 19/05	Private
Ziv, Rebecca	Sept. 20/05	520 McNicoll Ave

BENJAMIN'S PARK MEMORIAL CHAPEL

Ben Walters	Jul 29/05	1555 Finch Ave. E. # 707
Mark Achber	Aug 20/05	97 Holsworthy Crescent
Anne Rose Lichtig	Aug 22/05	41 Latimer Avenue
Pearl Lazonick	Aug 22/05	111 Avenue Road, # 609
Stanley Wegler	Aug 22/05	4780 Cote Des Neiges Rd
Nathan Silver	Aug 23/05	3560 Bathurst St (Apotex)
Jack Gertzbein	Aug 23/05	220 Searle Avenue
Jack Grant	Aug 23/05	3560 Bathurst St.
Max Goodman	Aug 25/05	10 Ardmore Road
Albert Molson	Aug 26/05	2005 Lawrence Ave
Shelley Goldenberg	Aug 28/05	11 Elderberry Court
Rose Gladstone	Aug 29/05	3800 Yonge Street, # 318
Sam Gertner	Aug 30/05	619 Avenue Road, # 704

BENJAMIN'S PARK MEMORIAL CHAPEL

Irwin Rosen	Aug 30/05	205 Cummer Avenue
Rose Shanoff	Aug 31/05	753 Briar Hill Avenue
Rose Dimanstein	Aug 31/05	129 Brighton Avenue
Gertrude Robins	Aug 31/05	866 Sheppard Av W #510
Joan Magidson	Sep 1/05	3560 Bathurst Street
Rabbi Abraham Feffer	Sep 1/05	197 Tansley Road
Ida Linetsky	Sep 1/05	3560 Bathurst Street
Anna Levitan	Sep 1/05	81 King High Drive
Mania Flomen Shechtman	Sep 1/05	550 Cummer Ave.
Florence Crandall	Sep 2/05	4979 Bathurst St # 306
Bertha Appleby	Sep 2/05	123 Spadina Road
A.J. Pack	Sep 2/05	411-370 Kyounggi-Do,Koyang-Si
Mollie Abrams	Sep 4/05	25 Brunswick Ave.
Harry Silver	Sep 6/05	90 Fisherville Road, # 1103
Willie Gula	Sep 6/05	120 Winston Park Blvd.
Nathan Enzel	Sep 6/05	175 Reiner Road
Sadie Rotstein	Sep 8/05	194 Montclair Avenue
David H. Ballett	Sep 8/05	166-5455 North Marty Ave.
Yaacov Jacques Aboud	Sep 9/05	541 Finch Ave West
Ellen Greben	Sep 9/05	36 Park Lane Court
Lillian Little	Sep 10/05	1 Strathearn Rd.
Helen Gershman	Sep 10/05	4266 Bathurst St., # 702
Magda Kemeny	Sep 11/05	155 Marlee Avenue, # 1212
Elizabeth Bozsi Hoffmann	Sep 11/05	5935 Bathurst Street
Elie Cass	Sep 11/05	260 Heath St W #509
Edwin Bender	Sep 11/05	17 Tournament Drive
Eve Rosenberg	Sep 13/05	80 Antibes Dr., # 203

The unveiling of a monument to the memory of the late
BELLA BRICKS ז"ל
will take place
Sunday, Oct. 2nd, 11:00 a.m.
Lambton Cemetery
Royal York Rd.
Ostrovtzer Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
SARAH HARTSTONE ז"ל
will take place
Sunday, Oct. 2nd, 11:00 a.m.
Lambton Cemetery
Royal York Rd. between Eglinton & Dundas
Ostrovtzer Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
MANUEL RECHTMAN ז"ל
(The Rechtman/Sztabinski Family)
will take place
Sunday, Oct. 9th, 11:00 a.m.
Pardes Shalom Cemetery
Dufferin St. 3 km north of Major Mackenzie
Community Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
ROSE SHKOLNIK ז"ל
will take place
Sunday, Oct. 9th, 10:00 a.m.
Mount Sinai Memorial Park
Pride of Israel Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
MYER SHULMAN ז"ל
will take place
Sunday, Oct. 9th, 12:00 noon
Bathurst Lawn Memorial Park
Apter Friendly Society Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
SUSAN WIENER ז"ל
will take place
Sunday, Oct. 2nd, 9:30 a.m.
Bathurst Lawn Memorial Park
Steeles/Bathurst
Kielcer Section
Relatives and friends are invited to attend

YAHRZEIT

In loving memory of

Harry and Ida Weisleder ז"ל

Dad, always a song in your heart.
Mom, a kind, caring and generous soul.
You lived for us and will be with us forever.

Love, your Children and Grandchildren

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Watch this space each week for obituaries and related notices

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On Campus

Fellowship lures Jewish leaders of tomorrow

By SHERI SHEFA
Staff Reporter

There may be a few Jewish student groups to choose from when deciding how to become more involved in the community, but how often will you get paid for your time and effort?

The Maimonides Leaders Fellowship Program, in its third year of operation, offers a $500 stipend to Jews who attend a college or university in the GTA, regardless of their denomination and level of Jewish knowledge.

The fellowship, which has expanded from the University of Toronto to York University, is a 10-week program that exposes participants to ideas of leadership and teaches them about social issues in a Jewish context.

Upon graduation, the student will receive the award as an acknowledgement of the time commitment necessary to fully participate in the program in lieu of other responsibilities.

Rabbi Mark Zelunka, an organizer of the program, said it is meant to address "a vacuum in Jewish leadership.

"Jewish people, Jewish organizations, have seen that young people are not as involved Jewishly as their parents were – whether by being involved with synagogues, taking leadership roles in Jewish organizations or giving money to support Jewish causes," Rabbi Zelunka said.

Throughout the program, participants meet each week for two hours to work with renowned Jewish educators and leaders, such as Rabbi Michael Skobac, director of Jews for Judaism, and Adrienne Gold, a television commentator and media personality.

According to the website, the guests "will speak from a classical Jewish perspective on topics crucial to understanding one's Jewish heritage and acting in a leadership capacity on campus and in communities."

More important, Rabbi Zelunka said, is that the program provides young Jews with the guidance they need to become involved and make a difference.

"Most Jewish organizations have seen the need to develop and spur on leadership development among young Jewish people. The whole idea is that we want to empower Jewish people to lead in whichever direction they see fit. We're just giving them the tools and information that they need," he said.

From left, Dave Burden the leadership education consultant for AEPi North America poses for a picture with Rabbi Mark Zelunka, an organizer of the Maimonides Leaders Fellowship Program.

The kinds of lectures that are meant to arm Jewish students with the knowledge they need to contribute to the community include, "The Real Reason Behind Anti-Semitism," "Who Am I Really? Jewish Identity and Self-Esteem," and" The Leader Within You: How to Change the World in Six (Easy?) Steps."

Dave Burden, the education leadership consultant for AEPi North America – a Jewish fraternity – and a Maimonides graduate, said being a part of the program was a great way to become more informed and more involved in the Jewish community.

"I obviously loved the program. It was well organized and highly informative. The speakers were of a very prestigious calibre, the topics they spoke on were interesting," Burden said.

Rabbi Zelunka said the program, which runs at 20 universities across North America, is meant to enrich the lives of those involved in hopes that they will give back to the community by teaching others what they have learned.

"I always tell the students that to represent the Jewish people, you have to know what the Jewish people represent. We don't want just leaders of Jews, but we want a Jewish leader – Jews that lead based on Jewish ideals and values," he said.

For more information, or to apply, visit www.jewishleaders.com.

With files from Alina Olshenitsky.

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On Campus

Horowitz takes over at York U's Centre for Jewish Studies

By SHERI SHEFA
Staff Reporter

Sara Horowitz, the new director of at York University's Centre for Jewish Studies, says she is "following a master" in replacing Prof. Martin Lockshin, the centre's director for the past for years.

Horowitz – who has a PhD from Brandeis University in comparative literature, with a special interest in Holocaust literature – has been filling in for Lockshin since July, when he began serving as chair of the university's division of humanities.

"It's lovely to be able to follow someone who leaves things in such wonderful shape and has fostered such good will in both the university and the Jewish community," Horowitz said of her predecessor, who has been teaching Jewish studies at York for 28 years.

While she would be the first to say what a wonderful director Lockshin was, she is also excited about using her past experience at an American university to improve Canada's largest Jewish studies program.

Before she came to York six years ago, Horowitz taught at the University of Delaware, where she landed after graduating from Brandeis in 1985.

At the time, Delaware didn't have many Jewish students compared to other East Coast American schools. It did, however, have many Jewish faculty, and not long after her arrival, Horowitz said, interest grew about creating a Jewish studies program there. With her deep knowledge of Jewish literature, her colleagues thought she would be the right person to make it happen.

Because of her experience creating a Jewish studies program from nothing but an idea, Lockshin said he and his colleagues were confident Horowitz would be perfect for the job at York.

Sara Horowitz

"Sara is extremely experienced. She directed a centre for Jewish studies at another university and it was very successful. She is an acknowledged, recognized scholar who has risen to positions outside of York University by being vice-president of the Association for Jewish Studies and brings great honour to York University," Lockshin said.

Aside from her administrative and academic responsibilities – ranging from overseeing scholarly programs, to helping faculty with questions or problems, to continuing to build on a relationship between the Jewish community and the centre – Horowitz also wants to build on the strong foundation established by Syd Eisen, Michael Brown and Lockshin, the directors who preceded her.

"I have the very good fortune to follow very fine directors. In some measure, I want to continue in their path. They were wonderful administrators, wonderful diplomats, they had a lot of patience, a lot of commitment and devotion to the program. They have created some areas of strength in the Jewish teacher education program, which is a gem in our crown, and I want to keep that strength," Horowitz said.

But as much as she admires the work of her predecessors, she would like to make a few improvements.

"I'd like to see Sephardic studies come into its own. We offer some courses in Sephardic studies, but we do not offer a full-time person. I'd love to see a full time position in Israel studies. I'd like to see a larger role for the arts. I'd like to see a bit more on women's issues," said Horowitz, who writes a monthly column for *The CJN*.

Lockshin, who is going on sabbatical next fall, said the 400 students who take part in Jewish studies classes benefit from having a different leader from time to time.

"It is very rare that somebody stay in their administrative position for more than five years. The Centre for Jewish Studies has been around for 16 years, and [Horowitz] is the fourth director. It is for the betterment of the centre that it shouldn't just be the private fiefdom of one person," he said.

He feels he's leaving the centre in good hands.

"In many ways, she has increased the profile of York University, because she is acknowledged in the scholarly world. She is also a *mensch*, a pleasure to work with, a team player. Sometimes you worry when you put someone in charge that they'll just take it off in a direction that is in their interest and nobody else's interest. It would never cross my mind with Sara Horowitz."

Lockshin will fill the position of humanities chair until he goes on sabbatical next year, but he said Jewish studies will always be part of his life.

"I certainly haven't left the area of Jewish studies. I'm doing research in Jewish studies. I'm still on the executive committee on the Centre for Jewish Studies. It's somebody else's turn to run the centre," said Lockshin, who plans to spend his year off doing research at Hebrew University in Jerusalem on medieval Jewish Bible commentaries.

"Judaism plays a central role in my life. The intellectual challenges of figuring out how Jews adapted to different countries, different situations, different intellectual worlds in ancient times, in medieval times, in modern times… I'm fascinated."

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MESSAGE FROM THE DIRECTOR

Sara R.Horowitz, *Director*

As always, the beginning of the academic year coincides with Rosh Hashana. At the Centre for Jewish Studies we find ourselves preparing simultaneously for the school term and for the Yamim Nora'im, the High Holidays. Although these two events are different, they have some common points.

Rosh Hashana compels us to look inward and backwards, as we take account of where we have been and what we have done. We acknowledge our accountability for our actions and our responsibility for who we have become. Commitments we have taken on or not taken on, obligations we have fulfilled or not fulfilled, have shaped our lives. At the same time, our tradition teaches us that our past does not seal our destiny and that it need not determine our future. Rosh Hashana holds open the possibility of change and renewal.

The educational programs at our Centre also open up the future to change and renewal. Both students and teachers bring to the classroom all the experience and knowledge that they have acquired and that define them. But this is only the starting point. Through interacting and learning together, we deepen our understanding and affirm important life commitments.

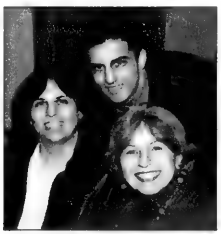
Our Centre has a far-reaching mandate. The Centre for Jewish Studies administers the largest university level program in all of Canada, and one of the four largest outside of Israel. Our faculty members are active as scholars and as teachers, and serve as advisors and consultants for projects and institutions important to the Jewish community at home and abroad. Through a wide range of activities on and off campus, the Centre promotes Jewish Studies for Jewish and non-Jewish students, develops Jewish teacher education across Canada and offers stimulating programs for the community. We teach about Judaism, Jewish texts, history, culture, languages and literatures.

We owe our success to our dedicated faculty, our enthusiastic students and to our many friends and supporters in the Jewish community.

"The Centre's programs open up the future to change and renewal."

As the Director of the Centre for Jewish Studies at York University, I invite all of you to become involved in the activities at the Centre. Join us for lectures and cultural events, check out our courses and help us to grow and develop further.

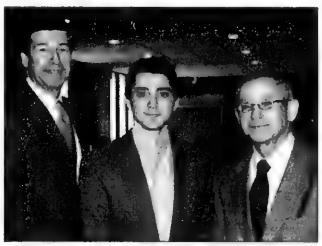
Together with my colleages at the Centre, I wish all of you a fruitful and sweet New Year. Shana Tova.



Left to right: Three generations of Yiddish speakers, York student Joshua Tenenbaum, his mother Leah Tenenbaum, and grandmother, Gittel Rosensweig

Yiddish At York

Yiddish at York, a new curricular initiative, was celebrated at a reception in March, 2005 attended by many of our Yiddish students, their parents and grandparents. Professor Keith Weiser, incumbent of the Silber Family Chair in Holocaust and Eastern European Studies, and two students, Joshua Tenenbaum and Rachel Libman, spoke about the continuing importance of Yiddish language to Jewish culture. The program is a partnership between the Centre for Jewish Studies, the UJA Federaton of Greater Toronto's Committee for Yiddish and the Jewish Foundation of Greater Toronto. Two levels of instruction will be offered in 2005-2006.



Left to right: Neil Nisker, past chair, Jewish Foundation of Greater Toronto, Professor Keith Weiser, and Martin Lockshin, past director, Centre for Jewish Studies

Jewish Teacher Education students travel to Israel

Students in York's Jewish Teacher Education Program flew to Israel where they completed their first semester York University course, "Voices of Israel: listening and learning to teach an authentic account of Israel's past and present," offered in cooperation with the Hebrew University of Jerusalem.

Professor Alex Pomson, left, scholar-in-residence with the Faculty of Education, Laura Wiseman (front row, second from the right) coordinator of the program, and York's Jewish Teacher Education students stand in the courtyard of the Israel Supreme Court in Jerusalem.

Recognizing Professor Martin Lockshin, outgoing CJS Director

Recently, Julia Koschitzky, Chair of the CJS Advisory Committee, and her husband, Henry, graciously hosted a reception to honour outgoing director of the Centre for Jewish Studies, Professor Martin Lockshin, recognizing his many accomplishments as a scholar, teacher, mentor, leader, colleague, author and friend.

Martin is joined by members of the CJS Advisory Committee and Paul Marcus, President & CEO of the York University Foundation. Left to right: Paul Marcus, Martin Rochwerg, Sara Horowitz, Julia Koschitzky, Martin Lockshin, Lindy Goodman, Randy Shiff.

Annual Leonard Wolinsky Lecture on Jewish Life and Education

Professor Robert Alter, University of California at Berkeley delivered last year's Leonard Wolinsky Lecture. He spoke to a packed audience on "The Art of Biblical Translation: Reading Biblical Narrative". Professor Alter has published new translations of *The Five Books of Moses* (2004), *Genesis* (1996), *Samual I & II [The David Story* (1999)], and has written extensively on literary aspects of the Bible.

Professor Robert Alter, University of California

Holocaust and Antiracism Education: Learning from the Past-Teaching for the Future

The Mark and Gail Appel Program in Holocaust and Antiracism Education brought 32 students from Canada, Germany and Poland together in Germany and Poland in August on a field study on the lessons of the Holocaust.

Robert Vanderloo, Minister at the Canadian Embassy in Berlin welcomes students and faculty for a lecture on "The Protection of Minorities-A Lesson from History" by Professor Jutta Limbach, President of the Goethe Institute.

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To have your name added to the Centre's mailing list or to become involved in Centre activities, please contact us at cjs@yorku.ca

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On Campus

Jewish Studies grew at York U because of trust

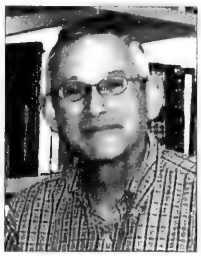
These are excerpts from an address on the occasion of Martin Lockshin's stepping down as director of the Centre for Jewish Studies at York University, Sept. 7, 2005.

By MARTIN LOCKSHIN

Today on the Hebrew calendar is the 3rd of Elul 5765, an important date, the 70th anniversary of the death of one of the most significant intellectual figures of modern Jewish history, Rabbi Abraham Isaac Kook.

Rabbi Kook, the first Ashkenazic chief rabbi of modern Israel, is well- known for his original and ground-breaking attitudes to Zionism, to secularism, to modernity, to vegetarianism, to evolution and to many other issues that were important in his days and in ours. Tonight I wanted to say a few words about Rabbi Kook's attitude to universities and to university Jewish studies.

It must have been quite a sight when Rabbi Kook attended the opening ceremonies of the Hebrew University of Jerusalem 80 years ago, in April 1925, all decked out in traditional rabbinic garb including a large-brimmed fur shtreiml hat and a long black coat, as was the custom of the ultra-Orthodox sector, and delivered a speech that deserves to be studied carefully. In this speech, Rabbi Kook outlined both the hopes and the fears that he had about the establishment of a university in Jerusalem.



Martin Lockshin

Perhaps I should mention that not everyone who attended that opening ceremony on Mount Scopus in 1925 had nice things to say about Rabbi Kook's speech. The journalist Avraham Almaliach, writing in the *Doar Hayom* newspaper, wrote: "There was unlimited enthusiasm in hearing the speeches and the visionary predictions… of the High Commissioner to Palestine on the one hand… and disappointment… to hear the midrashic sayings and convoluted logic of Rabbi Kook… on the other hand. The head of the rabbis peppered his listeners with psalms…. What was the point of all his length?… In spite of all this, I respect Rabbi Kook very very much…"

As an aside, Almaliach is far from alone in claiming to have the greatest respect and reverence for Rabbi Kook while actually having very little tolerance for anything specific that Rabbi Kook ever taught or wrote. Over the years, many good Jews have followed Almaliach's example.

Well, what did Rabbi Kook say in his allegedly long-winded remarks?

He said and I quote only a very small part: "The spirit of Israel has two approaches. One approach [here he is referring to the world of the yeshivot] is internal and completely holy, useful for strengthening the spirit. The second approach… has as its objective not only enhancing holiness… internally, but also providing a framework for exporting and for importing… for exporting the concepts and values of Judaism from our own private domain to the public domain of the general world. And for importing the general scientific knowledge of greater humanity and adopting or adapting the good and the appropriate from those values to our national storehouse. To these ends, this university might serve as a lofty and a crucial vehicle."

But then Rabbi Kook also went on to outline the fears that he had about the creation of a university in Zion, fears that related in part specifically to the field of Jewish Studies. Rabbi Kook was very concerned that the search for scholarly objective truth as practised in the academy went against the best interests of the Jewish religion. Fears like those of Rabbi Kook are still found from time to time in some corners of the Jewish community. And fears from the opposite perspective are also expressed from time to time within the academy – that Jewish studies by nature involves the promotion of Jewish values and the Jewish religion and that such activities are more appropriate in a yeshiva or in a Sunday school than in the academy.

I must say that of all of our accomplishments at the Centre for Jewish Studies, the one that I am most proud of is that we manage to walk the difficult fine line – the line that even Rabbi Kook was not certain could be walked – between the values of the community and the values of the academy.

We managed at York to establish and build, for example, the world's most successful and largest university-based Jewish teacher education program, despite concerns of some naysayers who worried that a program without any Jewish denominational grounding could never train a Jewish educator.

Our faculty which consists of Orthodox, Conservative, Reform and unaffiliated Jews obviously could not and would not promote one particular vision of what Judaism is about. And yet this faculty manages to train some of the finest Jewish educators around. The success of our program has led to the creation of a number of other impressive non-denominational university-based programs in the last few years, such as the Pardes-Hebrew U program, a program whose founders, I think, would admit that it is modelled in part on our successes.

Continued on page 57

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York affirms policy against classes on High Holy Days

By SHERI SHEFA
Staff Reporter

An attempt by a Jewish professor to end York University's longstanding tradition of cancelling classes on Rosh Hashanah and Yom Kippur has failed.

York re-affirmed the policy last week after a report prepared for the university's senate said that in would not be in the school's best interest to hold classes on holidays observed by 10 per cent of its student body.

The report was commissioned in response to complaints from York history professor David Noble, who is Jewish, that the policy violated a section of the York University Act of 1965, which he contends forbids the school from imposing religious observance on students and faculty.

A York spokesperson told *The CJN* earlier this month that the section of the act cited by Noble was meant to protect professors from having to comply with a particular religious view to teach at the school.

"York University is committed to respecting the religious beliefs and practices of all members of the community, and making accommodations for observances of special significance to students, faculty and staff," the school said in a statement.

Noble has declared that, as an act of civil disobedience, he will hold classes regardless of the policy, though he said he won't penalize students who can't attend for religious reasons.

But Zac Kaye, executive director of Hillel of Greater Toronto, said students shouldn't worry about classes being held on the High Holy Days.

"We worked with the university and requested there be a reaffirmation of the policy. The policy was posted on the [university's] website on [Sept. 16], so Jewish students shouldn't be concerned."

Academic successes of program are impossible to deny

Continued from page 56

And the other form of criticism – that university-based Jewish studies is too Jewish and not sufficiently academic—is also occasionally raised around our academy. But the academic successes of our program are impossible to deny. Even using the unpopular but most common model for measuring academic success – counting the number of successful applications by professors for peer-reviewed research grants from academic bodies like SSHRC, the Social Sciences and Humanities Research Council of Canada – York's Centre for Jewish Studies has much to be proud of.

We are one of the most successful research centres at York University in attracting grants that are peer-reviewed by other academics. Last year, in the division of humanities at York, there were only two successful SSHRC grant applications – both in Jewish studies. Similar patterns have been common for as long as I have been keeping track.

Why are we at York more successful than many or most other universities in walking the fine line required for Jewish Studies in a university?

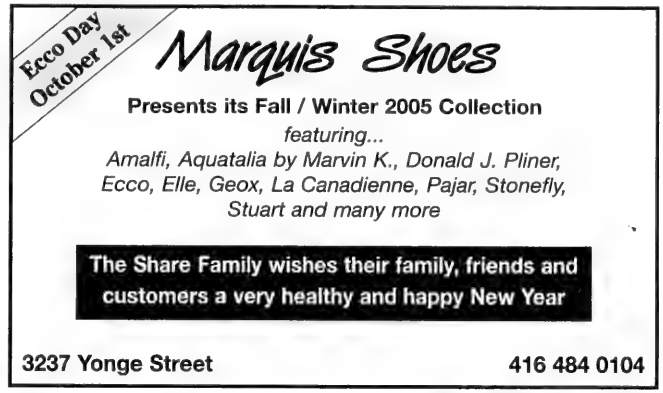
I think that the most important reason for our success can be summed up in one word: trust. The university administration trusts us. The university originally started Jewish studies at York. It was not first created by an initiative from the Jewish community, as was the case in many other universities. And then, once we had begun, the Jewish community also gave us its trust. Led by a number of community leaders over the years, we have been given a level of support, financially and otherwise, for which we are most grateful.

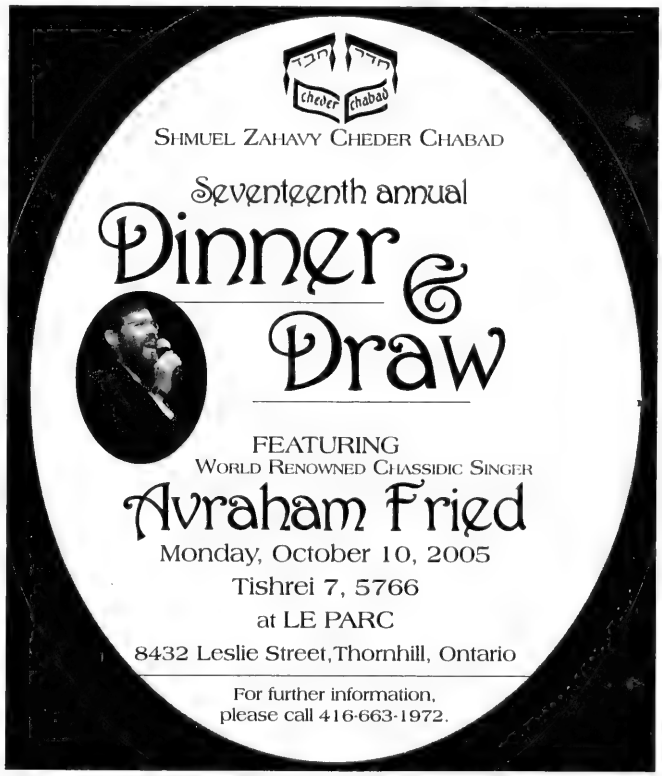
The journalist Almaliach claimed that he had great respect for Rabbi Kook, but he certainly did not trust him. Rabbi Kook claimed to have great respect for the secular Zionists who set up the Hebrew University, but he clearly did not trust them either. Most of his comments about the Hebrew University in the last 10 years of his life related to his disappointment in the decision of Hebrew U. to teach Jewish studies in a manner that differed from the way it is taught in a yeshiva.

So on behalf of my colleagues and myself, I thank all of you who are here this evening – from York's administration and from the Jewish community – for trusting us.

It's too bad that Rabbi Kook could not have seen how well town and gown work together here in Toronto.

Martin Lockshin is the chair of the department of humanities at York University in Toronto.





On Campus

U of Ottawa honours prominent Jewish family

Seen, from left, are University of Ottawa chancellor Huguette Labelle, Hyman Soloway's widow, Ruth Soloway, her daughter Susan and son Lawrence during a special ceremony in which the university's residence was named in Hyman Soloway's honour.

By ADAM GRACHNIK
Special to the CJN

OTTAWA — A student residence at the University of Ottawa was recently named in honour of a prominent member of the Jewish community.

The new U of O building on Laurier Avenue is now called the Hyman Soloway Residence in honour of community icon, lawyer, businessman and family man Hyman Soloway, who died in July 2004.

"It's a tremendous honour and it connects two large themes of his life, education and Ottawa," Soloway's son, Lawrence, told *The CJN* in a phone interview.

Naming the residence is "a lasting and visual testament to Hyman Soloway's contribution," said David Mitchell, U of O's vice-president of university relations.

Even though neither Hyman Soloway nor anyone in his family has attended the U of O, he was very involved with the university.

After immigrating to Canada from Ukraine in 1924, Soloway attended Glebe Collegiate in Ottawa, Queen's University in Kingston, Ont., and Osgoode Hall in Toronto. After serving in the Canadian Army, he began his career as a lawyer and soon rose to prominence.

He was appointed to the University of Ottawa's board of governors in 1990 and sat on the board "until his health didn't permit him to serve anymore," Lawrence Soloway. "It was just an endeavour that he got a lot of satisfaction from."

U of O conferred an honorary doctorate on Soloway in 1996. In 1998, the Hyman Soloway Chair in Business and Trade Law was established in his honour. The position provides a focal point for linking scholars with government lawyers and the private sector.

Mitchell said Soloway had a fondness for students and was a real leader while sitting on the board of governors.

He added that the U of O underwent tremendous growth in terms of new buildings and the number of students registering while Soloway sat on the board.

"He helped shape the modern U of O as we know it," Mitchell said. "In that sense, he was really one of our great architects."

The residence opened in September 2004 and was named this summer in a special ceremony. The residence has space for 239 students. The furnished two-, three- and four-bedroom units offer basic utilities, air conditioning, telephone, cable and Internet, card access and video surveillance security. The rent ranges from $650 to $700 a month for a typical four-bedroom unit.

Soloway helped establish a number of Ottawa law firms and was involved in the community, supporting the General Hospital, the Jewish Community Council and other organizations. He was a member of the Canadian Jewish Congress and was president of the Ottawa Jewish Community Council. The Jewish community centre in Ottawa is called the Soloway Jewish Community Centre.

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Best wishes, Rabbi Elyse Goldstein

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Israel reacts after Gaza attacks

By DAN BARON
JTA

JERUSALEM — Just two weeks after Israel's withdrawal from the Gaza Strip, fighting with the Palestinians has resumed – and with the sound and fury of a full-blown border war.

Israeli forces answered Hamas rocket salvoes from Gaza with air strikes, arrest sweeps in the West Bank and, in an unprecedented move, by putting its artillery on standby to fire.

The escalation began with a terrorism-sparked tragedy: At least 15 people were killed last Friday when a munitions truck taking part in a Hamas victory parade in Gaza exploded by accident.

Palestinian Authority President Mahmoud Abbas, embarrassed by the chaotic display of arms that are banned under the U.S.-led "road map" peace plan, condemned the Islamist faction as irresponsible.

But with its prestige on the line just months before a January election for the Palestinian Authority Parliament, Hamas put its own spin on the blast, calling it an Israeli air strike or sabotage.

Vowing to "open the gates of hell" on Israel, Hamas launched at least 35 Qassam rockets across the Gaza border at the southern Israeli town of Sderot. At least five Israelis were wounded in the strikes.

Israel has braced for such a scenario ever since completing its Gaza withdrawal on Sept. 12.

But the escalation could not have come at a worse time for Israeli Prime Minister Ariel Sharon, just before the Likud Central Committee was scheduled to vote on a motion by Likud rival Benjamin Netanyahu to hold a primary election in which the prime minister could be unseated as party leader. Many in the Likud opposed the withdrawal, saying it would both reward and encourage terrorism.

Sharon ordered a counterterrorist offensive on a scale not seen in months. Two suspected Gaza terrorists died and several munitions factories were destroyed in air strikes.

Islamic Jihad vowed to avenge the death of Mohammed Khalil, commander of Islamic Jihad's military wing in Gaza, who was killed in an Israeli air strike Sunday night. His deputy was killed as well, and four other people were wounded in the attack. As well, 207 fugitives, including top Hamas officials, were detained in the West Bank.

"I instructed that there are no restrictions on the use of any measures in order to strike at the terrorists, their equipment and where they find shelter. The instructions are unequivocal; we do not mean a one-time action here," Sharon told his cabinet.

"I am certain that it is within our ability to halt the terrorist organizations' actions against us. The activity will not only be in Gaza but will also be against terrorism in Judea and Samaria," he said.

Sharon received a boost from the United States, with the new U.S. ambassador to Israel, Richard Jones, telling reporters: "We all know that the terrorists are trying to provoke Israel at a very sensitive time, and we understand exactly what the government's position is and the response it has taken."

Dry Bones

EU appeals to Israel, PA

Ha'aretz Daily Newspaper Ltd.

JERUSALEM — The European Union's (EU) head of foreign policy appealed to Israel and the Palestinians on Monday not to squander the opportunity to revive the possibilities for peace offered by Israel's withdrawal from the Gaza Strip.

Javier Solana said a surge of violence, in which Israel fired missiles into Gaza on Monday in response to Palestinian rocket fire, showed the road ahead would not be easy.

"The stakes are high. The leadership on both sides is under serious pressure. Both sides need Gaza disengagement to work, with important elections looming next year, and so do we," Solana told a conference in Paris.

"For the Palestinians, this is a chance to win over the skeptics, in Israel and elsewhere, [to show] that they can actually run their own affairs in a responsible manner," he told the Institute for Security Studies of the European Union.

"For Israel, the logical priority is to ensure that Gaza will not become hostile territory from which terrorists launch attacks on neighbouring communities and the rest of Israel.

"Events in the last few days and hours have reminded us that this will not be easy."

The worst increase in violence since Israel completed its pullout from Gaza on Sept. 12 after 38 years of occupation has put pressure on a shaky ceasefire.

Solana, the EU's high representative for common foreign and security policy, said the 25-nation bloc is prepared to step up its involvement in the region.

He reiterated that the EU is ready to help the Palestinians reform their police and security forces with training, equipment and financial support.

British treasurer Gordon Brown said Monday he would visit the Middle East next month to look at ways to rebuild Palestinian infrastructure.

Tackling poverty and unemployment in Palestinian areas would help bring stability to the region, Brown said in an interview with the *Guardian* newspaper.

Brown, widely seen as the most likely successor to Prime Minister Tony Blair, said he had held talks with the European Investment Bank and the World Bank to identify possible investment in infrastructure projects.

"I have talked to the Israeli finance ministry, and I hope we can make a contribution that will recognize that a strong and fair economy can lower the amount of violence and underpin development," Brown said.

"In the Palestinian Authority area, unemployment is 30 per cent and maybe more. The area needs to grow by 10 per cent a year for many years if we are going to tackle unemployment and poverty."

Gaza's unemployment and poverty rates exceed 50 per cent, with many of the 1.4 million Palestinians living on two euros or less a day.

The poor state of the economy presents a challenge to the Palestinian Authority after Israel's pullout of troops and settlers earlier this month.

Brown has already outlined proposals for the European Commission and European Investment Bank to offer guarantee loans to investors putting money into start-up firms in the region.

The Palestinian Authority's national economy minister, Mazen Sinnukrot, has said he hopes to attract 1.5 billion to two billion euros in private investment annually for the first three years after Israel's pullout from Gaza.

As part of its economic reforms, in 2006, the Palestinian Authority plans to privatize all government-owned enterprises such as the Gaza airport, the national cement and oil companies and a planned Mediterranean port, and to invite foreign bids.

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595

Likud split as party votes on early primaries

Ha'aretz Daily Newspaper Ltd.

TEL AVIV — As Prime Minister Ariel Sharon cast his ballot Monday in the Likud central committee vote on advancing the date for party primaries, he urged committee members to vote against the move.

The proposal, promoted by MKs Benjamin Netanyahu and Uzi Landau, was widely seen as a bid to overthrow Sharon, their rival for the Likud chairmanship.

Nearly half – 48.5 per cent – of 3,050 central committee voters had voted by 5 p.m. Monday, five hours before polls were due to close. The polls opened at 10 A.M. at the Tel Aviv Exhibition Grounds, where the central committee members met the night before, and results were expected at midnight.

The issue could seal the fate of the embattled party: If the central committee votes to advance the date of the primaries, Sharon could bolt the Likud and start his own party.

"I hope the central committee members will come to vote against the proposal, which will seriously damage the Likud," Sharon told reporters at the polls Monday.

He also referred to the speech that went undelivered at Sunday night's central committee debate on moving up the primaries.

Sharon walked out of the meeting when the microphone stopped working. The event left rival Likud camps in an uproar Monday, stung by the spectacle of a sitting prime minister silenced at his own party convention.

Sharon's departure effectively broke up the meeting, which degenerated into angry recriminations between his supporters and opponents, each accusing the other of sabotaging the sound system.

Sharon returned to the exhibition grounds to cast his ballot shortly before 2 p.m. Monday. Alluding to the microphone flap in quips to reporters, he asked those standing near him, "Can you hear me? Are you sure you can hear me?"

He said he had intended to speak the night before about "the conduct of the Likud as a ruling party," but was unable to do so.

Even before the microphone fiasco, the Sunday meeting was marked by unprecedented incivility: as Sharon was about to start speaking, a group of his opponents walked out of the hall, an act that officials from Sharon's office likened to Muslim leaders' leaving the UN General Assembly hall when Sharon got up to speak there earlier this month.

Likud MK Michael Eitan said Monday the Likud leadership had allowed "political terrorism, sabotage, the closing-down of microphones."

Israeli Prime Minister Ariel Sharon attempted to address the delegates at the Likud Central Committee meeting Sunday but was unable to because the microphone mysteriously shut down. [Israel photo]

Citing incidents in the past where Likud central committee members had come to blows and hurled chairs at one another, Eitan said party leaders had failed to address the phenomenon.

"Democratic discussions can take place without screaming and shrieking and going crazy and lowering ourselves to the lowest level possible, at times engaging in slugging of one sort or another," he told Israel Radio.

"The whole world looks upon and sees a prime minister kept… from taking part in a discussion."

Sharon had planned to say that advancing the primary would be "suicide that would destroy the Likud and bring it to one place only – the opposition."

Netanyahu, Israel's finance minister, told central committee members Sunday night that whoever wants to leave the party should do so now. That was a clear reference to Sharon, whose aides have insinuated in recent weeks that Sharon would leave the Likud and form a new party should the motion to advance the primary pass.

Speaking over the heckling, Netanyahu also accused Sharon of having moved the party to the far left of the political spectrum through his disengagement plan.

"We're not Meretz, we're not left of Meretz, we're the Likud," Netanyahu said.

After initial attempts to solve the microphone problem, including activating a back-up system, failed, Likud director general Arik Barami charged that Sharon's speech had been sabotaged, saying the prime minister's opponents poured a bucket of water on the microphone's electrical connections.

Police later said that an informal examination produced no evidence of sabotage: no cables were disconnected, nor was there any sign that water had been spilled on them. However, police added that they were waiting for a formal complaint before opening an official investigation, which would involve expert electricians who might uncover a less obvious form of sabotage.

"Are we a democratic movement or the movement of one person who ignores all our decisions?" Netanyahu asked, referring to Sharon's decision to proceed with the disengagement even after the plan was decisively defeated in a referendum of party members.

"The Likud does not belong to me and it does not belong to you, Arik. We belong to the Likud."

Landau, who led the Likud's anti-disengagement camp, rejected the argument that advancing the primary would destroy the party, arguing the Likud could not lose more ground than it already has under Sharon.

"Whoever says the Likud is in power is deceiving himself," he said. "The Likud is not in power, because all its basic positions have been violated."

In a sign of Sharon's eroding support, Education Minister Limor Livnat, who had supported the prime minister until now, spoke in favour of advancing the primary – though in an interview with Israel Radio earlier in the day, she insisted that "early primaries are a technical matter, not an ousting."

She also used her central committee speech to urge Sharon to promote settlement construction. "The permit is in your hand," Livnat said, in remarks directed at Sharon. "Tell them to begin construction."

Livnat added that her decision to support early primaries followed attempts to reach a compromise acceptable to both Netanyahu and Sharon.

Ministers Silvan Shalom, Meir Sheetrit and Tzipi Livni, in contrast, spoke against moving up the primary, warning that doing so would damage the Likud. Both Shalom and Sheetrit warned that advancing the primary would lead to early elections, which in turn could bring the left into power.

"I have never before seen a party prepared to give up on its ruling power with such joy and jump into the abyss," Sheetrit said. "I'm telling you: Be careful. Those who support advancing the primary are going to destroy the Likud… The left could rise to power and give up the entire Land of Israel."

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SIMON WIESENTHAL IS BURIED IN ISRAEL

A small group of mourners accompanied Simon Wiesenthal last week to his final resting place in Jerusalem. [Israel and Israel Sun photos]

German Jews await election outcome

By TOBY AXELROD
JTA

BERLIN — German Jewish leader Paul Spiegel looks forward to working with Germany's next chancellor – whoever that may be.

Spiegel, head of the Central Council of Jews in Germany, applauded both the incumbent Social Democratic Party and the challenging Christian Democratic Party at the close of an election Sunday that was so tight that it might have to be held again. As the secular body representing Jews in Germany, the Central Council must work closely with whatever party is in power.

With the Social Democrats and the Christian Democrats both claiming victory, Spiegel said the Jewish community can't lose either way: both parties applaud the growth of Jewish life in Germany and support strong ties with the United States and Israel, even if they oppose the war in Iraq.

For many Jews in Germany, the pro-U.S. and pro-Israel stances offer reassurance of Germany's strength as a democracy.

But Germany's economic woes are of great concern, said Deidre Berger, head of the American Jewish Committee office in Berlin.

> ***'Most voted for parties on the left'***

"While this election seemed inconclusive, it did make clear that for many voters reform was the main issue," Berger said. "The tremendous last-minute gains of the Social Democrats demonstrated that there is a commitment among many voters to continuing the badly needed social and economic reforms in Germany.

"From a Jewish perspective, it seems important that a coalition solution be found that creates a stable foundation for further reforms," she added. "We also hope that potential coalitions will consider integrating a commitment to combating anti-Semitism within their coalition platform."

German Jewish journalist Richard Chaim Schneider said the question is not whether the new government is good or bad for the Jews, but whether it will be able to make significant progress on the country's main problems within the next four years.

"If there's no light at the end of the tunnel, the fringes will be strengthened, left and right equally," Schneider said. "Then it will be bad for every minority in Germany, most of all Turks and other foreigners."

Conversations with German Jews indicated that most voted for parties on the left – the Social Democrats or their coalition partners, the Green Party – while few voted for the Christian Democrats.

In general, they said, they appreciated the economic and social reforms Chancellor Gerhard Schroeder has begun implementing, his support for Jewish immigration and the strong backing for Israel shown by both Schroeder and his foreign minister, Joschka Fischer of the Greens.

Uriel, a Jewish man in his late 20s, voted for the Social Democrats on the local level and the Greens at the national level.

This governing coalition "has started difficult economic reforms that the previous government of [former Chancellor] Helmut Kohl had put off for way too long. The current government has more or less accepted that Germany is a nation of immigration," he said. He added, "I support the Mideast politics of Fischer and believe that the health and pension reforms, as well as liberalization of gay marriage, represent a step in the right direction."

Esther, a woman in her 30s, said she voted for the Social Democrats because she feels the party is more committed to social causes and because of what she considers Schroeder's "remarkable" opposition to the war in Iraq.

"The economy is not the only answer to problems," she said. "I think generosity, culture,and social-minded thinking are the basis for the moral survival of every society."

Irene Runge, head of the independent Jewish Cultural Association in the former East Berlin, wrote that Jewish voters in Germany reflect the country's mainstream political spectrum, but that most Jews in Germany can't vote, as they're not yet citizens.

There are some 106,000 Jews in Germany today, a fourfold increase since 1990 due to immigration from the former Soviet Union.

For Spiegel, a clear sign that Jews should be living in Germany was the contract he signed in 2003 with Schroeder, which placed the Jewish community on the same legal level with the Protestant and Catholic churches.

"That's an historic achievement," Spiegel said.

But Spiegel also respects the party of challenger Angela Merkel, the East German-born protégé of Kohl, the former chancellor.

"I have complete confidence that" Merkel's Christian Democratic Party "pursues a correct political course for this country," Spiegel said. "I have problems with some politicians, but never with the party itself."

In 2003, Merkel was slow to distance the party from Martin Hohmann, an ultra-conservative party member who referred to Jews as a "nation of perpetrators" because of the role some Jews played in the Russian Revolution.

The comments were made in the context of efforts to deflect ordinary Germans' responsibility for the actions of the Nazis.

The Central Council tried to sue Hohmann, but the courts determined that his remarks were not a statutory offence.

Spiegel has had his differences with Schroeder, too, particularly Schroeder's blanket opposition to the Iraq war.

"The concentration camps were not liberated by peace demonstrations, but by the Red Army," Spiegel said.

The mainstream parties now are competing to form coalitions with smaller parties so they can lay final claim to the election victory. Both have ruled out cooperation with the new Left Wing party, leaving the free-market Free Democratic Party and the Green Party up for grabs.

Passover massacre mastermind convicted

A Palestinian terrorist was found guilty of planning a deadly suicide bombing against Israelis. Abbas Al-Sayed was convicted in a Tel Aviv District Court of dispatching the terrorist who blew himself up in a Netanya hotel on Passover eve in 2002, killing 30 other people. Sayed, a Hamas chief in Tulkarm, was also found guilty of masterminding a similar attack in Netanya in 2001 that killed five people. He is expected to receive several consecutive life prison sentences.

Israel seeks seat on UN Security Council

Israel is planning to seek a spot on the United Nations Security Council. The move, announced by Israeli Foreign Minster Silvan Shalom in a speech last week to the UN General Assembly, comes in response to the relatively warm reception Israel has received since its recent withdrawal from the Gaza Strip, a spokesperson for Israel's UN mission told *JTA*. The formal request could come soon.

Aid request could be reduced

Prime Minister Ariel Sharon's chief of staff, Ilan Cohen, said that a request for U.S. aid to help cover the Gaza Strip withdrawal could be reduced. Negotiations for a grant of $2 billion from Congress had been put on hold while the Bush administration deals with the ravages of Hurricane Katrina. The money is needed to cover the logistics of the pullout, as well as moving former Gaza settlers to underdeveloped areas of the Negev and Galilee.

West Bank withdrawal complete

Israel completed its military withdrawal from four West Bank settlements. Military officials said last week that Sa-Nur, Homesh, Kadim and Ganim, four small settlements near Jenin, had been completely emptied. The area remains under Israeli security control, but Palestinians already have entered the former settlements. In Sa-Nur, the synagogue was dismantled and buried in a bid to prevent a repeat of the desecrations seen in former Gaza settlements earlier this month.

Terrorists killed, Qassam rockets fired

Security officers killed three wanted Islamic Jihad gunmen on Friday. One of the terrorists had masterminded the activity of several terror networks that carried out the attacks at the Stage club in Tel Aviv and Hasharon shopping centre in Netanya in which some 10 people were killed. Palestinian militants in the Gaza Strip launched on Friday three Qassam rockets at Sderot, the second attack in as many days. The rockets landed in an open field and no injuries were reported.

KLM adopts Israeli charity

KLM's AirCares board of directors decided last week to adopt the Israeli aid organization IsraAID's Save a Child's Heart as its recommended charitable program during the first quarter of 2006. KLM feels Save a Child's Heart demonstrates to the world that a child's life is more important that any political conflict. Save a Child's Heart brings medical attention to needy children around the world. Through their sponsorship, KLM AirCares will expose Save a Child's Heart activities to more than 18 million passengers.

- JTA and Ha'aretz

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Israel & the Jewish World

Jordanian king keynote speaker at interfaith dialogue

By SHELDON KIRSHNER
Staff Reporter

A Canadian academic originally from Toronto was one of the organizers of last week's historic interfaith dialogue meeting in Washington, D.C., in which King Abdullah II of Jordan was the keynote speaker.

In a speech titled "Judaism and Islam: Beyond Tolerance," the 43-year-old Jordanian monarch – the son of the late King Hussein – addressed more than 80 rabbis from the United States representing all streams of Judaism.

Robert Eisen, a professor of Jewish studies at George Washington University and a long-time proponent of religious dialogue, arranged the meeting together with two colleagues, Joseph Lumbard and Marc Gopin.

Lumbard, a Protestant convert to Islam, is Eisen's former student. King Abdullah, a moderate whose country has had diplomatic relations with Israel since 1994, hired Lumbard to co-ordinate an outreach program aimed at Jews and Christians. In an interview with the Jewish Telegraphic Agency, Lumbard said, "We want to get beyond the idea of a clash of civilizations to a dialogue of civilizations."

Gopin is director of the Center of World Religions, Diplomacy and Conflict Resolutions at George Mason University in Fairfax, Va.

Lumbard asked Eisen to help organize the meeting after Lumbard convinced King Abdullah to build bridges of understanding with Jews and Christians.

In his speech, King Abdullah called for dialogue and mutual forgiveness and reconciliation and lashed out at extremists.

"Jews and Muslims are tied together by culture and history," he told the rabbis. "For over a thousand years, both our peoples have contributed to the complex tapestry of Middle Eastern civilization."

But in recent years, the relationship between Jews and Muslims has been "very difficult," he added.

"Nonetheless, at this moment in history, we have no choice but to take bold strides towards mutual forgiveness and reconciliation.

"We face a common threat: extremist distortions of religion and... wanton acts of violence..."

Robert Eisen

In an apparent allusion to Muslim and Jewish extremists, he declared, "The only antidote is that we work together in a spirit of mutual co-operation and respect to defeat the common enemy."

Muslims and Jews, he noted, should strive not only for tolerance and coexistence, but for true acceptance.

"Our communities must see each other as sharing a common heritage and a common future. It is only by adopting this attitude that we can combat the extremist threat and live in peace with each other."

Eisen described the meeting as "a very significant step forward" in Muslim-Jewish relations.

The significance of the king's speech was threefold, he said.

"He wants to move beyond mere tolerance to real mutual acceptance. He urged Muslims and Jews to share common values and to defeat extremists. And in the name of Islamic principles, he came out explicitly against terrorism directed at Israelis and Jews."

King Abdullah II

The meeting marked the first time that King Abdullah – who ascended to the throne in 1999 after his father's death – met a Jewish group in public, according to Eisen.

"The king presented himself to the rabbis as a religious leader, and that was unprecedented," he noted.

Asked whether King Abdullah's conciliatory views are representative of Muslim opinion, Eisen replied, "He probably represents most Muslims in the world."

Eisen said the king's speech was all the more remarkable because Islamic fundamentalists in Jordan are fairly strong, anti-Semitic feelings run high and two-thirds of its population consists of embittered Palestinian refugees and their descendants.

When the meeting ended, King Abdullah approached Eisen and asked what additional steps can be taken to further dialogue.

"I don't know what will happen next, but he's interested in building bridges, and Jews should take him seriously," said Eisen, a graduate of Associated Hebrew Schools of Toronto and Community Hebrew Academy of Toronto (CHAT) who left Toronto in 1979 to study history at Yale University and Jewish philosophy at Brandeis University.

Describing himself as a realist who does not have stars in his eyes, Eisen said that interfaith dialogue is not necessarily the answer to the deep-seated problems that ail the Middle East.

"But steps can be taken," he said. "It's important for Jews to extend the hand of friendship to the other side. King Abdullah is a potential partner."

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Israel & the Jewish World

Israeli hailed as Katrina hero

By YUVAL BEN-AMI
Ha'aretz Daily Newspaper Ltd.

HOUSTON — Raphael Izraelov, a 28-year-old Israeli, is being hailed as a hero for his work with victims of Hurricane Katrina.

The Red Cross has put Izraelov in charge of Hurricane Katrina survivors with "special needs" – hundreds of people with various kinds of disabilities and mental illnesses, and solitary elderly people.

Izraelov never imagined when he took a first-aid course in the Israel Defence Forces – the only training he has in this area – that he would receive such a responsibility.

"I can't judge how a large organization works, I'm just a volunteer," Izraelov said.

But Karen Dewitt, another volunteer, describes Izraelov as a local hero. "I feel he brought his experience from the Israeli army here," she said.

The convention centre in Austin, home to thousands of Katrina refugees in recent weeks, was evacuated Friday and local government opened two other shelters for the newcomers from the coastal towns of Texas.

Izraelov was born in Jerusalem. His father was a known criminal who alternately disappeared and reappeared in his family's life. When Izraelov was in the army, he went looking for his father and found him several months later, in a morgue in Eilat. His father had died from a drug overdose after living in Eilat as a vagrant.

After his military service, Izraelov managed a construction company and worked on projects in the United States. At the end of the 1990s, his mother became ill with cancer, and he returned to Israel to take care of her until she recovered.

Then he went to the Far East, where he met a Texan named Sarah Mugab, who volunteered in slum and prostitution regions in Thailand. The love affair was cut short when Izraelov learned his mother was sick again. He returned to Israel and stayed with her until her death.

In 2003, Izraelov joined Mugab in Mali, Africa, where she was a volunteer with the U.S. Peace Corps. Izraelov and Mugab later travelled to Austin and were married.

When they heard of the destruction in New Orleans, Mugab was on a visit to the West Coast. Izraelov, who wanted to help, was advised to go to Houston, where the first refugees were taken.

Izraelov said nothing prepared him for Houston. "I took babies out of buses that just arrived from New Orleans, from the bridges or the Superdome. They could not wait for the selection and registration – we ran with them straight to the doctors."

Three days later, they heard that about 5,000 of the refugees were being transferred to Austin, and Izraelov followed them to continue his volunteer work.

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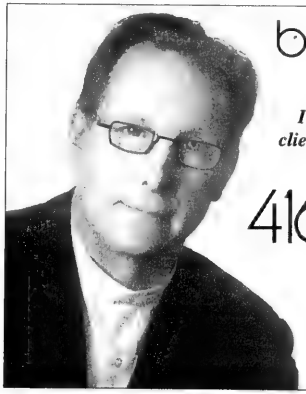

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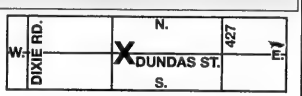

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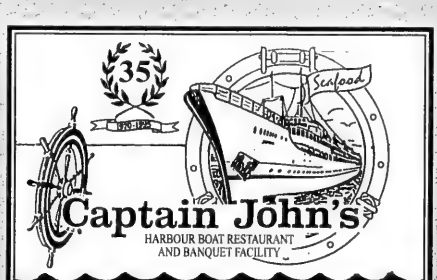

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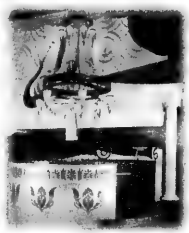

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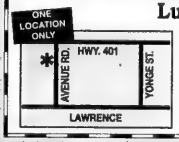

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Confronting our ultimate potential

By SHELLEY MILLMAN HERMAN

The shrill sound of the Shofar blasts, like an ancient cry that reaches deep into my soul, urging me to hear, to think, to feel, to hope, to question, to strive… It calls out to me, asking me to WAKE UP.

The shofar sound is the Jewish "wake up call" for clarity. Without the use of words, it reminds us of our own yearning to lead meaningful, productive, purposeful lives.

We hear three different sounds, each of which is meant to evoke a different idea and feeling. The tekiah, which is the long note, calls us from our day-to-day work routines, crying out for us to refocus our energies on who it is we truly want to be. The truah, the short softer note, provides comfort, allowing us to be responsive and to integrate the thoughts and feelings of these auspicious High Holy Days. The shvarim, the medium note, evokes an anxious yearning to somehow start again – this time accomplishing what we know in our hearts to be truly important in life.

The commandment on Rosh Hashanah is to "hear" the sound of the shofar (at least nine blasts). To "hear," in Judaism, means to understand.

I close my eyes, and hold my face in my precious prayer book to separate me from my surroundings, allowing me to focus inward. I "hear" the distinctive notes that send shivers throughout my body, penetrating the crusty shell that normally "shields" my soul from true understanding. Tears form at the corners of my eyes, and when I look around me afterward, I notice that others, who are aware of the shofar's lofty purpose, are also crying tears of sadness, tears of longing and tears of hopeful, new beginnings.

On Rosh Hashanah, we neither focus on our past mistakes, nor ponder our future. Instead, we confront our ultimate potential.

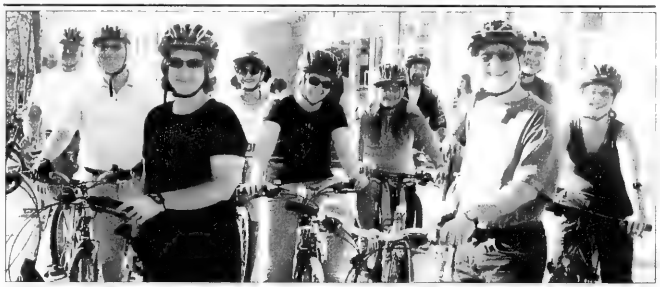
In life, we create our own personal universes. The question, however, is whether the universe we create will be a true reflection of the potential we possess. Rosh Hashanah is the time of judgment. Yet never once during our prayers on Rosh Hashanah, do we mention our past or ask for forgiveness! For this, we wait until Yom Kippur. How, therefore, can we be judged, if we don't deal with our past deeds?

The answer lies in the fact that, if we are not wholeheartedly committed to recognizing and working toward achieving our potential, we will be inevitably doomed to repeat our past mistakes and thereby push ourselves further away from our loftiest capabilities. So first we determine where our true potential lies, and commit to it, which is a key goal of Rosh Hashanah. Then, and only then, on Yom Kippur, can we properly recognize our mistakes, and regret them, let go of them, apologize for them and resolve to not do them again. That is the four-step process of tshuvah, which we undertake on Yom Kippur.

Now is the time to focus on all that we can be. Each of us has a unique potential. Let's keep this in mind when we are in synagogue praying on Rosh Hashanah, recognizing the Almighty's kingship and His closeness to us at this important time of year. And let's "hear" and "understand" the muffled cry of the shofar, internalize it and allow it to penetrate the deepest levels of our soul's yearnings. This year is the year that we will make a difference. This year is that year that we will "come home"!

This article is based on the *Rosh Hashanah Yom Kippur Survival Kit* by Shimon Apisdorf (Leviathan Press).

Shelley Millman Herman provides both personal and corporate lifestyle and wellness coaching. She can be reached at shelley.millman@sympatico.ca.



BIKE TOUR: The Miles Nadal Jewish Community Centre hosted its annual Downtown Jewish Bicycle Tour on Sept. 18. Participants started at the JCC at Bloor and Spadina, went through old Jewish Toronto and finished their ride at the Beach Hebrew Institute on Kenilworth Avenue, where they enjoyed brunch and heard a history of the synagogue. The group was led by Stuart Schoenfeld, president of the Downtown Jewish Community Council and the Downtown Jewish Bicycle Riders Association, and author and university professor Harold Troper. The project was co-sponsored by Curbside Cycle.

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Kafka explored his Jewish identity with his 'wife'

Kafka's Last Love: The Mystery of Dora Diamant **by Kathi Diamant, Basic Books.**

By NORMAN RAVVIN
Special to The CJN

Franz Kafka, according to the German writer W.G. Sebald, has had more written about him than any other author. The bulk of these thousands of books and articles, Sebald adds, obscure the author's character and the quality of his work. Part of the failure of Kafka studies is an unwillingness or inability to address the role of Jewishness in Kafka's life and art. Kathi Diamant's highly readable *Kafka's Last Love: The Mystery of Dora Diamant* contributes to the reversal of this trend.

Norman Ravvin

Dora Diamant – who was known in some circles as "Kafka's wife" – was born in 1898 near Lodz, into a traditional Jewish family. She was a Zionist with inclinations toward social activism, as well as to a career on the stage. She met Kafka in the summer of 1923 when he was already struggling with tuberculosis. Kafka was visiting his sister's family at a German resort on the Baltic Sea, near to where Dora was working at a summer camp run by a Berlin Jewish organization. Each became an avenue for the other's need to escape difficult circumstances.

For Kafka, Dora proved to be a personality strong enough to convince him to leave his confining surroundings in Prague. And Dora's uncommon devotion to Kafka helped her overcome divided allegiances to the Berlin stage, to Jewish political activism and to the values of her abandoned Polish birthplace.

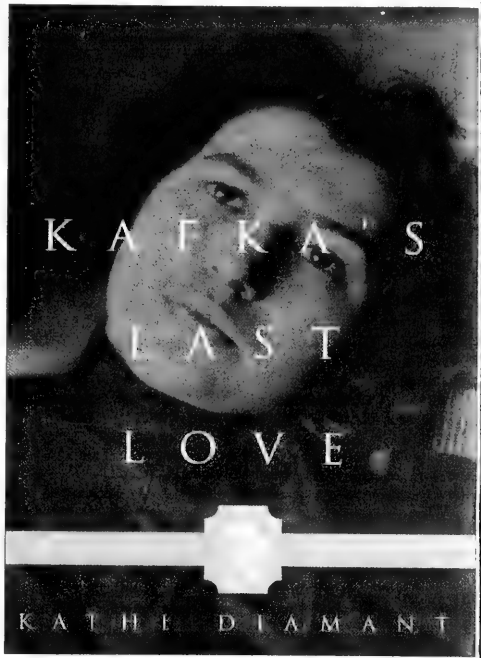
Kafka and Dora lived together at three different suburban Berlin addresses in late 1923 and early '24. At this time, the life of foreign Jews in Berlin was complicated, not so much by the rise of anti-Semitism, as by the rampant inflation that caused rent and the cost of a loaf of bread to skyrocket overnight.

Still, the months Kafka and Dora spent together had an idyllic quality. In a letter to a former lover, Kafka wrote that he had "never yet had such a beautiful apartment." He wrote fiction diligently, in the late afternoon and evenings, asking Dora to stay in the room as he worked. And he became more willing to allow his work to be published. Among the last writing business he attended to was a contract with a publisher to bring out a collection of stories called *A Hunger Artist*.

Together, Dora and Kafka attended classes at the Academy for Hebrew Studies in the Jewish district of Berlin. Kafka described the academy in a letter to a friend: "A whole building of handsome lecture rooms, large library, peace, well heated, few students, and everything free of charge… a fine place."

Setting aside Kafka's haunting illness and the unsettled German economic situation, one gets the impression from Diamant's book of Kafka as a highly strung but happy dweller amidst Berlin's distractions. Dora was not the only avenue by which Kafka approached his Jewishness, but it is clear that through her he was able to explore his identity in a way that had been impossible in Prague.

With Dora, he imagined immigrating to Palestine. There, according to one of their fanciful scenarios, they would open a restaurant where Dora would cook and Kafka would wait tables. "That way," Dora explained, "he could stand in the midst of everyday life, seeing everything without being seen."



All such scenarios were cancelled by Kafka's death in a sanatorium south of Vienna, in June 1924. Dora stayed with him until the end, and then, for a short time, she lived with his parents in Prague. One "morning in August she packed her suitcase and boarded the train for Germany, without saying goodbye to anyone."

Dora lived another 28 years. She married, had a daughter and became involved in Yiddishist circles in London. But her months with Kafka fell into a kind of shadow existence, spoken about among Kafka aficionados, without much being made of what Dora could tell about her time with a man whose personality was quickly obscured by myth and caricature.

A writer named Mendel Mann published a piece in Yiddish called *Franz Kafka's Wife*. And Melech Ravitch, who spent much of his writing life in Montreal, described an encounter with Dora in 1950s London. "I am Dora Diamant," she said to him in a Whitechapel meeting hall, surrounded by local Yiddishists. "Franz Kafka's wife – do you remember?"

Since Kafka and Dora never married, there is something deeply strange about this declaration. It heightens her role, or formalizes it, as if she, like the Kafka scholars, chose to remake the man in a way that suited her needs. For the most part, however, *Kafka's Last Love* depicts Dora with sympathy and tenderness, presenting her as a forgotten key to our sense of who Kafka was.

The man who appears as Dora's companion is no poster-boy for modern angst, nor is he a prophet with inklings of the totalitarian nightmare that would descend on Europe. Rather, he is revered as a lover of literature, as a man who could be as playful as a child, and who, when making tea for a guest, did so with such "final thoroughness… that he didn't manage to put the tea on the table."

Norman Ravvin's recent novel is Lola by Night. *He is co-editor of* The Canadian Jewish Studies Reader *and chair of the Concordia Institute for Canadian Jewish Studies.*

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Director's inspiration came from a chance encounter

By SHELDON KIRSHNER
Staff Reporter

A chance encounter with an Ethiopian Jew at the 1999 Los Angeles Jewish Film Festival set into motion a train of events that culminated in director Radu Mihaileanu's latest work, *Va, Vis Et Deviens* (*Live and Become*).

Screened at the 30th Toronto International Film Festival, and scheduled to open in Israel next month, this absorbing, epic-like 140-minute movie revolves around an Ethiopian Christian boy who reinvents himself as a Jew in Israel after being adopted by a Sephardi Jewish family.

Mihaileanu, who was here earlier this month to publicize his newest feature film, knew that Ethiopian Jews had been immigrating to Israel in fairly substantial numbers. Indeed, he had heard about Operation Moses, during which thousands of Ethiopian had been airlifted to Israel.

But until he met that Ethiopian Jew in Los Angeles six years ago, with whom he has since lost contact, Mihaileanu possessed only the sketchiest of details about the mass movement of Ethiopians to Israel.

What he learned from this man was that his family endured unimaginable hardship in the arduous trek from Ethiopia to a refugee camp in Sudan.

"I had an incredible conversation with him," he recalled in an interview at a downtown hotel. "I cried as I listened."

Mihaileanu, a Romanian Jew who has lived in Paris since 1980 and describes himself as "deeply Jewish," decided there and then that his next film would draw heavily on his tale of starvation, deprivation, death and endurance.

Radu Mihaileanu on the set of *Va, Vis Et Deviens.*

"I went back to Paris to read everything I could about Ethiopian Jews," said Mihaileanu, whose previous film, *Train of Life*, turned on an amazing incident during the Holocaust.

Having immersed himself in the minutiae of Ethiopian Jewish history, he travelled to Israel, where he met Ethiopian Jews and Israeli officials – from Mossad agents to Jewish Agency functionaries – who had worked with them.

At the end of this exhausting process, Mihaileanu, who heads up Oi Oi Oi Productions in Paris, was ready to roll.

Shlomo, the central character in the film, represents the destiny of Ethiopian Jews, he explained.

In *Va, Vis Et Deviens*, which unfolds in several languages, notably Amharic, Hebrew and French, Shlomo gradually adapts himself to Israel, studies medicine, serves in the army and marries an Israeli.

For Mihaileanu, Shlomo is the poster boy of the Israeli Ethiopian community, now 100,000 strong.

Asked why he chose a Christian instead of a Jew as his main protagonist, Mihaileanu said he wanted to universalize the story of the Ethiopian Jews, who were isolated from mainstream Judaism for centuries.

And through Shlomo's persona, the question of Jewish identity could also be addressed, he added.

The film, which is set in Ethiopia, Sudan, Israel and France, was largely filmed on location in all but two of these countries. "I wanted to shoot in Ethiopia, but the government refused."

As a result, Mihaileanu used the Negev desert as a substitute for Ethiopia and the barren wastes of Sudan.

When he finished making *Va, Vis Et Deviens*, he showed it privately to Ethiopia's ambassador to France. "He liked it and wants me to arrange a screening in Addis Ababa," said Mihaileanu.

In casting the film, he chose Ethiopian Jewish actors, all of whom, with one major exception, are amateur thespians.

The only professional actor, Meskie Shibru Kebede, plays Shlomo's mother. She is associated with the Habimah Theatre in Tel Aviv.

Mihaileanu, 47, was born in Bucharest, the capital of Romania. His father, whose original name was Mordechai Buchman, is from Moldova. His mother comes from a devout Romanian Jewish family.

During the war, Mihaileanu's father was almost killed in a pogrom, and his mother's brother was murdered by Romanian fascists in 1941.

After the war, his father, a member of the Communist party, edited Romania's most important cultural magazine.

Continued on page 76

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Arts & Travel

Dream comes true for Israel's Moran Choir founder

By BRYAN BORZYKOWSKI
Special to The CJN

Nomi Faran

In 1985, Nomi Faran dreamed of having her new children's choir perform outside of the Holy Land, but people didn't take her seriously.

"I remember meeting the children's parents, and telling them that my vision is for the choir to perform in international festivals after three years," says Faran on the phone from her Beit Yitzchak home.

"They told me no, they thought it was craziness."

Sure enough, after three years her still green choir travelled to Germany for their first international performance.

As strong a vision as Faran had back then, she couldn't have anticipated how successful the Moran Choir would become.

Twenty years later, she runs several choirs – one for children 4 to 7, another for kids 7 to 11, a third for 11 to 18-year-olds and finally, the Moran Ensemble Choir, ages 18 to 30, who are performing in Toronto on October 8 at U of T's Walter Hall, for the International Bach festival.

It would make sense for these groups, which consist of 200 singers in total, to practice in a major city like Tel Aviv, but instead, performers have to hone their skills at Faran's small Beit Yitzchak village.

"It's become a little like a vocal centre," says Faran. "I decide to start this choir in my village, and after it started people wanted it to stay here and not move to Tel Aviv.

"It was hard though. There wasn't a lot of money, but I feel so good that it stayed in Beit Yitzchak."

Her hard work in Beit Yitzchak has paid off. Her Moran Ensemble Choir has played all over the world including Slovenia, Germany, Hong Kong, China, Taiwan, and in Norway where the choir performed with Palestinian children in 1994.

Faran's reasons for playing all these global locales aren't to show off her vision, but to bring an Israeli experience to the rest of the world.

"I want people to feel special and good and experience how we bring music in a special and original way. Even if my singers are singing in Hebrew [to people who don't understand the language], they can show the meaning."

Fortunately for Faran, the situation in Israel hasn't hindered her choir's success.

"Only, in the last few years I sense that [fewer] countries [have invited us to sing] but other than that I've never had a feeling of something bad. We feel so good everywhere."

One reason why Faran has received such a warm welcome is that her choir doesn't shy away from singing in languages relevant to the country they're in. From a young age her students learn to sing in German, English, Italian and several other languages.

"Singing in German is very hard for people who sing in Hebrew. But because I feel that music is universal, my singers from a very young age start to sing in all languages. From Italian and French and Spanish and Japanese and Chinese. Whatever I let them do they will do.

Faran's other dream, she says, "is to start a choir with singers from Syria and Iraq – a group of Arabic and Israeli singers.

"We couldn't do it in Israel, but maybe somewhere else. Singing is the easiest way to create a bridge between people. Singing brings people to a world of tolerance and deep meaning."

Canadian tourism to Israel keeps increasing

Canadian tourists continue to put Israel on the top of their list for vacation destinations, with 5,890 Canadians visiting the country in July 2005.

According to the Central Bureau of Statistics and Israel's Ministry of Tourism, that brings the number up to 29,235 Canadian tourists in the first half of 2005 alone, up 18 per cent from the same period the previous year.

"We continue to see traveler confidence on the rise. The numbers prove it, and we are optimistic that this increase will continue," says Dani Shahal, director of Canada's Israel Government Tourist Office.

In total, more than one million tourists from around the world visited Israel between January and June 2005, up 29 per cent from the previous year.

ROB GASNER talks about *Trust*
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Arts & Travel

Knoxville, Tennessee – the South at its best

By LOU LACHTER
Special to The CJN

KNOXVILLE, Tenn. — "For the best Reuben sandwich anywhere south of New York City, go to Harold's kosher-style deli," a shopkeeper in Knoxville told me recently.

I also learned that Harold's is where the movers and shakers – Jews and non-Jews – meet for a sandwich, and to close big deals in the bustling downtown area.

There are fewer than 2,000 Jews living in Knoxville, but Bernie Rosenblatt, executive director of the Knoxville Jewish Alliance, says, "We make up in dedication and commitment to Jewish values what we lack in big numbers."

Rosenblatt, one of the warmest and most enthusiastic federation directors I have ever met, could have been a prize-winning salesman. His sales pitch for the Jewish community convinced me that the Jews in Knoxville are the greatest people, pound for pound, in the world.

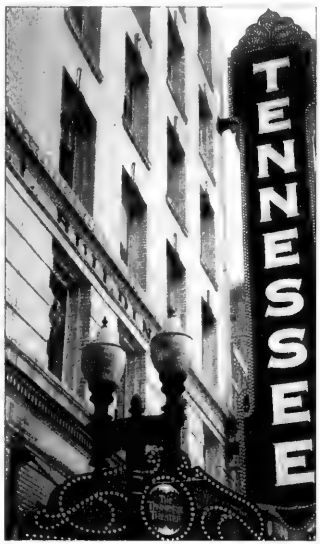
The Jewish Alliance (www.Jewish Knoxville.org) is the result of a merger five years ago between the Knoxville Federation and the Jewish community centre. Located on 13 acres of beautiful land, the alliance has great outdoor sports facilities, a wonderful summer camp, a huge series of cultural programs (local and Israel-related), a newspaper and a senior-adult department.

Rosenblatt is working with his counterparts in Memphis and Nashville to host the national federation's 2007 General Assembly in Nashville.

There are two lovely synagogues in Knoxville – the Reform congregation, Temple Beth El, and the Conservative shul, Heska Amuna. Both are located on Kingston Pike.

Knoxville Jewry dates back to Civil War times, and Heska Amuna was founded in 1890. The synagogue celebrated its 100th anniversary in 1990, and moved to its present site in 1960.

Other Jewish organizations in Knoxville include chapters of B'nai Brith, Young Judea and Hadassah.



The Tennessee Theatre is a magnificent must-see in Knoxville.

Named after Henry Knox, secretary of war under George Washington, the city has a population of 170,000; the metropolitan area has more than 340,000 people. The University of Tennessee has a huge, sprawling campus in Knoxville, and the Tennessee Valley Authority has its massive headquarters downtown.

Things to do and see…

Let's start with the charming "Old City" district. Obviously, it's a lot newer than Jerusalem's Old City, but does offer lots of fun shops and a wide variety of restaurants and nightclubs.

Another "old" site that first opened in 1928 is the fabulous, newly transformed Tennessee Theater. The old movie palace has been given a multi-million-dollar facelift and is now an outstanding entertainment and performance- arts facility. The official opening was in January 2005. You have to see it to believe It. The theatre reminded me of the Radio City Music Hall in New York.

If you like art, be sure to visit the Emporium Center for Arts and Culture. Admission is free to see 20 different artists at work in their studios. Be sure to see Bobbie Crews' fine portraits, murals and sculptures. Galleries in the restored 1895 Emporium building exhibit a wide range of work. Other art galleries are located on Gay Street and Market Square.

Take the free trolley to get around town, and be sure to stop at the East Tennessee History Museum. If you want to experience the Tennessee River, sign up for the 1½ hour lunch cruise, complete with live music.

Plan to visit Knoxville for a few days. It is truly a southern jewel.

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Arts & Travel

Eye on Arts

By Bill Gladstone

TORONTO'S DAVID SHORE WINS EMMY FOR FOX MEDICAL DRAMA *HOUSE*

Torontonian **David Shore**, creator of the TV show *House* and a former producer and writer for Global TV's *Traders*, won an Emmy last week for dramatic writing. In receiving the award, Shore thanked his parents "for making me happy and well-enough adjusted to enjoy this." At the same time, he acknowledged "all the other people who have come into my life, who have made me miserable and cynical and angry, because this character wouldn't be the same without them."

Shore also thanked the Fox TV network for its faith in the rookie medical drama despite the negative prognostications. "A year ago, we were getting excellent reviews that said, 'Great show – it's gonna die a horrible death on Fox.' They were wrong," he said.

Another high-profile representative from Canada's Jewish community also received an Emmy last week. *Star Trek* icon **William Shatner** won for his role as a barrister in *Boston Legal*.

* * *

Borenstein Retrospective: Hart House's Justina Barnicke Gallery presents a major retrospective of the works of renowned expressionist artist **Sam Borenstein** (1908-1969), fresh from a successful summer-long run at Montreal's Museum of Fine Arts.

Born in Lithuania, Borenstein immigrated to Montreal in 1921. He took up painting in the early '30s, utilizing exuberant brushwork and the vast palette of colours he found in his beloved adopted city and the Laurentian Mountains.

Culled from museums and private collections across Canada, the exhibition showcases 52 radiant canvases, painted over a career that spanned 40 years.

"He leapt over the barriers of poverty, lack of formal schooling and cultural isolation to create a body of work that is personal yet universal, original yet accessible, worldly yet spiritual, frozen in time yet boiling with movement," observed art critic **Joan Murray**.

The award-winning film *Colours of My Father: A Portrait of Sam Borenstein*, by **Joyce Borenstein**, is to be screened continuously throughout the exhibition. University of Toronto, Oct. 6 through Nov. 3.

* * *

***Les Miz* Held Over:** The National Tour production of *Les Miserables*, currently sold out at the Princess of Wales Theatre, was scheduled to move to New Orleans immediately after its Toronto run until Hurricane Katrina intervened. Instead, producer **Cameron Mackintosh** agreed to Toronto producer **David Mirvish's** suggestion to keep the play in town an additional two weeks. Tickets are now on sale for *Les Miz* at the Canon Theatre, Oct. 25 to Nov. 5.

* * *

Ravel Reading: Books & Bagels presents **Edeet Ravel** reading from her new novel *A Wall of Light*. Nadal JCC, 750 Spadina Ave. at Bloor. $5 members, $8 non-members, includes coffee and bagels. Sunday, Oct. 2, 11 a.m. 416-924-6211.

* * *

An Actor Prepares: The Birmingham Conservatory for Classical Theatre Training, an exclusive and intense 19-week program of the Stratford Festival, began its new season last week with an enrolment of 12 actors, including **Jonathan Gould** from Ottawa, **Tova Smith** from Nova Scotia and **Adam Waxman**, originally of Toronto.

Continued on page 76

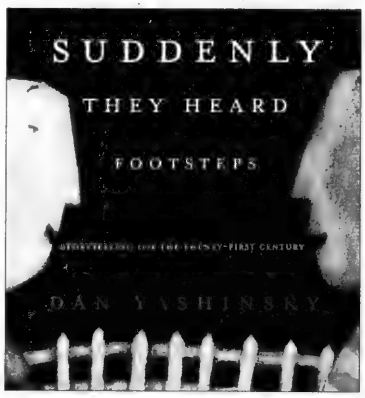
***Montreal Ouest, Hiver*. One of Sam Borenstein's paintings.**

Storyteller offers insights into his unique profession

By JOSEPH SERGE
Arts Editor

In the old days, master storytellers like Chaucer and Boccaccio collected folk tales told orally for centuries and compiled them – with their own spin – into book form.

Nowadays, storytellers like Toronto's Dan Yashinsky find themselves doing the opposite: going to libraries to research the best written folk tales and adapting them for oral telling.



In *Suddenly They Heard Footsteps: Storytelling for the Twenty-First Century*, (Vintage Canada), Dan Yashinsky describes his unique profession as a story-teller in rich, often humorous detail. And in doing so, he quite often breaks out in what he does best – telling stories.

I found it quite humorous to see his various descriptions of storytelling techniques digress into one anecdote after another. Even when writing exposition, it seems, he can't help lapsing into telling you a story.

The book is replete with stories, with some anecdotes dating back to when he was a camp counsellor and to when his newborn son was in serious condition in hospital.

Each chapter is filled with folk stories – some his own, others told by friends and mentors of his – all told to better illustrate his points.

Writing a book about an oral art form might be a contradiction, but Yashinsky's easy-flowing casual narration is very conversational.

Oral storytelling, Yashinsky says, is an art form that has never died out. Whether at the water cooler, or in the schoolyard, people are always talking to each other.

The great thing about folk tales is they're universal. Whether they're Jewish, Russian, native Canadian or African, any folk tale can be adapted for its audience. Plus, although originally told hundreds of years ago to people hundreds of miles away, their moral applications still hold true today.

For instance, when he was UNICEF Canada's first storyteller-in-residence in 2002, he told traditional fables and riddles to encourage children to share with others less fortunate. The fables may be Indian or African, but the children were still able to understand the themes.

This universality is obvious once you browse through worldwide folk tales in the library. (Dewey section 398.2- folk and fairy tales.) The same pattern and characters show up in many different tales. "[The fool] Hedja Nasrudin from Turkey reappears as Juha in Morocco, one of the fools of Chelm in Poland, and as King Akbar's counsellor Birbal in India," Yashinsky says.

Although the stories are never identical – the names, places and events take on a local flavour – "enough of the pattern remains intact for you to recognize the story across the range of its various expressions."

To be a good storyteller, Yashinsky concludes, means being a good story collector. "You find [stories] in family experiences, in your neighbourhood, in the newspaper. Storytellers dowse narrative material from a wide range of wellsprings. It is a matter of walking through life with open ears, and a story-telling soul."

In *Suddenly They Heard Footsteps*, Yashinsky offers several insights into being a good storyteller and provides seven of his own stories for the reader to use to begin his own repertoire.

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Eye on Arts

By Bill Gladstone

Continued from page 74

"These young actors will have the privilege of immersing themselves in the study of language, movement and technique" to help them present plays at Stratford and elsewhere, said artistic director **Richard Monette**.

* * *

Awards and Honours

• Toronto violinist **Aaron Schwebel** was the second-place winner of the string competition at the 2005 National Music Festival this summer in Kamloops, B.C. The festival is open to the country's finest amateur classical musicians.

• Haligonian **Shimon Walt**, principal cellist of **Symphony Nova Scotia** and head of Walt Music, was recently nominated as booking agent of the year by Music Industry Awards of Nova Scotia. Educated in Tel Aviv and Boston, Walt has performed with major orchestras under **Leonard Bernstein, Zubin Mehta, Pablo Casals** and others.

• **Taliya**, an Israeli-born, San Francisco- based singer, recently claimed a Guinness World Record for most languages used on one album by an original artist. She performs her song *Flower Child* in 15 languages – English, Spanish, Italian, Portuguese, French, Japanese, Chinese, Hebrew, Arabic, German, Dutch, Thai, Greek, Polish and Hindi. www.taliya.net

• *Do Not Raise Your Hand Against the Boy*, the recently published autobiography of **Rabbi Israel Meir Lau**, Israel's former chief rabbi, has been on Israel's bestseller list for many weeks.

* * *

At the Galleries: "Indelible… Images of Israel" is an exhibition of paintings by Toronto artist **Pat Leary**, created after she accompanied her husband on a UJA medical mission to Israel last October. Gallery 888 (888 Queen St. E.), Oct. 5 to 16. Opening reception, Thursday, Oct. 6, 6 to 9 p.m. Profits go to Kishor Village, an Israeli kibbutz-based community for adults with special needs

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Director hopes Ethiopians will greet film positively

Continued from page 71

Compared to Poland, there was relatively little anti-Semitism in postwar Romania, he noted.

Mihaileanu earned a living as an actor in the state Yiddish theatre, but chafed at the prospect of living in a police state. And as a budding writer, he could not tolerate the usual restrictions faced by Romanian writers.

"I couldn't write what I wanted, and many of my friends were in prison," he said. "I knew I would finish in prison, and my father urged me to leave Romania. I had no future there."

On the pretext of visiting Israel, which had normal diplomatic relations with Romania, Mihaileanu left the country and flew to Israel. He then gained asylum in France, where he has resided for the past 25 years.

Eventually, he brought his brother and his parents to Paris.

His fondest hope now is that *Va, Vis Et Deviens* will be greeted positively by Ethiopian Jews.

"My biggest wish is not to disappoint them."

Arts & Travel

Three university students take to the road on a trip of self-discovery

By BENJI FELDMAN
Special to The CJN

For most university students April is a time where nothing exists but five courses and the importance of each exam. Mike Wagman, Laura Morris and Coby Shuman are not most students.

In April, the three added an additional goal to their plan to get straight As. They applied to Roadtrip Nation, which was started in 2001 by then-recent college graduates, Nathan Gebhard, Bran McAllister and Mike Marriner, who were on a quest to answer the greatest question for any youth: what should I do with my life?

They decided to take a roadtrip to figure it out. They bought an old 31-foot RV, painted it neon green and hit the road for three months to explore how other individuals found their roads in life.

Inside the RV named Norm are, from left, Roadtrip Nation travellers Laura Morris, Coby Shuman, bandleader and drummer named ?uestlove and Roadtrip Nation traveller Mike Wagman. [B. Feldman photo]

Today, Roadtrip Nation has become a movement on campuses across the country, where students hit the road in Roadtrip Nation's green RVs to interview their own list of leaders. Their experiences are shared through an annual public television series and some publications.

For five weeks, Wagman, Morris, Shuman and a two-person camera crew moved into a 36 foot, neon green RV and drove across North America. They interviewed more than 35 people from all walks of life, including journalist Charles Krauthammer, bandleader and drummer ?uestlove of the hip hop group The Roots, *Vanity Fair* editor Graydon Carter, hip hop mogul Damon Dash and Amnesty International USA executive director Bill Shultz.

Their advice proved valuable, the three roadtrippers say.

Morris, 21, who graduated from McGill University with a major in psychology, explains that "before this trip I was putting a lot of pressure on myself to find one lane to success and happiness."

After the trip, she says, "I realized that putting that pressure on myself was actually counter-productive and in the end harmful, because you are not alone. The greatest service that I can do for myself is to never allow myself to be pigeonholed, to see the opportunities I have around me and take advantage of them."

Shuman, 21, a marketing major in the John Molson School of Business at Concordia University, says that "before the trip, I was always brainstorming to try and find a big idea and make a business out of it, but looking for ideas made me realize that I had a very narrow future in that respect."

After this trip, Shuman is looking at things differently. "I'm not worried about the next five years. I'm confident that wherever I'll be, I'll be happy and successful. As long as I find my passion."

Wagman, 22, who graduated from McGill with a major in humanistic studies, says that although none of the three had any journalistic experience, they believe their passion and authenticity made them good interviewers.

"Because we were living and believing the questions we were asking…," he says, "it showed that we cared, that it was personal."

Wagman says the chemistry between the three proved beneficial on the road and during interviews. Wagman and Morris have been dating for almost two years, and Wagman has been roommates with Shuman for the past three. And because the three students come from different areas of academic study, they bring a variety of perspectives and reflections to fuel the constant analysis of the paths of life that were presented to them on a daily basis.

Life on the road is often exhausting. The RV the three called *Norm* did not have an air conditioner, and while it provided a means to travel across the country, it offered little comfort in the heat of summer in the U.S. Midwest. Often with little sleep and rarely clean, the three dressed in what seemed to be the cleanest of their clothes and entered the offices of many prestigious people.

Wagman reflects on a "peak moment in New York where we showered with a mechanic's hose on Perry Street in the meat-packing district at 9:30 in the morning. All the swanky New Yorkers were walking to work while we stood there in our trunks hosing each other off. Later that day and only a few blocks away, we were interviewing the world's big shots. Going through that daily journey was a really cool feeling."

The trip was also mentally exhausting. Shuman claims that "you always had to be on your game," and Wagman notes that because the group had committed to being honest and sincere, the 35 interviews proved challenging.

"We spoke with 35 people who had conflicting ideas about the world and conflicting messages," Wagman says. "Trying to give them all a fair chance was hard. A lot were really compelling and a lot clashed with my life and my values, so it was hard to really think about those things. It was mentally tiring to give them all a fair shot."

The interviews are to be used in a 12-part documentary on PBS, that will air during the summer of 2006.

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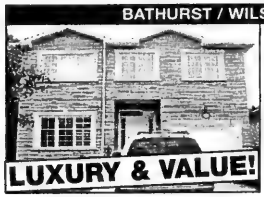

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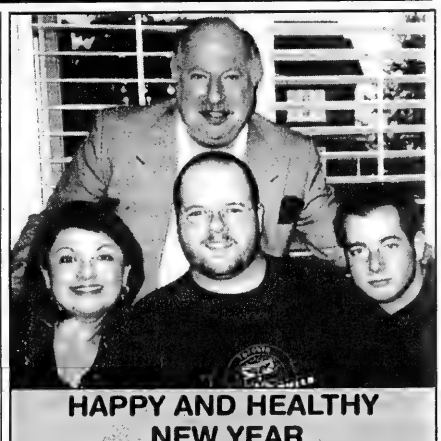

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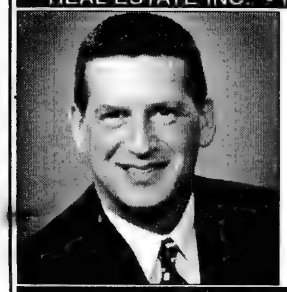

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3000 s.f. all brick, 5 bdrm., 3.5 bath & inlaw apt in lower level. Six walkouts, fielstone fireplace, oak & ceramic floors, large rooms all with lakeview, dbl garage, ensuites, new roof 2003, in area of fine homes.

SEVERN RIVER HOME & INCOME COTTAGES $649,000.
1700 s.f , 4 bdrm. 2 bath bungalow,+ 4 bdrm log Panabode, + 2 - 2 bdrm & 1-1bdrm. rental cottages, + 20 rental boat slips on 362' waterfront lot. Retire on the water & live on the income.

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The Managing Partners & Sales Staff send their very best wishes to all their clients, friends and business associates for a year filled with peace, good health and happiness.

Zan MOLKO

Shana Tova! to all our family friends and clients!

For Sale to Sold with Care! SOLD

- **Prime Upper Village.** Fabulous opportunity in prime location. Four bedroom original condition home to move-in as is, update or renovate!!! $679,000
- **Executive End unit Town House** in prime North York. Super spacious 3 bed, 4 bath, large principal rooms, walk-outs to balconies & large garden. Lower level with sep. entrance, ideal in-law suite. $299,000
- **Premium Thornhill Location.** Well maintained three bed, three bath, family home, eat-in kitchen, finished basement, potential for nanny suite. Double car garage.
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Lynne Elkind
Sales Representative
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REAL ESTATE LTD. REALTOR

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Alan Newton & Staff
Tel: 905-764-7200

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Wishing all of you a very happy & healthy holiday and a year filled with much mazel & naches.
FROM MY FAMILY TO YOURS

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Sales Representative, B.Comm.

Wishing my clients, family, friends and all CJN readers a Happy and Healthy New Year

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Wonderful 3 storey Georgian home situated on a 60' x 210' treed lot. A classic centre hall entrance, formal dining room with paneling and a walk out to a scenic terrace. Notable spaces include a charming master suite with his and hers walk in closets and five-piece ensuite, a gracious living room with crown mouldings and full windows, and a beautifully renovated kitchen. This classic and timeless 8-bedroom home is an absolutely spectacular property. $3,498,000.

BRIDLE PATH FAMILY HOME

Family home approximately 10,100 square feet on two acres of gardens. Wonderful opportunity to renovate, rebuild or simply move in. Enjoy the comfort of living on one level in this sprawling Bridle Path luxury home. Exquisite detail with Italian marble floors and fabric treated walls. Wall to wall and floor to ceiling windows offer views of the spectacular inground pool, tennis court, beautifully landscape with mature trees. $4,295,000.

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Stunning Residence of over 10,000 sq.ft situated On A Spectacular Ravine Property. Originally Built In 1930's & Authentically Renovt'd by Joe Brennan. Cathedral Ceilings & Traditional Stone Wood Burning F/P's Are A Few Of The Luxurious & Distinctive Architectural Details. Gourmet Kit. W/Curved Windows over looks the beautiful terrace, lush gardens & plunge pool and lower level boasts magnificent home ent. theatre.$3,680,000

A TRULY UNIQUE OFFERING

A Spectacular Custom Built Home On A Gated 105.62' X 202' Landscaped Property in the heart of Forest Hill. Enhanced With The Finest Architectural Detail, Luxurious Amenities & Exquisitely Appointed Living Space. Master suite with morning room, his/hers closets & ensuites. Lower Level party room, and handsome library overlooking the gardens and pool with a walkout to flagstone terrace. $7,880,000

PICTURE PERFECT JEWEL

Mint move-in residence in the heart of Forest Hill just steps to all the amenities of the Lower village. Deep lot suitable for inground pool. Main floor family room. Gourmet Kitchen w/w/o to large deck. 5 Br's, Lower Level private study, entertainment room w/wine cellar, walk out to private park like gardens. $2,195,000.

ARCHITECTURALLY DESIGNED

Magnificent 4,000 sq.ft. 3-storey townhome in converted historic church. 4 bedrooms, 4 marble baths, 3 fireplaces, 3 private terraces. Circular staircase, 3 underground parking spaces. Exquisite finishes. Fab loc. close to all the amenities of Yonge / Roxborough shops & restaurants. $2,245,000.

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$479,000 Bathurst & Steeles gorgeous lot **74' x 299'** build 10,000 sq ft + pool + tennis crt. Road Allowance @ Rear for possible future severance into 2 lots. Mature trees. Seller wants offers!

$709,900 Bathurst & Centre Model home, immaculate 4+1 bdrms, 5 baths, huge LR/DR comb., walkout from family size eat-in kitchen to deck & garden. Main floor library, finished basement.

$899,000 Yonge & Northern Heights. NEW 2700 sq ft Penthouse. 2 balconies + 875 sq ft terrace, stunning views, 3 bdrms, 4 baths, f/place, prem. appliances, Spa Style rec. centre, 3 pkg spots.

exclusive: $719,000 bathurst /clark 5 bdrms, 5 baths, mn flr lib., w/out frm kit., lr/dr comb. fnshd bsmnt with sept. ent./ 2 bdrm apt.

$1600 monthly bathurst/clark, freehold TH, 3 bdrms, 2 baths, w/ out frm fnshd bsmt, 5 applncs, cac, entry frm garage, eat-in kit.

Upon successful completion and closing of my clients transactions, 10% of my net commission will be donated to a charity of their choice or towards their children's education. PLEASE CALL ME TODAY FOR YOUR FREE, NO OBLIGATION, MARKET ANALYSIS.

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Avenue/Lawrence - Builder's own home - one year new!
$1,039,000-Absolutely stunning 3+1 bedroom beauty, every bedroom has own ensuite bath, double garage&drive, dream kitchen,great fin. bsmt, all the bells and whistles!

Avenue/Lawrence - Fabulous 56' x 130'- live in or build new!
$719,000-Wonderful 4 bedroom, 4 bath family home, bright, spacious kit/fam.rm, double drive, single garage,potential "in-law"suite in basement. Great opportunity to move into this prime neighbourhood!

Eglinton/Mt. Pleasant - spacious reno'd townhome!
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NEW LISTINGS!

- 29 Thornlea Road - $1,139,000
- 55 Elgin Street - $2,450,000
- **SOLD** 7165 Bayview Avenue - asking $999,000
- 173 Forest Ridge Road - $3,680,000
- **SOLD** 3 Poinsetta Drive - asking $999,000
- **SOLD** 67 Thornbank Road - asking $1,399,000
- Lots 4 & 10 Callaway - $899,000 each
- 86 Arnold Avenue - $779,000
- **SOLD** 562 Eglinton Avenue E. #404 - asking $349,900

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Wishing all our relatives, friends and clients a very happy, safe and prosperous New Year! L'Shanah Tova

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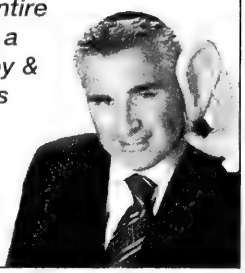

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May this be a year of peace for you, your family and Klal Yisroel.

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WISH THE JEWISH COMMUNITY A HAPPY & HEALTHY NEW YEAR

We extend best wishes for a healthy, happy and peaceful New Year to our valued clients and appreciate your trust and confidence.

Sue Feldman
Debra Feldman
SALES REPRESENTATIVES
Bus: 416.487.4343
Prudential Sadie Moranis Realty

Forest Hill

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My Best Wishes To Everyone For A Very Happy & Healthy New Year!

CAROLINE BOKAR, B.A.
Vice-President & Associate Broker

To my Family, Friends and Clients
Best Wishes for a Happy and Sweet New Year

Terry Haas
Sales Representative
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CHARLENE WEXLER

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Thank you to all my clients, family and friends for your ongoing support. Best wishes for a happy & healthy New Year

לשנה טובה

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To all my Clients, Family & Friends: May you be blessed with health and happiness in the New Year.
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BATHURST/FINCH
'Savoy'. Spect. view, lux 2 bdrm, 2 baths, 2 w/o's to balcony, 1 lckr, 5 appls. $235,000.

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3.2 from $1900./mo.
3.2 1/2 from $1850./mo.
2.2 Cypress Bend Deluxe $1850./mo.
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Sunny Isles, condo, 1 bdrm, waterfront, balcony, pool, 1 block to beach. 416-481-7697, $1500/mo US, $6000/season.

Hallandale, Oceanfront Hemispheres, 2 bdrm., furn., 3 month min, avail. Dec. 15-April 2006. $2900/mo. US + security. Call 416-736-6052.

Palm Beach, The Barclay, large 2 bdrm., 2 baths, ocean-front, Jan., Feb. & March. Please call 416-873-3413.

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Greater Toronto Area

Kolot helps bridge cultural gaps in Israel

By PAUL LUNGEN
Staff Reporter

Moti Bar-On

As Israel prepared to evacuate Gaza, concerns arose that the withdrawal might fracture Israeli society, perhaps even lead to civil war.

The mid-August pullout, however, unfolded smoothly, with little of the violence that was widely feared except for some provocative demonstrations by youths bused in from the West Bank.

For the most part, Israeli soldiers and settlers cooperated in making the withdrawal a non-violent event.

Kolot, an Israeli NGO that promotes better understanding between Jews, can lay some modest claim to helping ensure the withdrawal was peaceful.

Kolot was founded in 1997 shortly after the assassination of Yitzhak Rabin. Members worked for months in advance of the pullout to find common ground between the evacuees and the evacuators. It focused on both sides' common ethical Jewish heritage to ensure the withdrawal would not descend into chaos and violence.

Moti Bar-On, Kolot's founder and director, who was in Toronto recently as part of a 12-day North American fundraising mission, said Kolot's mostly secular students began in May to "reach out to settlers, to study the values within Torah and the value of land versus social justice."

Driving into Gaza every Tuesday for almost four months, the students helped "totally change the stereotypes of settlers as radical zealots," Bar-On stated. Instead, they saw them as human, ordinary people who had created a beautiful area for themselves in Gaza. Settlers, for their part, met non-Orthodox Jews who cared about Judaism but who disagreed with their political views.

In addition to maintaining contact with settlers, Kolot had been contracted by the Israel Defence Force (IDF) "to create person-to-person dialogues between those leaving and the IDF, to create human perspectives in this harsh action," Bar-On said.

The results were seen during the pullout. Gaza residents and soldiers created "joint Jewish rituals" to help settlers get through the trauma of leaving their homes, which they believed were part of God-given Israel. They met in synagogues, danced together, sang *Hatikvah* and prayed together as settlers prepared to board the buses that removed them from Gaza, Bar-On said.

That new Jewish rituals were developed in nine settlements, attracted little in the way of media attention. Nevertheless, "it is one of the highlights of modern Israel," he said.

Bar-On acknowledged he is mightily concerned about modern Israel. The assassination of Rabin by an extreme right wing zealot shocked the nation. In the aftermath of the shooting, Bar-On was appointed by the ministry of education to open a dialogue between Orthodox and secular Jewish high schools.

Early in his mandate, he met with Ron Huldai, then principal of Herzliya Gymnasium, the first high school in Israel and considered "the Ivy League high school in Tel Aviv."

When he suggested the school's students should meet pupils from an Orthodox school, Huldai, who is now mayor of Tel Aviv, told him, "'Yes, it's important that our students meet the Jewish students.'"

When Bar-On asked what he meant, the principal replied, "'We're the Israelis, they're the Jews.'"

That kind of language reminds Bar-On, who finds his inspiration in the Bible, of the ancient division between the kingdoms of Judea and Israel that followed the death of King Solomon.

That sort of division would spell a disaster for the modern state of Israel, he said.

Instead, Kolot aims to create a "dialogue between 'Jerusalem' and 'Tel Aviv'." That, he said, "is the core of my vision."

By finding common ground between the two sides, he hopes secular Israelis will recapture their Jewish heritage and begin to appreciate traditional texts. He's not expecting secular Israelis to become pious Jews, but "I believe the secular can relate to God in its own way."

At the same time, he expects Orthodox Jews to acknowledge they must compromise with the secular segment of society – for example, in the public celebration of Shabbat.

Instead of attempting to close down Israeli society completely, and creating resentment among secular Jews, a compromise might see only retail and shopping centres shut down while cultural activities remain open, including buses running to the beach, he said.

Bar-On said Kolot's raison d'etre from its inception has been to bridge the divide between secularists and religious Jews and to "try to find solutions and create a pluralistic state with Torah as the centre of our [values] and consciousness."

To further its goals, Kolot has focused on developing leaders who "can speak the language of Judaism and tikkun olam (mending the world)." Currently 240 students, ranging in age from 30 to 50, "movers and shakers" from the business world, politics and the media, are participating in a two-year study program to give them the tools they need to blend together the two worlds, Bar-On said.

They study a dozen Jewish themes, including the Tanach, Jewish life and modern Israeli poetry, while focusing on the moral obligations of being a majority culture that must relate to minorities, among them Arabs and foreign workers.

Kolot, which is based in offices in Tel Aviv, Jerusalem and Ben Shemen (near Lod), also operates a study program for 20 IDF officers above the rank of colonel. They meet with Orthodox interlocutors every two weeks for three hours and for three weekends a year to discuss the traditional Jewish view of power.

King David often comes up in these talks, as he embodies important issues like authority, sin, repentance and forgiveness, Bar-On said.

Kolot also sponsors a Beit Midrash (study centre) involving 20 students who meet weekly. This year's topic is the role of family in the post modern era. Kolot has also expanded to the Internet, offering a "virtual beit midrash" and a lecture series on the Web.

Kolot's budget stands at $1.8 million (US) raised by contributions from supporters in Israel and abroad.

For more information, Kolot's website can be found at: www.kolot.info.

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Past and present NFL pros involved in big moves

By HARVEY ROSEN
Special to The CJN

WINNIPEG — There have been several noteworthy developments this year when it comes to Jews in pro football.

On Aug. 7, Benny Friedman was enshrined in the Pro Football Hall of Fame in Canton, Ohio.

Friedman, who died at age 77 in November 1982, was a star quarterback in the 1920s and '30s who was credited with popularizing the forward pass. The two-time All-American as a collegian at the University of Michigan played pro ball for the now-defunct Cleveland Bulldogs, Detroit Wolverines, and Brooklyn Dodgers, plus the New York Giants. In 1928, he led the NFL in both rushing and passing touchdowns.

At Brandeis University, where he was inducted into the inaugural class of the Brandeis Athletic Hall of Fame in 1993, Friedman served as football coach and athletic director from 1950 until the program was disbanded after the 1959 season.

Another notable happening this year was the purchase of the Minnesota Vikings by Zygmunt Wilf, 55, believed to be the first Orthodox Jewish owner of a major sports team. Wilf is an attorney and real estate developer from New Jersey who is a leading philanthropist and proponent of Jewish causes worldwide.

Also of significance was that signal caller Jay Fiedler, a 10-year-veteran, was released by the Miami Dolphins and signed by the New York Jets.

The 33-year-old Oceanside, N.Y. native, who starred at Dartmouth University for three years in the early 1990s, was signed by the Jets as a backup to Chad Pennington. The 6-2, 225-lb. Fiedler has passed for more career yards than any other former Ivy League quarterback in NFL history, other than legendary Jewish star Sid Luckman. The Jets signed Fiedler primarily as insurance for Pennington, who is recovering from off-season shoulder surgery.

Fiedler's best years are, of course, behind him but the former Eagle, Viking, and Jaguar is still highly respected as an NFL quarterback and was described by one maven as being "quietly efficient, and a chess master of football."

Fiedler's career record as a starter versus his new team, the Jets, is 3-6. Against the rest of the league he's 34-17. So maybe his idea was if you can't beat 'em you join em.

Jay Fiedler

Left behind in Miami is Sage Rosenfels, 27, a former backup to Fiedler from Iowa State. The former Washington Redskin, whose dad is Jewish, has been in the pros for five years and has yet to earn employment as a starter. Rosenfels has size on his side at 6-4 and 220 pounds, but he's described as lacking mobility and having a sometimes inaccurate arm.

Centre and offensive guard Lennie Friedman, 28, from Duke University, stands 6-3 and tips the scales at 285 pounds. Friedman is starting his third year as a Washington Redskin after spending four years with the Denver Broncos. The Livingston, N.J., native, who has a degree in psychology, earned three letters in football, two in basketball and three in track and field at Duke.

Minnesota boasts two huge Jewish linemen who both stand 6-7 and weigh more than 300 pounds – Mike Rosenthal, 28, an offensive right tackle out of Notre Dame and Adam Goldberg, 25, an offensive left guard who is a Wyoming grad. They are listed as starters on a very good Vikings squad.

Last year, Rosenthal's season ended in early September after only two games when he broke his right foot in a loss to Philadelphia. Goldberg, after being on the team's practice squad two years ago, played in 13 contests last season.

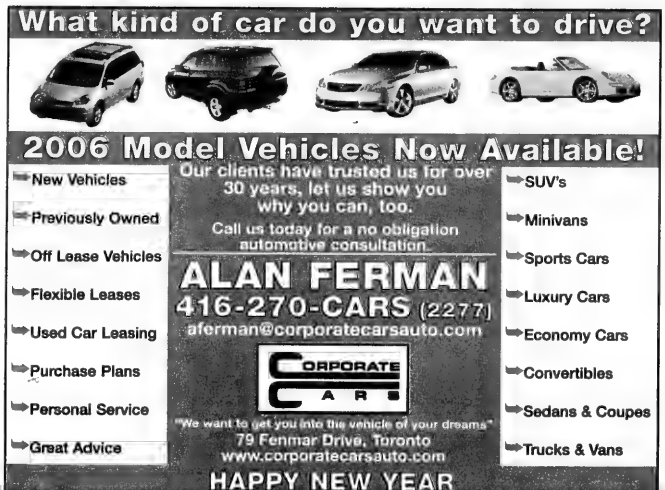
Mike Seidman, 24, is back for his third season at tight end with the Carolina Panthers. The 6-4, 260-pounder out of UCLA played in all 16 of his team's games last season. He is described as smart with good hands, but is said to lack speed and must improve his footwork as a blocker to see more time. The sociology major was a *USA Today* first-team All-American in college.

Punter Josh Miller, 35, who graduated from Arizona with a degree in communications, spent eight years with the Steelers in Pittsburgh. The left-footed kicker also played two seasons in the Canadian Football League with the now-defunct Baltimore Stallions, where he was twice an all-star. Miller is now in his second season with the New England Patriots, where he enjoyed his initial campaign as a Super Bowl winner. The 6-4, 225-lb. kicker was instrumental in the title win, with his strong leg and great directional-kicking skills.

San Diego Chargers' defensive end Igor Olshansky, 6-6, 309 lbs., started all 16 of his team's games last season in his rookie year. The 23-year-old Oregon State grad, who was drafted in the second round (35th overall), is a Jewish immigrant who came to North America from Ukraine with his family at age seven. He was described by one pro weekly "as not much of a factor in the pass rush, but his impressive strength and leverage helped him stalemate offensive linemen and free up the team's linebackers to flow to the ball." No surprise there, since he bench pressed a team record 505 pounds while at Oregon.

Two Jewish players are playing in the CFL this season. One is the Toronto Argonauts' Ottawa-born lineman Noah Cantor, 6-4, 270 lbs., now in his 13th pro season. The 34-year-old boasts four Grey Cup rings, three with Toronto and one with the B.C. Lions.

The other, a late August acquisition by the Edmonton Eskimos, is kicker-punter Hayden Epstein. The 6-2, 205-lb. San Diego native was drafted out of Michigan by Jacksonville of the NFL in 2002, then claimed on waivers by the Vikings, who later released him. Last year, he tried out with Denver and ended up playing in NFL Europe.



Minister tells player that Jews go to hell

JTA

WASHINGTON — The Washington Nationals have suspended the credentials of a minister who counselled players that Jews are going to hell.

Jon Moeller, a representative of Baseball Chapel, has been temporarily denied access to team facilities, and the team is asking Moeller and Baseball Chapel to disassociate themselves from the comments.

Baseball Chapel is an international ministry recognized by Major and Minor League Baseball and is responsible for the appointment and oversight of all team chapel leaders.

According to a report in the *Washington Post*, outfielder Ryan Church was told by a minister that his Jewish former girlfriend was going to hell.

Rabbi Shmuel Herzfeld met with Nationals President Tony Tavares after the *Post* report.

"What happened in the locker room was hatred," said Herzfeld, rabbi at the National Synagogue. "Everyone's allowed to believe what they want, but the moment that hatred comes into the locker room, it's a source of divisiveness."

In a statement, Church said he hopes the comments attributed to him – that he learned from Moeller that "other religions don't know any better. It's up to us to spread the word" – did not offend anyone.

Moeller and representatives from Baseball Chapel were unavailable for comment.

Learning from some old fogeys

By SANDIE BENITAH

As my friends and I ease into our mid-20s and mingle our nights away, we inevitably find ourselves interacting with a whole new group of people: thirtysomethings.

And while I pray that my 30s take their sweet time to arrive, it's starting to feel as if the gap between the two age groups is closing fast. We find ourselves at the same hot spots around town, we work together and now we're even dating each other, but the question we're all asking ourselves is one that some of us are afraid to ask out loud: Can twentysomethings and thirtysomethings relate?

On the surface, we can be the best of friends. We twentysomethings keep them young, and they affirm our membership in the adult-only club. But once we start getting to know each other, the differences are sometimes so clear that they blind us to anything else.

I've been fortunate enough to have three wonderful older sisters in my life who have always served as a sneak-peek into what I can look forward to in the years to come. Now that we are beginning to have more in common, we've become better friends and have a fun time hanging out with each other.

But no matter how much things have changed, as soon as one of them starts talking about antiquing their furniture or their favourite meatball recipe, they lose my attention. Not that I'm not interested (OK, I'll be honest, I'm not at all interested), it's just that I can't appreciate these things the same way that my sisters can. And so, conversations end abruptly and I go back to being me and my sisters go back to their own worlds.

"Twentysomethings believe too much in a fantasy world," one thirtysomething told me recently. "We've got more experience, we're hardened and we know that fantasies are just fantasies."

Fair enough. I've always said I'm an idealist. And more importantly, I've never said I wanted to change. I believe in marrying for love, not compatibility, and I believe in doing work for love, not for a living. Sure it's naive, but let me enjoy the little bit of innocence I have left, for heaven's sake.

Yet, there's no denying that the life experience of thirtysomethings is part of what attracts us to them. These new friends come to us at a tumultuous time in our lives almost as an affirmation that everything will indeed turn out just fine.

"When you're in your teens, you think you know everything, and when you're in you're 20s, you question absolutely everything. By the time you're in your 30s, you take the answers you've found in your 20s and you begin to apply them to your life," said a wise, not-so-old-after-all, friend.

But when it comes to friendships with us, what's in it for them?

Is it that we remind thirtysomethings of a time when they also felt that the future held endless possibilities? Is it that we're a lot more fun and adventurous because we don't have the same responsibilities as they do? Or maybe that's just wishful thinking on our part and the truth is that our thirtysomething friends are feeling many of the pressures that we're facing – of not being where we thought we'd be at our age, and of not measuring up to society's and our own expectations. If that's true, then we have more in common than they'll ever have with any other generation.

When it comes to bridging the gap between generations and age groups, I guess the old cliché is true. Age is just a number, but it's a number that decides your place in line on the common path we're all on.

Some thirtysomethings lag behind their thirtysomething contemporaries on this path, and we twentysomethings will always lag behind them all, but in the end, we'll all get there, year by year, day by day.

YOM TOV SALAD WITH APPLE CARPACCIO, GOAT CHEESE AND APPLE CIDER VINAIGRETTE

Apple Syrup - 1 qt sweet apple cider
Pour apple cider into sauté pan over medium heat. Reduce slowly to 1 cup. Remove from heat; cool; should be thick as syrup.

Apple Cider Vinaigrette
2 tbsp apple cider vinegar — 2 tbsp apple syrup (above)
1/2 c olive oil (not extra virgin) — salt and pepper to taste
Whisk apple cider vinegar & apple syrup in bowl. Add olive oil, salt and pepper; mix together.

Salad
2 tart apples — 4 slices goat cheese
4 handfuls of mixed greens
Peel and slice apples. Toss greens with apple slices and vinaigrette. Top with crumbled goat cheese.
Yield: 4 servings

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About Life

Dear Ella,

This past year has been a very trying one for my family.

First, I was diagnosed with breast cancer, and my family and I went through quite a traumatic and emotional upheaval. I had a lumpectomy, chemo and radiation. At the moment, I am taking medication and the doctors seem to be happy with the results.

About six months later, my daughter was in a car accident with her friends. She was badly hurt, but fortunately none of her injuries are permanent.

Finally, we had a fire in our cottage. We weren't there when it happened, but we lost the cottage and everything in it.

Although we are not observant, we have always celebrated Rosh Hashanah. Yet, I'm not sure I want to have anything to do with God right now. I am having trouble with that decision, but I can't help how I feel.

Lost Faith

Dear Lost Faith

What a traumatic year you and your family had. I can certainly understand why you are questioning your beliefs.

Let me try to put your situation in a different light. First your breast cancer. The shock of finding out and living through all the procedures, pain and emotional turmoil was trying, but don't forget that you came out on top. You are now a survivor. Congratulations.

Your daughter must have suffered both physically and emotionally, as well, but again, she is a survivor.

As for the cottage, it is truly horrible that you lost everything, but it is truly wonderful that none of you were there at the time.

Just maybe God was looking out for you. Just maybe it was life that threw these curve balls your way and God was the one who blanketed you with protection.

Of course, only you can search deep inside yourself to come up with your own answers. I do think, however, that there is no better place to soul-search than in shul on Rosh Hashanah.

I would like to wish you, your family and all my readers a healthy and happy New Year. Shanah Tovah.

Readers may submit their questions to Ella at The CJN., *email: eb@cjnews.com. But Ella is not a professional counsellor. She brings to the questions posed by readers her unique brand of earthy wisdom. Her advice is not a replacement for medical, legal or any other advice. For serious problems, consult a professional.*

What if there were no Days of Awe?

By AVRUM ROSENSWEIG

If Rosh Hashanah and Yom Kippur 5766 were cancelled, would it make a difference to who we are?

Last year, as I stood before a large congregation at the Danforth Jewish Centre, I spoke at length about forgiveness. Yet, I still hold grudges that grate on me like fingernails on a chalkboard.

I spoke about the meaning of extending oneself in a hearty and authentic way, especially when one is in desperate need. Yet, I have held back dozens of times from sacrificing my own resources to enhance the life of someone else.

If Rosh Hashanah and Yom Kippur did not exist, what difference would that make in my life? Obviously, I would spend my time in a more secular fashion, and I would not concentrate on the ideas and concepts inherent in these holy days, such as forgiveness, justice and prayer.

I would be less educated on the words of some fine Jewish sages, such as Rabbi Joseph Soloveitchik, who spoke at length about our relationship with God, saying in *Worship of the Heart*, "Judaism believes that human thinking is only a reflex of the infinite mind and that knowledge and cognition are basically Divine possessions." This tremendous idea would have eluded me had I not researched prayer for my services.

If the High Holy Days occurred, say, every second year, would this season be much different, and, ultimately, would my year feel different or pan out in an alternative way?

Would I have grown less in 5765 if I hadn't gone through the expected process of introspection and the intensity of *Kol Nidre*, the *Al Chet* prayers and *Unetaneh Tokef* ("Who shall live and who shall die")? I don't know.

Once again, this year I will stand before a congregation – Congregation Habonim – and encourage those in attendance to be studious about their time in synagogue and the 10-day period between Rosh Hashanah and Yom Kippur, when God determines His decree for each of us.

I know myself. I'll research the sources that speak about the pursuit of truth through tzedakah and those that talk about understanding the holiday liturgy, which is dotted and filled with praise for God – "He is the sea and He created it, and the dry land is formed by His hands" (*Psalms*, 95:5). But will I fear, love and believe in the Omnipotent more? Will my faith increase so that I become a worthy servant of God who adheres to the laws set out for us to make this world better?

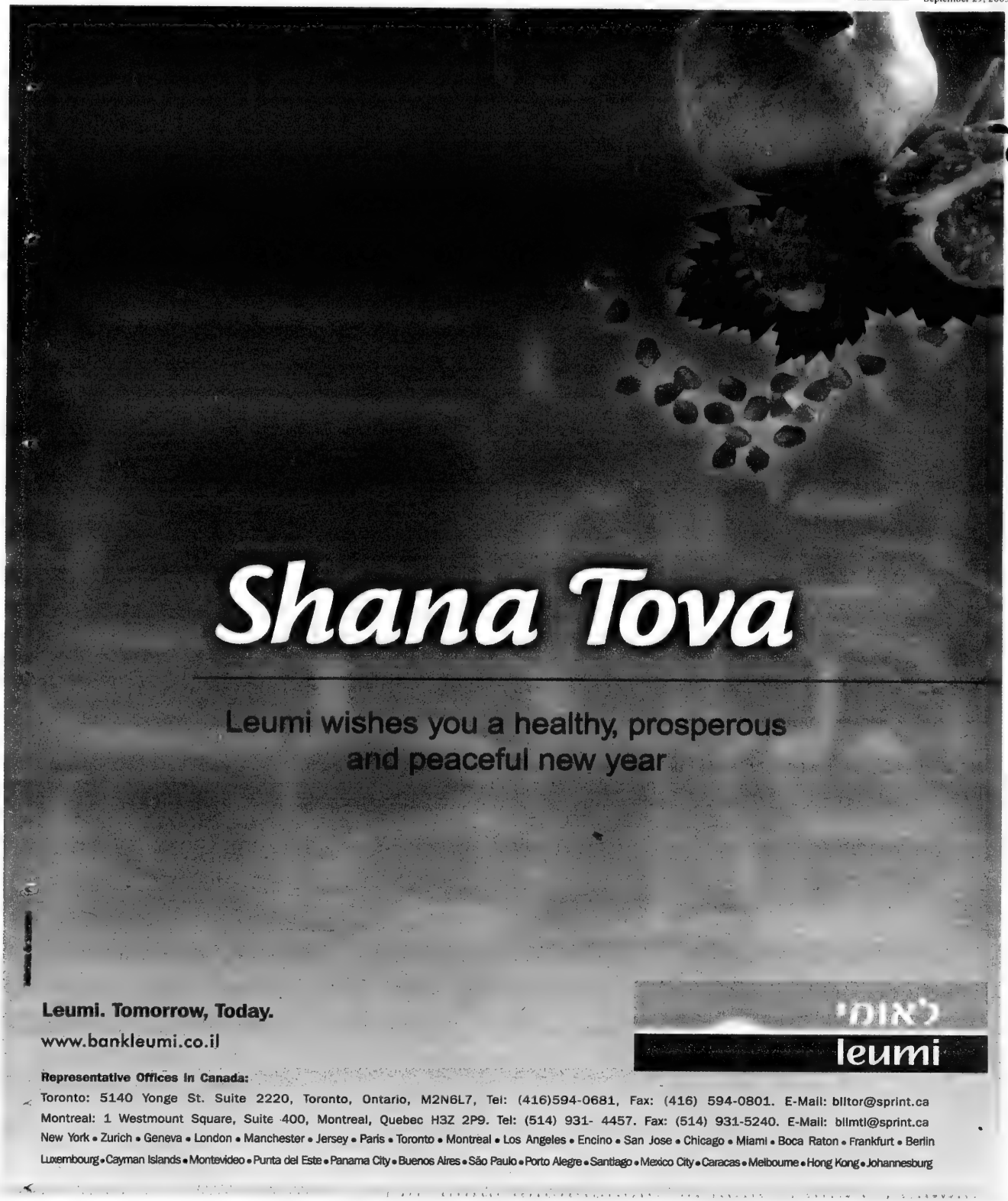
I don't know. I am not being self-deprecating when I say that the change I have experienced this past year, and the growth I committed myself to last year as I stood before the open Ark, was minimal – nowhere near as intense and thriving as I said it would be.

Is our community more good and courageous because of the blast of the shofar, which the Jewish scholar Rabbi Saul Lieberman called "a prayer without words?" Are our leaders, and we as a community, more courageous in our stand against one inequity after another because of the blast of the truah (the protracted Shofar note), which the great sage Rabbi Samuel Raphael Hirsch described as "a summoning to leap up and fight… everything which interposes itself between us and our God?"

If Rosh Hashanah and Yom Kippur was cancelled this year and we received a refund for our tickets, credit for our expensive clothing, and respite from standing endlessly to answer responsively "Amen" to the cantor's request to God to renew our contract of life for another 12 months – would our live's be any different.

Would we be as good as we could be?

Avrum@veahavta.org. Sudan?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The Canadian Jewish news
Section B

The Jews of Canada

— Who we are in 2005 —

Numbers never indicative of our strength

Editorial

The photos on this cover represent a mini-sweep of recent Jewish history in Canada. They tell us a great deal about who we are.

A family newly arrived after World War II celebrates its first Pesach seder in Canada. Young Jews march at home alongside fellow Jews for causes close to their heart, and joyful Maccabians strut both their Canadian and Jewish identities to an often hostile, but always onlooking, world.

It says a great deal about the demographic state of world Jewry that Canadian Jewry is the third largest Diaspora community after the United States and France. There are some 375,000 Jews in Canada, a figure roughly equivalent to eight sell-out crowds at the Rogers Centre in Toronto.

But as with Jewish history in general, so too with Canada's Jews. Our numbers have never been indicative of our strength, fortitude, courage and resolve, or of our ability to do that which is good and just and right for all mankind.

This supplement focuses on us, the 375,000 Jews who comprise Canadian Jewry. Who are we? When and how did we arrive? Where are we headed?

The CJN asked a number of authors, all experts and scholars in their respective fields, to elaborate on some of these questions. Of course, not all of them are answered, nor could they be in these few pages.

Most of the essays, out of necessity, paint broad canvasses. Two essays however, paint portraits of specific individuals – the late chief justice of the Supreme Court of Canada, Bora Laskin, and the late author, poet, essayist, novelist and journalist A. M. Klein – for their lives are representative of all our possibilities. Theirs are stories that all of us should know.

All of the "painters" in this supplement are masters from whose writing skill, knowledge and erudition we will all benefit.

We also benefit from the knowing eye of Janice Rosen, the chief archivist of Canadian Jewish Congress in Montreal, who helpfully sent us a number of classic photos that are included in these pages.

We hope you will enjoy this supplement and that some of what you read will make the coming holidays even more meaningful.

Shanah tovah.

The editor

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To the 'fabled city': the distinctiveness of the Canadian Jewish experience

By GERALD TULCHINSKY

Canadian Jewish history is a subject in its own right, not a branch or pale reflection of the Jewish experience in the United States.

Its contours were shaped by Canadian conditions, and did not necessarily reflect occurrences and trends that took place first among mainstream Americans and, years later, were experienced by their northern cousins. The Americanization of the Jews – their gradual or rapid adaptation to and acceptance in the mainstream of American culture, and the development of what might be called the American Jewish symbiosis – was not necessarily mirrored in Canada.

To be sure, there are many significant – almost overpowering – resemblances between the American and Canadian Jewish historical experiences, and, in certain respects, the communities are so similar as to be almost indistinguishable. Without doubt, the more numerous and more highly developed American Jewish communities exercised strong and continuing influences on Canadian Jewry.

After all, in both cases, most of their people came from eastern Europe in sudden and vast immigration waves before 1914. And, of course, the cultural baggage they brought with them was identical in both countries: deeply pious, rigid Orthodoxy in many and a complex mix of philosophies such as Marxism, socialism, anarchism, Zionism, bundism, and other ideals among many of the young who had been exposed to the intellectual transformations outside their own narrow world. The historical development of both the American and Canadian Jewish communities was also highly similar, particularly in such things as post-1900 settlement patterns, cultural life (including the use of Yiddish in newspapers, theatres and schools), and the economic struggle, especially in the clothing industry.

What should not be conceded, however, is that all of the major forces that shaped the Jewish experience in Canada were the same as, or even similar to, those in the United States. Canadian Jewry experienced a significantly different evolution as a result of the national context in which it was situated.

It is not enough to say that Canada was a different country. Despite strong American influences affecting all aspects of Canadian life, including the evolution of the Jewish community, there were different co-ordinates to the Canadian constitutional structure, political life, national composition, urban patterns and economic development that all directly affected the evolution of Jewish life in Canada. Some of the most significant factors influencing the Jewish community in this country had no counterparts in the United States and vice versa.

The duality of Canada's national personality posed particularly acute problems for that very large part of Canadian Jewry living in the province of Quebec. There the confessional school system established at Confederation put the Jewish community at a serious disadvantage, because no specific legal provision existed for Jewish children in either the Catholic or the Protestant systems. Whether these children had a right to go to school was a testy legal and political question that was resolved in stages over nearly 30 years of struggle, between 1903 and 1930.

It was a battle for fundamental civil rights that were being denied them by the Protestant school commissioners of Montreal and the Quebec provincial government. Minor victories in the courts and in the legislative assembly were the result of a galvanization of the Jewish community on a massive scale, which led to the emergence of a collective consciousness noteworthy for its major spokespersons, newspaper development, intense intra-communal debate and greatly heightened awareness of the Jewish place in the legal, political and social context of the province of Quebec. Nothing like this kind of Jewish civil-rights fight occurred in the United States, because nowhere in the republic did the same kind of co-ordinates exist to bar the Jewish advance to social equality.

This crucial contest, with its ramifications through all sectors of life in a community that included, at one point, almost half of Canada's Jews, was only one feature of Canadian Jewish history that grew out of Canada's duality. In fact, Quebec's rapidly expanding Jewish community ran directly afoul of French-Canadian nationalism at its beginnings in the early 1800s and during its efflorescence in the late 19th and the early 20th centuries. In this era such nationalism, with its blend of agriculturalism, anti-statism and messianism, where the Church regarded "the opposition forces… as the fiends of hell," combined a militant ultramontane Catholic faith – a renewed adherence to Rome and the Pope – with the national rebirth of an agricultural, French-speaking republic on the St. Lawrence.

Amongst those who believed in this visionary frame of reference, the Jew was a standing affront, a force that was believed to be fostering morals that threatened French Canada's survival. The Jew was the infidel, the Christ-killer whose continuing rejection of Christianity constituted an insult to the faith, and whose rapidly increasing presence in Montreal was seen as a dire threat to the purity of the French-Canadian ideal. The Jew came to be regarded as an economic threat as well, both as an unscrupulous exploiter in the clothing industry, in which Jewish contractors worked the piecing-out system using Jewish and French-Canadian labour in home or attic shops where 80-hour weeks were not uncommon, and as a competitor, in the market for unskilled and semi-skilled jobs. The Jew was also perceived as the political and social radical and trade union activist, the purveyor of insidious socialist and anarchist ideas that some French-Canadian clerical and lay readers saw as infectious and corrosive poisons in the pure springs of their people's religious and social life. In all, then, the Jew was included among those who constituted a threat to the destiny of the Québécois to survive and thrive as a distinctive Catholic and French agrarian polity in Quebec.

Jews were the largest minority in the province, outside the old-stock English-speaking groups, who – though separated

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Anti-Semitism in Quebec had long-lasting effect

Continued from page B2

by class and religious issues – nevertheless maintained a certain transcendent coherence and unity, and were headed by a tight, tough, wealthy and influential elite. Montreal's Jewish quarter, which by about 1900 stretched north from the docks along St. Lawrence Street to Dorchester, had mushroomed in size with the pre-1914 infusions of immigrants. By 1920, virtually the entire city section from the waterfront north, in a belt of a few blocks wide on either side of St. Lawrence-Main to the lower reaches of Outremont, constituted a huge, predominantly Jewish enclave of factories, shops, synagogues and tightly packed housing. The fact that this "Jewish quarter" was at the geographical centre of the city and divided the French from the English sections of Montreal was also symbolic of the precarious marginality of the Jewish presence to both communities.

Insofar as the anglophones were concerned, the Jews were not particularly welcome, as indicated by the treatment that Jewish pupils and teachers received from the Protestant board of school commissioners after 1900. The francophones, because of their closer physical proximity, far greater numbers and political prowess were able to manifest their anti-Semitism both on the street and in the political arena. However, the anti-Semitism of Montreal's Anglo-Protestants, who made Jews unwelcome in their schools and severely restricted their entry into McGill University, was much more damaging. In all, French and Anglo-Canadian anti-Semitism in Quebec was a very serious business, and it had a long-lasting effect on the political and social well-being of the large Jewish population of Quebec.

Highlighted by the Plamondon case of 1910, in which Jews were publicly accused of practising abominations allegedly stemming from the Talmud, anti-Semitism in Quebec seemed to possess a special force, a greater depth and virulence than anywhere else in North America. After 1920, this anti-Semitism welled up time and again, not only to remind Jews of their inferior position in the eyes of some French-Canadian nationalist and ultramontane clerics, but also to reduce their presence in sectors where they had achieved some prominence.

Anti-Semitism in English Canada was widespread and was given a powerful expression by Toronto's leading late-19th century intellectual, Goldwin Smith. Still, it appears that anti-Semitism outside Quebec was not nearly as strong as the anti-Oriental feelings on the Canadian West Coast, or the anti-Slavic attitudes on the Prairies. The special character, dimensions and persistence of the French-Canadian variety from the 1920s onward helped to shape the community consciousness of about half of Canada's Jews – and, indirectly, through national organizations dominated by Montreal, of a significant portion of the remainder.

If the Canadian Jewish community has been much more effectively governed in national organizations than American Jewry, this is largely attributable to the fact that Canadian Jewry has felt more threatened. A leading reason for the reactivation of the Canadian Jewish Congress in 1934 was the need to counter the increasingly virulent anti-Semitism in Quebec and elsewhere in Canada.

Continued on page B4

A sign posted in rural Quebec in the 1930s. Its meaning is quite plain. [CJC archives]

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Need for strong national organizations was recognized

Continued from page B3

Congress sought an alliance with B'nai Brith on this issue and thus the Joint Public Relations Committee was established in 1939 with a mandate to combat domestic anti-Semitism.

Governance through national organizations like Congress, which was originally established in 1919, was also facilitated by another peculiar feature of Canadian Jewry: its overwhelming concentration in a few metropolitan centres after the 1880s. In contrast to the Jews in the United States, where by mid-century significant Jewish communities existed in all major cities up and down the eastern seaboard, in the Midwest, and on the Gulf Coast, Canada's Jews before 1900 overwhelmingly chose Montreal and Toronto. Later, Winnipeg became a third centre. The Trois-Rivières community declined, the one in Quebec City withered, that of Victoria stagnated and dwindled, and the Maritime centres had barely begun in the 19th century.

In the United States, even before the Civil War, there were about 200 congregations in existence across the country, some of them in major southern cities. In the 1870s, Cincinnati emerged as a leading centre of Jewish religious life, and Philadelphia as a notable educational and cultural hub, while Chicago attracted a huge Jewish population after the 1880s. All of these communities were independent of New York, a city one-quarter Jewish by 1914 and the residence of about half of all America's Jews.

In Canada, there were no counterparts to Cincinnati, Philadelphia, Chicago, Boston, or the other Jewish centres, which so diffused power and influence in American Jewry that national organizations have always been relatively weak. With a high concentration of Canadian Jews in two or three cities, and about half of them in one pre-eminent metropolis, countervailing influences did not develop here on anything like the scale that they did in the United States. Hence, Jewish national organizations were apparently able to establish themselves more effectively than their American counterparts.

After 1898, for example, the Federation of Canadian Zionist Societies, controlled from Montreal by the patrician Clarence de Sola, was greatly envied by the Americans because of its impressive national structure, active branches and tight organization. After its re-establishment in 1934, the Canadian Jewish Congress, which was also based in Montreal, attempted to serve as a forum for all shades of political, religious and cultural expression. As a voice for Canadian Jewry on major issues, it was far more effective than the American Jewish Congress, which suffered from the rivalry of a number of competing national organizations.

This is not to say that the Canadian Jewish community was more politically or intellectually homogeneous than the American, or always unified, or that, notwithstanding Montreal's obvious importance, there were not competing regional and other interests. The leadership of Toronto's Jewish community came to resent strongly the control of national organizations by the Montreal patricians, while in Winnipeg and elsewhere on the Prairies, an independent spirit emerged early and persisted for many years. Yet virtually all elements agreed on the need for strong national organizations. B'nai Brith and Hadassah-WIZO, for example, operated independently of Congress, contributing to the development of Canada's Jewish community through the national scope of their activities.

Certain factors help to explain this broad commonality of purpose. The most important one is the comparatively strong religious homogeneity of Canadian Jewry. This is another major point of difference between the two North American communities, and it constitutes an essential ingredient in any understanding of the contours of Canadian Jewish history.

American Jewry was shaped and, until at least 1900, was dominated by the German immigrants who arrived in the United States during the 1840s and '50s. The cultural baggage of some German Jews included fragments of the Enlightenment philosophy of Moses Mendelssohn and some of the influences of the new scientific study of Jewish culture, *Wissenschaft des Judentums*.

From this early 19th-century German-Jewish Reform movement, a new synagogue, theology and liturgy had emerged, in which virtually all elements of Jewish particularism were expunged and Jewish universalism was celebrated. Thus many Jews were transformed into Germans of the mosaic persuasion. Jewish religious beliefs were reinterpreted and reformulated root and branch by the rabbis of the new Judaism.

In their transposition to America, these Germans erected their Reform synagogues, established Cincinnati as their centre and virtually dominated American Jewish religious life, so that by 1880, most of the 270 synagogues in the United States were Reform. Furthermore, they now became Americans of the mosaic persuasion. Acquiring wealth, influence, power and social prestige, the Loebs, Kuhns, Gimbels, Guggenheims and others of "our crowd" began a process of merging into the American mainstream, while still others made significant contributions to American progressivism.

North of the 49th parallel, the Jewish community developed in a much different way. Canada did not receive significant numbers of German Jewish immigrants with Reform impulses to overwhelm the existing institutions and thus escaped being heavily influenced by the Reform movement and its accompanying philosophy of emancipation. Not that Canadian Jews refrained from trying to adjust economically, politically, and in every other way. But most of them had not been exposed to either the Getman-Jewish Reform synthesis or to the Enlightenment-influenced Orthodoxy of Samson Raphael Hirsch. Indeed, the most influential element culturally in Montreal until the 1880s was the "Spanish and Portuguese," while in Toronto, British and Lithuanians outnumbered all other elements.

These dominant groups in Toronto and Montreal were essentially Conservative and Orthodox in religious practice. And while certain Reform influences emerged in Toronto in the 1880s, the Montrealers remained adamantly, almost pugnaciously, Orthodox. Rev. Abraham de Sola and his son, Meldola, who held the pulpit of the Shearith Israel synagogue in succession for about 70 years, acted as stout defenders of

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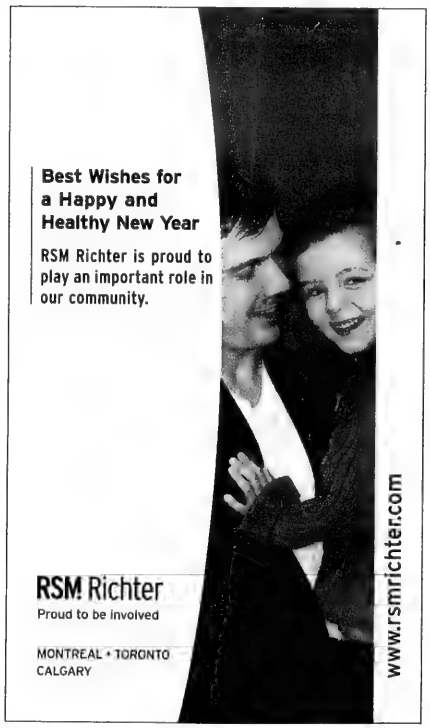

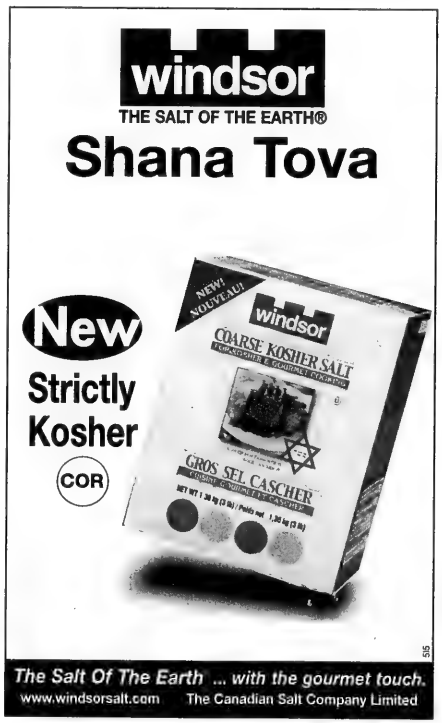

German Jewish migration absent

Continued from page B4

the old faith in Montreal, and for many years successfully kept the tiny Reform group out of the mainstream of religious life in the community.

The absence of a German migration to Canada large enough to overwhelm or replace the traditional communities is thus highly significant. For while American Jewry was greatly influenced by the Reform philosophy, Canada was affected to a much lesser degree, and in Montreal a certain counter-reformation spirit prevailed. Most of Canadian Jewry remained predominantly tied to the old faith, even though some assimilation was already under way.

This outlook may also have reflected the comparatively conservative ethos of 19th-century Canada, where traditional values prevailed of Crown, established churches and certain quasi-aristocratic trappings related to the British connection. Canadian Jews like the influential de Sola family saw themselves as defenders of the British tradition as well as of Jewish Orthodoxy. Although this outlook never had the philosophical respectability of the ideal German or American Jewish symbiosis, it did establish a certain British tone or shading for the community.

In Canada, especially in Quebec, Jews knew that they were different and would remain so, equal in law perhaps but distinct, whereas in the United States there was a belief – especially among the second generation – in a large degree of integration into a culture that, because it was by definition republican, democratic and libertarian, would, theoretically, allow the Jewish admixture.

With Orthodoxy (even if it was only nominal) and tradition still firmly in place and centred in a much smaller, more concentrated group of communities, by the 1880s and '90s Canadian Jewry faced the wave of immigrants who continued to arrive until World War I. During the 1920s, many of these dissimilarities between the two North American communities began to diminish. But not entirely: in both Canada and the United States the eastern European Jews, whether traditional or radical, came increasingly into communal prominence. They thronged into the clothing factories and concentrated themselves in urban ghettos, and in Canada a small but symbolically important group moved out to settle on the Prairies. Yet previously developed national differences in the two Jewries nevertheless continued to influence the ways in which certain institutions and organizations evolved, while the timing of national economic development somewhat affected the subsequent demographic distribution of Jews. Thus differences, some subtle and some blatant, continued.

For example, Zionism has been, from the 1890s until the present, a continuous and dominant part of the Canadian Jewish identity. This is not to say that a majority of Canadian Jews have been openly Zionist, but significant segments of the old patrician and nouveau riche elites have been so. American Jewry, or at least its leadership and moneyed elite, on the other hand, for many years either held back from Zionism or actively opposed it. For many American Jews – especially those who shared the ideal of symbiosis, the goal implanted by the mid-19th-century German immigrants – Zionism was a threat, because it raised the problem of dual loyalty. The nagging question of how one could become a Zionist – that is, one who believed in the return of Jews to the ancient homeland – while

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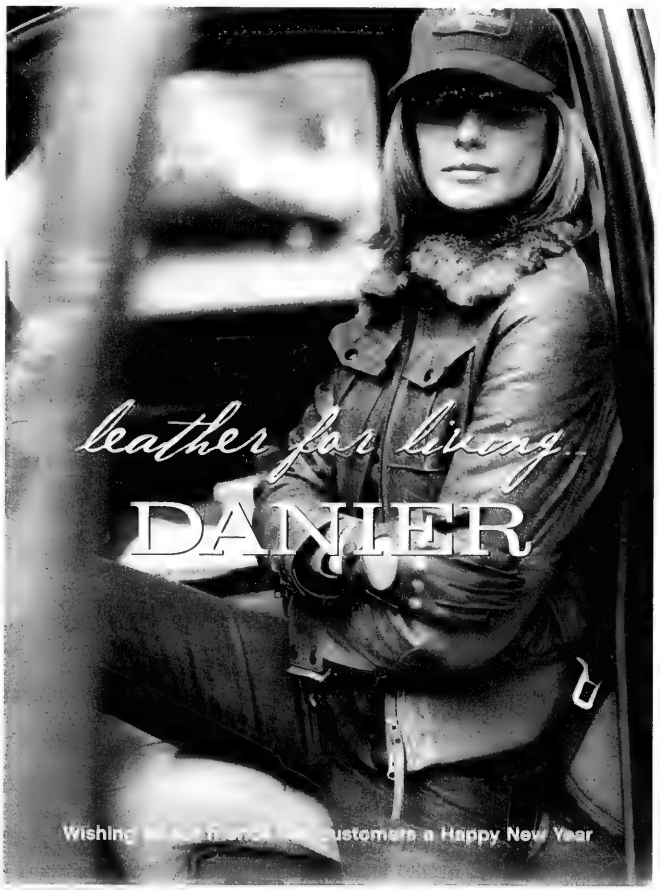
This plaque at Emek Hepher commemorates the support of Canadian Jews for the redemption of the land of Israel. This specific action followed upon various resolutions at the Winnipeg Zionist Convention of 1937. [CJC archives]



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The Zionist movement in Canada thrived

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still being a loyal American dedicated to the achievement of cultural integration in the United States, could not be easily answered. Even after U.S. Supreme Court Justice Louis D. Brandeis, the chair of the Provisional Executive Committee for General Zionist Affairs, developed a partially satisfying answer to this dilemma, most of the old German community – now America's Jewish elite – continued in a steadily militant anti-Zionist stance. And it is interesting to note that the Reform synagogue – the quintessential expression of the German-American Jewish quest for symbiosis – was a major vehicle for opposition to Zionism, although there were a few significant Reform leaders who actively espoused it.

At the Cincinnati seminary, rabbinical students were taught by outspoken opponents of the idea of a Jewish homeland in Palestine; consequently this message was heard from many American Reform pulpits. When one American rabbi, Maurice Eisendrath, tried to bring this anti-Zionism into his Toronto Reform congregation in the late 1920s, the community was outraged and a sizable secession from the synagogue took place, although the unrepentant rabbi continued his attack. He only ceased his opposition in the late 1930s, as did most of the rest of Reform Jewry, for one principal, terrible reason: the advent of Nazism in Germany.

The explanation of the more favourable attitude toward Zionism among Canadians brings us to another point: Jews in Canada did not understand that there were any tests of Canadian nationalism they had to meet. In Montreal, insofar as both French and English were concerned, Jews were pariahs, and barely tolerated. But the predominant strain of pre-1914 Canadian-nationalist thought, that of the imperial federationists, though expressing a narrowly British view of history, national character and Canada's mission, also indirectly implied an integration into British imperialism, a toleration, an openness, a liberality toward racial and cultural diversity, and a grudging acceptance in this polity in which freedom is said to wear a crown.

From the standpoint of social activist James S. Woodsworth's "social gospel" outlook, Jews – like Ukrainians and Chinese – were communities that could be absorbed. It may be that the origins of the idea of the Canadian mosaic lie somewhere in these attitudes, and in the fact that there appears to have been no public ethos in English Canada that necessarily overrode all other loyalties. In any event, Canada was without the intellectual influences of the German Jews, who might have been inclined to think their way into a Canadian Jewish loyalty conundrum.

In these circumstances of no competing nationalism and no opposing Reform ideology, the Zionist movement in Canada thrived. Under the leadership of Clarence de Sola, a member of the Spanish-Portuguese "aristocracy" of Montreal Jewry who headed the Canadian Zionist Federation from 1898 to 1919, the movement grew. It spread quickly through the metropolitan centres, into small communities across the country and even into the few scattered farming colonies on the Prairies. So successful was this organization that de Sola proudly held it up as a model for Zionists in other countries to follow, especially for the Americans who were grappling with a multitude of problems, the most serious being an intellectual justification of the movement's first principles. No such problems bothered de Sola.

His followers included many of the Russian, Polish and Romanian Jews who were entering the country in the early 1900s, outnumbering all previous Jewish immigration. After 1901, when the nation's Jewish population stood at well over 16,000, an average of 6,000 Jews arrived every year. By 1911, the Jewish population had reached almost 75,000, an increase of almost 370 per cent in just one decade. In 1913-14 alone, more than 18,000 Jews reached Canada. Even during World War I, an annual average of 4,000 Jews arrived. The resurgence of Jewish immigration in the 1920s brought additional, though smaller, waves from the Ukraine, Poland and Lithuania. To most of these eastern European Jews, modern political Zionism was a major vehicle of redemption from a hateful and oppressive czarist regime that was also, semi-officially, anti-Semitic. Consequently, they arrived in Canada with no predispositions toward symbiosis.

Perhaps Zionism thrived also because some Canadian Jewish leaders, including Clarence de Sola and Rabbi Ashinsky, of Montreal's Shaar Hashomayim synagogue, saw the movement as a potentially integral part of British imperialism. De Sola waxed eloquent on this theory and later claimed to have broached the idea of a British pro-Zionist declaration with London officials several months before the famous Balfour Declaration of November 1917.

The Canadian Zionist Federation became a kind of national Jewish congress because of its country-wide support – though even among both religious and secular Russian immigrants, this was not unanimous. It was followed by the Canadian Jewish Congress, a fundamentally Zionist organization, after World War 1. Zionism thus went deeper into the Canadian Jewish context than into the American one, because of the conjuncture of separate and distinctive cultural, demographic and political factors, and because of the unique constitutional and racial structure of Canada.

Perhaps Canadian Jews, in reaction to French-Canadian anti-Semitism and nationalism, may even have absorbed some nationalistic influences from the French Canadians in Montreal. In any event, Zionism's greater strength and support from Canadian Jewry was noted by the world leaders of the movement, and was expressed by higher per capita financial contributions and emigration to Palestine both before and after the proclamation of the State of Israel in 1948.

Continued on page B7

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1920s immigration had profound effect on Canadian Jewry

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A further determining factor in Canadian Jewish history is that Canada continued to receive substantial Jewish immigration through the 1920s, while the tide to the U.S., though numerically larger, was, relatively, far less significant. The typical immigrants of 1923-24, when a major influx of Jews arrived from Romania, were probably somewhat different from their counterparts of 1914.

They had experienced first-hand the European turmoil of 1914-18, the massive upheaval of the Russian Revolution, the ensuing devastating civil war, and the terrible Ukrainian pogroms. Recent eastern European history and the modernization of Russia before 1914, as well as the resonances of the Old World (through the arrival of nearly 50,000 Jewish immigrants during the 1920s), probably had a deeper, more pervasive, and more lasting effect on the Canadian community, because of its relative size, than on the American one. Moreover, this immigration of the '20s included a small number of young intellectuals, and likely had a strong enriching influence on Jewish cultural life in Canada.

Thus the contours of Canadian Jewish history were determined by a set of co-ordinates that were unique to the northern half of this continent, and that resulted in the evolution of a community with a personality different from that of American Jewry. Canada had a different history, polity and culture, and different immigration, economic and urban-growth patterns. Not surprisingly, there evolved here a community that was more traditional, more superficially unified and more culturally homogeneous than that of our U.S. cousins.

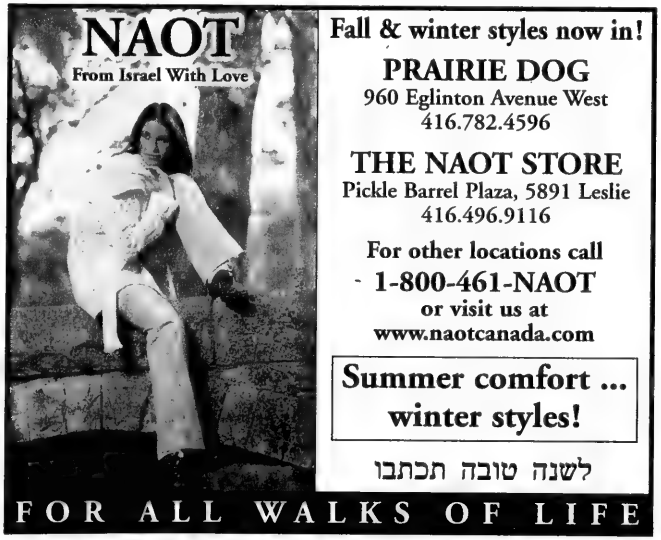
While American Jewry yearned for integration into the mainstream of the great republic, Canadians strove to express their Jewishness in a country that had no coherent self-definition – except perhaps the solitudes of duality, isolation, northernness and borrowed glory. In the U.S., songwriter Irving Berlin wrote *God Bless America*; in Canada the quintessential Jewish literary figure, who is probably this country's greatest 20th-century poet – Montreal's Abraham Moses Klein – wrote poems of anguish expressing longing for redemption of the Jewish soul lost in a sea of modernity. "Go catch the echoes of the ticks of time/ Spy the interstices between its sands," he tells us in *Of Remembrance*. And while he was able, in his collection of poems *The Rocking Chair*, to capture the culture of French Canada better than any anglophone has ever done, he reiterated throughout his career (and especially in response to the Shoah) his Jewish frame of reference. Toward the end his thoughts returned to "the ghetto streets where a Jewboy dreamed pavement into pleasant Bible-land":

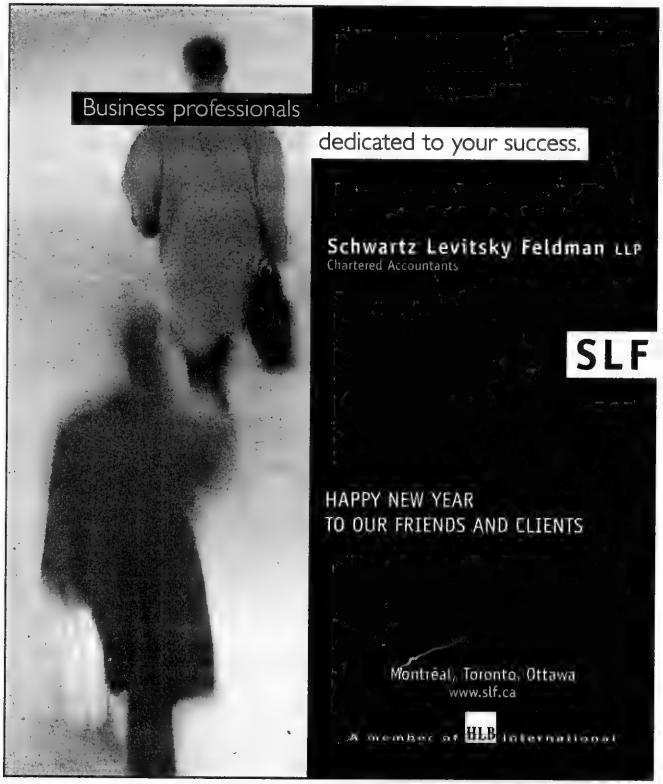
"It is a fabled city that I seek,
It stands in Space's vapours and Time's haze;
Thence comes my sadness in remembered joy
Constrictive of the throat;
Thence do I hear, as heard by a Jewboy,
The Hebrew violins,
Delighting in the sobbed Oriental note."

Jewish displaced persons boarding the ship in Bremen, Germany in 1948 that will take them to their new home in Canada. [CJC archives]

These are features that make Canadian Jewish history a separate study. To be sure, they are not entirely distinct from the American Jewish experience, as a reading of Henry Feingold's superb survey, *Zion in America*, demonstrates. Many similarities exist, and as Canadian history is in certain respects both strikingly different from and strongly similar to American history, the historical experience of the Jewish community of Canada is a reflection of that reality.

Gerald Tulchinsky, emeritus professor of history at Queen's University, is the author of Taking Root. The Origins of the Canadian Jewish Community *(1992) and* Branching Out. The Transformation of the Canadian Jewish Community *(1998). This essay is adapted from his contribution to* From Immigration to Integration. The Canadian Jewish Experience: A Millenium Edition *(Toronto: Malcolm Lester, 2001, Institute for International Affairs. B'nai Brith Canada) edited by Ruth Klein and Frank Dimant.*





THE FOUNDING FATHERS

The first meeting of the Canadian Jewish Congress in 1919 in Montreal
[CJC archives]

Canadian and U.S. Jewry: similar, yet different

By MORTON WEINFELD

A Martian landing on earth would be hard pressed to discover major differences between American and Canadian Jewry. The current realities for American and Canadian Jews are positive, and similar, when compared to other Diaspora communities. North American Jews participate in all dimensions of social life and retain a reasonably strong Jewish identity, while levels of anti-Semitism are relatively low. And yet, Canadian-American differences persist.

Jews in Canada are by any measure more Jewish than their American counterparts. But American Jews are more integrated into the social, cultural and political fabric of their country. Both phenomena are a result of the greater proportion of immigrants among Jews in Canada. There are also emerging differences in the respective host environments. The United States seems to be developing into the far more religious society, with increasing influence of the Christian right within the Republican Party. There is also an increasing divergence in foreign policy, with the United States – its government and population – more supportive of Israel, while Canada tries to hew to a more nuanced position closer to Europe, as reflected in the decision not to take part in the Iraq war.

Demographic Overview

There are about 370,000 Jews (broadly defined) living in Canada and about 5.3 million in the United States. But American Jews – who represent about 1.8 per cent of the population, compared to 1.2 per cent in Canada – have more clout.

Both Jewish communities reside in major metropolitan areas. And in both countries, Jews bring a certain cosmopolitan élan to the cities where they are most concentrated. However, American Jews are more over-represented in key cities such as New York and Los Angeles, the economic and cultural capitals of their country. Jews in Toronto and Montreal comprise at most three to four per cent of the population in those cities. Yet at the same time, Canadian Jewry has experienced less migration or expansion westward compared to the migration of American Jews out of the northeastern United States. Three quarters of Canadian Jews live in Toronto and Montreal, while only 43 per cent of American Jews live in the U.S. northeast.

The Canadian Jewish population has more immigrants, with an estimated 25 to 30 per cent of Jews being foreign born – including aging Holocaust survivors, Russian Jews, Sephardi/francophone Jews, Israelis, South Africans, Latin Americans and others – compared to 12 to 15 per cent in the United States. Canada also has proportionately fewer secular Jews, more Jews by choice and fewer "non-Jews of Jewish ethnic origin" or assimilated Jews. Ironically, there is also cross-border migration of Jews. Canadian Jews move south for economic reasons, often following or leading to marriage to an American. Some chassidic Jews have moved to Montreal as a result of marriages or in search of cheaper Jewish schooling.

Overall, the Canadian Jewish population has been growing, due to slightly higher immigration and a higher fertility rate, and lower mixed marriage rates. (Canada and Germany are the only two significant Diaspora communities that are experiencing population growth.) The American Jewish population since the 1970s has been static. Both countries are also wrestling with the problems of an aging community.

Continued on page B9

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"Whoever saves one life, saves an entire world"

Canadian mixed marriage rates lower than in the U.S.

Continued from page B8

Socio-economic Status

In both countries, Jews earn, on average, incomes that are well above the national average, fuelled by above average levels of educational attainment, even as some pockets of poverty persist. In both countries, Jews are disproportionately represented in professions such as medicine, law, education, social services and accountancy. In both, Jews find themselves disproportionately linked economically to other Jews, whether in the private sector as partners, suppliers, workers or customers/clients, or as employees of the large array of Jewish communal organizations. Not only are average Jewish incomes high, Jews are now statistically over-represented among the super rich and economically powerful. Between 20 to 25 per cent of the Forbes 400 list of richest Americans are Jews, while Jews make up 15 to 20 per cent of similar Canadian lists.

Family Life and Intermarriage

Over the past decades, levels of divorce in North America in general have been rising, but there are differences among Jews in Canada and the United States. Canadian Jewish family life is more traditional and more stable. American divorce rates for Jews and non-Jews alike are higher than those in Canada. America's more liberal culture makes divorce more frequent across the board.

However, in both countries, Jews are less likely to have children out of wedlock, and fewer Jews are found in common-law and lone-parent families. Some of these gaps reflect the impact of Jewish cultural values and much higher socio-economic status for Jews.

Jewish feminism has posed challenges to organized Jewish life. There are perhaps 10 practising women rabbis in Canada, proportionally far fewer than in the United States. Bat mitzvah celebrations are growing among the non-Orthodox, and even among the Orthodox there are new ceremonies, such as delivering a dvar Torah at a kiddush. Both communities are wrestling with the role and status of gay and lesbian Jews and their organizations. Given that Canada has a more traditional Jewish community, the problems are more acute. Another strain on families in both communities is greater geographic mobility. This is accentuated as aging parents and grandparents move from Canadian cities and the American northeast to vacation or live in Florida and the American southwest.

American Jews are more likely to be involved in mixed marriages. The American rate is likely in the mid- to high 40 per cent range, while Canadian rates are in the low 30 per cent range. Still, in both countries, the taboos against mixed marriage have eroded, though Canadian attitudes remain more firmly opposed than those south of the border. In both countries, Jewish opposition to intermarriage runs counter to a growing liberal attitude that sees such marriages as reflecting tolerance and openness. American evidence finds that children in mixed marriages are most likely lost to the Jewish community. It may be that the general Canadian traditionalism increases the linkages for such children in Canada. In both countries, mixed marriage rates are higher in areas away from the traditional and older Jewish communities in the northeast.

Golda Myerson (Meir) and Labor Zionist women during a visit to Montreal in 1928. [CJC archives]

Both American and Canadian Jews live near, and socialize with, other Jews, although the levels of this concentration are slightly higher in Canada. As well, in both countries, there are sub-concentrations of groups, such as modern Orthodox and haredi Jews. Both countries also have high levels of communal development and organizational participation compared to other minority or religious groups, though the levels are slightly higher in Canada. In Canada, the high levels are sustained by the greater identification of Canadian Jews with Judaism, while in the United States, they are sustained by the peculiarly American tradition of joining and supporting all sorts of voluntary organizations (the motto "America is a nation of joiners." works well for Jews).

In both countries, Jewish giving has been marked by three major developments. First is the habit of directed giving to specific agencies or causes and away from federations and appeals. Second is the emergence of Jewish community foundations in major cities, relying on endowments. Third is the spread of Jewish family foundations, where the giving often reflects the interests of the donors. Canadian Jews give more per capita than Americans.

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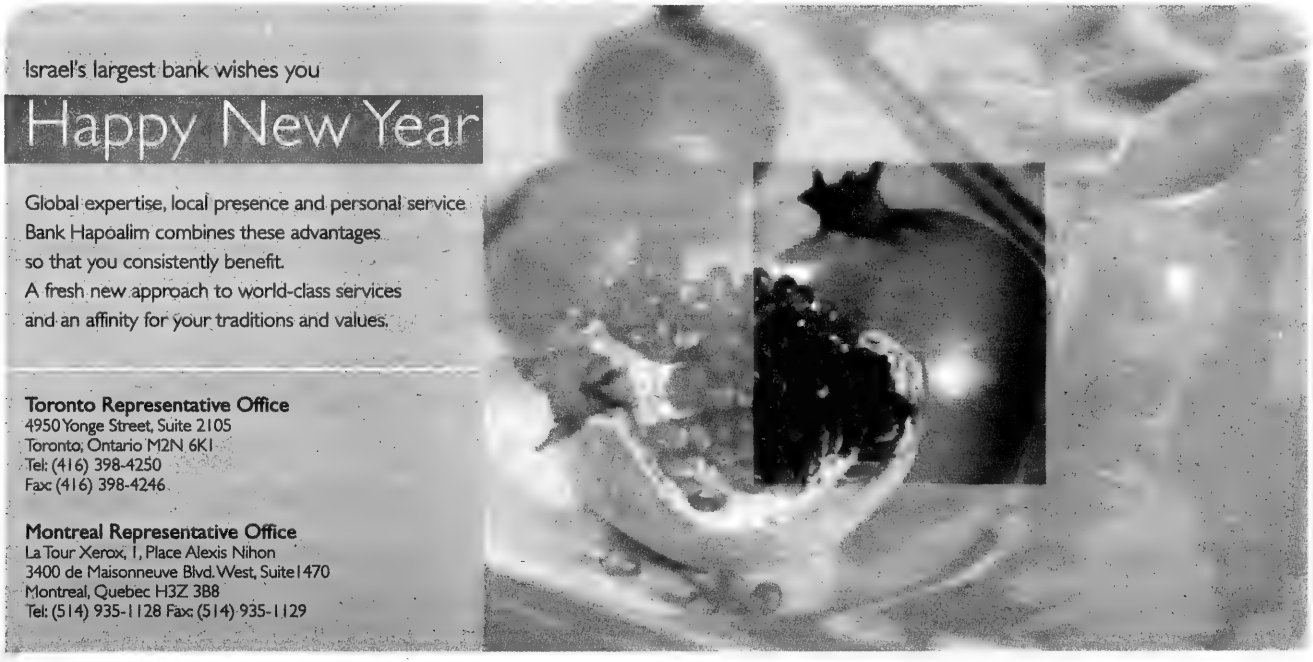

Steady rise in day school numbers

Continued from page B9

Jewish Culture and Religion

Jewish culture is more vigorous in Canada than in the United States, though in both, it is more vibrant than the cultures of comparable minority groups. About twice as many Canadian Jews report having read a Jewish newspaper. Both Hebrew and Yiddish are used far more in Canada than in the United States, though the klezmer revival is going on in both countries. And the United States, with its larger population, has major Jewish publications such as *Commentary*, *Moment*, the *Forward*, and even the countercultural *Heeb*. On both sides of the border, Jews are major contributors to all forms of general culture, though U.S. Jews seem more central to their culture than Canadian Jews are (this is even more accurate for Quebec). While Canadian Jews are indeed active in all cultural domains, Jewish liberal cultural creativity does not have the same weight as it does in New York or Los Angeles. In both countries, Israel and the Holocaust have emerged as important Jewish cultural themes, even though in Canada, twice as many adults have visited Israel and the proportion of Holocaust survivors is much larger.

In both countries, there has been a steady rise in enrolments in Jewish day schools over the past decades. But in general, Canadian Jews receive more Jewish education than American Jews, and more of it is of the day school variety. The greater levels of Jewish identification among Canadian Jews leads to parents opting for more Jewish education for their children. Secondly, tuition in Canada is more affordable, due partly to the fact that in some provinces – excluding Ontario – government funding and tax deductions have been available to private – including Jewish – schools. An estimated 90 per cent of Canadian Jewish children receive some form of Jewish education, and of these 78 per cent are enrolled in day schools. These figures are far higher than national figures for Christian or other ethnic education, and for Jewish education in the United States.

In the United States, 79 per cent of Jewish children ages six to 17 have received some form of Jewish education, and of that, 29 per cent is day school. The level of formal Jewish education of North American Jewish children today is on the whole much greater than the levels among their North American-born parents or grandparents, whose education consisted mainly of tutors or Sunday schools, or a few years of afternoon schools.

Jewish education highlights an important difference between Canadian and American Jews, and indeed between the two countries. American Jews, at least as represented by official organizations, have been fierce supporters of the separation of church and state, which is rooted in the American Constitution. They usually oppose public funding of private religious schooling, seeing Jewish schools as potentially ghettoizing. American Jews and Jewish organizations are staunch defenders of the American public school system, since many immigrant Jewish children made their way up the occupational ladder via public schools. Canada never developed an American mythology about the egalitarian nature of the public school system, and it does not have the same constitutional separation of church and state. Hence, provincial governments can choose to support religious private schools.

In both countries, Jewish education goes on before and after elementary and high school, and across the religious spectrum. Jewish nurseries, play groups, and day-care centres are now common in every Jewish community and cater to every Jewish denomination. A similar explosion has taken place at the post-secondary level and beyond – for instance, Haredi Jewish men are able to continue studying, even after they get married, in kollels. For more secular types, the campus has become an increasingly important venue. About 41 per cent of current American Jewish college and graduate students report having taken a Jewish studies course, and about 25 per cent of adults say they have participated in some adult Jewish education classes. Canadian rates are likely comparable.

Continued on page B11

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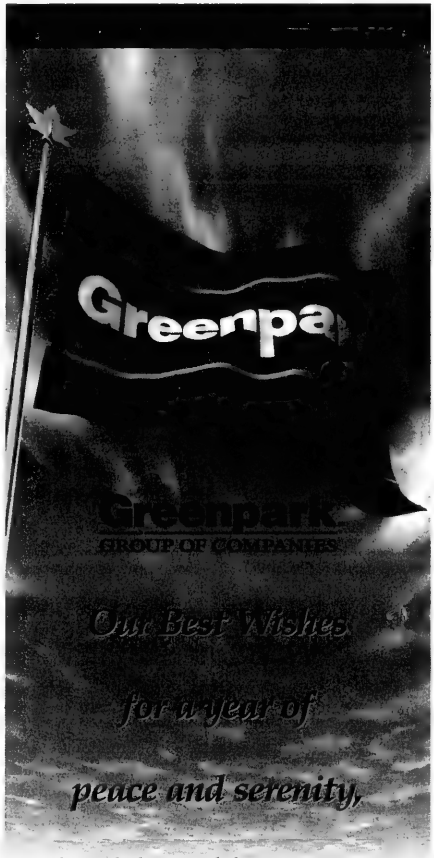

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American Jews more politically active

Continued from page B10

Judaism in Canada, like much of Jewish life, is more traditional than in the United States. In Canada, Orthodoxy is stronger while Reform is weaker. Yet both countries are seeing similar changes in the various movements. Orthodoxy has been moving to the right, while Reform has been moving to both the right (in the form of increasing support for Israel and promoting intensive Jewish education) and to the left (by continuing to promote equality for women, gays and lesbians, as well as by exploring new options for involving non-Jewish spouses in synagogue life). Conservative Judaism, meanwhile, continues to try to synthesize tradition with modernity.

The United States is a far more religious country than Canada, and it seems to be becoming even more so. Fundamentalist Christianity has come to prominence within the American conservative movement, which has also included space for Judaism, notably its more Orthodox variant. But increasing religiosity in America is seen by many American Jews as a double-edged sword, leading to greater support for Israel but perhaps challenging a long-held liberal consensus among Jews about many areas of domestic policy.

While American Judaism draws on its own rabbinic seminaries and educational institutions, Judaism in Canada is a branch-plant operation. Reform, Conservative and Reconstructionist Jews in Canada are all completely dependent on their American counterparts for infrastructural support and, more importantly, for major rabbinic seminaries. Only recently has there been an increase in Canadians who receive ordination in the United States and then return to Canada.

Religious friction between the Orthodox and non-Orthodox seems to be less pronounced in Canada than in the United States. Moreover, with the rise of a new post 9-11 and post-intifadah wave of anti-Semitism and anti-Israeli sentiment, one senses that Jews have lessened their internal conflict across the denominations.

Jews in Politics

American Jews remain more active in politics and have more political clout than their Canadian counterparts. The fact that roughly ten out of 100 U.S. senators have recently been Jewish, and most in areas where there are few Jewish voters, reflects this. Jewish representation in Parliament is much lower. As well, the selection of Joe Lieberman as Al Gore's running mate in the 2000 presidential election was without precedent in both American and Canadian politics. Lieberman was the first Jew – and an observant and identified Jew at that – to come as close as he did to leading either country as a potential president or prime minister

While Jews in both countries remain largely identified as liberals, speculation has been growing about the degree to which Jews might be moving rightward across the political spectrum. Estimates are that in the 2004 U.S. presidential election, about 24 per cent of U.S. Jews voted for President George W. Bush, up from about 19 per cent in 2000. Thus, while Jews remain overwhelmingly Democratic, there are some signs of slippage. It's not clear if Canadian Jews outside Quebec have shifted away from the Liberals (and NDP) towards the Conservatives, though the latter have espoused tough positions in support of Israeli security.

Continued on page B12

JEWISH MEMBERS OF PARLIAMENT 2005
Clockwise from top left, Irwin Cotler, Susan Kadis, Anita Neville, Raymonde Folco, Jacques Saada.

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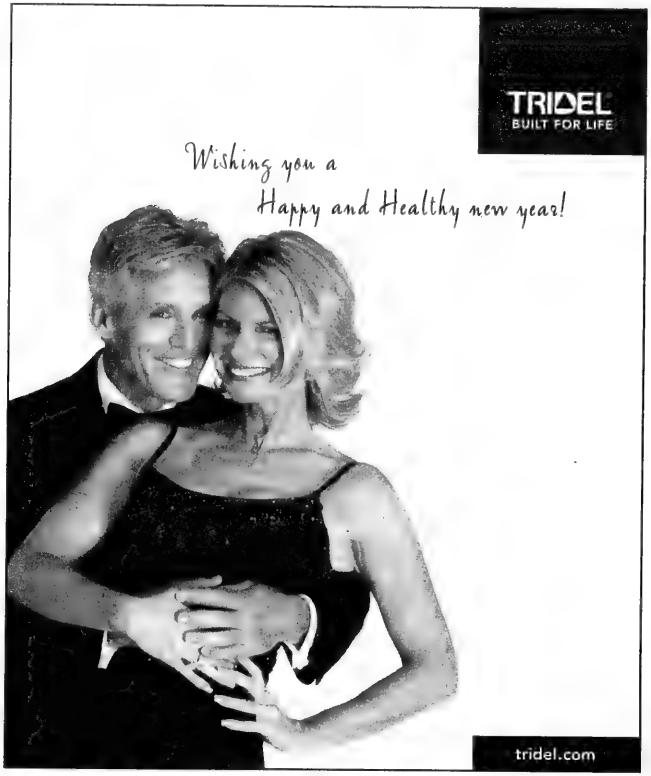

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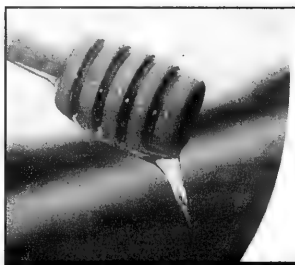

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Holocaust denial persists

Continued from page B11

The Jewish vote, and the Jewish lobby, is now being juxtaposed in both countries against the Muslim/Arab vote and lobby. In both countries, the latter have developed increasing sophistication. Jews in Canada are influential in political parties and causes, and they are prominent as donors and fundraisers, though less so than in the United States. In these activities, Jews generally act as individuals and rarely as part of an official coordinated campaign led by formal communal organizations. But the informal networks linking Jewish politicians and Jewish communal leaders have a life of their own, and Jewish communal leaders on occasion get involved in party politics. The best example is former Canadian Jewish Congress president Irwin Cotler, who is now the federal minister of justice.

Jewish political clout is greater in the United States than in Canada. The American political system, with its distinction between its legislative and executive branches, gives American Jews more points of leverage to influence policy than does Canada's parliamentary system. As well, compared to American Jews, Canadian Jews are more likely to be foreign born and thus less acculturated into politics. In addition, they are a smaller proportion of the population, and the international stakes are not as great in Canada on any issue on the Jewish political agenda, especially Israel, so Jewish political mobilization and participation in Canada is less important, and less effective. It remains to be seen if new organizations such as the Canadian Council for Israel and Jewish Advocacy (CIJA) will begin to approach the levels of influence long enjoyed by the American Israel Public Affairs Committee (AIPAC) in the United States. The recent criminal charges laid against AIPAC officials relating to the alleged transmission of classified information to Israel may weaken AIPAC's influence.

The future of ethno-racial coalition politics in both countries is dicey. Newer minority groups are non-white and low-income, while Jews are perceived – accurately – as affluent. Black-Jewish relations in Canada are still good, at least compared to the United States, where the black-Jewish coalition has been under siege for decades. How long can this Canadian inter-group honeymoon last? The political demography for Canadian Jews is changing for the worse as the proportion of visible minority immigrants increases. A similar trend is affecting American Jews as the proportions of Latinos, blacks, and Asians increases.

But this is not because of overt racism on the part of Jews and visible minority immigrants. In advocating for its interests, the Jewish community has been able to draw upon common experiences with other European immigrant groups, for whom the Holocaust and support for Israel are part of a shared historical discourse. Many non-Europeans do not share the same frame of reference. These groups bring their own historical legacies of slavery, colonialism, economic exploitation, warfare and even genocides. For them, Jews and Israel are allied with the wealthy and with western powers. The Holocaust does not resonate in their historical memories. Jewish communal leaders face a more difficult future, particularly in the aftermath of 9-11 and ongoing tensions in the Middle East.

Anti-Semitism

Compared with much earlier periods (and certainly by comparison with most western societies), anti-Semitism is not a major problem in either country. By conventional measures, it's on a long-term decline. On the other hand, in the United States, incidents of anti-Semitism tripled between 1980 and 2001, and in Canada, there was an 88 per cent rise from 1996 to 2002. The challenges of a new anti-Semitism focused on Israel may be greater in Canada than the United States for geo-political reasons.

Traditional forms of anti-Semitism exist in both societies, and traditional anti-Jewish stereotypes and prejudices are found in national surveys and usually concentrated among the less educated. Holocaust denial persists as a staple theme.

The major focus of contemporary anti-Semitism is the link between Jews and Israel. Anti-Semitism in both countries is linked to anti-Zionism and a spectrum of critiques of Israel, from a one-sided shrill opposition to certain Israeli policies to an opposition to the legitimate existence of the Jewish state. Much of this opposition is found among the intelligentsia, academics, the media, Arab/Muslim communities and traditional anti-Semitic groups.

Continued on page B13

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Second most important Diaspora community?

Continued from page B12

While anti-Zionist and anti-Israeli anti-Semitism has an old pedigree, it has been given renewed currency in the post-9-11 war on terror environment, as well as by the second intifadah and the Iraq war. Canadian anti-Semitism is also nourished by anti-Americanism, which is strong in English Canada and even stronger in Quebec. The so-called "Bush-Sharon axis" argument serves to link people opposed to American foreign policy to those opposed to Israel, and it finds a Canadian resonance.

Meanwhile, the relative degree of support for Israel in the United States is astounding. A recent poll found Americans have greater sympathy for Israel than the Palestinians by a margin of 42 to 14 per cent. In European countries, these rates are reversed. One assumes that even if the Canadian figures are midway between the two, there is still a large gap with the United States. The CBC's stated policy to maintain even-handedness by avoiding the terms "terrorist" in its broadcasts is just one symbol of this Canadian environment.

In summary, the Jewish community in Canada is on its way to becoming the second most important Diaspora community, after the United States. The quality of Jewish life in Canada is higher, as is Jewish participation in American life. Ironically, there are forces promoting convergence between the two Jewish communities. More and more, Canadian Jews are moving to the United States for educational and job opportunities, while the rate of cross border marriages seems – we have no clear data—to be high and rising. The rise to political prominence of such openly committed Jews as Joe Lieberman and Irwin Cotler is another sign of greater acceptance. As well, it's not clear if the greater degree of Jewish traditionalism in Canada will withstand the passing of the larger immigrant cohorts there.

Yet at the same time, there are growing divergences in the environments of the two societies that affect Jewish life. The greater religiosity in the United States leads at the same time to stronger support for Israel, while making some liberal Jews uneasy at a perceived re-introduction of religion, and Christianity, into the public sphere. And in Canada, the increasing opposition to American foreign policy, with its perceived linkage to support for Israel, may make Canadian Jewish support of Israel more difficult.

Ontario Premier Dalton McGuinty spoke last year at a community-wide rally attended by all levels of government condemning the recent spate of anti-Semitic incidents in the Greater Toronto Area. [Stephen Epstein photo]

Morton Weinfeld is a professor of sociology at McGill University. His most recent book is Like Everyone Else But Different: The paradoxical success of Canadian Jews *(McClelland and Stewart, 2001).*

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The Montreal Jewish Service-men's Centre organized a social evening before the troops were sent overseas during World War 2.
[CJC archives]

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Making philanthropy meaningful for the next generation

By MAXYNE FINKELSTEIN

In today's language, credit card companies often speak about "getting in the pocket" of adolescents and young adults as they establish their lifelong spending habits. One of the greatest challenges of philanthropic organizations is to "get in the pocket" of this same population as they establish their lifelong giving habits.

There is no doubt that in a consumption-oriented society, young people are expected to begin adulthood with a drive to live large and acquire the things that will bring comfort and status. At the same time, how many of them simultaneously consider how to live large as philanthropists and acquire status as they add social capital to society?

Every few months, I read new articles asserting either that philanthropy and the appended volunteer sector are thriving or that they are in slow decline. I consult with colleagues involved in fundraising and they are either celebrating the great achievements of their campaigns or despairing at the disconnect of the next generation. While this can be seen as the proverbial "glass is half full or half empty" scenario, it is more likely related to the vision and capacity of organizations and individuals to evolve with time and generations.

In his 2001 publication, *Study of the Transition of Communal Values and Behaviour in Jewish Philanthropy*, Gary Tobin of the San Francisco-based Institute for Jewish and Community Research, asserts that philanthropy reflects community values and norms, that what the community thinks as a whole is often reflected in patterns of giving.

As Tobin says, there is no doubt today that philanthropy has become a significant vehicle through which we shape and reflect on our communal agenda. Our major philanthropic institutions are not just fundraisers but community developers, thought leaders and, most importantly, intergenerational educators.

We use philanthropy to reach out, communicate messages, network, create identity and define ourselves and others. Philanthropy provides a common language for communication within the community and beyond it. Philanthropy serves as a platform to unite the Jewish community and as a means for connecting with the larger population.

In preparing to write this article, it was useful to gain some historical insight. In reading a publication of *Jewish Studies – Jewish Life in Canada*, one finds reference to *The Canadian Eagle* (*Keneder Adler*), the first organized Canadian Jewish news source. It is interesting to note that the newspaper was initially published in Yiddish, but in 1907, its owner stated that his objective was, according to Quebec professor Pierre Anctil, to "defend Jewish interests in Canada, keep the flame of traditional Judaism alive in the country, encourage the practice of philanthropy and support the idea of social justice."

Approximately 100 years later, following the great horror of the Shoah, the dynamic development of the State of Israel and with the fourth generation of Jews thriving in Canada in substantial numbers, Jewish philanthropy continues to be the most significant aspect of our communal economy: a barometer of who we are, what we care about, and the values we choose to support. In scanning any edition of *The Canadian Jewish News* or any other community media sources, print or electronic, one quickly absorbs the significant role that philanthropy plays in shaping our community. Education, philanthropy and the causes of social justice are what we focused on in 1907. Today, very little has changed in our community – while almost everything has changed.

Philanthropy relates to our most basic selves. Along with encompassing the tenets of tzedakah in its most basic and complex forms, the act of being charitable extends well beyond our communal activities.

Giving charity is a voluntary act, one that is clearly a part of our civil tradition and dialogue. It also reflects a sense of power, since it involves making a decision as to what we will personally support. Charity is inexorably linked to social environment for many: what do your peers, family members and colleagues support and what social activity surrounds the act of giving? Personality and personal relationships are key – who asks is often key to whom you give to. In the Jewish community, these issues often intersect with our relationships with organized religion and Israel, creating a strong and intense combination of emotion and values.

Today, many organizations involved in philanthropy struggle with the daily dilemma of being relevant to successive generations of donors. In the Jewish community, relevance must be approached from a different perspective. From a business transaction perspective, we are the purveyors of multiple products that reflect our essential values, and if we fail in presenting these products successfully, we will not only lose our current customers but risk disconnecting from successive generations as well. Philanthropy in the Jewish community has without a doubt become the primary net through which we connect with large numbers of our community, either directly or indirectly. As a result, those organizations that relate

Continued on page B16

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Organizations must be able to serve as agents of change

Continued from page B15

to the community carry a significant responsibility, as the carriers of our most treasured asset – the capacity to pass on our fundamental values in a meaningful and interactive forum.

This year, the United Jewish Communities (the umbrella organization of the 190 Jewish federations in North America of which 10 are the Canadian UJA/CJA federations) adopted the theme of "Live Generously." Supported by an extensive distribution of the now ubiquitous rubber bracelet, the tagline has caught on across this country and is now embedded as a theme in many federations. For the first time in many years, we see a change from emphasizing only money (give generously) to one that relates to individual lifestyle. This change clearly reflects the idea that philanthropy involves both action and passion, as well as a relationship with your credit card.

Canada has a long tradition of relying on non-profit and voluntary organizations to address the needs and interests of its highly diverse population. We have the second-largest not-for-profit and voluntary sector in the world. It is interesting to note that according to Statistics Canada 2001, not-for-profit and voluntary organizations employ the equivalent of more than two million full-time positions – two-thirds in paid positions and the remainder as volunteers. This represents about 12 per cent of the country's economically active population. More than three-quarters of Canadians make a charitable donation annually and more than one-quarter offer volunteer services. The philanthropic and non-profit sector in Canada accounts for 8.5 per cent of GDP when the value of volunteer work is included.

The Jewish community in Canada clearly transcends the above trends. The number and scope of not-for-profit organizations is vast. In Canada, Jewish philanthropy is thriving, both in the central federations and beyond. Along with annual campaigns, foundations, endowment funds and capital contributions are increasing annually.

While charitable giving amongst Jewish organizations in this country lacks comprehensive documentation, the UJA/CJA campaigns, which form the single largest source of Jewish community donations in Canada, raised over $120 million in 2004 and predict increases in this year. These organizations, which today are critical to the well-being of the organized Jewish community in Canada and to federation partnership organizations in Israel, are responsible for significant numbers of human resources – both volunteer and paid. The Canadian Jewish community benefits from some of the largest per capita donors and is among the most organized and most affiliated communities outside of Israel (far surpassing the United States). With a relatively low rate of out-marriage – 35 per cent – and a very high level of connection to Israel with 66 per cent of adults having made one visit to the state, the opportunities to connect with a receptive audience are significant.

The same themes that separate successful businesses from those that fail are common to philanthropic endeavours. Organizations capable of articulating a vision, maintaining focus and responding to a changing marketplace are most likely to endure and thrive. One of the most significant changes in charitable donors today is their interest in "causes," as opposed to organizations. Whereas organizational confidence was at one time a single quality that could ensure success, this is no longer sufficient. Donors require a point of passion with which to connect in order to feel valued and maintain a continued affiliation.

It is not enough anymore to be competent administrators of funds (although this must be a given), but organizations must be able to project their ability to serve as agents of change. The activity that surrounds fundraising must be considered part of an important event or series of events. In a media-clogged world where tuning out with your iPOD is always an option, charities compete to carve out a significant space in every day activity. The recent Live 8 concerts were certainly an example of good intention and a great event viewed by billions of people. We can only hope that the results will bring a better quality of life to those targeted for aid by the organizers.

In the Jewish charitable world, we are surrounded by good causes. That being said, what differentiates those that can speak to the next generation from those that will have difficulty? In all likelihood, it will be three dimensions: clarity of purpose, inspiring vision and a sense that repairing the world is a real possibility through this cause. What will potentially lead others to stumble includes the a lack of focused objectives, a perception of a complex bureaucracy overwhelming the cause, and leadership that turns to the past rather than the present or the future in making decisions. If donors know that social justice is being served by their resources, they will continue to support the organization as their sense of responsibility and gratification grows.

A great asset of the Jewish community is the ability to

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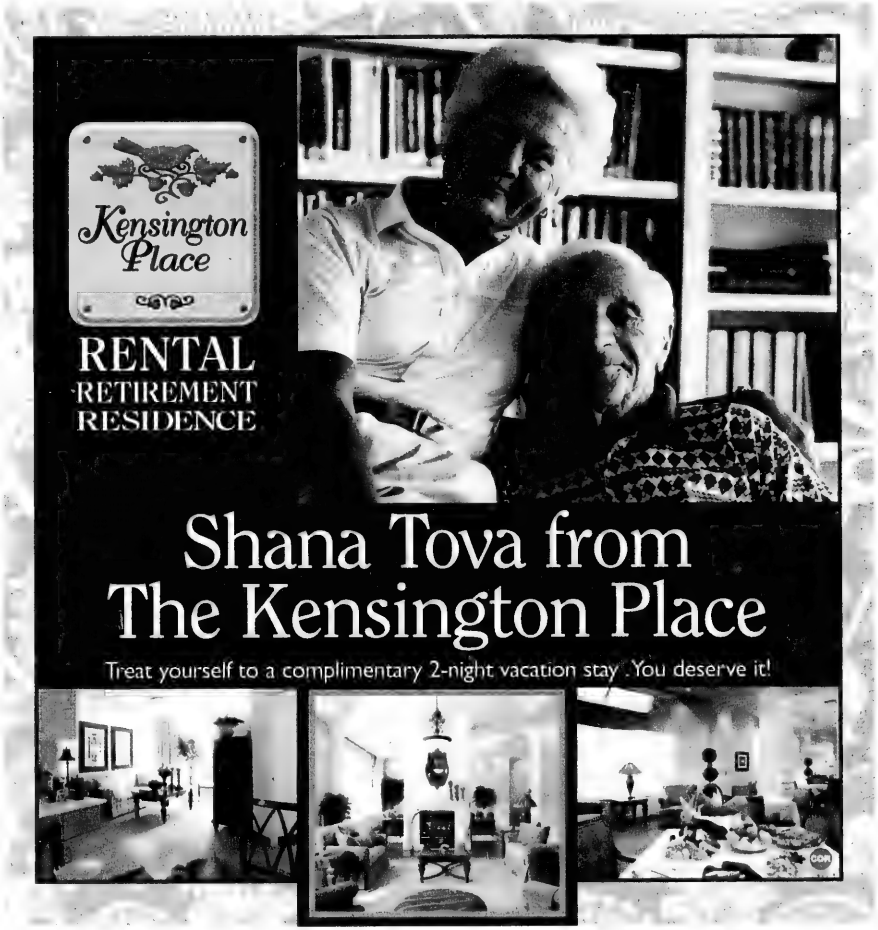


Rosh Hashanah Greetings 5766

Justice, democracy are fundamental values

Continued from page B16

articulate our purpose through tzedakah. Tzedakah, which is presented as an important commandment (rather than a voluntary act), calls for repairing the world. Through tzedakah we can reinforce ethnic, cultural and religious identity while applying it to the larger issues of social justice in society. Furthermore, we are expected to defend our place in society and to combat anti-Semitism and anti-Israelism. These become the imperatives through which we call Jews to action.

The next generation will have a very different relationship with their Jewish roots than their parents did. At the same time, we should not revise history and long for a Jewish fantasyland where the vast majority were affiliated, donating heavily to Jewish causes, supporting the secular institutions as well and funding a full Jewish education for their children. While this world never actually existed, there is a longing for a time when ensuring continuity of identity was simpler because we lived with fewer choices. This should imply not that times were better, but that lifestyle choices were likely fewer and easier to anticipate.

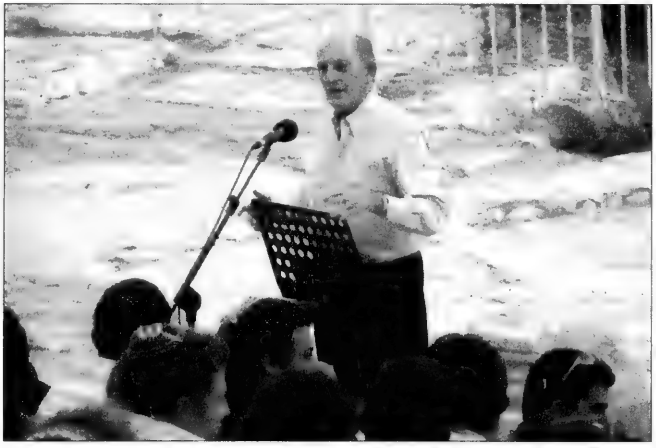
Today, most Jews by birth are Jews by choice when it comes to action. One can choose to commit to or ignore a Jewish act, including tzedakah. Freedom to choose one's lifestyle implies freedom to choose "no" and vote with one's feet or by inaction. Our community is fortunate in that, for the majority, there is no reason for this to happen. We are the owners of perfect products to promote with the next generation. They are based on a core of values that are shared by the majority in our society, with justice and democracy being as fundamental as our history as a people.

As we have learned from birthright israel, one of the greatest platforms for communicating our vision is Israel. The many facets and avenues through which to explore and understand Israel allow Jews to see the opportunity to connect and contribute, regardless of personal belief or practice. With the knowledge that the paths are many, we have the opportunity to fold and refold our community cloth so that each generation can choose the right pattern to suit its own interests.

This openness to new approaches brought forward the notion of "venture philanthropy" in the 1990s. While neither a major trend nor a means of supporting the core of philanthropic work, it has successfully impacted the Jewish not-for-profit scene. By applying the principles that encouraged Internet startups, it encouraged young people with some assets to bring their tolerance for risk and knowledge of business to the community table. In a context of minimal bureaucracy, it allowed a new group to get to know the community in its own way and enabled the larger institutions to learn the interests and habits of the younger donor. This is a generation of donors who view themselves as investors and have a great interest in understanding their return from an emotional and practical perspective. While not making money, they want to be sure they know and understand who is achieving a better quality of life as a result of their contributions.

The philanthropic sector in Canada is thriving. Organizations with strong forward-looking visions and clarity of purpose and action will gain the most. Jewish philanthropy will continue to thrive with a complete understanding of the Jewish environment of giving, beyond basic (yet critical) fundraising goals, a well-defined market and an empathetic understanding of the motivations of the next generation.

Maxyne Finkelstein is the executive vice-president of UIA Federations Canada.



Charles Bronfman, one of the co-founders of the Birthright Israel program speaks to a gathering of Canadian Birthright participants in Israel. [UIAC photo]

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The Canadian Jewish polity

By HAROLD M. WALLER

Polity is not a term that is conventionally used in describing the organized life of Canada's Jews. Nevertheless it is a useful concept that helps us understand just what it means to be part of the Canadian Jewish community.

Clearly not every Jew who resides in Canada is part of the community in a meaningful way; many choose not to affiliate with organized Jewish life at all. But the vast majority of Jews do affiliate in one way or another, thereby coming together to form a community that is based on membership in the Jewish people. Insofar as that community has governing institutions that make decisions that affect its members, it constitutes a polity or political system.

From its beginnings with tiny numbers of Jews in the 18th century, the Canadian Jewish community has grown, largely through immigration, to its present size of more than 370,000. This may not seem large compared to the huge community to our south, but Canada is now the third-largest Diaspora community after the United States and France. It is also one of the few that is growing, has an active, participating and committed membership, and is known for the quality of Jewish life. As a result, the representatives of Canada's Jews are major players in the affairs of world Jewry.

Characteristics of a Jewish polity

When we read the Bible, our tendency is to view it through the lens of religion because it is in the religious context that most of us have encountered Tanach. However, it is possible to read the Bible while emphasizing its literary or historical aspects or even its political prescriptions. There are political themes in rabbinic literature as well.

During the biblical period, the Jewish people constituted themselves politically as a nation and indeed lived an independent existence in Eretz Yisrael for extended periods amounting to more than a millennium, until the Romans finally extinguished Jewish sovereignty and subjugated Judea after the destruction of the Second Temple in 70 CE. For the next 1,900 years, Jews were dispersed among the nations of the world without the opportunity to implement the structures of government found in the Torah. The restoration of Jewish sovereignty in the State of Israel after 1948 meant a resumption of the struggle to give meaning to traditional views about the nature of politics and government.

During the long period from 70 to 1948, Jews were never able to live as a sovereign nation. However, they did form local communities and sought to live autonomously and with as much control over their internal affairs as the host polity would permit. Within these communities, they set up governing structures as well as a variety of other religious, educational and welfare institutions. Jews throughout the world exercised a strong sense of collective responsibility for other members of their communities and acted accordingly. Communal life was particularly strong in certain geographic areas, such as eastern Europe, from which most of Canada's immigrants came before the middle of the last century. It is no surprise that those who built the foundations of Canadian Jewish life were imbued with the values of shared responsibility that are so critical for an effective community.

The history of community organization

The natural thing for Jews to do in a new land was to organize at the local level, within the cities in which they lived. Immigrants naturally set up synagogues, schools, cultural bodies, health and welfare organizations, and social service agencies. Their primary concerns and needs were local. Moreover, transportation and communication realities were deterrents to organizing beyond their own communities.

Immigrants typically employed models from their own experience in Europe, which of course is what they knew best. During the early years of the 20th century, when immigrants were arriving in appreciable numbers, larger cities like Montreal and Toronto soon began to reflect the diversity of community life and interests in their Jewish institutional structures. In both cities, significant community institutions were created by the first decade of the 20th century. Between the two cities there were about 10,000 Jews according to the 1901 census. The rapid growth of Montreal and Toronto Jewry after 1901 necessitated more complex organizational arrangements, a Federation of Jewish Philanthropies, in each city by 1916. These were the first attempts to coordinate the activities of the various independent service agencies.

After World War I, the community took a major and innovative step through the establishment of Canadian Jewish Congress (CJC), which was envisioned as a "parliament of Canadian Jews," a representative body that could democratically determine policy on behalf of the community and represent it to governments and non-Jewish groups. The main objectives of Congress were political and focused on combating anti-Semitism, domestic community and government relations, and representing Canadian Jews to foreign governments, international institutions and worldwide Jewish bodies. Looking back, the founding of the federations in 1916 and Congress in 1919 reflected a willingness and intent to divide the work of governing the community. Congress would represent Jews to external bodies, while the federations as umbrella organizations would concentrate on the internal operations of the community. The latter were not seen as inherently political but rather as carrying out a community welfare function.

Smaller communities could not afford the more elaborate structures of Toronto and Montreal. At first they opted instead for community councils that often worked closely with CJC on community relations. Subsequently many of them developed federation structures of their own.

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CJC a unique, national body

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Between the world wars, the community continued to grow in numbers, although the notorious restriction of immigration in the years before World War II is well-known. The population growth brought a proliferation of organizations and later a consolidation. Congress, which had gotten off to such a promising start in 1919, had to suspend operations in 1922 due to a lack of support. But it was revived in 1934 because of the evident need for self-defence against the scourge of anti-Semitism and has continued to operate ever since.

Despite the fact that the Canadian Jewish community had been slowly gravitating toward an American model, Congress stood out as a unique national body, one in which all Jewish organizations could participate. That in itself was a strength but also a problem. The constituents of CJC were organizations, not individuals. The various organizations sent delegates to Congress, which then elected officers and other leaders. In the long run, the lack of a base of committed individual members proved to be a serious handicap. Inadequate funding sources compounded the matter.

The demands of meeting the needs of less fortunate members of the community during the Depression years led Toronto's Jews to transform the existing federation into the United Jewish Welfare Fund in 1937. The Montreal federation became Allied Jewish Community Services in 1965. The developments in both cities were indicative of a perceived need to centralize the planning and budgeting functions and to rationalize the activities of what became the constituent agencies. Most importantly, community fundraising was eventually centred on these two bodies, a development that proved to be exceedingly important for future evolution.

Other organizations also emerged during the first half of the century. These included B'nai Brith, with origins in the United States, which became a distinctively Canadian operation by the late 1960s, and the various Zionist organizations, especially the Zionist Organization of Canada and the Labor Zionist organization. By mid-century, Canada's Jewish communities boasted a broad range of services and institutions. For the most part, these remained local in their orientation. The main body that gave a country-wide focus to Jewish communal life was Congress.

Since 1950 and particularly around the time of the Six Day War in 1967 and during the 1990s, some major changes took

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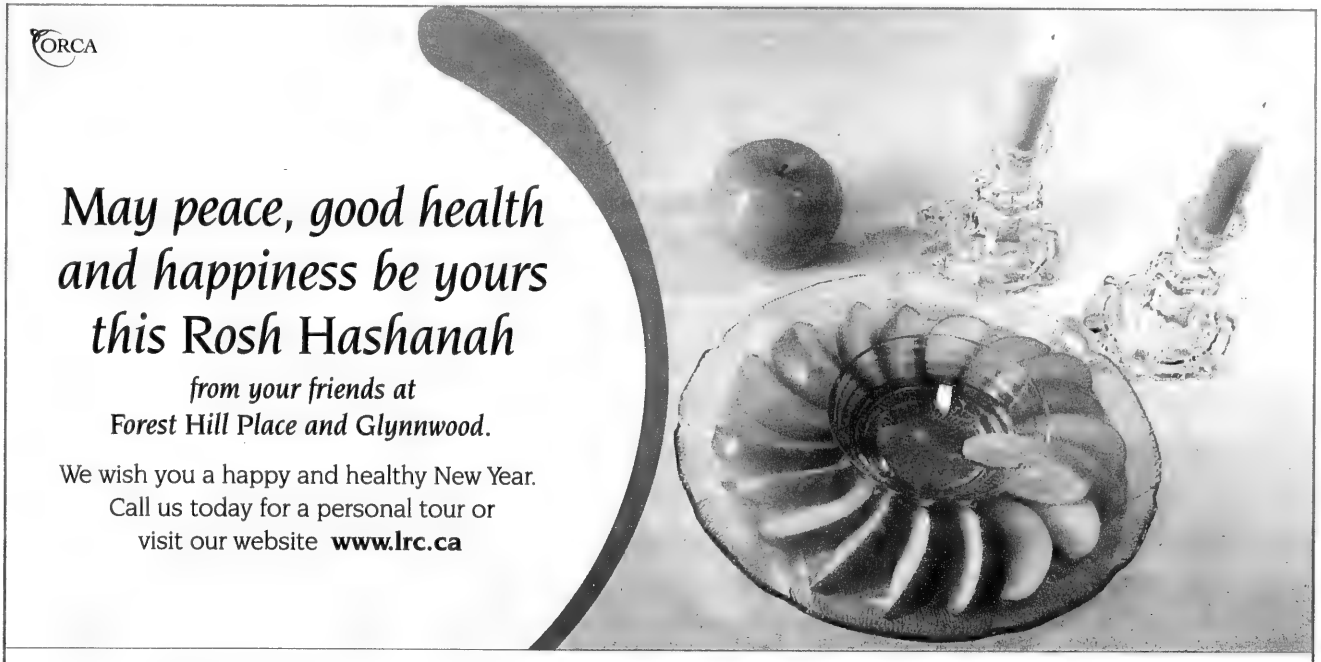
One of the many rallies held throughout Canada during the 1970s in support of the Jews in the former Soviet Union. [CJC archives]



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Significant structural change in the last three decades

Continued from page B19

place. The experience of the Six Day War made Canadian Jews, who were strongly oriented toward Israel anyway, even more conscious of the role of Diaspora communities in Israel's struggle for a secure existence. That led to the formation of the Canada-Israel Committee (CIC) in the aftermath of the war and the inauguration of systematic efforts to promote pro-Israel ideas in the public and the media and pro-Israel policies in government. Originally the CIC was a joint venture of CJC, B'nai Brith, and the Canadian Zionist Federation (formed in 1967), but later the federations became involved as well. Issues of providing a budget for a new body like the CIC necessitated the involvement of those who controlled discretionary community funds, namely the federations. In general, the 1970s and later decades saw a great stress on the Israel connection in both fundraising and programming by the federations.

The last 30 years have been a period of significant structural change in the community, which has been given an increasingly national focus. The need for activities and programming connected with Israel, both internally and externally, has been substantial ever since 1967, though the events since 2000 in particular have accentuated the need. Trends that had been underway since the '70s, such as centralized budgeting for country-wide needs, were intensified by the political environment during the terror war that was unleashed on Israel after 2000.

Long before 2000, the 10 federated communities in the country had formed the Council of Jewish Federations of Canada. In 1998, it merged with the United Israel Appeal of Canada to form UIA Federations Canada (UIAFC). That body, with a firm grip on the allocation of funds provided by the local campaigns for country-wide purposes, then moved to reorganize the institutions that functioned beyond the local level. The major initiative, consummated in 2004, was to establish the Canadian Council for Israel and Jewish Advocacy (CIJA). It was given oversight responsibility for CJC, CIC, and National Jewish Campus Life (NJCL), which meant that the political agencies operating with central community funds would be under unified direction for the first time. Clearly this move reduced the autonomy of Congress, which faced a curtailment of its functions, but supporters of the reorganization contended that the savings from the rationalization of missions plus the intensification of the programmatic focus of the various groups made the undertaking not only worthwhile but essential to the furtherance of the community's interests.

In reviewing more than a century of community self-government, there are some clear generalizations that can be made. The main one is that the federations have transformed themselves from primarily welfare organizations into the effective governments of the community. If a primary function of a government is to raise revenue, primarily through taxes (or their equivalent), and then to decide how to spend that revenue, the federations, individually and collectively, undoubtedly meet that test. Obviously we cannot carry the analogy with government too far; federations, unlike the governments of countries, do not have a monopoly on the use of force and really are unable to use compulsion at all. But in the context of a voluntary community, the contention that the federations do act as the equivalent of governments is persuasive.

The other generalizations relate to specific organizations. Obviously the autonomy and capacity for independent action by CJC have been curtailed. Congress still exists and has some important tasks, but the pre-eminent position in the community envisioned by its founders in 1919 and even by its leaders as recently as 20 or 30 years ago is beyond its reach. On the other hand, B'nai Brith Canada has retained its autonomy and independence because of its ability to raise funds on its own.

The Canadian Jewish polity in 2005

Clearly the local federations are the backbone of the political system. They raise the money and therefore expect to decide how it will be spent. Influence in UIAFC generally reflects the ability of a federation (or one of the approximately 40 unfederated smaller communities) to conduct successful campaigns. However, the formal structure is not the whole story. For example, the initiative that resulted in the creation of CIJA operated through UIAFC but was inspired and promoted by an independent group of large and influential donors. This is hardly a new phenomenon in the politics of the Jewish community. Precisely because annual campaign donations are ultimately voluntary, large donors have long been able to exercise disproportionate influence, at least in specific situations.

There is no doubt that the new structure reflects a greater degree of centralization than has ever been the case in the past. However, the resources available to UIAFC remain limited. Most of what the federations raise is allocated and spent at the local level on the various agencies that provide services to members of the community. Another large chunk goes to Israel via the United Israel Appeal. What comes under the purview of UIAFC is the amount, about $25 million, that the federations and non-federated communities make avail-

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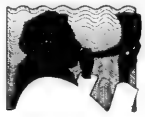
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Groups without funding base could not compete

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able for national activities. But it is precisely what UIAFC does control that gives it such significant power in determining how the community will function at the national level. Essentially, through CIJA, it specifies the mandate of each national body, sets the mission and provides the wherewithal to carry out the mission.

There are two main reasons why this centralization has occurred. The first is that the federations' competitors over the years have generally been unable to maintain independent sources of funds (B'nai Brith being the major exception). Groups without a major funding basis simply could not compete. And secondly, the crisis relating to Israel has necessitated more vigorous and focused action than was possible under previous structures.

B'nai Brith has managed to retain a high profile and an active program. As things have evolved, it has taken on something of a maverick role. Since it is not bound by the consensus positions that emerge from UIAFC and CIJA, it is free to stake out positions on such topics as anti-Semitism and Israel that might be more assertive and more demanding than those coming from other communal bodies. And because it does have its own membership base to which it is responsible, it has greater latitude than other organizations.

Prime Minister Paul Martin (centre) chatting with someone at the Parliamentary Dinner sponsored by CIJA and the CIC. Seated at left is Ed Morgan, President of the Canadian Jewish Congress and right, CIJA board member Gerald Schwartz. Standing behind the prime minister are Israeli Abassador to Canada Alan Baker and Ariella Cotler.

Another organization that tries to function at the country-wide level is the Canadian Zionist Federation (CZF), which brings together the various party-oriented Zionist groups. But it has suffered from a lack of funding, having relinquished its role in

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Federations 'a trusteeship of givers and doers'

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fundraising about 40 years ago, and has declined significantly in importance as a result. Constituent Zionist groups, however, do still carry on their own programming but tend to be removed from the major areas of community politics. This is particularly noticeable in the area of Israel advocacy, where the Zionist perspective used to be an integral part of the process.

The religious movements, generally arms of their U.S. counterparts, do operate independently but tend to have a relatively narrow focus. Their main job is to provide service to their affiliated congregations and the members of those synagogues. They tend not to be involved in community governance issues.

The role of the Jewish public

One difference between a Jewish polity in the Diaspora context and a general political system such as that of Canada is the voluntary character of the Jewish community. Theoretically everyone who is Jewish belongs to the community, but in practice many people choose to opt out or not to affiliate at all, either because they are not interested in organized Jewish life or because they find that a specific sub-community meets their Jewish needs adequately. Precisely because the community is organized on a voluntary basis, individuals must opt to affiliate in some way in order to be included. One common way is to join a Jewish organization, religious or otherwise. In today's environment, probably the most inclusive way of demonstrating participation in the life of the polity is to make an annual contribution to the fundraising campaign of the United Jewish Appeal or comparable body.

In principle every person who donates to the appeal has a voice in determining the policies of the body that makes authoritative decisions on behalf of the polity. That is usually the local federation. But in practice, although formal elections are held, the proportion of the relevant Jewish population that participates in choosing the leadership is quite small. Formally, maintaining annual donations signifies consent. However, typically the federations do not have a process for grassroots participation in elections. Moreover, elections are often a formality because they are not contested. Officers and board members are nominated and approved because they are active in organizational affairs and are perceived to have leadership skills. Interestingly, Congress, which prided itself on its democratic process, has had contested elections for president in the past, some of them quite contentious.

What about decision-making on policy matters? Again, there are formal mechanisms for making policy. But on major initiatives there is typically consultation with major contributors, whether or not they hold official positions. After all, if their donations are voluntary, they must be satisfied with the policy direction if they are to maintain their level of giving.

Conclusion

The Canadian Jewish polity is highly organized and enjoys legitimation through the consent represented by the ongoing participation of most Jews. Over time the federations have become the main address for what can be considered community government. The federations represent what political scientist Daniel Elazar termed "a trusteeship of givers and doers," a model that is common in the Jewish political tradition. The model of democratic participation that was the dream of the founders of CJC has not prevailed. Even so, there is increasing need to find ways to accommodate opposition to official positions. Future challenges are likely to centre on efforts to buck trends of apathy and lack of affiliation and commitment that have plagued other Diaspora Jewish communities. The combination of assertive Jewish identities among Canadian Jews and strong ties between the community and Israel augurs well for the future.

Harold Waller, professor of political science at McGill University, is the author (with the late Daniel J. Elazar), of The Canadian Jewish Polity, *which won the National Jewish Book Award in 1991.*

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Rosh Hashanah Greetings 5766

From gender bender to lieutenant-governor: Jewish women in Canada, 1738-2005

By MICHAEL BROWN

Canadian Jewish history starts with a woman, Esther Brandeau, who arrived in 1738 disguised as a male Christian sailor.

The adventuresome girl wanted to experience the world in ways then impossible for either women or Jews. In Canada, she was quickly unmasked. But men greatly outnumbered women in the colony, and an additional female, even one who had arrived in drag, was welcome. Jews, however, were proscribed. When Brandeau refused to convert, she was sent back to France.

A decade later another young French-Jewish woman, Marianne Perious, arrived in New France disguised as a man. She, however, preferred life in the New World to being Jewish and became a Catholic.

Brandeau and Perious provide a unique opening to the Canadian Jewish experience. What followed has been more "normal."

The formative period

Throughout the 19th century, Canada was a frontier society, its Jewry a frontier community. In 1901, after almost 150 years of Jewish settlement, there were fewer Jews in Canada than in Buffalo, N.Y. Canada remained a country of open spaces that seemed perched on the periphery of civilization, certainly Jewish civilization.

The frontier locale had different implications in Canada and the United States. The U.S. was born in rebellion against the Old World, and the frontier has meant preferring the new and untried over the customary, and the individual over the group. In their frontier melting pot, Americans put the past behind them and set out to create a new person and a new society. Canada was born in fealty to ancien régime France and then to the British crown. It reacted to the frontier by seeking to preserve the traditions of its two founding (European) peoples. The template for Canadian society is the mosaic in which each ethnic and religious tile remains distinct. Multiculturalism, official policy since the 1970s, has broadened the mosaic conception; in theory, it was intended to strengthen it, although that may ultimately not be its effect. Canadian conservatism has had implications for gender, ethnicity and religion.

One aspect of Canadian traditionalism has been the assumption that women should accept their traditional roles and confine their activities to the private and personal spheres. Until after World War II, most professions were considered neither "ladylike" nor "respectable" for the well-to-do. The working and lower-middle classes, however, were "permitted" careers in domestic service, child care, shopkeeping, and, later, factory work.

In the late 19th and early 20th centuries, a few middle-class Canadian Jewish women broke with prevailing norms and enjoyed successful careers, although mostly in the "ladylike" fields of education, health and the arts. One was Caroline Hart, a great-granddaughter of Aaron Hart, Canada's pioneer Jewish settler. Caroline Hart headed the Toronto Normal School kindergarten department from 1885 to 1892 and is considered the founder of Toronto's kindergarten system. But even education, a typical career for second-generation Jews in the U.S., was not welcoming to Jews of either gender in Canada, where religion permeated the "public" schools. Hart herself left Canada for the more open United States.

A second aspect of Canadian traditionalism was segregation enforced mostly by social sanction. In many respects, the various groups that make up Canadian society have led separate lives. These include the French and English nationalities and the ethnic communities that followed them; the religious groups: Catholics (divided into French, Irish and others), Protestants of differing denominations, then Jews, and finally Muslims and adherents of non-Western religions; and also men and women. Besides the mosaic conception, ethnic, religious and gender prejudices fostered segregation in Canada.

When their numbers were still quite modest, Jews began to organize their own communal life, first synagogues and cemeteries, then charitable, educational and political institutions. Canadian synagogues have tended to the present day to be more conservative and, as a result, more male-oriented than their American counterparts, where frontier-life equality was reflected in synagogues early on. Mixed seating became the norm among Americanizing Jews – though not recent immigrants – early in the 20th century; sisterhoods and ladies' auxiliaries assumed a major role in congregational affairs earlier.

As late as 1953, there were but three Reform synagogues in Canada. At the largest, Toronto's Holy Blossom, the 1894 constitution permitted only limited membership rights to widows and unmarried adult women and none to married women; separate seating at the important services obtained until 1920; and only in 1921, some seven decades after the congregation's founding, was a Temple Sisterhood formed to "espouse such… causes as are particularly the work of Jewish

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A driving force in charitable work from early on

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women." To this day, the constitutions of some Toronto Orthodox congregations restrict the number of women who may be elected to the congregational boards of governors to a fixed percentage of the male governors.

If women took a back seat in the religious life of the community, in charitable work they became a driving force early on. In Calgary, St. John, Ottawa, and elsewhere, women organized the first Jewish charities. Looking after the needy is a Jewish religious obligation, and since it was an activity deemed appropriate for females, Jewish women channelled religious fervour in that direction. By the turn of the 20th century, women's charitable societies were proliferating across the country differentiated from one another by task, class and members' place of origin in Europe. In Toronto, these included the Jewish Endeavour Sewing School, to teach girls a marketable skill, provide space for socializing and religious indoctrination, and combat Christian missionaries; the Ezras Noshem Society, to provide mutual aid to members and a free loan society (in 1921 the society purchased a building to house the new Mount Sinai Hospital); the Hebrew Young Ladies' Boot and Shoe Society to provide shoes to the poor; and the Hester How (Public) School Mothers' Club with the ostensible goal of keeping girls from shoplifting on Saturdays, but really to provide a venue for instruction in Judaism. The Mothers' Club eventually evolved into the city-wide, non-sectarian Home and School Association.

Several national women's organizations also emerged in the early years of the 20th century. The National Council of Jewish Women (NCJW), imported from the U.S., attracted middle- to upper-middle-class women, often adherents of Reform Judaism interested in social service to Jews and gentiles. Katie de Sola, wife of the outspoken Orthodox Rabbi Meldola de Sola of Montreal's Spanish and Portuguese Synagogue, brought the NCJW to Canada in 1898. In 1940, it boasted more than 2,000 members and 600 "juniors" in Canada and claimed to be "the only [national] Jewish organization in Canada concerned with local and national [rather than Zionist] problems."

Most politically engaged Jewish women in these years worked within the Jewish community. In 1910 in Montreal and in 1917 in Toronto, for example, Jewish women protested the high price of kosher bread. In Toronto, a boycott was enforced by picket lines at bakeries, groceries and restaurants. More than once, women removed bread from shelves and display cases; deliveries were suspended ostensibly out of fear for the drivers' safety. Prices came down but probably as a result of market forces.

Union activity, socialism and communism were popular in Canada's Jewish communities in these years, especially among immigrant workers. One expects to find such groups more egalitarian than others. But here, too, the watchword was often "separate and not necessarily equal." According to historian Irving Abella, "no strike would have been possible without" women's support. But women "were allowed to play only a minimal role in the Jewish trade unions." Toronto's communist Freiheit Club offers an instructive example of Victorian norms operative in a left-wing setting. The club directed women members into the Jewish Association of Progressive Women with responsibility for children's activities. The women ran a summer camp and Sabbath morning classes in Marxist ideology.

Of the pre-1920, mixed-gender Jewish organizations, it was Zionism that accorded women a position of power. From its inception, women participated fully in the activities of the Federation of Zionist Societies. Separate women's Zionist organizations emerged, as well: the Daughters of Zion in Toronto in 1899 and then elsewhere; B'noth Zion Kadimah; Herzl Ladies' Societies; Herzl Girls; Red Mogen David; Nordau Girls; De Sola Girls; the Young Ladies' Progressive Zionist Society; the Jewish Women's League for Cultural Work in Palestine; Hadassah-WIZO; and, later, the labour Zionist Pioneer Women (now Na'amat Canada), and Emunah Women, the women's arm of the Orthodox Zionist organization, Mizrachi. But women "were also members of the main body to which they paid per capita dues." In 1903, Belle Maude de Sola of Montreal, the wife of federation president Clarence I. de Sola, Mrs. Manolson of Montreal, Ida Lewis (Siegel) of Toronto, and Mrs. Livingstone of Ottawa were elected federation vice-presidents. Women were certainly "under-represented" in those years, and after 1911 they were not elected to major federation office until the Zionist Organization of Canada (ZOC) was reorganized in the 1920s. But this was a greater level of equality than in any other major Canadian Jewish organization of the time.

Ottawa's Lillian and Archie Freiman were Canada's premier Jewish power couple from 1910 to '44. Archie was president of the ZOC from 1920 until his death in '44; in 1919, Lillian "readily consented to become the generalissimo" (national president) of Hadassah, a post she held until her death in 1940. Under her guidance, Canadian Hadassah declared its independence from American Hadassah and affiliated with London-based WIZO, the Women's International Zionist

Continued on page B25

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Feminist notions helped erode conservative attitudes

Continued from page B24

Organization. British ties provided Old World roots and legitimacy for Canadian Jews caught between French and English. Hadassah-WIZO became the largest Jewish women's organization in Canada, although, unlike American Hadassah, it never overshadowed the ZOC, and it has been largely apolitical.

Canadian Jews were pulled toward Palestine out of romantic idealism and loyalty to the Jewish people, and because "the fate of the new Jewish settlements [there was]... bound up with the fate of Great Britain," Canada's mother country. They were pushed in that direction because, more so than in the U.S., they felt "alien to their surroundings." As Molly Lyons Bar David, a columnist in the *American Hadassah Newsletter* and an immigrant to Palestine from western Canada, observed, not without irony, Canadian Jews "were not plagued by the idea of dual loyalties as many American" Jews were.

A changing community in a changing country

When Canadian society began to open up and prejudice to diminish, and when the boundaries defining Canada's ethnic, religious and gender groups began to blur, is hard to pinpoint. Although World War II and its dislocations had an effect, change did not seem very evident at the time. Contributing to the fight against Nazi Germany involved "joyful offerings of time and self" for Canadian Jewish women. But the Red Cross permitted them to participate in its activities only through a segregated "Jewish Branch" or through Hadassah-WIZO or the National Council of Jewish Women, which turned over funds or handiwork to the gentile organization.

Social worker Ethel Ostry and relief agency worker Charles Jordan with one of the more than 1,000 war ophans who came to Canada in 1948 through the assistance of the Canadian Jewish Congress. **[CJC archives]**

By the late 1950s, the sense of living in a frontier community had dissipated, as Canada assumed a prominent role in international affairs, and Canadian Jewry grew into one of the world's significant Jewish communities. In 2005, Canada no longer appears to be guided by the conservative impulse to preserve the traditions of the past. Openness to non-European immigrants, the decline of religious fervour among many (Catholic Quebec has the lowest birth rate of any Canadian province), the Supreme Court ruling and federal legislation of 2004-05 legalizing same-sex marriage, the general concern with inclusiveness, a fairly permissive approach to soft drugs and sexual relations, all point away from the old Canada. Like other Canadians, most, although certainly not all, Jews in 2005 are less dedicated to traditional values than their forebears.

From the late 1960s, feminist notions including personal fulfilment and equality, and the devaluation of homemaking contributed to the erosion of conservative Canadian attitudes. Feminist scholar Sheva Medjuck has argued that there is no inherent conflict between the values of Judaism and those of feminism. But middle-class Jewish women have certainly shifted some of their energies from community volunteering to working in the marketplace and from family to career. And many began to work toward equality in Jewish religious life, which more traditional Jews opposed. Still, a 1991 survey of Montreal Jews revealed that 80 per cent valued most highly a happy marriage and raising a family (women more than men with regard to the second).

Continued on page B26

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Canadian Jewish women have assumed leading roles

Continued from page B25

Notwithstanding social change, the communal life of Canadian Jewish women has retained a recognizable shape. While volunteerism has declined in North America, it remains at a fairly high level among Jews and higher among Jewish women than Jewish men. Hadassah-WIZO, for example, claimed a membership of 15,000 women and 1,000 male "life associates" in 2004 in 34 cities. As it has since its inception, Hadassah continues to support Israeli institutions including Jerusalem's Youth Aliyah Child Guidance Clinic.

The National Council of Jewish Women has responded to new and newly recognized needs. Since 1985, the group has sponsored Auberge Shalom in Montreal, the first Jewish women's shelter in Canada. It was established in response to the murder of a local Jewish woman by her husband and deals generally with domestic abuse, a phenomenon often acknowledged reluctantly in the Jewish community. In 2004, the shelter hired an Orthodox professional to deal specifically with that sector of the community. Emergency shelters are also maintained in several cities by Jewish Women International – formerly B'nai Brith Women.

In women's education, much innovation has taken place in recent years. Especially interesting are some new thrusts in adult women's education, particularly in Toronto. One is the Mekorot Institute of Torah Study for Women, which aims "to make a full range of traditional Jewish texts available [in]… an atmosphere of spiritual and intellectual growth." Another new initiative in Toronto is Kolel, the Adult Centre for Liberal Jewish Learning. Founded in 1991 by Rabbi Elyse Goldstein, the first woman rabbi hired by Holy Blossom Temple, Kolel "encourages [women and men] students to experience, learn and understand traditional Jewish thought and practices and apply them in our modern world."

A recent example of women's political organization is the Canadian Coalition of Jewish Women for the Get, a highly effective lobby that has sensitized the community to the problems of agunot (women whose husbands refuse to grant the religious divorce required by Orthodox and Conservative Judaism and Israeli law before they may remarry). Within the community, there has been broad, but not unanimous, support for change. Acting together with other groups and individual women and men, the coalition succeeded in effecting legal relief for agunot through a 1990 amendment to the Canada Divorce Act. Ironically, however, resorting to civil enforcement of Jewish law (Halachah), while undoubtedly necessary, serves to undermine the authority of the community.

Many Jewish organizations in recent decades demonstrate both continuity and change, remaining exclusively Jewish but no longer exclusively male. Where women were once accorded only a supporting role, they now occupy leadership positions. The Allied Jewish Community Services (now FEDERATION CJA), elected its first woman president, Dodo Heppner, in 1983. In 1995, Sandra Brown became the first woman president of the Jewish Federation of Greater Toronto (now UJA Federation of Greater Toronto), and the Vancouver federation has also been led by a woman. In 1987, the Canadian Jewish Congress elected Montrealer Dorothy Reitman as its first woman president.

Internationally, Canadian Jewish women have assumed leading roles in new organizations and in others once led almost exclusively by men. Women were in the forefront of the Struggle for Soviet Jewry in the 1980s, and Judy Feld Carr led a largely one-woman, 25-year, successful battle for the freedom of Syrian Jews. Israel is the major concern of Canadian Jewish organizations and individuals. Here Julia Koschitzky stands out, having chaired the Keren Hayesod World Board of Trustees and co-chaired the Jewish Agency for Israel Education Committee.

In the once all-male preserve of worship, marked change is also manifest. Since the mid-1980s, women have served continuously as (assistant or associate) rabbis at Toronto's Holy Blossom Temple. Other Toronto synagogues have

Continued on page B27

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Greater involvement in all synagogue denominations

Continued from page B26

engaged women clergy, and women rabbis have served pulpits in Vancouver, Halifax and elsewhere in Canada. New rituals for women, such as the bat mitzvah and the simchat bat celebrating the birth of a girl, are coming into general use, and greater involvement of women in synagogue worship is occurring in all denominations, ranging from full participation in egalitarian synagogues to annual special events such as dancing with the Torah scroll on the Simchat Torah holiday in some Orthodox synagogues. The first all-women's prayer group in Canada started in Montreal in 1982 and has met monthly since in Shaar Hashomayim and the Spanish and Portuguese Synagogue, both Orthodox congregations. In 1993, the group published its own prayer book.

Rather more dramatic than the changes in Jewish community life are changes that have occurred in the lives of individual women. By the turn of the millennium, Canadian Jewish women were participating in business, the media, the arts, politics, the civil service and the academy. Three Jewish women have served in the federal Parliament, two of them as cabinet members. Several have been nominated to judgeships, most notably Rosalie Abella, the daughter of Holocaust survivors, who was named to the Supreme Court of Canada in 2004. In 2000, Myra A. Freeman was appointed lieutenant-governor of the province of Nova Scotia, the first Jew to occupy that post in any province. A respected educator and community worker, Freeman is

Continued on page B28

Rosalie Abella

Myra Freeman

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Extraordinary achievements in recent years

Continued from page B27

a public Jew who serves kosher food in Government House in Halifax. In the universities, Jewish women now teach in various disciplines, many taking an active role in Jewish affairs. Norma Baumel Joseph of Concordia University, for example, is a leading feminist activist, Orthodox Jew and Jewish studies scholar. Judy Rebick, who holds a chair in social justice at Ryerson University, was a founder of the Ontario Coalition for Abortion Clinics and was president of Canada's largest women's group, the National Action Committee on the Status of Women.

Looking ahead

Until quite recently, Jewish women have directed their energies toward the Jewish community and their families. Like other Canadians, they sought to preserve inherited traditions while seizing some of the opportunities for innovation offered by the North American frontier. Since the mid-20th century, Canada has become more open, democratic and egalitarian. The lines demarcating the tiles of the Canadian social mosaic are now less clear. Like most other Canadians, Jewish women participate widely in groups or activities once reserved exclusively for others. Haredi Jews, both men and women (like Mennonites, Doukhobors, and a number of new immigrant groups), still succeed in isolating themselves from the mainstreams of Canadian and Canadian Jewish life. But even they are not unaffected by developments in the larger society, such as the recent changes to the Canada Divorce Act.

Norma Baumel Joseph

The plus side of the Canadian mosaic has been a strong Jewish community (and other communities) that nurtured traditional ethnic and religious values and benefited from the talent and energy of women and men inhibited from participating in the broader society. The minus side has included considerable anti-Semitism and, especially for women, the constraints of community and tradition that have kept some from fulfilling their potential. The extraordinary achievements of individual Canadian Jewish women in recent years testify to their talents and hard work, but also to the suppression of such talent earlier. While individual women and men have benefited from the openness of the present day, the Jewish group, too, has benefited, from the decrease in prejudice toward Jews and women and the fructification that comes from interaction in a diverse society. On the other hand, the community survival of Jews and other groups is harder to ensure in an open society than it was behind the protective borders of a mosaic tile.

The future, of course, is impossible to predict. The first Jewish woman in Canada arrived with her womanhood and her Jewishness concealed. When they became known, the colony's governor offered her the choice of conversion or expulsion. Esther Brandeau's "descendants" have lived increasingly open lives, and today in Nova Scotia, the lieutenant-governor is Jewish and offers her guests kosher food. Who wudda thunk?

Fuller versions of this article can be found in A Maturing Community: Jewish Women and Seniors in Canada *edited by Martin Lockshin and published by the York University Centre for Jewish Studies and in* Jewish Women: A Comprehensive Historical Encyclopedia, *scheduled for publication in 2005.*

Michael Brown is a senior scholar and former director of the Centre for Jewish Studies at York University.

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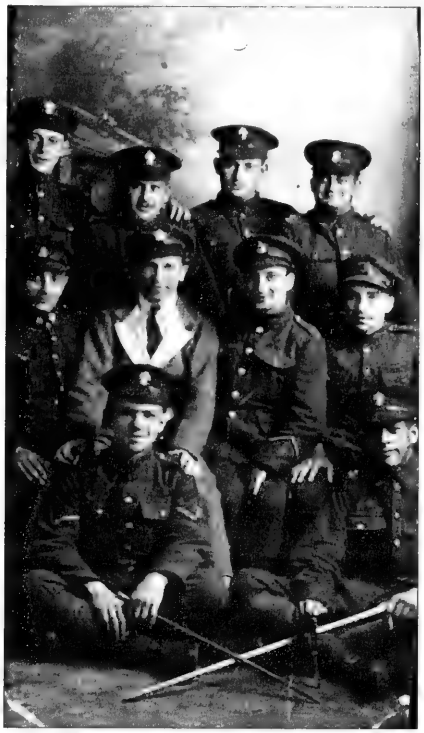

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At left, Jewish soldiers from Montreal who served in World War 1.

At right, Morris Zimmering who served during World War 1 in the Jewish Legion for Palestine.

[CJC Archives]

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Bora Laskin – a great Canadian

By MARTIN L. FRIEDLAND

Bora Laskin was born in 1912 in the Lakehead, now called Thunder Bay, the son of immigrant parents. His father had come from Belarus to Winnipeg earlier in the century and a few years later had married Laskin's mother, who had come from Latvia with the expectation that the two would marry. They later moved to the Lakehead (then composed of the twin cities of Fort William and Port Arthur) around 1908 because of greater economic opportunities. The family spoke Yiddish, which was Laskin's first language.

The Laskins were part of a small Jewish community. The 1901 census shows only 13 Jews at the Lakehead. Laskin became very involved in the Jewish Community. Indeed, at one point the Laskins lived next to the synagogue. Laskin spoke Hebrew fluently and taught it at the Fort William Talmud Torah. At his bar mitzvah in 1925, he delivered a 45-minute sermon in Hebrew and at the party in the evening played *Hatikvah* on the violin. He was later the president of the local Zionist youth club, Young Judea.

But it is not as a Hebrew scholar that he was best known in the Lakehead. It was as a baseball player. He played semi-professional baseball there and was said to have been scouted by the Chicago White Sox. He hit the longest home run in the history of Fort William. When my friend Harry Arthurs visited the Lakehead many years ago he asked a taxi driver whether he knew of Bora Laskin. The driver replied: "Oh yeah, I knew Bora. He was a helluva baseball player. I wonder whatever happened to him."

Bora Laskin

Legal education

Laskin was an excellent student and became the high school class valedictorian. He entered the University of Toronto as a student in September 1930, graduating with a BA in law three years later. It was not a carefree time to go to university. A sacrifice had to be made by the family to send Laskin to Toronto because he entered the U of T the year after the stock market crash of 1929. His brother Saul, later the mayor of Thunder Bay, was not financially able to attend university during those years, but as it turns out was able to receive his BA from Lakehead University many years later when in his 80s.

There was widespread anti-Semitism in Canada at the time, as is well documented by Irving Abella and Harold Troper in their well-known *None Is Too Many*, and by other authors. The Christie Pits riot in Toronto took place in 1933. I note that when Bora and Saul and their spouses named their sons, they both chose the name "John." The two Johns became distinguished lawyers. John I. Laskin is a member of the Ontario Court of Appeal and John B. Laskin is a senior litigator at Torys.

Laskin's undergraduate life at U of T – as well as other aspects of his career – is well documented in Philip Girard's fine biography of Laskin, soon-to-be published by the Osgoode Society and the University of Toronto Press. I highly recommend it. As a Jew, Laskin automatically enrolled in University College – the non-denominational "godless" college. He became involved in student politics, becoming the literary director of the University College Literary and Athletic Society, and was active in debating and sports, particularly track and field and rowing. He also joined a Jewish fraternity, Sigma Alpha Mu.

The law program, headed by Dean W.P.M. Kennedy, attracted students who became leaders of the profession – Charles Dubin, William Howland, G. Arthur Martin and Sydney Robins, to name only some students who later became members of the Ontario Court of Appeal. Perhaps their success was because they were inspired by Kennedy's view that legal education should "create a body of citizens endowed with an insight into law as the basic social science, and capable of making those examinations into its workings as will redeem it from being a mere trade and technique and… make it the finest of all instruments in the service of mankind."

Laskin was taught by Jacob Finkelman, a graduate of the honour law program, who had a special interest in labour law. Finkelman, who died in 2003, had started teaching the year that Laskin arrived and no doubt influenced Laskin's lifelong interest in labour law. Finkelman, I should note, was the first Jew to be appointed to a full-time position at U of T.

The Law Society of Upper Canada gave no credit for Kennedy's law course. Laskin therefore had to enrol in Osgoode's law program, which combined lectures and articling. Before he was permitted to enrol, however, he had to

Continued on page B33

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Justice Laskin dedicates the Ottawa Holocaust Memorial in 1978

Larger non-Jewish law firms did not hire Jews until 1960s

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find someone who would give him employment and sign his articles. In his first year at Osgoode, he was "employed" by his fraternity brother Samuel Gotfrid, who had received his call a year earlier, but could not offer his articling student very much work or remuneration. The following year, Laskin articled for a non-Jewish lawyer in the same building, who had a busy real estate practice, which no doubt accounts for Laskin's later interest in land law. He graduated near the top of his class at Osgoode, just as he had in Kennedy's honour law program.

The larger non-Jewish law firms did not hire Jews in those years. Indeed, the hiring of Jews by the major firms, with a handful of exceptions, did not start until the 1960s. When I graduated in 1958 and went to seek advice from Laskin about where to article, he naturally sent me to a Jewish firm – just as he sent all the other members of my small study group, Harry Arthurs, Harvey Bliss and Gerry Grafstein, to Jewish firms.

After his call to the bar, Laskin went to Harvard Law School on a scholarship, where he came under the influence of some of the greatest names in academic law – Felix Frankfurter in administrative law, Roscoe Pound in jurisprudence and Zechariah Chafee in equity. When he returned to Toronto, he could not find a job teaching or practising law with a large firm. He was unsuccessful in obtaining satisfactory work with a Jewish firm and so did summaries of legal cases for the Canadian Abridgment – a job that paid twice as much as he later earned when he began teaching.

In 1938, shortly after he returned from Harvard, Laskin married Peggy Tenenbaum, who had received her BA in household science from the U of T in 1933. Her family had moved from Campbellford in eastern Ontario to Toronto around 1930. She was the first Jew to be hired by Eaton's. She was loved for her warmth and affection by everyone who knew her. She and Bora were very close and, as frequently happens in life, she died two months after Bora's death in 1984. Their son John was born in 1943, during Bora's third year of teaching. Barbara, their second child, was born in 1950.

Appointment as a law teacher

When Larry MacKenzie, a member of the staff at the University of Toronto Law School, resigned in 1940 to become the president of the University of New Brunswick, Kennedy had the opportunity to hire a replacement. Kennedy was very fond of Laskin and Laskin was one of the two candidates he considered for the position. The other was J.K. Macalister, someone I had never heard of until I did research for my book on the history of the University of Toronto. Macalister had graduated from Kennedy's law course in 1937, with, according to Girard, the highest marks ever recorded in Kennedy's program – an A in every subject in every year. He won a Rhodes scholarship to Oxford, where he obtained a first, and later topped the standings for the English bar exams.

In the late summer of 1940, MacKenzie's appointment at UNB became official and Kennedy could offer an appointment. He offered it to Macalister, who had earlier expressed an interest in teaching at U of T. Macalister cabled back immediately: "In army since yesterday sorry many thanks – Macalister." The appointment was then offered to Laskin. How much Laskin knew of the offer to Macalister is not known, but he would obviously have known that Macalister was a serious competitor for the position. Both of Laskin's two younger brothers, Charles and Saul, joined the Canadian army in 1942.

To complete the story, Macalister had joined the Canadian infantry, was later assigned to British intelligence, and along with another U of T graduate was parachuted behind enemy lines in France in June 1943 to act as a secret agent. They were captured, tortured and executed at Buchenwald concentration camp in September 1944.

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His door was always open, but not for chitchat

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Law teaching

Laskin taught at U of T until he left for Osgoode Hall Law School in 1945, returning to the university in 1949. This was part of the move by the president of the University of Toronto, Sidney Smith, and the then-dean of Osgoode, Caesar Wright, to establish a professional law school at U of T. Laskin joined Wright and another great law teacher, John Willis, in the move to the university. Smith wanted to establish at the university, in his words, "a law school that would rank first in Canada, and be among the leading schools of the North American continent." The immediate cause of the move was a reactionary report by the Law Society Benchers on legal education. As it turned out, the Law Society did not recognize the university law school until 1957.

My classmates and I were fortunate. We had chosen to attend the U of T Law School, thinking that we would lose a year in the process. As it turned out, we did not have to attend Osgoode Hall Law School, but instead took part in the first year of the newly created bar admission course after our articling period.

We had Laskin for three subjects, real property in first year, constitutional law in second year and labour law in third. Today, most professors concentrate on one area of law, perhaps two. Laskin specialized in all three areas. Laskin always had a tremendous amount of material to cover and so lectured most of the time. He left the Socratic method to others.

Although Laskin's door was always open and he would deal with whatever you wanted to discuss with him, he never had time for much chitchat at the law school. Many of us went to see him about where we should article. We were in and out of his office in less than five minutes. He was a no-nonsense professor. He was more relaxed when not teaching or at his desk. I have it fixed in my mind that during my two years as a student at the law school's temporary quarters at the Glendon estate, he would sometimes walk with us down in the Don Valley forests between classes. It is possible, I admit, that those walks never actually took place. I am, however, sure that he and Peggy came to my wedding at the end of third year. In later years, like many others, I often turned to him for advice.

As an academic, Laskin had always been busy with outside assignments, giving opinions, conducting labour arbitrations, involved in faculty association matters, participating in civil liberties issues and writing government reports. He also wrote headnotes for the *Dominion Law Reports*, the case law series edited by Caesar Wright. I'm reasonably certain that his later appointment to the Ontario Court of Appeal in 1965 allowed him to slow down somewhat.

Perhaps his most important non-legal contribution to U of T was chairing an influential committee, established in 1964, on graduate studies. The committee was composed of 12 persons, including the eminent scholar Northrop Frye, scientist John Polanyi and Ernest Sirluck, the dean of the graduate school, who had been the first Jew appointed to a senior position at the University of Toronto. President Claude Bissell later called it "the strongest internal committee in the history of the university." The committee's unanimous report was written by Laskin. The result was a centralization of graduate studies in the university. This was no surprise to his former students. It reflected his constitutional view that it was desirable to have a strong central presence. The University of Toronto's graduate school has been a major factor in the present high reputation of U of T.

Laskin took a deep interest in Jewish affairs throughout his career, particularly before his appointment to the bench. He headed the legal affairs committee of the Canadian Jewish Congress and was a member of the board of Holy Blossom Temple and head of its religious education committee. He was also heavily involved in trying to eliminate discrimination; he prepared briefs that were used to strike down restrictive covenants that had been used to prevent the sale of lands based on religious and racial grounds. His activism helped show the need for the creation of the Ontario Human Rights Commission.

Appointment to the Bench

My wife and I happened to be having dinner with the Laskins at an Italian restaurant in London, England, in the summer of 1965 when Laskin was called to the telephone. He did not say anything about the call when he returned to the table, although it was clear to us that it had been an important conversation. We later found out that the call had been from the solicitor general, Larry Pennell, telling Laskin that the cabinet had appointed him to the Ontario Court of Appeal. Jerry Grafstein, who had close ties with the Liberal Party and had played an important role in the appointment, had tracked Laskin down at the restaurant. The announcement would not be made until the Laskins returned to Canada from their holiday toward the end of August and Laskin was asked to keep the appointment private.

Laskin was not the first Jew to be appointed to the Superior Court in Ontario. That honour belongs to Abe Leiff, who had been appointed to the trial division several years earlier. Nor was he the first Jew to be appointed to an appellate court. That honour belongs to Sam Freedman of Manitoba. Laskin's acceptance was a great loss to U of T because he was the clear choice to succeed Wright as dean.

Judicial career

Laskin spent five years as a member of the Ontario Court of Appeal and then at the age of 57 was elevated by Prime Minister Pierre Trudeau to the Supreme Court of Canada, the

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He was 'a champion of equity and fairness'

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first Jew and also the first academic to be appointed to the Supreme Court. Three years later, he was made the chief justice of Canada by Trudeau. He was appointed over others with seniority, a departure from the usual practice at the time.

There is not space in this article to go into detail about Laskin's contribution to the law as a judge. He was often dissenting, particularly in his earlier years. He made major contributions in a wide range of areas – constitutional law, administrative law, family law, labour law, aboriginal rights, civil liberties, criminal law and private law. Many of these cases are still cited by courts and legal scholars.

He took a broad expansive view of the judicial role. In an interview with Sheldon Kirshner, published in the *Canadian Jewish News* in 1981, he spoke of the law as a "living force," adding: "You try to speak in terms that'll carry a given judgment beyond time and occasion." Girard rightly states that Laskin was a proponent of "responsive law, law as an instrument through which society sought to achieve its goals." One sees the influence of Dean Kennedy, quoted previously.

Laskin died just before the Supreme Court of Canada delivered its first judgment under the Canadian Charter of Rights and Freedoms and so was not able to make an impact in that increasingly important area of law. But he influenced the manner in which the Charter was later interpreted because of his influence on members of the court, particularly his successor, Chief Justice Brian Dickson. Dickson had often joined Laskin and Wishart Spence in dissents – known by lawyers as 'LSD' dissents. He also indirectly influenced the enactment of the Charter. This was not because he was active behind the scenes, but because he looked and acted like a wise Solomon-like figure who the public could trust to deliver sound judgments under a new Charter of Rights and Freedoms.

Final days

Laskin had a heart bypass operation in 1978 and subsequently had other serious health problems. He continued, however, to work diligently as chief justice. He did not want to retire, but illness kept him away from the court in 1984 and he died of pneumonia on March 26, 1984. He has subsequently been honoured in many ways, one of the most lasting being the naming of the law library at the University of Toronto as the Bora Laskin Law Library, which was officially opened in 1991.

I attended the funeral service in Ottawa at the Chevra Kadishah Synagogue and later went to the Holy Blossom Park Memorial Cemetery in Scarborough where he was buried. Those attending would all have agreed with Trudeau's comments that Canadians "had lost one of their greatest champions of equity and fairness." Bora Laskin was a great Canadian.

Painting of Chief Justice Bora Laskin by Cleeve Horne [Philippe Landreville photo]

Martin L. Friedland is professor of law emeritus at the University of Toronto, where he was formerly the dean of law. This article is drawn from the author's personal knowledge and his recently published history of the University of Toronto, Irving Abella's article on Laskin's early years and Philip Girard's soon-to be published, Bora Laskin: Bringing Law to Life *(Osgoode Society and University of Toronto Press).*

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A.M. Klein and the Canadian Jewish community

By ZAILIG POLLOCK

The most important fact about A.M. Klein is that he produced an inspiring and challenging body of work of great variety, intensity and beauty.

It is a body of work that demonstrates a knowledge and love of Jewish traditions unparallelled in English Canadian literature and, it has been argued, in English literature as a whole. Discussions of Klein's work frequently cite the comment by the Jewish American writer and critic, Ludwig Lewisohn, that Klein is "the first contributor of authentic Jewish poetry to the English language." There are many similar comments in the extensive critical literature on Klein, one of the most eloquent being that of the English critic William Walsh, who says of Klein's work that it "has in it all the richness, the inclusiveness, of the Jewish character and mind, the product of an ancient, sophisticated, oppressed, and still-living tradition."

Klein was pleased with Lewisohn's comment and, no doubt, would have been with Walsh's, had he lived to read it. Both comments, and many others of similar import, clearly reflect Klein's own sense of his role as a poet as he describes it in *The Bible's Archetypical Poet*, drawing on the language of the Bible, which he knew so well: "Rooted in the common soil, he turns his eyes to new directions. He is, indeed, a fruitful bough; he springs from earth fed secretly by a well; but his branches run over the wall. Thus are the ideas of convention and revolt, of tradition and innovation, conjured up…"

As he says in his great poetic manifesto, *Portrait of the Poet as Landscape*, "these are not mean ambitions; it is something merely to entertain them." And the scope of Klein's ambitions and achievement have been acknowledged again and again by his fellow poets, such as Dorothy Livesay, P.K. Page, Leonard Cohen, Leo Kennedy, Raymond Souster, Eli Mandel and Miriam Waddington – Jewish and non-Jewish alike – dozens of whom are represented in *A Rich Garland, Poems for A.M. Klein*, a unique tribute to a Canadian poet, edited by Seymour Mayne and B. Glen Rotchin.

But if the most important fact about A.M. Klein is the widely recognized greatness of his achievement as a poet, and a specifically Jewish poet, it is not the only important fact about him. For if Klein is the father of Jewish Canadian literature, as he has been called, he is a father who is, in a very real sense, absent. One of the most moving tributes to Klein by a fellow Jewish Canadian writer is *The Almost Meeting* by Henry Kreisel, which describes the narrator's failed attempt to meet with a reclusive writer who is clearly based on Klein in his later years. And this sense of frustration, of achievement cut short, of ambitions unfulfilled, haunts Klein's reputation. The obvious reason is that Klein suffered a catastrophic breakdown when he was in his mid-40s, at the very height of his creative power, from which he never recovered; and the breakdown colours most accounts of his career.

Whether this brute fact about his life is relevant to his work is an open question, but it is difficult not to see foreshadowings of his final collapse in the portraits that recur throughout his work of heroes of the imagination reduced to silence, isolation and frustration by the neglect of their community. These portraits inevitably suggest tensions in Klein's own relationship to his community.

The most beautiful and powerful of Klein's early poems is *Out of the Pulver and the Polished Lens*, a celebration of the philosopher Spinoza, who was exiled by the Jewish community of Amsterdam for his supposedly heretical ideas. This poem, which Klein wrote while in his early 20s, ends with a portrait of Spinoza, alone, infected by the tuberculosis that will eventually kill him, cut off from his fellow men, and, perhaps, even from God: "Think of Spinoza, rather, plucking tulips/ Within the garden of Mynheer, forgetting/ Dutchmen and Rabbins, and consumptive fretting,/ Plucking his tulips in the Holland sun,/ Remembering the thought of the Adored, /Spinoza, gathering flowers for the One, The ever-unwedded lover of the Lord."

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Klein with the leaders of the Canadian Jewish Congress, Monroe Abbey, left, and Saul Hayes upon the publication of *The Second Scroll*. [CJC archives]

'Ambition unfulfilled' a recurring theme

Continued from page B36

This vision of ambition unfulfilled, of the lover who must remain "ever-unwedded," recurs with even greater force in *Portrait of the Poet as Landscape*, where, after outlining the poet's ambitions as saviour of his society, Klein concludes: "Meanwhile, he/ makes of his status as zero a rich garland/ a halo of his anonymity,/ and lives alone, and in his secret shines/ like phosphorus. At the bottom of the sea."

Perhaps the most striking example of unfulfilled ambitions in Klein's work is *The Second Scroll*, in which the narrator's search for his messianic Uncle Melech ends in failure. Just as he seems to have arrived at the end of his quest, he discovers that terrorists have murdered his uncle and burnt his corpse: "Its features were unrecognizable… Thus was my Sabbath turned to mourning. Across the continents I had looked and searched for my kinsman, and now that I had found him – I would not ever look upon his face."

There are many, many other examples I could cite, but clearly an awareness of unfulfillable ambitions, of the impossibility of completing what he had set himself to do, is central to Klein's sense of himself as an artist. And this awareness is deeply rooted in his relationship with the Canadian Jewish community. Without this relationship with his community, the great joy and the great sorrow of his life, Klein's magnificent achievement as an artist would be inconceivable.

I believe that Klein's relationship to his community, so much more important to him than the relationships that tend to preoccupy other poets – with a lover, for example, or with nature or with God – could fairly be called tragic. But not all of Klein's fellow writers would agree. And this brings us to the bête noire of all lovers and admirers of Klein, Mordecai Richler. For Richler, the story of A.M. Klein, whom he presents in a thinly disguised form as L.B. Berger in *Solomon Gursky Was Here*, was not a tragedy but a farce. It is hard to imagine a less sympathetic portrait of one artist by another.

L.B. Berger is a hypocritical mediocrity whose reputation as a poet, such as it is, is due entirely to Canada's burgeoning, and absurd, muticultural industry: "He found himself, much to his astonishment, welcomed as an exotic garlicky pirate, living proof of the ethnic riches that went into weaving the Canadian cultural tapestry."

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A. M. Klein

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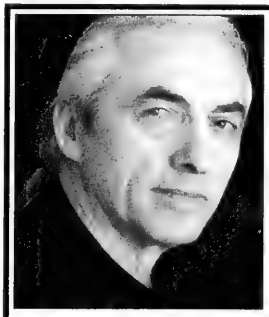

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Hints of discomfort with community

Continued from page B37

But Richler's most serious charge against Klein/Berger is that he is a pathetic sell-out, the stooge of the repellent Bernard Gursky (i.e., Samuel Bronfman). Richler is, of course, focusing on Klein's many years of service as speechwriter and public-relations consultant to Samuel Bronfman, and, in a sense, the savaging that Klein suffers at Richler's hands is only collateral damage, a side effect of the main attack on Bronfman. But there is an intensity, a nastiness to the attack on Klein (Richler doesn't even bother to change the name of Klein's wife Bessie) that demands our attention. Where does this passionate intensity come from? Without getting too Freudian, it seems to me that the Oedipal is unavoidable. Though Richler would probably be the last to admit it, he is deeply indebted to Klein.

Saint Urbain's Horseman, for example, would be inconceivable without *The Second Scroll*. More to the point is the relationship of the narrator of *Solomon Gursky Was Here* to L.B. Berger and to Richler himself. Like Jake Hersh, Joshua Shapiro and Barney Panofsky, heroes of the bulky *apologiae pro opinionibus suis*, which Richler produced every 10 years or so in the latter years of his career, Moses Berger is one of Richler's Portraits of the Artist as a Flawed but Loveable Human Being. And, of course, Moses Berger is the son of the despised L.B. Berger. What this means, I think, is that Richler is defining himself and his own relationship to this community by attacking Klein, the father figure, whom he sees, as rebellious sons tend to do, as his exact opposite.

Most people would probably agree that, as far as their relationships with their community go, Richler and Klein are, indeed, exact opposites. Although I think it is absurd to accuse Richler of anti-Semitism, as some have done, his basic stance toward the Jewish community is satirical. The satire is sometimes good-natured, sometimes not, but satire it always is. From Richler's point of view, to take anything less than a critical stance toward his community is dishonest, cowardly and self-serving, and these are his charges against Klein. Before dealing with these charges I would like to make the point that, although Richler would have had no way of knowing it, Klein's own attitude to the Jewish community, at least in some moods, was no less critical than Richler's own.

Klein, second from right, inspects the new site for the Jewish Public Library. [Photo from *Like One That Dreamed: A Portrait of A.M.Klein*, by Usher Caplan, McGraw-Hill Ryerson Limited, 1982]

There are certainly hints throughout Klein's work of his discomfort with the community to which fate had so inextricably tied him. The contemptuous portrait of the "maculate sons of Abraham" in *Out of the Pulver and the Polished Lens* clearly reflects Klein's feelings about his own community, and this critical note is even more clearly sounded in political satires he wrote in the early '30s (including one, which Richler may have known, in which the central figure is named "Kleinburger").

But the strongest expressions of Klein's unhappiness with his community, and with the role he sometimes felt forced to play in it, occur in a number of works, for the most part unfinished, which were published for the first time in the *Notebooks* volume of his *Collected Works*, after Klein's death. I quote one passage from among many: "Rejoicing and drinks – the maestro's [i.e Samuel Bronfman] – at the planning of the final banquet of the annual philanthropic campaign. Everybody complimented by everybody, even me, who am only the author of its slogans – the proxy of the poor – the compiler of its sob-letters. Particular backslap for an anonymous poem about the grace of charity – Ah, the charm of gilded platitude – printed on the banquet souvenir-program. Poor me! poet parsleyate to a menu. Actually the sonnet was written only to avoid writing the sickening prose called for… But that I should write it at all…" Richler, if he had been aware of this material, would probably have criticized Klein for refusing to make his reservations public. He would have been wrong.

Continued on page B39

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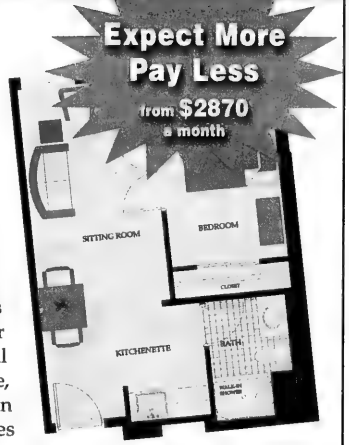

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Rosh Hashanah Greetings 5766

Complicated relations with Bronfman

Continued from page B38

It is difficult for us – and it was clearly impossible for Richler – to fully appreciate the situation in which someone of Klein's gifts and ambitions found himself as he was coming of age as a writer and a Jew. To quote Richler for one last time, in *Saint Urbain's Horseman*, Jake Hersh, speaking as always for Richler himself, says of his generation: "Young too late, old too soon was, as Jake had come to understand it, the plaintive story of his American generation. Conceived in the Depression, but never to taste its bitterness firsthand, they had actually contrived to sail through the Spanish Civil War, World War II, the Holocaust, Hiroshima, the Israeli War of Independence, McCarthyism, Korea, and, latterly, Vietnam and the drug culture, with impunity. Always the wrong age. Ever observers, never participants. The whirlwind elsewhere."

Samuel Bronfman

This was very definitely not the story of Klein's generation. In his fine biography of Klein, *Like One That Dreamed*, Usher Caplan eloquently says of Klein's editorship of the *Canadian Jewish Chronicle*: "Quite by chance, Klein's term of editorship coincided with the most terrible and most glorious years in modern Jewish history. In his empathic sensitivity to the events of those years, Klein spoke personally for a nation, thereby revealing the complete range of his own emotions – his fears, his pain and despair, his quixotic outrage in the face of injustice, his sardonic wittiness, even his sometimes ghoulish attraction to the humorous side of tragedy, and his rare moments of jubilation."

Klein's editorials for the *Canadian Jewish Chronicle*, like his famous oratory on behalf of a range of Jewish causes, reflect, no less than his poetry, his deep commitment to his community – as does his speechwriting for Samuel Bronfman.

This is not the place to go into Klein's very complicated relationship with Bronfman, except to briefly make the point that it was complicated. Bronfman's failings are well known – his bullying, his social climbing – but what also must be acknowledged is that, as head of the Canadian Jewish Congress for nearly a quarter of a century, beginning in 1939, Bronfman gave the Canadian Jewish community a voice it had previously lacked, and some measure of influence on Canadian policy toward the survivors of the Holocaust and toward the State of Israel. The extent of this influence can be debated but what cannot be debated is that for many years the CJC, with Bronfman at this head, was the only game in town. Klein, with many reservations, chose to play.

What was the nature of Klein's reservations? There was the obvious one that his commitment to a role in public affairs (which also included running unsuccessfully for the CCF) diverted valuable time and energy from his creative work. Klein often expressed envy of writers like Rilke or Proust or Joyce who were able to devote themselves singlehandedly to their work, without the kinds of distracting obligations that Klein had to deal with on a daily basis. But it is impossible to imagine Klein sequestered in the equivalent of Proust's cork-lined room; and when his three-year, and very successful, stint in the ivory tower of the English department of McGill University came to an end, he made no attempt to renew it. He knew that for him, for the kind of artist he was, an engagement in the life of the community was at the very heart of his art.

Continued on page B40

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Impact like few other writers

Continued from page B39

Klein had another reservation, however, which, I think takes us more deeply into his relationship – for good and ill – with the Canadian Jewish community. To put it bluntly, Klein felt that his artistic achievement was never properly recognized by the community. He, of course, was not the first artist in history to feel underappreciated. But for Klein, it was essential to his role as a poet that he be recognized and – this is the key – that he be influential. Klein was raised in a Jewish tradition which placed high value on community and on the duty of the educated members of the community to offer advice and guidance. Klein saw himself as an heir not only of the great English poets such as Chaucer, Shakespeare and Milton but also of the great figures of the rabbinical tradition, such as ben-Zakkai, Hillel, Akiva, Rashi and Maimonides. It was precisely their influence on the ways of thinking and feeling of their community that constituted the greatness of these figures. It caused Klein great pain and resentment to realize that whatever impact and influence he had on his community was due, not to his poetry, but to his speeches, his editorials, and, perhaps hardest to take, his speechwriting for Samuel Bronfman.

For this, he was in part to blame. Whatever one might think of his role as a public figure, in his art Klein was absolutely unable to compromise, to adjust his performance to public expectations. For example, *Gloss Gimel* in *The Second Scroll*, is one of the most moving accounts of a mind struggling to make sense of the Holocaust and of the human capacity for evil, and to construct an edifice of hope on a foundation of despair. However, to appreciate this stunning work of art, to make any sense of it at all, you should really be familiar, for starters, with Michelangelo's paintings on the ceiling of the Sistine Chapel and Charles de Tolnay's commentary on these paintings: with various kabbalistic doctrines, as formulated by Isaac Luria and expounded by Gershom Scholem; and with Joyce's *Ulysses* (and at least a bit of *Finnegans Wake*). It also helps to have more than a nodding acquaintance with Yiddish, Hebrew, Aramaic and Latin. Not all of Klein's writings are this demanding but many of them are, and while the rewards of mastering Klein's complexities and allusions are great, this kind of writing is not going to set the Jewish masses on fire. Klein, in other words, was caught between his ambition to have an influence on public affairs and his opposing ambition to explore, with all of his intellect and knowledge and creativity, the human condition in a time of great complexity and uncertainty – wherever this took him and whomever it left behind.

A sketch of Klein by Ernst Neumann

One final point about Klein and the Jewish community. I think that toward the end of his creative life, Klein himself was beginning to feel left behind. The Yiddish-speaking eastern European milieu, which he knew and loved so well as a child and adolescent, was beginning to yield to the inexorable process of suburbanization and assimilation that was sweeping through North America after World War II. As a result, many of the touchstones of his art – the Yiddish language and Yiddish culture and folkways, the Torah, the Talmud, Jewish liturgy and history – were becoming much less familiar to his potential readers. Readers nowadays need to prepare themselves for approaching Klein in ways that his contemporaries did not. This is true of myself, who understand some Yiddish but don't speak it, and who studied at a Talmud Torah until Grade 9. It is much more true of my children and my students.

So how vital a presence is Klein in the Canadian Jewish community today? Or perhaps it is better to ask, how vital a presence can he be if we are willing to make the effort of opening ourselves up to him? In some ways, the issues he addressed have changed beyond recognition in the half-century since he stopped writing; in others they have become even more compelling today. The struggle for meaning in a world that often seems meaningless; the need to serve others, while remaining true to oneself; the role of tradition and community in a world of increasingly faceless globalization, and the dangers of turning one's back on the world by retreating into tradition and community. From my experience of teaching Klein's work to Jewish and non-Jewish students alike, I can testify that, once the initial work of commentary and explication has been done, he has an impact like few other writers.

Klein and the world he celebrated, and criticized, are long gone, in some ways beyond recall; but we would be wise to imitate the act of imagination of the narrator of *The Second Scroll*, who says of his ever-elusive Uncle Melech: "Forever would I have to bear in my mind my own conjured image of [him]."

Zailig Pollock is a professor of English literature at Trent University. He is chair of the A.M. Klein Research and Publication Committee and has edited Klein's Complete Poems *and co-edited his* Notebooks *and* The Second Scroll. *He has also written a study of Klein's works,* A.M. Klein: The Story of the Poet.

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Leonard Cohen

Mordecai Richler

Saul Bellow

Canada, Jews and the arts: A compendium of little-known facts

By BILL GLADSTONE

Jewish poets were composing lines and Jewish painters composing scenes long before Canada was founded; and, as evidenced in *The CJN*'s weekly "Eye on Arts" column, there is no shortage of productive Canadian Jewish artists helping to enrich the nation's current cultural scene.

Many Jewish artists make productive contributions without any serious notice being taken of their Jewishness, especially if it does not seem immediately relevant. Yet the Jewish community retains bragging rights on each one of them.

Jewish achievement and influence in the arts in Canada and internationally is such a huge subject that any comprehensive treatment could fill a large volume. The following is an abbreviated and necessarily selective compendium of Canadian Jews and the arts.

There seems little point in singing the praises once again of "all the usual suspects." For example, both Mordecai Richler and Leonard Cohen are already international celebrities and their works are widely known, but relatively few readers know that their respective grandfathers also merit attention for their cultural contributions.

Generally speaking, the focus here is on the unusual, the obscure, the historical – and the many who made it big in the United States.

Poets, playwrights, novelists, critics

Mordecai Richler (1931-2001), author of *The Apprenticeship of Duddy Kravitz*, *Barney's Version* and many other acclaimed novels, was one of Canada's most celebrated modern writers. The Montreal literary legend also had the merit of being a grandson of the esteemed **Rabbi Yehudah Yudel Rosenberg**. Born in Poland in 1859, Rabbi Yudel translated the Zohar into Hebrew and penned many talmudist, halachic and kabbalistic works as well as *belles lettres* and short stories. In Toronto from 1913, he was rabbi of the Beth Jacob Congregation and founder of the city's first talmud torah (Eitz Chaim) on D'Arcy St. Moving to Montreal in 1919, he organized and chaired a Jewish beit din and served the community until his death in 1935.

* * *

Leonard Cohen, born in Montreal in 1932 and currently residing in Los Angeles, is one of Canada's most celebrated poets, singer-songwriters and novelists. He also has the merit of being descended from a distinguished Canadian-Jewish family.

His grandfather, businessman and philanthropist **Lyon Cohen** (1868-1937), was president of the Jewish Colonization Association in Canada, Baron de Hirsch Institute, Federation of Jewish Philanthropies, Canadian Jewish Congress (1919) and Montreal Vaad Ha'ir. He organized the Jewish Immigrant Aid Services of Canada and co-founded the *Canadian Jewish Times*, the first Anglo-Jewish periodical in Canada. Leonard's great-grandfather Lazarus Cohen and father Nathan Cohen were also pillars of the Canadian Jewish community.

* * *

Although usually associated with Chicago, Nobel Prize-winning author **Saul Bellow** (1915-2005) was born in a working-class district of Lachine, Que., and spent his first nine years in and around Montreal. His family moved into a flat on Saint Dominique Street in Montreal in 1918 when he was three, and to Chicago in 1924. On a return visit to Montreal in 1987, he visited some of his former neighbours whom he hadn't seen in 70 years or more. "The keenness of his memory astonished those who came to hear him," writes biographer James Atlas. "While Bellow was being interviewed at the Jewish Public Library, a man introduced himself as a person from the old neighbourhood. Bellow questioned the man closely about where he'd lived, then began to describe his interlocutor's father, his uncle, everyone in his household, 'as if it had all been yesterday.'"

* * *

Glasgow-born **Isidore Gordon Ascher** (1835-1914) is acknowledged as the first Canadian Jewish poet. He immigrated to Canada with his parents when he was eight years old and was later educated at McGill University in Montreal. He produced poems, novels and a play, and returned to England in 1864.

* * *

Born in Toronto, **William Thomas Carroll Ryan** (1839-1910) was a journalist, publicist and author of several books of poems. After serving in the Crimean War, he established the *Ottawa Evening Mail* (1870) and was city editor of the *Ottawa Citizen* (1871). He was editor of the *Canadian Jewish Times*, Canada's first Jewish paper (published in Montreal) from 1898. The paper was founded by Lyon Cohen.

* * *

Writer **Bret Harte** (1836-1902) wrote tales and poems of California frontier life. Born in Albany, N.Y., he was so thoroughly identified as an American writer that his Canadian Jewish roots are rarely mentioned: he was related to the prominent Hart family of Trois Rivières, Que. He visited Toronto in 1873 before a trip to England, and was delighted at the reception he received from what he considered the closest thing to an English audience that could be found on this side of the Atlantic.

* * *

Torontonian **Robert Franklin Mirvish**, younger brother of "Honest Ed" Mirvish, is an accomplished writer of romantic adventure novels and a former radio officer in the U.S. merchant marine, from which many of his stories were derived. His books include *House of her Own* (1952), *Texana* (1954) and *Point of Impact* (1961). "Mirvish is not the most original prose writer around... but he

Continued on page B42

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Many have 'made it big in the U.S.'

Continued from page B41

constructs a plot with great skill, and he uses effectively his own first-hand knowledge of the sea," wrote critic Robert Fulford in 1961.

* * *

Literary critic **Leon Edel** (1907-1997) won the Pulitzer Prize and a National Book Award for his monumental five-volume biography of author Henry James (*Henry James: The Imagination of Genius*). He grew up in Saskatchewan and studied at McGill University.

* * *

Ruth Wisse

David G. Roskies

Two scions of Montreal's prominent Roskies family have become leading scholars of Yiddish literature in the United States. **Ruth Wisse**, author of many works including the influential *The Modern Jewish Canon: A Journey through Language and Culture* (2000) became Harvard University's first professor of Yiddish literature in 1993.

Her younger brother **David G. Roskies** is a professor of Jewish literature at the Jewish Theological Seminary of America in New York.

* * *

Montreal author **Lionel Shapiro** (1908-1958) wrote three political novels including *The Sixth of June* (1955), a drama centred around the D-Day invasion. The book won a Governor General's Award and was made into a film starring Robert Taylor, Richard Todd and Dana Wynter. "In Shapiro's skilful and much translated works, the Jew becomes the messenger of conscience in a war-torn world," notes the *Encyclopedia Judaica*.

* * *

According to bibliographer Raymond Arthur Davies, the first novels published in Canada by a Jewish author were *Mantle of Elijah* (Toronto, 1900) and *Jinny the Carrier* (Toronto, year unknown), both written by Anglo-Jewish literary legend **Israel Zangwill**.

Artists and architects

Joe Shuster (1914-1992), the artist who created Superman with Jerry Siegel, was born in Toronto, son of a poor immigrant family and cousin to comedian Frank Shuster. As a boy he hustled papers for the *Toronto Star*, gaining familiarity with the sights and sounds of a big city newspaper. At 10, he moved with his family to Cleveland. After several early collaborations, Shuster and Siegel created the *Superman* comic strip that debuted in DC-National's Action Comics in 1938. It was an instant success that generated millions of dollars in annual sales. As the company claimed copyright on the superhero, the embittered co-creators sued in 1948 and won a relatively paltry settlement of $60,000 each. A second lawsuit in 1978 gained them lifetime annual pensions of $35,000.

* * *

William Raphael, considered Canada's first Jewish painter, was born in East Prussia in 1833 and reached Canada in 1860. A founder of the Royal Canadian Academy, he painted mainly landscapes and scenes of habitant life in Quebec, for example *Wolves After a Habitant Sleigh* (1875). He died 1915.

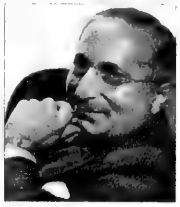
* * *

American architect **Frank Gehry**, designer of the Guggenheim Museum in Bilbao, Spain, and many other acclaimed buildings, was born Frank Owen Goldberg in Toronto in 1929. He moved with his family to California in 1947.

Frank Gehry

Hollywood moguls and directors

Louis B. Mayer (born in Ukraine in 1885), fabled head of Metro-Goldwyn-Mayer motion picture studio, was raised in Saint John, N.B., where his father ran a junk metal business and his mother sold chickens. As a young man, he moved to Boston, built up New England's largest theatre chain and made a fortune distributing *Birth of a Nation*. After founding a film production company in 1917, he moved to Los Angeles and established MGM with Marcus Loew and Samuel Goldwyn.



Louis B. Mayer

The studio made many classics including the Andy Hardy series, *Meet Me In St. Louis* and *The Wizard of Oz*.

At his peak, Mayer was earning well over $1 million a year. He established the Academy of Motion Picture Arts and Sciences in 1927 and remained at MGM until 1951. Daughter Irene married film producer David O. Selznick.

* * *

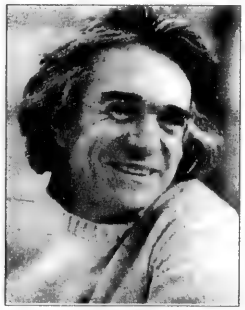
Another Canadian close to Mayer was Montreal-born actress **Norma Shearer**, a Jewish convert who was married to Mayer's brilliant cohort, Irving Thalberg.

* * *

Jack Warner (born in London, Ont., in 1892) was the youngest of 12 children of Polish immigrants, and become a powerful studio head in Hollywood. His connection with film began when the family purchased a nickelodeon in Newcastle, Pa., in 1903. Four of the Warner brothers ventured into film distribution and eventually established the Warner Bros. production studio, which launched the sound era with *The Jazz Singer* (1927). Warner remained active as a producer until the early 1970s.

* * *

Arthur Hiller, responsible for *The Out of Towners* (1970), *Love Story* (1970), *Plaza Suite* (1971), *The Man in the Glass Booth* (1975), *The In-laws* (1979) and other popular films, was born in Edmonton in 1932. He served in the RCAF during the war, studied psychology at University of Toronto, and worked for the CBC before leaving for Hollywood in the late 1950s, where he worked on *Gunsmoke*, *Alfred Hitchcock Presents* and other TV shows. He and wife Gwen smuggled books and clothing to Russian Jewish Refuseniks in the early 1970s. He is a companion of the Order of Canada, holds a Governor General's Award, and received an honorary Academy Award in 2002.



Arthur Hiller

* * *

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Rosh Hashanah Greetings 5766

Some of Hollywood's very best directors

Continued from page B42

David Cronenberg (born in Toronto in 1943) began making films while a student of English and science at the U of T. The film director, screenwriter and producer is considered a master of the macabre and the bizarre, as evident in such works as *The Dead Zone*, *The Fly*, *Naked Lunch*, *Dead Ringers* and *Crash*.

Spider (2002), featuring Ralph Fiennes as a schizophrenic, won the Best Canadian Film Award at the Toronto International Film Festival. Cronenberg's father, the late Milton Cronenberg, was proprietor of a bookstore on College Street in the 1930s and '40s.

* * *

Ivan Reitman was born in 1946. The Czech-born director-producer, who grew up in Hamilton, Ont., has been ranked alongside Steven Spielberg and Robert Zemeckis as a member of *Variety's* tiny coterie of box-office magicians known as the "Billion Dollar Directors" club. He began directing short films as a student at McMaster University in Hamilton. His first full-length project was the live TV series *Greed*; his first film, *The Columbus Of Sex* (1969) with partner Dan Goldberg, resulted in their arrest and conviction on old-fashioned decency charges.

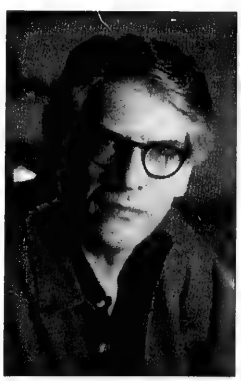
Even as the trial proceeded, he produced the racy comedy *Foxy Lady*, then *Cannibal Girls*. In 1973, he teamed with David Cronenberg for the horror films *Shivers* and *Rabid*, and soon was producing successful shows on Broadway. In 1978 came National Lampoon's *Animal House*, followed by *Stripes*, *Meatballs*, *Beethoven*, *Ghostbusters* and other lucrative hits.

* * *

Writer, director and producer **Sidney Furie**, born in Toronto in 1933, got his early experience working for the CBC. His many projects include *The Ipcress File* (1965), *Lady Sings the Blues* (1972) and *Gable and Lombard* (1976). "Some of his movies, most notably his early films made in England have not only become cult favourites, but have achieved a status properly described by the word classic," writes one Internet reviewer.

Continued on page B44

Ivan Reitman



David Cronenberg

Kalman & Cynthia Bielak
Yakov, Pamela, Daniel & Naiomi
Simcha, Barbara, Brandon, Brooke & Breanne
Shneur, Gideon & Shlomo
wish their relatives & friends a happy and healthy New Year

"The Benyovits Family"
Miriam & Ted
Amit, Patti & Jamie,
Ronit, Dale, Joshua & Rebecca
Wish their relatives and friends a happy and healthy New Year.

Susan, Fred, Ricki, Sarah & Leora Birnbaum
wish their relatives and friends a happy and healthy New Year.

Sam & Luba Bielas
Best wishes to our children, grandchildren, relatives and friends for a happy, healthy & peaceful New Year.

Rivy, Harvey, Joel & Mitchell Blass
Elana & Jon Gorchow
Jennifer, Joseph, Jay, Zachary & Zoe
Wish their relatives and friends a happy and healthy New Year

Abe & Freda Blankenstein
Harvey & Fay Blankenstein & Family
Larry & Marla Blankenstein & Family
Randy & Annette Goodman & Family
Joel & Sharon Waisglass & Family
Wish all their relatives and friends a Happy and Healthy New Year.

Richard, Melanie, Adam, Samantha & Matthew Bogoroch
Wish all their relatives and friends a happy and healthy New Year.

Dr. & Mrs. Alan Bobkin
Erin and Alyssa
wish their patients, relatives and friends a happy & healthy New Year.

Larry & Helen Bossin
Brian, Helen, Brielle & Jaime
Melanie & Robbie
Wish all our relatives and friends a peaceful, happy and healthy New Year

Joe and Sarah Bogoroch
Best wishes to our children, grandchildren, relatives and friends for a happy, healthy & peaceful New Year

Mr. & Mrs. Sam Brand
Bonnie, Barry, Morris and Grandchildren
Wish their relatives and friends & neighbours a happy and healthy New Year.

Sharon & Syd Bojarski
Michelle & Michael
wish their relatives and friends a happy, and healthy New Year.

Anne & Allan Bank
Best wishes to our children, grandchildren, relatives and friends for a happy, healthy & peaceful New Year.

Sam and Yetta Brown and Family
Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Carmella & Joe Betel
Best wishes to our children, grandchildren, relatives and friends for a happy, healthy & peaceful New Year.

Hy Burstein author of "Ride 'em Jewish Cowboy"
Wishing all of my readers to be strong and to have a Healthy and Happy New Year

C's . . .

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel

Ella & Marshall Cohen

Fred Chapnick

Best wishes to my children, grandchildren, great-granddaughter relatives and friends for a happy, healthy & peaceful New Year

Fannie Caplan
Sid & Nancy Caplan

Wish their relatives, friends & neighbours a happy and healthy New Year

Wayne and Ann Caplan

wish our parents, children, grandchildren, relatives and friends a very happy and healthy New Year.

Ted and Joli Chester
Children and Grandchildren

Wish their relatives and friends a peaceful, happy and healthy New Year.

Elsa & Howard Chandler & Family

Wish their relatives, friends & neighbours a happy and healthy New Year.

Joe & Sidia Cowen

Best wishes to our children, grandchildren, relatives and friends for a happy, healthy & peaceful New Year.

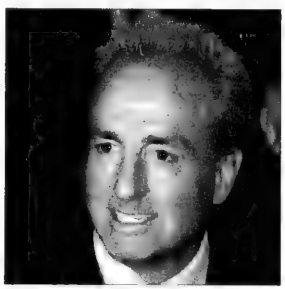
Comedic duo funny and durable

Continued from page B43

TV comedians and legends

The comedic duo of **Johnny Wayne** (1918-1990) and **Frank Shuster** (1916-2002) were the most durable comedy act in the history of *The Ed Sullivan Show*, appearing 67 times, far more than anyone else.

They began their collaboration as Grade 10 students at Harbord Collegiate and continued at the U of T. They were known as Shuster and Wayne until their first radio program, *Wife Preservers*, on



Lorne Michaels

CFRB in 1940. They took their comedy routines to the Canadian troops in Europe where, as one of them quipped, they had the distinction of being shot at by both sides. Their CBC comedy specials regularly drew the largest TV audiences in Canada.

"Rinse the Blood Off My Toga" was probably their most famous skit for the Sullivan show. "I'm Flavius Maximus, private Roman eye," said Wayne. "My license number is XIX-VIXXI. It also comes in handy as an eye chart. If you can't read it, you're nearsighted. If you can pronounce it, you're Polish." Caesar's widow (played by Toronto actress Sylvia Lennick) had a New York Jewish accent: "I said to him, 'Julie don't go,' I said. It's the Ides of March, already."

Wayne's father, Charles Weingarten, was co-founder of Mizrachi Canada and his mother was a Mizrachi president. Shuster's father, Jack, was an early motion-picture projectionist in Toronto.

* * *

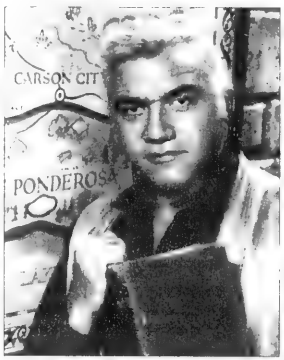
Torontonian **Lorne Michaels** (born in 1944) was the creator and executive producer of *Saturday Night Live*, the long-running late night television comedy show. He is also executive producer of NBC's *Late Night with Conan O'Brien*.

He attended the U of T and worked at the CBC. In 1968, he moved to Los Angeles and worked as a writer on NBC's *Rowan and Martin's Laugh-In* and other comedies. He began *SNL* in New York in 1975 and has produced a score of other successful programs, music specials and movies. He was formerly married to Rosie, former *SNL* writer and daughter of Frank Shuster.

* * *

Star of the classic TV western *Bonanza*, **Lorne Greene** (1915-1987) once said that he based his portrayal of the noble patriarch Ben Cartwright on his father Daniel Greene, a shoemaker who died three years before the first episode of *Bonanza* aired in 1959.

Born in Ottawa, Greene studied chemical engineering at Queens University in Kingston and acted and directed in the school's drama guild. After winning a fellowship to an acting school in New York, he returned home and became the "voice of Canada" for the CBC in 1939. He served as a flying officer in the RCAF during World War



Lorne Greene

II and afterwards founded Toronto's Academy of Radio Arts.

After some television work and major roles at Stratford and on Broadway, a spot appearance on TV's *Wagon Train* in 1959 led to the role on *Bonanza*.

After the show's last season in 1973, Greene starred in *Griff*, a short-lived detective series, and in the fleeting science fiction series, *Battlestar Galactica*. He also hosted *Lorne Greene's New Wilderness*.

* * *

Continued on page B45

Johnny Wayne and Frank Shuster, the iconoclastic comedians poked fun even at Adolph Hitler.

Paul Shaffer

Eugene Levy

William Shatner

Canadians populate television series

Continued from page B44

To millions of diehard fans, he is the immortal captain James T. Kirk, heroic captain of the Starship Enterprise in the 1960s *Star Trek* TV series. Montreal-born actor **William Shatner** (born in 1931) reprised the role in a series of *Star Trek* movies, and even directed one himself. Besides writing several books about his *Star Trek* experience and some science fiction novels, he continues to act as well as write, produce and direct.

* * *

Desperate to find a last-minute replacement for an actress who was ill, TV star Jack Benny introduced his wife, **Mary Livingstone** (1906-1983) into *The Jack Benny Show* as a kind of "heckler-secretary" and wise-cracking family friend. Despite her stage fright, Livingstone (real name: Sadie Marks) became a regular on the show. Some sources give Vancouver as her birthplace, others say Seattle.

* * *

Let's Make a Deal, the high-energy TV game show that ran on NBC from 1963 to 1986, made co-creator and host **Monty Hall** into a celebrity. Born in Winnipeg in 1921, Hall was the epitome of the suave American talk-show host dangling prizes of cash, washing machines, new cars – and sometimes mules – before bedazzled contestants dressed in wild costumes.

Hall began his show business career in Canadian army shows during World War II. In 1945, he performed in musical and dramatic productions at the University of Manitoba while earning a science degree. Despite his "damned Canadian accent," he was eventually hired as a broadcaster in New York in 1955. He moved to Hollywood in the early 1960s.

Long associated with Variety Clubs International, he has helped raise millions of dollars for charitable organizations worldwide. He is a companion of the Order of Canada and has a children's wing named after him at Mount Sinai Hospital in Toronto.

Monty Hall

* * *

Comedian-actor **Howie Mandel** was born in Toronto in 1955. He attained prominence in the United States as Dr. Wayne Fiscus on the TV medical drama *St. Elsewhere*. He is known for his frequent appearances as a stand-up comedian and for his hidden camera segments on *The Tonight Show with Jay Leno*.

Mandel's career started by fluke during a 1979 visit to Los Angeles. The story goes that his friends coaxed him to the microphone on amateur night at the legendary Comedy Store, a producer hired him on the spot, and he's never looked back. He now lives in Los Angeles with his wife Terry and their three children.

* * *

Best known as band leader on *The Late Show with David Letterman*, **Paul Shaffer's** musical career began with a Toronto production of *Godspell* in 1972. He was also on *Saturday Night Live*, made many recordings and has appeared in numerous films including Disney's *Hercules*, in which he had a talking part. Born in what is now the city of Thunder Bay in 1949, he is a national spokesperson for Epilepsy Canada.

* * *

While a student at McMaster University in his native Hamilton, **Eugene Levy** (born in 1946) acted in a film by Ivan Reitman. He appeared with the Second City Troupe, the *SCTV* comedy show and in many movies. He is an advisor to the comedy program at Humber College in Toronto.

* * *

Torontonian **Rick Moranis** (born in 1954) was also with *SCTV*, appeared in numerous movies, and is also an advisor to Humber College's comedy program.

Singers, pianists, rock musicians

Pauline Donalda (1882-1970) of Montreal was an operatic soprano who sang with Enrico Caruso and performed all over Europe, the United States,

Continued on page B46

D's . . .

Gloria & Morris Dadoun

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel

Leslie & Anna Dan

Wish their relatives & friends a peaceful, happy and healthy New Year

E's . . .

Sam & Sara Eker

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Lily Elsner & Bob Ritter
Michelle, Alan & Zachary, David, Brooke, Shawna & Mike, & Stacey
Wish their relatives, friends & neighbours a happy, healthy New Year.

F's . . .

We wish all our relatives & friends a peaceful, healthy and happy New Year

The Finkelsteins
Henry, Molly & Matthew
David, Rachel, Jonah & Abby

Chaim & Eda Feinstadt

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Phyllis & Irving Feldman
Jonas & Brandon

Wish all their relatives and friends a happy and healthy New Year.

Philip & Cyla Fiksel
Nathan, Miriam, Jamie & Stacie Birnbaum

wish their relatives & friends a happy and healthy New Year

Jerry & Helen Fishman
Mark & Doreen, Aimee, Haley,
Stacey & Shane Fishman
Gary & Sheryl, Robbie, Raquel & Alexander Rubinoff
Marcy & Ryan

Wish all their relatives, friends & neighbours a happy and healthy New Year.

שנה טובה
Bernard & Connie Fox
***and* Charise**
Felicia & Warren Spiegelman,
Samantha *and* Spencer

wish their relatives and friends a happy and healthy Shana Tova

Allan and Pat Friedland
Marla and Ilan

Wish their relatives and friends a happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Betsy & Lou Fruitman
Pamela, Howie, Jeffrey & Jason Gould
Lisa, Dan & Amanda Belzowski
Marla, Ronald & Jarod Struminger

G's . . .

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel

Daniella & Ari Gold
Jordan, Alexandra & Aidan

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Max & Guta Glicksman
19 Misty Crescent

Edna, Joseph,
Ariel, Shayne and Kira Gelbard

Wish their relatives & friends a happy and healthy New Year

Al & Julia Gelfant & Family
Susan Fine & Family

wish their relatives and friends a happy and healthy New Year.

Aron & Ala Gerhard

Wish their relatives, friends & neighbours a happy and healthy New Year.

Morris & Rose Glick

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Mr. & Mrs. Jack Gladstone and Neil
Dr. & Mrs. Terry Davis and family

Wish their relatives, friends & neighbours a happy and healthy New Year

'Great contralto of her time'

Continued from page 45

Canada and Russia. She was born Pauline Lightstone to Polish-Jewish immigrants who had changed their name from Lichtenstein. She made a stunning debut in Nice in 1904. A founder of the Montreal Opera Guild, she was a member of the Order of Canada.

* * *

"Boy, age 12, shows genius as organist" read a 1945 headline after the first public performance of Torontonian **Glenn Gould** (1932-1982). A musical prodigy, he displayed absolute pitch, could read sheet music by the age of three, and was composing music at five.

The celebrated pianist, known for his electrifying interpretations of Bach, had a remarkable effect on the way people hear, perceive and appreciate music. His performances were relatively rare because concertizing made him "feel demeaned, like a vaudevillian." Instead, he reached a huge audience through film and studio recordings. His famous interpretation of the *Goldberg Variations* (1955) was a top-selling classical recording. The subject of many books and films, Gould died after a sudden stroke. A historic plaque marks his former residence at 110 St. Clair Ave. W.

* * *

Maureen Forrester (born Kathleen Stewart in Montreal, 1930) has been hailed as "the great contralto of her time, Canada's grande dame of song and one of this country's musical ambassadors to the world." She has performed and recorded with the world's great orchestras, holds a Governor General's Award and is a companion in the Order of Canada.

The fourth and youngest child of an Irish mother and Scottish father, Forrester grew up in a poor district in Montreal and left school at 13 to help support the family. Encouraged by her mother, she began singing in church choirs and taking voice lessons.

At 18 she applied to New York's Juilliard School of Music, but was rejected because of her lack of high school. After a 1953 debut recital in Montreal, she won recognition in Europe in 1955 and North America in 1956. A convert to Judaism, she married violinist-conductor Eugene Kash in 1957. She worked tirelessly for many cultural organizations, including the Canadian Opera Company, National Ballet of Canada, National Film Board and the Canada Council, which she once chaired.

Continued on page B47

Rosh Hashanah Greetings 5766

Gary Lee Weinrib known as Geddy Lee

Continued from page 46

* * *

As a driving force of The Band, **Robbie Robertson** (born in Toronto in 1943) is one rock's most influential and legendary figures. The son of a Mohawk mother and a Jewish father, he grew up in Toronto and spent summers on the Six Nations Reservation outside Brantford. He was active as a teenager in various local bands. His bluesy rock guitar style helped define the distinctive sound of Ronnie Hawkins & The Hawks.

When Bob Dylan went electric during his 1965-66 world tour, Robertson was in the backup group and, with other members of The Hawks, formed the unit that would become The Band. Whether touring with Dylan, recording solo albums or scoring Hollywood movies for Martin Scorsese, Robertson has been at the centre of the music scene since the late 1950s. He has won numerous Juno Awards, and with The Band, has been inducted into the Rock and Roll Hall of Fame. He works today as a creative executive at DreamWorks Records.

* * *

Ben Mink, violinist, mandolinist, guitarist and composer, was born 1951 in Detroit of Polish parents and lived in Cleveland until age 11 when he settled in Toronto. A close associate of k.d. lang, with whom he has co-written songs and performed since 1985, he has also recorded with Dan Hill, Anne Murray, Raffi, Rush, Bare Naked Ladies and other artists. He produced many albums including lang's recent *Hymns of the 49th Parallel*, and recorded several of his own.

* * *

Geddy Lee, son of Polish concentration camp survivors, is the vocalist, bassist and keyboardist for the heavy metal group Rush, which has sold more than 40 million records internationally since 1974. Born Gary Lee Weinrib in Toronto in 1953, Geddy's official stage name was inspired by his mother's heavily accented pronunciation of his first name. He and band members Alex Lifeson and Neil Peart have won numerous Junos and been named to the Order of Canada, and raised more than $1 million for charity.

* * *

Abraham Feinberg, born Abraham Nisselevicz in Bellaire, Ohio, in 1899, was ordained as a rabbi in the 1920s but gave it up in the '30s to become a singer named Anthony

Continued on page B48

Geddy Lee, bass and lead vocals of the Canadian rock group Rush.

Nina & David Glincman and Gregory Grabarnik

Wish their relatives, friends & neighbours a happy and healthy New Year.

Regina and Charles Goldfinger and Family

Best wishes to our children grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Sam & Gitta Ganz Children & Grandchildren

wish their relatives and friends a happy and healthy New Year.

Irving & Faye Gold

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Gert Goldberg
children Jill, John & Granddaughter Sydney
64 Carscadden Drive
Wish their relatives, friends & neighbors a happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Mr. & Mrs. Israel Goldgrub and Family

Irving & Paula Goldhar

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Best wishes to our children, grandchildren and our great-grandchildren Jordan & Jenna Ashley and relatives for a happy, healthy New Year

Jack & Ruth Gutholc

Best wishes for a year of peace and serenity, health and happiness to relatives and friends and the people of Israel

Fay Goldlist
Marlene & Sam Hait
Barry & Randee Goldlist
Rochelle & Seymour Frydrych
Children, Grandchildren & Great-grandchildren

Lorraine and Avi Gottlieb Monique, Garrett & Austin

Wish their relatives, friends & neighbours a happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to relatives and friends and the people of Israel.

Lillian Granek

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Moishe & Mania Gruda

Wishing all our family and friends a happy and healthy New Year.

Beatrice, Hymie & Alyssa Guttman

H's . . .

ADAM & ZELDA HARRIS and Family

Wish their relatives and friends a happy, healthy and peaceful New Year.

Sylvia and Barry Hennick

Eleanor, Jeff and Ryan Stainsby

Karen, Eric and Jackson Machtinger

Wish their relatives and friends a peaceful, happy and healthy New Year.

Best wishes to our children, grandchildren, family and friends for a happy and healthy New Year.

Joel & Bluma Hoffman

I's . . .

Kelly, Daniel, Shane, Hanna & Harry Isakow

Wish all their relatives, friends & neighbours a happy and healthy New Year.

J's . . .

Herb, Brian, Donna Jaeger

Wish their relatives, friends & neighbours a happy and healthy New Year

Isaac & Basia Jesin & Family

wish all our friends & extended families a Happy, Healthy & Prosperous New Year.

Wolfe & Miriam Justein

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

K's . . .

Mara & Eugene Katz
Linda, Leon, Michael, Aaron & Daniel Katz

Wish their relatives and friends a happy and healthy New Year.

BEST WISHES FOR A YEAR OF PEACE AND SERENITY, HEALTH AND HAPPINESS, TO MY CHILDREN, MACHATONIM, RELATIVES AND FRIENDS AND THE PEOPLE OF ISRAEL.

Jean Kichler

Wishing all our family and friends a happy and healthy New Year.

Ruth Kerbel and daughter Donna

Ronny & Shelli Klayman
Shayne, Brandon & Samantha
Staci & Richard Goodman and Brooke

Best wishes to relatives and friends for a happy, healthy & peaceful New Year.

Wishing all our family and friends a happy and healthy New Year
Murray & Susie Klein
David & Lisa, Robbie & Dana
Jamie & Joelle

Nancy & Howard Kleinberg children and grandchildren

wish their relatives and friends a happy and healthy New Year.

Mr. & Mrs. Israel Koplowitz

Best wishes to our children, grandchildren, friends & relatives for a happy, healthy and peaceful New Year

Marilyn Kostman
Elayne & Roberto Slimak
Sasha, Jonathan & Noah
Arny, Jesse & Tyler Kostman

Best wishes for a year of Peace and Serenity, Health & Happiness to all our friends.

Canadian 'rebel without a pause'

Continued from page B47

Frome. After hosting a New York radio show for several years he returned to the pulpit and served at Toronto's Holy Blossom Temple from 1943 to 1961. A strong social activist, he protested the war in Vietnam and met with Ho Chi Minh in 1967. He also joined John Lennon and Yoko Ono during their famed "bed-in" for peace in Montreal in 1969 and sang in the chorus of Lennon's *Give Peace A Chance*, recorded in a suite at the Queen Elizabeth Hotel. "Maybe we can bill ourselves as John Lennon and the Flaming Red Rabbi," he reportedly joked to the superstar Beatle. He moved to San Francisco in the '70s and died in Reno in 1986.

* * *

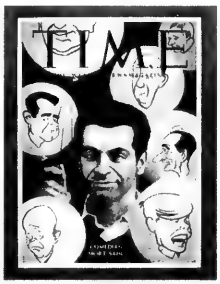
Bandleader, orchestrator and composer **Percy Faith** (1908–1976) was born in Toronto and conducted a live orchestra for the CBC from 1938 to 1940, when he moved to Chicago. Compositions include *Delicado*, *Moulin Rouge* and *Theme from A Summer Place*.

The stage

American playwright **David Belasco** (1853-1931) was born in San Francisco and lived from age five to 11 in Victoria, B.C. His parents were among the province's earliest Jewish immigrants. He reached New York in 1882 and scored many theatrical successes beginning with the Civil War drama *The Heart of Maryland* (1895). In 1907, he built New York's Stuyvesant Theatre, later renamed the Belasco. A mentor to filmmaker Cecil B. DeMille, he "has been ranked as a director on the same level as Tyrone Guthrie and Elia Kazan," according to historian Stuart Rosenberg.

* * *

Lou Jacobi (born Jacobovitch in Toronto in 1913), a celebrated comic-dramatic actor with many triumphs, is perhaps best known for his role as the bread-stealing Mr. Van Daan in the film version of *The Diary of Ann Frank*. At three, he sang at a charity concert for Toronto's Jewish Home for the Aged. He made his theatrical debut at 12 in *The Rabbi and the Priest* at Toronto's Princess Theatre, performed stand-up comedy in Muskoka in the late 1940s and appeared in the popular revue *Spring Thaw*. He went to England in the early 1950s and eventually reached Broadway, where he played in Neil Simon's *Come Blow Your Horn* and Woody Allen's *Don't Drink the Water*. He appeared in the stage production of *Anne Frank* and was chosen by director Garson Kanin to appear in the film. Jacobi once accurately described his own look as "everyone's genial Uncle Max."



Mort Sahl

* * *

Born in Montreal in 1927, comedian **Mort Sahl** began to work as a stand-up comic while at university in Los Angeles. Like Lenny Bruce, he turned to the newspapers for his pungent brand of political satire, and his rapid, non-stop delivery earned him the nickname "Rebel Without A Pause." Success prompted record albums and appearances in movies and on American late-night TV. In 1960, he appeared on the cover of *Time* magazine, which dubbed him "the patriarch of a new school of comedians." Long a thorn in the side of U.S. presidents from Dwight D. Eisenhower to George W. Bush, he is still performing.

Bill Gladstone is an arts writer for The CJN.

The exterior of Pier 21 today
[Pier 21 Foundation Archives]

Pier 21 – gateway to Canada

By RUTH M. GOLDBLOOM

Pier 21 Immigration Museum stands proudly as a national historic site. When you step through the doors of Pier 21, you do not simply walk in the footsteps of the one million people who passed through this landmark between 1928 and '71 – you also experience the emotions and feelings of every immigrant to this country, whether their journey brought them here 300 years ago or as recently as last week.

These are the people who changed the face of Canada. Today, Canada is one of the most multi-ethnic countries in the world; not surprising when you consider that with the exception of our aboriginal population, we are a country of immigrants.

In 1993, a group of Halifax volunteers dreamed of recreating and reviving Pier 21. Before long, our desire to rehabilitate the abandoned waterfront shed grew into an action plan and the dream gathered momentum.

Pier 21 reopened to international attention on Canada Day, July 1, 1999, thanks to a successful $9 million fundraising campaign that included support from the three levels of government and the private sector.

Pier 21 chronicles the story of Canadian immigration – why they came, what they accomplished and the significant role they played in building our nation.

At the reopening of the pier, Rosalie Abella, then a judge for the Court of Appeal of Ontario, now a Supreme Court judge, said,"I will never forget how lucky we were to be able to come to Canada, but I will also never forget why we came. These are the two stories which complete me – one joyful and one painful – and which merge in the next generation

Continued on page B50

Regina Kozlowski & Family

wish their relatives and friends a happy and healthy New Year.

Mrs. Rose Krieser and Family

Wish their relatives and friends a peaceful, happy and healthy New Year.

L'Shana Tova לשנה טובה
To all our family and friends
for a happy & healthy New Year
Gordon & Marilyn Kroft, Kory, Dustin & Daniel

Best wishes to our friends and relatives for a happy, healthy & peaceful New Year

שנת שלום

Izzy Kirshenbaum & Family

L's . . .

Merilyn & Marvin Lean Jordi, Kayla and Billy

Wish their relatives, friends & neighbours a happy and healthy New Year

Natalie & Manny Langer

Best wishes to our children, grandchildren, relatives and friends for a happy, healthy & peaceful New Year.

Sonia & Ben Lant

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Robert & Regina Alisse, Jodi and Brian Lee

Wish all their relatives and friends a peaceful, happy and healthy New Year.

I wish my family and friends a happy and healthy New Year.

Mary Levitt

Fela Lichtblau and Family

Wish all their relatives and friends a peaceful, happy and healthy New Year

Shelly & Marilyn Little Adam, Jeremy & Sari

Wish their relatives, friends & neighbours a happy and healthy New Year.

Wishing all our family and friends a happy and healthy New Year.

Marilyn, Bruce, Erin, Michael & Brian Lubelsky

Vicki & Syd Lanys
Michael & Zachary Lanys
Sheryl, Sheldon, Lindsay and Sean Cheskes
wish their relatives and friends a happy and healthy New Year.

M's . . .

Carl & Sylvia Mahler

Best wishes to our children, grandchildren, relatives and friends for a happy, healthy & peaceful New Year.

David Mendlowicz
Simon Mendlowicz, Wendy Lebskin & Jenna
Itzik Ravuna, Lisa Mendlowicz, Jordan & Danielle
Wish their relatives and friends a happy and healthy New Year.

Nicole, Kevin and Michael Mandel
Wish their relatives, friends & neighbours a happy and healthy New Year.

Shana Tova – לשנה טובה
Cy & Reta Mann and Freda
Best wishes to our children, grandchildren, relatives and friends for a happy, healthy & peaceful New Year.

Edie & Jackie Marcus
Melanie & Jay
Lauren & Adam
Wish their relatives, friends & neighbours a happy and healthy New Year

Mr. & Mrs. Seymour Marcus
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Ida Melnik children & grandchildren
Wish all their relatives, friends & neighbours a peaceful, happy and healthy New Year.
In loving memory of our beloved Harry ז"ל

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel
Honey & Milton Mandel and Family

Sam and Lori Merson
Wish their children, grandchildren, family and friends a Happy, Healthy & Prosperous New Year.

JOE & HELEN MORGAN AND FAMILY
wish their relatives and friends a happy and healthy New Year.

Dr. & Mrs. Seymour Moskovitz and Family
wish their relatives and friends a happy and healthy New Year.

N's . . .

Bernard & Edie Nayman
Best wishes to our children, grandchildren, relatives and friends for a happy, healthy & peaceful New Year.

Chaim Neuberger Children & Grandchildren
wish their relatives and friends a happy and healthy New Year.

O's . . .

Mark & Barbara Obar Children & Grandchildren
wish their relatives and friends a happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.
Mr. & Mrs. Sam Orlan

P's . . .

Immigrants' front door

Continued from page B49

into a mother's irrevocable gratitude to a country which has made it possible for her children to have only one story – the joyful story, the Canadian story, the story that started at Pier 21."

For more than 40 years, the Pier 21 shed was Canada's front door to immigrants. Fleeing poverty, war, famine, drought, religious and political persecution, they journeyed to Canada in search of freedom and opportunity. During World War II, almost 50,000 war brides and their 22,000 children landed there; so did 3,000 British evacuee children; and 494,000 Canadian troops left from Pier 21 to serve overseas. We estimate that one of every five Canadians can trace a family connection to Pier 21. And, during the Pier 21 years, 69,776 Jewish immigrants and refugees came to Canada. Their stories are among the most compelling.

Canada once had "preferred" and "non-preferred" groups when it came to immigration, but the Depression years brought even stricter regulations. In 1930, an order-in-council began allowing in only those with enough capital to establish and maintain themselves on farms. The next year all non-agricultural immigration was banned unless the applicant was British or American. With these restrictions firmly in place as Hitler rose to power in 1933, the Jews of Europe stood almost no chance of escaping to Canada.

By 1938, the refugee crisis was acute and Canada was receiving hundreds of thousands of requests from European Jews. The Canadian Jewish Congress, the Jewish Immigrant Aid Society (JIAS), and the Atlantic Jewish Council joined together with thousands of ordinary Jewish Canadians to fight to gain sanctuary for these refugees.

A few fortunate Jewish families did manage to make it to Canada during this time to be welcomed at Pier 21. One of them was the Echt family, who in 1939 escaped from the Free State of Danzig shortly before the outbreak of World War II. As a pharmacist and a hobby farmer, Mr. Echt was uniquely situated to become one of the small numbers of Jews, 5,000 in total, who qualified and was given permission to enter Canada during the Hitler years.

The Echts settled in Nova Scotia in late 1939 and bought a farm. They were welcomed to Canada at Pier 21 by Sadie Fineberg, a representative of JIAS. This welcoming role was ultimately assumed by Mr. Echt's wife, Meta, a few years later. Meta's daughter, Marianne, eventually became her mother's constant companion at Pier 21.

While volunteering with JIAS, Meta and Marianne welcomed thousands of Jewish refugees. Among the most memorable for them were the Jewish war orphans. Cecelia Lockner Heinish Halzel was one of those orphans. Cecelia and her sister, Blanca, daughters of Razel and Moshe Lockner, were born in Ratowitz, Romania. Their parents died in a concentration camp, and they only escaped Auschwitz themselves because their aunt bribed a guard with a piece of gold jewelry. Miraculously, they managed to get away back to their hometown.

Eventually, contact was made with the late Noah Heinish in Halifax, who was a senior representative of JIAS and a volunteer at Pier 21. It took several years to get the necessary legal documents, but the sisters arrived at Pier 21 in 1948 aboard the SS General Sturgis. They were among 3,000 orphans on the ship coming to live with Canadian families. Though meant to continue their journey to Montreal, they grew attached to the Heinishes and stayed with them. As adults, they continue to keep the Heinishes' spirit alive with their involvement and financial assistance to Pier 21 and to the causes in which the Heinish family believed so deeply.

Pier 21 continues to be blessed with Marianne Echt as a volunteer guide. She graciously shares her family's story with visitors and schoolchildren and works in the research department helping other alumni preserve their important memories.

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Rosh Hashanah Greetings 5766

'Canada a refuge still'

Continued from page B50

My own grandparents, Esther and Joseph Claener, had come to Cape Breton from Russia in search of two things: safety and opportunity. Like other immigrants, they took full advantage of both. My grandfather came to this country speaking only Russian and Yiddish, and it was decided he should spend some time as a peddler, travelling the back roads of Cape Breton with a horse and cart to become familiar with the new language and earn a living. A freak snowstorm in October made return impossible for three weeks but a local farmer took him in. On his return to New Waterford, the family gathered to hear his transformation to trilingualism. And they were well rewarded, if quite nonplussed. Grandfather was indeed substantially trilingual. He now spoke Russian, Yiddish – and very passable Gaelic! When they told him what he had learned wasn't English, he shrugged and set out again – to become multilingual!

I have always loved that story because it conjures up images of the Old World while grounding us firmly in the new. It also demonstrated my grandfather's courage; a characteristic all new immigrants share. It was the desire to acknowledge such courage and to honour our immigrants that first brought me to the Pier 21 Society and to finally pay tribute to the immigrant population.

For the past few years, my involvement with Pier 21 has been a challenge and a dream come true – and my passion for Pier 21 remains unabated as I see and hear the impact on the visitors – not only Canadian but international visitors as well.

Halifax harbour at Pier 21

Since its re-opening hundreds of thousands of visitors from Canada and around the world have walked through its doors, including royalty, world leaders, politicians and celebrities. But the majority are everyday Canadians making a personal pilgrimage – trying to recapture a moment years ago when they began a new life or attempting to learn more about a story told to them over and over again by parents or grandparents. It is an emotional journey. But more than that, it is the story of Canada.

Joe Schlesinger, a journalist, member of the Order of Canada, Pier 21 alumnus and a supporter of the pier, came to Canada as a refugee. "Forty-five years later, for me, Canada is a refuge still," he said.

I have so many favourite moments and cherished memories of Pier 21 visitors, but one has taken on particular prominence. In 1998, CBC partnered with Pier 21 and hosted a press conference in Toronto, where I spoke about our plans for the museum. The article in the Toronto paper the next morning prompted a phone call from the late Herman Newman, who arrived on Canadian shores as an orphan at age 18. After surviving Auschwitz, he was resettled in a Jewish home in Canada. He said, "Ruth, I just read about what you are doing with Pier 21, and I wanted to tell you that every year in November I return to Halifax where I spend about an hour standing in front of the Pier 21 shed while I say, 'Thank you God, thank you Canada, and thank you Pier 21.'"

I responded, "I hope you will be here on July 1, 1999, when the doors of Pier 21 will reopen."

He said, "Only death would keep me away." Tragically, Herman died before we opened, but his wife and son visited and we had a tearful but meaningful time together.

Continued on page B52

Rose & Sam Pacht
Children & Grandchildren

Wish all their relatives, friends a peaceful, happy and healthy New Year.

Feige & Shmiel Pancer

Best wishes to our children, grandchildren, relatives and friends for a happy, healthy & peaceful New Year

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Mr. & Mrs. Martin Pearl
Melvin & Rhonda, Jordan
Michael, Zane & Samantha
Jack, Tommy, Mickie & Tal

Isaac & Sylvia Peck
Ryan, Judith, Ella & Jesse
Jared & Sarah
Samantha & Thomas
wish their relatives and friends a happy and healthy New Year.

Rose & Harry Perlstein

Wish their friends & neighbours a happy and healthy New Year.

Wishing our children, grandchildren, family and friends a happy, healthy New Year

Isaac and Minny Peters

Leib and Fanny Pillersdorf and Family
83 Collinson Boulevard
Toronto, Ontario

Wish their relatives, friends & neighbours a happy and healthy New Year.

Sam & Dora Prince

Wish their family & friends a Happy and Healthy New Year.

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.
Moniek & Genia Prusznowski

Manny & Ruthie Putter

Best wishes to our children, relatives and friends for a happy, healthy & peaceful New Year.

R's . . .

Ralph & Karen Rabinowicz and Family

wish their relatives and friends a happy and healthy New Year.

David & Shanea Rakowski and Friends

Wish their relatives & friends a peaceful, happy and healthy New Year.

Genia & Henry Rakowski

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Mr. & Mrs. P. Rechtsman and Family

Wish their relatives and friends & neighbours a happy and healthy New Year.

Mike & Sally Rosen
31 Denmark Crescent

Wish all their relatives, friends and clients a peaceful, happy and healthy New Year.

Adele & Jan Rolin

Best wishes to our children, grandchildren, friends and relatives for a happy and healthy & peaceful New Year.

THE ROSENS
Hannah, John and Eric

wish their relatives and friends a happy and healthy New Year.

Lily & Mike Rosenberg,
Marilyn, Robert, Daniel & Sarah Jacobs,
Vanessa & Lee Krelstein
Pauline, Jon & Ben Elias

wish their relatives & friends a happy and healthy New Year.

Myer Rosenberg

Best wishes to my children, grandchildren, my great grandchildren, friends and relatives for a happy, healthy and peaceful New Year.

Paul & Phyllis Rosengarten

Best wishes to our children grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Willie & Bertha Rosengarten & Family

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Mel & Sharon Rubinstein & Family

Wish their relatives, friends & neighbours a happy and healthy New Year

Pinchos & Luba Rywiec

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

S's . . .

Samuel J. Sable & family

1 Ava Road

Wish their relatives, friends and neighbours a happy and healthy New Year.

Rachelle, Mindy & Jessica Salamon
Rob & Lisa Switzman

Wish their relatives and friends a happy and healthy New Year.

Rosita & David Salomon

Wish their relatives, friends & neighbours a happy and healthy New Year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

David Scheer & Naomi Weinfeld and their children

Adolf and Alice Schmid
Monique, Amanda & Jordana Irwin

Wish their family and friends a Happy and Healthy New Year

Sandy & Ida Shessel
Lindsay & Maury

Wish their relatives, friends & neighbours a happy and healthy New Year.

Rosh Hashanah Greetings 5766

Travel document from Danzig for Marianne Ferguson. [Pier 21 Foundation Archives]

Enormous educational value

Continued from page 51

Stories like this impress upon me how important it is to record, retain and celebrate our heritage, and the courage of those who chose Canada. Every story adds to the fabric of our country and adds to the recorded history of Canadian immigration. Preserved, the history of immigration can come alive again for our children, grandchildren and their children.

One of the most moving letters I've received was from Rev. Karen E. Toole, who wrote an editorial in the *Winnipeg Free Press* about Pier 21 in 2001. When I spoke to Rev. Toole to thank her for her remarkable letter, she told me that her editorial had resulted in more letters to the editor than they had ever received before… her words had struck a note in so many Canadian hearts.

This is an excerpt from her letter: "On my last day of a visit to reconnect with friends in the Maritimes, I took their advice and visited Pier 21. Twelve years ago, when I last visited Halifax, Pier 21 was a huge, locked-up-tight, abandoned immigration shed on the Halifax waterfront. Today, it is a museum.

"I went with a museum mentality and left with my heart wrung out with the pain and joy, the laughter and the tears, the lost and the found of it all… As I wandered through the various displays and creations offered at Pier 21, I became increasingly aware of what an incredible resource and treasure this country is to all of us.

"Every one of us, as people of Canada should have to visit this place. It should be put on our required list in order to be a citizen."

There is not a day when connections are not made at Pier 21. And to quote Montreal's *La Presse*'s story about Pier 21's opening, "The only thing missing from Pier 21 is a large box of Kleenex."

The educational value of Pier 21 is enormous. We had no idea of the impact the Charles and Andrea Bronfman In-Transit Theatre would have on the thousands of students and adults who come to see this unique multimedia production. Our visitors can often be

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Rosh Hashanah Greetings 5766

New immigrants on their way to Pier 21 from Romania. [Pier 21 Foundation Archives]

'Humbled by the human power'

Continued from page B52

heard discussing the poignant stories of those who entered Canada through Pier 21 as they leave the theatre.

Although they are a fairly common occurrence, I am always incredibly humbled by the very human power of this seemingly simple waterfront shed. I think one of the most memorable days for me was when I escorted three Jewish gentlemen to our resource centre.

One man was looking for information about his grandfather. He told me that his father had died recently but had not wished to talk about his own father's past in Europe because it was so painful and he did not want to burden his children. The only information our visitor could give us was his grandfather's name. On the first try, our staff found nothing on our computer, but after trying several spelling variations, the grandfather's name (for whom our visitor had been named) appeared on the computer screen. When he saw the passenger manifest and realized that his grandfather had crossed the ocean alone, with only six dollars in his pocket, he fell to his knees in tears.

Now he had something tangible to pass on to his family. His grandfather's story would not be lost. Just as I had listened to the tale of that first snowfall in Cape Breton, his great-grandchildren would hear the story of how their ancestor arrived and created a new life in a new country. That is why Pier 21 is important and why my work continues.

Despite our great success, there is still work to be done. We have established the Pier 21 Foundation to reach across our nation and create an Endowment for Pier 21 to guarantee its future and preserve it in perpetuity. Through the generous support of our Nation Builders campaign, an endowment fund goal of $7 million will enable the foundation to continue to bring Canada's immigration story to the world. The journey continues!

If you would like to share your memories of Pier 21, please contact me at foundation@pier21.ca or visit the website at www.pier21.ca.

Ruth M. Goldbloom is the chair of Pier 21 Foundation.

Nathan & Helen Shiff
Martin, Michelle, Mitchell, Jaimie & Jeremy Shiff
Jeffrey, Aviva, David, Tatum & Melissa Shiff
Adam, Barbara, Matthew & Carly Altberg
Wish all their relatives and friends a peaceful, happy & healthy New Year.

Nachum & Lea Shore
23 Fanshawe Dr., Richmond Hill
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Wishing all our family and friends a happy and healthy New Year.
Lois, Jordan and Miriam Smiley
of Richmond, B.C.

Carole & Morty Smith
Wish our children, grandchildren, relatives & friends a happy, healthy and peaceful New Year, and thank you for all your love and support during the past year.

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.
MINKA SMITH
IAN & TOBE TWEYMAN,
SHELDON & LISA
AUBREY, KAREN, SAMUEL, MATTHEW
& HANNAH LIPMAN

David & Luba Smuschkowitz and Family
Wish all their relatives, friends a year of peace, good health and happiness

Laury & Evy Snow
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Wishing all our family and friends a happy and healthy New Year.
The Steinman Family
6 Barclay Court

Best wishes for a Happy & Healthy New Year to all our relatives, clients & friends
Mr. & Mrs. Milton Snow
Mr. & Mrs. Stephen Snow & family
Karyn, Ashleigh, Carly & Jason Schwartz
Dr. & Mrs. Stephen Cohen & family

Dvora Szmeiser
Leora & Ray Keshen,
Shelley & David Star
and Children
Wish their relatives, friends & neighbours a happy and healthy New Year.

Rob & Hedy Steen
Samantha, Ben and Jeremy
Wish their relatives, friends and neighbours a happy and healthy New Year.

Anne & Joe Steinberg
Bella, Elliott, Jason,
Adam & Daniel Sinukoff
Wendy, Stuart, Zachary, Cory,
Matthew & Michael Himmel
Evy, Elliot, Hailey,
Carly & Jordan Sugar
Wish their relatives & friends a happy and healthy New Year
52 Green Acres Road

Max & Dorothy Stern
Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Zanvel & Sylvia Stern
Derek & Jill Stern
Brett & Corinne Starkman
and Family
Wish their relatives, friends & neighbours a Happy and Healthy New Year

Sam, Janice, Dale and Jordan Stern

Wish their relatives and friends a year of peace, good health and happiness.

Morris & Yetta Sternberg and Family

Wish their relatives and friends a peaceful, happy and healthy New Year.

Jack, Lola, Rose-Mary Sylman Sid, Evelyn, Madison & Tyler Rochwerg

Best wishes to our children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Wishing all our family and friends a happy and healthy New Year

Henry, Carol & David Szymkowicz

T's . . .

Dina and Willie Tenenbaum

Best wishes to our children, grandchildren, relatives and friends for a happy, healthy & peaceful New Year.

Mr. & Mrs. Joseph Tenenbaum
Sid, Judy, Ari-Lev, Elie & Avichai
Gary, Louise & Josh
Uli, Tamara, Odeyah, Daniel, Eliya & Elisha Erez Friedman

Wish their relatives, friends & neighbours here and in Israel a happy and healthy New Year.

Mrs. Rose Tenenbaum

Best wishes to my children, grandchildren, relatives and friends for a happy, healthy & peaceful New Year.

Wishing all our family and friends a happy and healthy New Year.

Karen Hacker & Irv Teper and family

Mr. & Mrs. G. Thaler and children
Sam, Bess and grandchildren
Jason and Amy Wagowsky

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Norman & Ruth Trachter

Wish their children, grandchildren, relatives and friends a happy, healthy and prosperous New Year.

Norm & Sandra Turk and Family

wish their relatives and friends a happy and healthy New Year.

U's . . .

Irving & Sylvia Ungerman and family

Wish their relatives & friends a peaceful, happy and healthy New Year.

V's . . .

Debra, Jaime & Courtney Verk

700 Woburn Avenue

Wish their relatives, friends & neighbours a happy and healthy New Year

Rosh Hashanah Greetings 5766

'Their appreciation was undiluted and unshakable'

Excerpts from an address by Rosalie Silberman Abella, then justice of the Court of Appeal for Ontario, to the Pier 21 opening luncheon, June 30, 1999, in Halifax.

The history of Canada has many textures – it is a story of discovery, of collaboration, of creativity, of independence, of tenacity and of space. It is, at the same time, a story of contradiction, insecurities, tensions, fears, inhibitions, and resistance. This country constantly recreated itself, responding to needs created by temperamental economies, colonial imperatives, linguistic chess games, geographic expanse and regional insularity. The result, though still a work in progress, is nonetheless a magnificent achievement. But it could not have been done without the Canadian people, all of whom, with the exception of the aboriginal population, were immigrants. And so the story of Canada is the story of immigrants, and Pier 21 is their proud celebratory symbol.

This story is not without its complications: this evolving country was not always comfortable with cultural departures from the traditional English-French axis. In 1928, the year Pier 21 opened, an editorial in the *Toronto Globe* said, "The country cannot go on if its national life is made up of races which fall short of the national standard." And, in the same year, the Dominions office, in a confidential memo, warned the British prime minister that Canada was fast losing its Anglo-Saxon character, that it was allowing in too many foreigners and was, therefore, no longer an appealing home for British immigrants.

Within three years, this fear of diversity joined forces with the Depression to persuade Canada to slam shut the country's doors to all but British or American farmers with money, doors Canada had intermittently kept open since 1900 for five million immigrants in order to feed the hearty appetite of the land and the labour market.

With few exceptions, the doors remained locked for almost two decades. And a country preoccupied with a depression and a war, would not allow itself to be distracted by the despairing cries from Europe. But at last, in 1948, once again comfortable in its economic and political skin, Canada threw open its doors to offer itself as a second chance at life for millions of immigrants.

Canada's ambivalence towards differences it could not understand and was not sure it could absorb is the discordant thread in Canada's textured history. Understandably attached to its traditions, Canada did not always appreciate that tradition is a movable feast; understandably attached to its homogeneity, it did not always appreciate that conformist homogeneity is the enemy of vibrant harmony; understandably attached to assimilation, it did not always appreciate that an assimilated community is a rebuke to those who seek an integrated entry respectful of their difference; and understandably attached to an identify it knew, it did not always appreciate that to honour your past is not to insult your newly adopted identity. A melting pot if necessary, but not necessarily a melting pot.

There is a poignant irony to this historic ambivalence towards immigrant waves of pluralism – waves of new Canadians which always proved with time to leave no disruptive fissures on our shores – and the irony is this: immigrants had no such ambivalence. Their appreciation was undiluted and unshakable. Theirs was a transforming optimism, turning an uncertain past into a passionate commitment to the country that gave their hopes a home, and turning uncertain Canadians into welcoming humanitarians who embraced the commitment and the hopes.

And this, for me, is why this pier represents Canada, because Pier 21 is a symbol of what this country is made of: the people it admitted, what those people did with their admission, and how the rest of the country made room for them.

Continued on page B55

JIAS volunteer Sadie Fine, centre, with some of her colleagues and her newly arrived charges.[Pier 21 Foundation archives]

'This country is full of tenaciously grateful immigrants'

Continued from page B54

Every immigrant who landed at Pier 21 has two stories – the story they came from and the story they started when they landed in Canada. The ships that brought them here carried memories that clung to their souls. A multitude of identities and aspirations and dreams – and nightmares – landed here with the immigrants, who unloaded their past and their fears, tied them with relief into the lightest package possible to avoid being weighed down by emotional baggage on their journey into the future, and set out to do their best to vindicate Canada's decision to grant them entry.

But notwithstanding the complex diversity of the feelings and people received by this pier, there was one thought attached to every single immigrant who set foot here: gratitude. And to understand that feeling, you have to understand the stories they come to the pier with. Here is such a story.

Of the 500,000 immigrants to land at this pier after the war, 100,000 were displaced persons and refugees. I was one of them. My parents married in Poland the day World War II started. They spent four years in a concentration camp. Their two-year-old son and my father's entire family were killed at Treblinka. They ended up in Stuttgart, Germany, after the war where my father, a lawyer, was the legal counsel for displaced persons in southwest Germany. In 1946, shortly after they were liberated, my parents had a child, then, two years later, another. It was their way of proving to the world – and themselves – that their spirit was not broken.

After years of trying to get into Canada, we finally got permission. In May of 1950, my parents, my grandmother, my younger sister and I found ourselves on an American troop ship, the General Heitzelman, headed for Halifax.

We landed at Pier 21, immediately got on what my mother remembers as a soot-filled train headed for Toronto, and started our lives all over again.

Continued on page B56

Tamara & Mietek Weinreich and Family

98 Brookview Drive.

Best wishes to our children, grandchildren, relatives & friends for a happy, healthy & peaceful New Year.

Dr. & Mrs. Joseph Weinstock
David, Moss & Michelle, Mark, Dan & Erin

Wish their relatives, friends & neighbours a happy & healthy New Year.

Mark & Jodi Weisleder, Hillary & Jillian
Louis & Marlene Weisleder, Joshua, Lindsay & Zachary
Marsha Weisleder
Anne & Sam Himelfarb Adam & Eric
wish their family and friends a happy and healthy New Year.

John & Marcia Wenus
Dustin, Shelby and Brittany

Wish their relatives, friends and neighbours a happy and healthy New Year.

Albert & Helen Waisglass

Best wishes to our children, grandchildren, relatives and friends for a happy, healthy & peaceful New Year

Sylvia & Henry Waks

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Jack & Anne Weinbaum & Family

Wish all their relatives and friends a peaceful, happy and healthy New Year.

Shana Tova

To our friends & relatives for a happy & healthy New Year

Stefanie & Steve Winter

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

Marvin & Faye White
Zachary, Jeremy & Jordan

Sidney Wolbrom

Best wishes to my children, grandchildren, friends and relatives for a happy, healthy & peaceful New Year.

Lou & Helen Wronzberg
Rick, Debbie, Alexis & Danielle
Larry, Darlene, Lynsey & Tarah
Randy, Debbie, Jordan, Ashley, Dustin & Melissa
Donna, Nechama, Chaim & Shmuel

Wish all their relatives and friends a happy and healthy New Year.

Sarah & Abe Wertman

Best wishes to our children, grandchildren, friends and relatives for a happy holiday and a healthy & Peaceful New Year.

Ted, Annette, Madison & Eden Wine

wish their relatives and friends a happy and healthy New Year.

THE WISEBERGS

Leonard & Gloria
Barb, Darrel & Joseph Hotz (Canada)
Azriel, Sigal, Nitzan, Dafna, Maya & Dvir Har Lavan (Israel)

Wish their relatives and friends a happy and healthy New Year.

Y's . . .

Best wishes for a year of peace and serenity, health and happiness to our relatives and friends and the people of Israel.

The Yermus Family

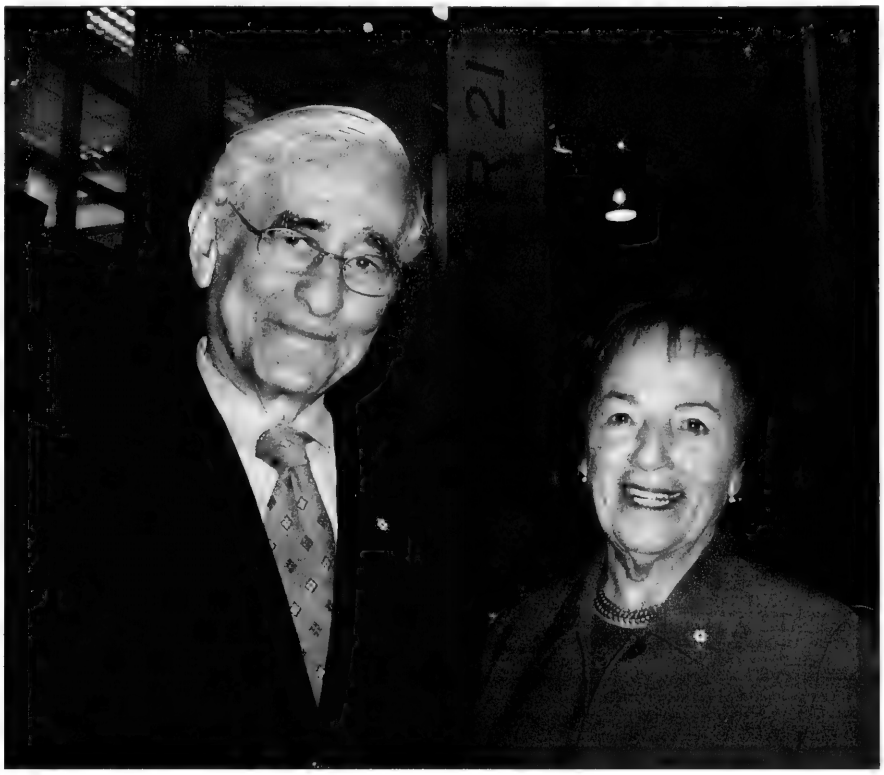
Z's . . .

Wishing all our family, friends, grandchildren and great-grandchildren a happy and healthy New Year

Mr. & Mrs. Nathan Zajdner

Wishing all our family and friends a happy and healthy New Year.

Abe & Margot Zukerman



Joe Schlesinger, one of the Pier 21 "alumni" and Ruth Goldbloom. [Pier 21 Foundation Archives]

'I will never forget how lucky we were'

Continued from page B55

Within days of arriving in Toronto, my father went to the Law Society of Upper Canada to ask what tests he would need to take to become a lawyer. None, they said. Non-citizens could not be lawyers. Waiting the five years it took in those days to become a citizen was impossible. There was a family to feed. So he became an insurance agent for the next 20 years. Happily.

The moment I heard that story as a child, about my father not being able to be a lawyer, was the moment I decided to become one. But growing up, people told me that girls were not lawyers. Not so, said my parents. This is Canada. With hard work, anything is possible.

Those of us who were permitted to come to Canada were given a precious gift – the possibility of endless possibilities, and the freedom to pursue them in safety and security. That is why every immigrant who started at Pier 21 cherishes this country and its people.

My father died a month before I finished law school, and never lived to see his inspiration take flight in the daughter he raised to fear only injustice, indifference and cowardice, or in his two grandsons, one of whom has just finished law school and the other who is about to start. But he knew somehow it would turn out all right for his family because he was confident in Canada's generosity.

And how generous it has been! The child my parents had to rebuild their hearts in Germany in 1946 became a judge in Canada in 1976. Remarkable.

July 1, the day Pier 21 officially opens, is Canada Day. It is also my birthday. I cannot imagine a better birthday present then this chance to come back and say "Thank you" to the Pier I last saw as a four-year-old Jewish refugee, and to the country that took it from there.

This country is full of tenaciously grateful immigrants and their descendants who bloomed in Canada's field of opportunities, nourished by its generosity and strengthened by its idealism. This triumphal triumvirate of opportunity, generosity and idealism is what this pier stands for – Canada's best self. It is the Canada that let us in, the Canada that took one generation's European horror story and turned it into another generation's Canadian fairy tale.

I will never forget how lucky we were to be able to come to Canada, but I will also never forget why we came. These are the two stories which complete me – one joyful and one painful – and which merge in the next generation into a mother's irrevocable gratitude to a country which has made it possible for her children to have only one story – the joyful story, the Canadian story, the story that started at Pier 21.

(Raises her glass in a toast)

A toast to this historic monument to Canada's humanity – its tolerance, its compassion and its freedoms. To the people who landed here and put their trust in this glorious country; to the people of Halifax who dried their tears; and to the country which encouraged their dreams and made so many of them come true.

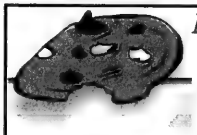
To Pier 21 and to Canada. May they both always make us as proud as we feel today.

Rosie Abella was appointed to the Supreme Court of Canada in 2004.

Rosh Hashanah Greetings 5766

OUR CHILDREN, OUR BOOKS, OUR PRECIOUS LEGACY

Above, at the Canadian Jewish Congress offices in Montreal in 1953, Lavy Becker sorts through a number of Jewish texts rescued from former Nazi warehouses. At right, young children practise their reading and writing under the attentive eyes of their teacher at the Talmud Torah in Toronto in the 1940s. [CJC archives]



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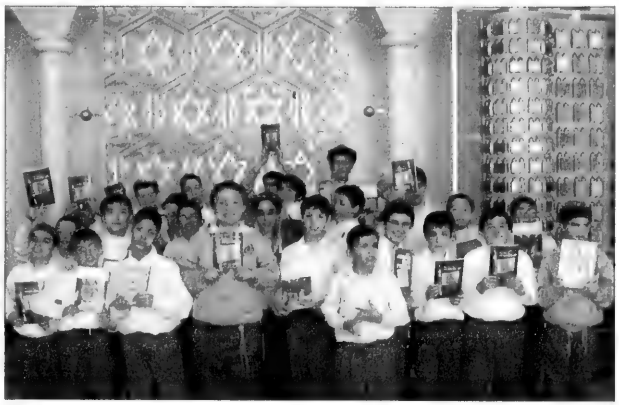

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SEPHARDIC KEHILA CENTRE HIGHLIGHTS

Previous page top left, Chief Rabbi of Sephardic Rabbinate of Ontario Amram Assayag, left, welcomes The Rishon Lezion, Chief Sephardi Rabbi of Israel, Rabbi Shlomo Amar and Rabbi Mordechai Ochs, head of the Toronto Beit Din; young boys from Or Haemet Sephardic School proudly display their siddurim; the grand opening of the Centre on Sept. 2, 1997. This page, top left, the former Rishon Lezion, Eliahu Bakshi-Doron, is met at the Abir Yaakob Congregation at the Centre by Maurice Benzacar, left, Rabbi Assayag and Jacques Benquesus; the girls at Or Haemet display their siddurim; and the *hachnasa* (arrival) of the sifrei Torah at Abir Yaakob.

[Photos by Salomon Beldeb]

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Rosh Hashanah Greetings 5766

The major demographic challenges facing Canadian Jewry

By CHARLES SHAHAR

This article will examine the major demographic challenges facing Canada's Jewish population in the next two decades. Most of the following information is derived from 2001 census data. As the chief researcher involved in the Jewish community's *National Census Analysis*, I feel I am in a unique position to describe some of the major findings and implications arising from this investigation.

Certain challenges are not described below, simply because the census does not provide information related to them. For instance, it is widely recognized that Jews have relatively low birth rates, likely under replacement levels. However, there is no question in the latest census that deals with the issue of fertility. Neither does the census provide vital statistics related to marriage, divorce or mortality.

The major challenges facing Canadian Jewry are not addressed in order of importance or priority. Some issues have a higher level of immediacy, whereas others will become more critical over time. Each issue can be the subject of a much more extensive treatment, but the nature of this medium permits only a brief consideration instead.

Dependency ratios and vulnerable populations

Using age breakdowns, it's possible to calculate the dependency ratio for a particular population. The dependency ratio is the proportion of children (zero to 14 years) and seniors (65 and older) relative to economically productive adults (15 to 64 years). The higher the dependency ratio of a population, the fewer the people in their wage-earning years to support children and non-working seniors.

According to the 2001 census, the dependency ratio for the national Jewish community is 0.56. In comparison, the dependency ratio for the overall Canadian population is 0.46, somewhat lower than that of Canada's Jewish population.

Dependency ratios become more striking as one examines the rates in individual communities. For instance, the dependency rate for the Montreal Jewish community is 0.70. It is 0.64 for the Winnipeg Jewish community, 0.54 for the Toronto Jewish community, and 0.42 for the Vancouver Jewish community.

In short, compared to other communities, the dependency ratios for the Jewish populations of Montreal and Winnipeg are rather high, suggesting the burden of looking after their economically dependent members is more pronounced than in other major Jewish communities across Canada. This has implications for the economic viability of the Montreal and Winnipeg communities and their long-term ability to provide services and programs for their more vulnerable members.

The size of the Jewish labour force

Related to the issue of dependency ratios is the size of the Jewish labour force. An examination of the age distribution of Canada's Jews shows that the 25- to 44-year-old cohort has decreased significantly in size, from 110,125 to 90,510 individuals from 1991 to 2001. Whereas this cohort comprises 24.4 per cent of the age distribution of the Jewish population, it represents 30.5 per cent of the total Canadian population.

Continued on page B61

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Number of seniors will increase dramatically by 2021

Continued from page B60

The Jewish community has the lowest proportion of individuals aged 25 to 44 years of any ethnic group in the country. The Vietnamese (38.5 per cent), Filipino (34.8 per cent) and Latin American (34.7 per cent) communities have the highest proportions in this age group. These latter communities have been getting "new blood" and renewing themselves through vigorous immigration over the last two decades.

The trend of a diminishing labour force in the Jewish community has implications for our demographic continuity, and for the economic clout we will exercise in the future. It also has implications for our ability to draw upon a future pool of leaders, and to adequately fund our community programs and services, and therefore, to support our more vulnerable members.

An aging population

Issues related to demographic continuity are also relevant when one examines the median age of the Jewish population in this country. It's clear that the median age of Jews has been steadily increasing. It was 33.6 years in 1971, 34.6 years in 1981, 37.3 years in 1991 and 40.2 years in 2001.

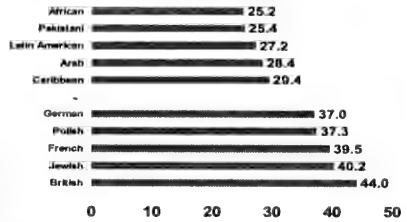
National comparisons between ethnic communities reveal that groups with newer waves of immigrants have median ages that are well below those of "older" communities (Figure 1). For instance, median ages for newer communities include African (25.2 years), Pakistani (25.4 years), Latin American (27.2 years), Arab (28.4 years), and Caribbean (29.4 years).

The median ages for older communities include British (44 years), Jewish (40.2 years), French (39.5 years), Polish (37.3 years), and German (37 years). These are mostly ethnic groups whose periods of peak immigration lie in the past, and which are experiencing little natural growth by way of fertility.

A breakdown of median age by individual Jewish communities is also instructive. The "oldest" Jewish populations in the country include St. Catharine's/Niagara (48.4 years), Windsor (45.9 years), Winnipeg (44.5 years) and Edmonton (42.3 years). These communities have large proportions of elderly members, and some are also seeing significant outmigration of Jewish youth.

The "youngest" Jewish populations include those in Calgary (37.2 years), London (37.8 years), Toronto (39.4 years) and Ottawa (39.7 years). As will be noted in later sections, these communities are experiencing an influx of Jews from other areas of the country, as well as immigrants from outside Canada, and are thus being replenished in numbers.

Figure 1
Median Ages of Selected Ethnic Groups in Canada (in Years)



Note: Only the five groups with the lowest and highest median ages are included in this chart

The wave of baby boomers

An analysis of projected counts of Jewish elderly in Canada for the years 2011 and 2021 has revealed some interesting demographic scenarios in the coming years. These projections are based on "survival rates" of 10-year cohorts between 1991 and 2001, and they assume that the same conditions that applied in the past decade will extend to the next 20 years.

This assumption may or may not turn out to be correct. For instance, seniors are living longer due to advancements in medical technology and improved home-care services. There may also be different migration patterns of elderly to and from Canada in the future. These projections should therefore be considered only as general or "best guess" estimates.

In general terms, the total population of Canada's Jewish seniors will continue to increase in size, and in a very dramatic fashion by the year 2021 (Figure 2). In 2001, there were 61,865 Jewish elderly in Canada. This total is projected to increase to 65,819 by 2011. However, as the baby boomers swell the ranks of the elderly, the number of Jewish seniors is projected to explode to 90,961 people by 2021.

Continued on page B62

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Toronto area is a magnet for Jews

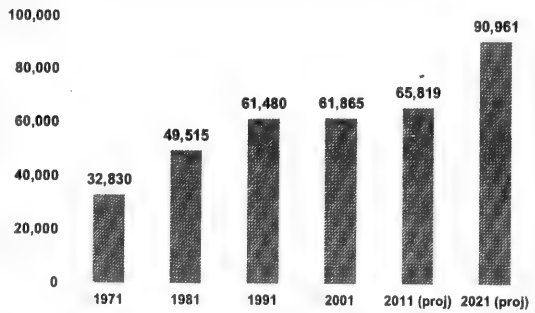
Continued from page B61

This points to a fundamental change in the demographic structure of the Jewish population in this country and has important ramifications for service planning and resource allocation for Jewish communities across Canada.

For instance, the Toronto metropolitan area had 27,495 Jewish seniors in 2001. The number of elderly is predicted to increase to 30,852 individuals by 2011 and 45,517 by 2021. This latter increase is staggering, and has profound implications for the demographic makeup of the Toronto Jewish community, and for the challenges it represents to community-based services.

The Jewish elderly population in the Vancouver census metropolitan area (CMA) will continue to increase in size. In 2001, there were 2,970 Jewish seniors there. This total is projected to grow to 4,226 individuals by 2011, and to 7,375 by 2021. The latter increase is striking, and will represent significant challenges as demands for services increase as well. Projections likewise reveal noteworthy increases in the numbers of Jewish elderly in Ottawa, Winnipeg, Calgary, Edmonton, and Victoria by the year 2021.

Figure 2
Projected Number of Jewish Elderly in Canada (1971-2021)



Jewish migration: the ebb and flow of populations

It is noteworthy that of 27 major Jewish communities in Canada (with populations of at least 250 Jews), 11 have shown population declines between 1991 and 2001. In percentage terms, the largest declines in Jewish populations have taken place in Saskatoon (-42 per cent), Fredericton (-29.3 per cent), London (-15 per cent), Regina (-15 per cent), and Windsor (-14.6 per cent).

In Atlantic Canada, four of five major Jewish centres have diminished in size between 1991 and 2001, with only the Halifax Jewish population gaining in numbers. This has had a major impact on the Atlantic communities in question. For instance, synagogues have been closed or downsized in communities such as Yarmouth, N.S., and St. John's. Even in Halifax, the challenge has been to keep young people from moving to larger communities in the rest of Canada.

The 2001 census asked respondents where they were living five years prior to enumeration. It is therefore possible to track mobility patterns of Jews across Canada between 1996 and 2001. Note that in the description below, immigration from outside Canada is not taken into consideration, only Jewish migration within this country.

When it comes to the ebb and flow of Jewish migration, the Toronto metropolitan area is clearly a magnet for Jews from across the country. A total of 5,610 Jews migrated to Toronto from the rest of Canada, and 3,300 left Toronto for the rest of the country, for a net gain of 2,310 individuals from 1996 to 2001. The largest influx came from Montreal, followed by the rest of Ontario and Vancouver.

The Calgary Jewish population gained 920 and lost 605 individuals, for a net gain of 315 persons between 1996-2001. The largest gains came from the rest of Alberta, as well as Toronto and Montreal. Ottawa experienced a gain of 1,325 and a loss of 1,010 individuals, for a net gain of 315 persons. The majority moved to the nation's capital from Montreal and the rest of Ontario.

Interestingly, the greater Vancouver Jewish community experienced a loss of 1,630 individuals and a gain of 1,590 individuals, for a small net loss of 40 people to other parts of Canada. The major losses were to Toronto and the rest of British Columbia. It's clear that the migrations of Jews to Vancouver from the rest of the country have diminished significantly since their greatest period of intensity in the 1970's and 1980's.

Montreal had a loss of 3,875 individuals between 1996 and 2001. However, 1,645 Jews also moved here from other places in Canada. On the other hand, 50 per cent of the individuals lost to the rest of the country were between 25 and 44 years of age. Both from the perspectives of demographic and economic continuity, the issue of youth retention clearly remains an important one for Montreal's Jewish community.

Continued on page B63

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Immigrants from North Africa arrive at Dorval in 1960 and are met by JIAS officials. [CJC archives]

Some 50,000 below poverty line

Continued from page B63

Of 8,030 individuals born in the FSU who came from Israel to Canada between 1996-2001:

- 64.9 per cent identified themselves as Jews;
- 16.8 per cent had no religious affiliation and did not consider themselves as Jewish ethnically;
- 18.2 per cent said they had another religion, such as Russian Orthodox.

In short, 35 per cent did not consider themselves to be Jews, at least according to the criteria employed by the census analysis. Some of these people who did not identify as Jewish likely have very tenuous connections to Judaism. In some cases, they are the spouses of Jews who have intermarried.

The findings also revealed important regional differences in the identification patterns of FSU individuals who came from Israel after 1996. For instance, a higher percentage in Toronto identified themselves as Jews (73.1 per cent), compared to those living in the Vancouver area (54.5 per cent) or Montreal (40 per cent).

It's not clear why a higher percentage of Toronto's FSU immigrants identified themselves as Jews. But this comparison suggests that the Montreal and Vancouver Jewish communities have particular challenges ahead in terms of integrating these immigrants from the FSU and making them feel part of the fold.

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The persistence of Jewish poverty

How to deal with the issue of poverty has been at the forefront of the Jewish communal agenda for many decades, particularly in the larger communities with significant numbers of poor. Jewish federations across the country have implemented a number of programs and initiatives that have sought to alleviate the hardships that many Jews experience as a result of their economic disadvantage.

There are 49,525 Jews living below the poverty line in Canada, comprising 13.4 per cent of 369,565 members of the Jewish population in this country. In other words, more than one in eight Jews in Canada are economically disadvantaged.

The census found that the highest levels of poverty are experienced by the following three groups: Jews between 55 and 64 years relying on social assistance or worker's compensation (65.7 per cent); female Jewish seniors 75 and older who are living alone (48.5 per cent); and Jewish children less than five years old living in female-led single parent families (48 per cent).

There are significant regional differences as far as Jewish poverty is concerned. The largest number of disadvantaged Jews are located in the Toronto area (19,745), which is home to 40 per cent of the total 49,525 Jewish poor in Canada.

The Montreal area has 17,110 Jews living below the poverty line. Although Montreal has almost as many Jewish poor as Toronto, it has a significantly smaller Jewish population. The burgeoning numbers of poor in Montreal thus represent a significant strain on the resources of that community.

The Vancouver area has 3,150 Jewish poor, or 6.4 per cent of the total Jewish poor in Canada. There are also significant contingents of disadvantaged Jews in Winnipeg (1,83)), Ottawa (1,320), and Calgary (815).

Continued on page I65

Immigrants from FSU have had a profound impact

Continued from page B62

The phenomenon of "Jewish sprawl"

The term "Jewish sprawl" has been coined to describe the phenomenon of Jews settling away from typically Jewish neighbourhoods, mostly living on the fringes of community life, far away from Jewish schools, synagogues and other services. Sometimes, younger families or immigrants move into areas that provide more affordable housing. It then becomes a challenge for local Jewish communities to outreach to these individuals and keep them connected.

All the major Jewish communities in Canada have seen rising Jewish populations at the fringes of their communities. Winnipeg is a good example. The census reveals that Jews in Winnipeg continue to move into districts that have not traditionally been considered Jewish neighbourhoods, and where Jews form only small minorities relative to the total population.

For example, the Jewish population in these "fringe" areas of Winnipeg increased by 575 people, or 28.3 per cent, between 1991 and 2001. This comprised a third of all the increases experienced in Winnipeg by nine of 14 districts showing population growth in that decade.

What does this mean? The Winnipeg community is now more spread out than ever before. This dispersion creates challenges for service delivery. For example, the Jewish school bus can't reach some of the children who need busing because they live in neighbourhoods that don't have significant numbers of Jewish children. Some parents may, therefore, send their children to public schools instead (although the choice to live in these neighbourhoods may have already been a choice not to use the available day school or Hebrew bilingual program).

In terms of the national picture, an examination of areas with the highest percentage increases between 1991 and 2001 shows that Aurora in the Toronto area had the highest "relative" gain in Jewish population (+164.1 per cent). Other large percentage increases included: Maple Ridge/Pitt Meadows/ Langley in greater Vancouver (+103 per cent), Kanata/Residual West in Ottawa (+96.9 per cent), Port Coquitlam/Coquitlam/Port Moody in greater Vancouver (+92.6 per cent), and Newmarket (+80.5 per cent) and Oakville (+67.3 per cent) in greater Toronto (see Table 1).

As budding Jewish populations, these areas represent major challenges for local Jewish federations, who often struggle to respond to the needs of "satellite" communities. Jewish sprawl also has implications for fundraising, since these communities represent a potential pool of donors. Yet, unless stronger links are fostered, the financial support of those who live on the "outskirts" of community life cannot be counted upon.

The Integration of Immigrants

The recent wave of immigrants from the former Soviet Union (FSU) has had a profound impact on Jewish demographics in this country. In fact, it represents the largest Jewish immigrant influx from a single country or region to Canada since the flood of eastern European refugees in the early part of the 1900's.

The recent arrival of immigrants born in the FSU has contributed significant increases to the Jewish populations of Toronto, Vancouver, Calgary, and Ottawa. There have also been major influxes to Canada of Jews from South Africa and Latin America in the last decade, and even more recently, Jews from France have settled in Montreal.

How well are these immigrants integrating into community life? Unfortunately, the census does not provide information related to Jewish communal affiliation. However, some indirect indices have shed light on the identification patterns of recent immigrants, specifically from the FSU.

For instance, the author performed an analysis that looked at the identification patterns of individuals born in the FSU who came from Israel in the five years preceding the census (1996 to 2001). Using the census, it was possible to determine whether such individuals identified themselves as Jews by religion and/or ethnicity.

Continued on page B64

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Immigrants from North Africa arrive at Dorval in 1960 and are met by JIAS officials. [CJC archives]

Some 50,000 below poverty line

Continued from page B63

Of 8,030 individuals born in the FSU who came from Israel to Canada between 1996-2001:

- 64.9 per cent identified themselves as Jews;
- 16.8 per cent had no religious affiliation and did not consider themselves as Jewish ethnically;
- 18.2 per cent said they had another religion, such as Russian Orthodox.

In short, 35 per cent did not consider themselves to be Jews, at least according to the criteria employed by the census analysis. Some of these people who did not identify as Jewish likely have very tenuous connections to Judaism. In some cases, they are the spouses of Jews who have intermarried.

The findings also revealed important regional differences in the identification patterns of FSU individuals who came from Israel after 1996. For instance, a higher percentage in Toronto identified themselves as Jews (73.1 per cent), compared to those living in the Vancouver area (54.5 per cent) or Montreal (40 per cent).

It's not clear why a higher percentage of Toronto's FSU immigrants identified themselves as Jews. But this comparison suggests that the Montreal and Vancouver Jewish communities have particular challenges ahead in terms of integrating these immigrants from the FSU and making them feel part of the fold.

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The persistence of Jewish poverty

How to deal with the issue of poverty has been at the forefront of the Jewish communal agenda for many decades, particularly in the larger communities with significant numbers of poor. Jewish federations across the country have implemented a number of programs and initiatives that have sought to alleviate the hardships that many Jews experience as a result of their economic disadvantage.

There are 49,525 Jews living below the poverty line in Canada, comprising 13.4 per cent of 369,565 members of the Jewish population in this country. In other words, more than one in eight Jews in Canada are economically disadvantaged.

The census found that the highest levels of poverty are experienced by the following three groups: Jews between 55 and 64 years relying on social assistance or worker's compensation (65.7 per cent); female Jewish seniors 75 and older who are living alone (48.5 per cent); and Jewish children less than five years old living in female-led single parent families (48 per cent).

There are significant regional differences as far as Jewish poverty is concerned. The largest number of disadvantaged Jews are located in the Toronto area (19,745), which is home to 40 per cent of the total 49,525 Jewish poor in Canada.

The Montreal area has 17,110 Jews living below the poverty line. Although Montreal has almost as many Jewish poor as Toronto, it has a significantly smaller Jewish population. The burgeoning numbers of poor in Montreal thus represent a significant strain on the resources of that community.

The Vancouver area has 3,150 Jewish poor, or 6.4 per cent of the total Jewish poor in Canada. There are also significant contingents of disadvantaged Jews in Winnipeg (1,83)), Ottawa (1,320), and Calgary (815).

Continued on page I65

Rosh Hashanah Greetings 5766

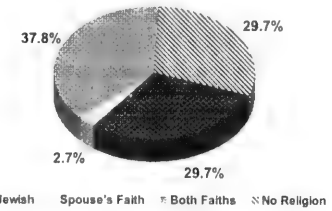
A constantly changing face

Continued from page B64

All in all, the issue of Jewish poverty is a complex one. Poverty has its roots in familial breakdown, limited educational or training opportunities, government policies, and a vicious cycle of negative self-perceptions. Poverty leads to social stigma, isolation from the community and a general loss of self-esteem.

Poverty cannot be solved or eliminated by Jewish communities in isolation. The key will be partnerships, government advocacy and an ongoing political and communal will to tackle the difficult issues involved. Poverty remains one of the most intractable challenges facing Jewish communities today.

Figure 3
How Children of Intermarried Couples are Being Raised (%)



Intermarriage and Jewish continuity

The census can be used to analyze the incidence of intermarriage in the Jewish population. In the national community, there are 58,235 Jews who live in intermarried arrangements. This represents 20.7 per cent of all individuals living in couple arrangements, and 15.7 per cent of the total population of Jews in this country.

How does this 2001 level of intermarriage compare to statistics available from the previous decade? In 1991, about 46,000 Jews were living in such arrangements, meaning there was an increase of more than a quarter in the subsequent decade. In short, there has been a significant increase in the number of individuals who live in intermarried households, and this trend will likely continue.

A recent study titled *Jewish Life in Greater Toronto: a Survey of the Attitudes & Behaviours of Greater Toronto's Jewish Community* (September 2005) found that when it comes to ritual adherence, the intermarried scored the lowest of any segment of the community . They also scored among the lowest on measures of organizational affiliation, children in Jewish day schools and closeness to Israel.

The study further found that intermarriage has implications across generational lines. Only 29.7 per cent of intermarried couples were bringing up their children strictly as Jews (Figure 3). Intermarried Jews were also much more likely to have children who themselves intermarry. The report concluded that intermarriage is "the single most serious threat to Jewish continuity, and the largest impetus for assimilation."

In short, as the level of intermarriage keeps rising, the impact on Jewish continuity is profound. The challenge for local communities is to provide intermarried families with an opportunity to participate in communal life by helping these couples feel more accepted, and by introducing their children to various aspects of Jewish tradition. The findings of the Toronto study strongly suggest that there are long-term implications if such families feel alienated and "fall though the cracks."

Final thoughts

The face of Canadian Jewry is constantly changing. Jewish leaders and planners must understand these developments if they are to deal with their implications. Such changes may call for a significant re-evaluation of how Jewish communities respond to the needs of their members, and how resources are allocated within and across communities. The priorities we choose to focus on will likely shape our destiny as a community for years to come.

Charles Shahar is the chief researcher of the National Jewish Demographic Study, involving data derived from the 2001 federal census. He has written extensive reports for individual Jewish communities as well as the national population along several themes (basic demographics, geographic distribution, the elderly, Jewish poverty, Jewish immigration, intermarriage, etc.). He has been research co-ordinator in the community planning department of FEDERATION CJA in Montreal for the past 16 years.

Note: The National Census Analysis is sponsored by UIA Federations Canada. All census figures cited were derived from special order tabulations obtained from Statistics Canada.

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MEETING OF HEADS OF STATE

In March 2002, the president of Israel, Moshe Katsav, centre, was received at a state dinner given in his honour by Gov. Gen. of Canada, Adrienne Clarkson. Here, the two entourages become acquainted the day before the dinner. Then-Israeli ambassador Haim Divon is pictured to the left of the governor general.

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Rosh Hashanah Greetings 5766

Abraham (Abe) Lieff

An oral history: a centenarian looks back on Canadian Jewry

By CYNTHIA GASNER
Special to The CJN

For more than a century, Abraham (Abe) Lieff, who is known as the father of modern Canadian family law, has witnessed history unfolding in Canada and Israel.

Lieff is a walking history book. His memory reaches back into the pioneer days of the development of the organized Jewish community in Canada, particularly the Jewish community in Ottawa.

At age 102, the former justice of the Supreme Court of Ontario, who was the first Jew to hold this position, has an astonishing memory for names, events and dates. He was the first Jew to take the oath of office holding a Jerusalem Bible, and the first to wear a kippah during the ceremony.

Lieff has racked up many other firsts in his eventful life, often breaking through barriers. He was first Jew to serve as the head of non-sectarian organizations, serving as the president of the Ottawa Kiwanis Club, and the first Jewish member of the board of the Catholic St. Vincent's Hospital.

Interviewed at Toronto's Forest Hill Place retirement residence, he displays some nine volumes of his autobiographical memoirs, titled *Gathering Rosebuds*, of family, his career in law, his love of music and his activities in education, politics and religious life.

Several years ago, his personal collection of photographs and memorabilia was donated to the Ottawa Jewish Archives. He lived and practised law in Ottawa until he became a superior court judge in 1963.

To demonstrate the high esteem his colleagues hold for him, the Supreme Court (now the Superior Court of Ontario) celebrated his 100th birthday at a wine and cheese reception held in the Lieff Room, hosted by former colleagues of both the High Court and members of the Court of Appeal.

In 1992, the judges' conference room was designated as the Lieff Room, in his honour.

To celebrate his lifelong commitment to Judaism, at age 100, a sefer Torah was commissioned in honour of the centenarian by his close friend Joseph Kerzner. It was donated to Toronto's Beth Tzedec Congregation, where Lieff is a member and a regular attendee. Special celebrations, siyum haTorah, were held in his honour at the synagogue to mark his 100th year.

The Lieff Torah has been taken to Camp Ramah for the summer for the camp's religious services. Lieff, a supporter of camping, attends special Monday services at Camp Ramah in which he participates in the services, makes an aliyah and addresses the campers. In his speeches, the soft-spoken and charismatic Lieff often mentions religious writings and stories of his early years.

Lieff was raised, in poverty, in an Orthodox home during the Depression and he had to struggle for an education.

Continued on page B68

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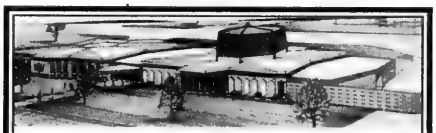

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Rosh Hashanah Greetings 5766

Parents came from Antopol

Continued from page B67

His parents came from a Polish shtetl called Antopol, in what is now known as Belarus. Esther Malca Pomerantz and Bernard Lifshitz gave birth to their first son Avraham Chaim (Abraham) on March 5, 1903.

Lieff's father fled the Polish village that year and came to Canada. Lieff arrived two years later, with his mother, when he was two years old. Lieff was one of seven children. The family settled in Ottawa's Lower Town district.

Lieff's father worked as a peddler and later, trying to avoid working on the Sabbath, he became a Hebrew teacher. Lieff was taught Torah and Psalms from an early age, as most young Jewish boys were at the turn of the century. His early exposure to religious texts had a lasting influence on him throughout his life and permeated his personal life and his career in law. When he spoke to other lawyers and clients, he often told lessons from the Bible.

As a young boy, Lieff worked as a newsboy, bellhop and soda jerk. He played the banjo and was an extra in various productions at Ottawa's old Russell Theatre. He played guitar at his high school dances.

"In 1916, my brother and I sold newspapers in downtown Ottawa. The newspaper came out at noon. It carried lists of our war casualties and people bought the paper as it was pre-radio and pre-TV. Many people didn't even have phones and the few who did, had a party line. If we needed a phone, we went to the corner grocery store to use the phone, as we were regular customers," Lieff says.

He worked for the telegraph company when he was a teenager. "I delivered a telegram to the home of Sir Wilfred Laurier, prime minister of Canada. He invited me in for coffee and cake. We had a nice talk and I received a tip," he says.

"In 1917, when I was 14, I attended the Balfour Declaration celebrations in Ottawa. It was a parade of Ottawa Jews. We marched to a hall where the community held a very joyful dance and celebration."

As a teenager, Lieff was affiliated with the Ottawa Maccabean Circle, a co-ed youth group, and also with the YMHA.

He attended Ottawa Collegiate Institute and was called to the bar at Toronto's Osgoode Hall Law School in 1926. While studying at Osgoode, Lieff served as a leader of a Young Judea Group, which met at the Zionist Institute at Cecil and Beverly streets.

"Some of my boys at Young Judea were Sam Godfrid, Louis Rasminsky, Lewis Cohen, Harold Taube, Ben Manson, Harry and Al Pasternak, Eddie Leranbaum and many others." Lieff adds that they became well-known in the Jewish community. Lieff became the president of the Ottawa Young Judea in 1927.

While studying in Toronto at Osgoode Hall, he also taught at the Holy Blossom Temple. "I had to earn money in order to go to school," he says.

He met his wife, Sadie Lazarovitz, at a Young Judea conference in Ottawa in 1925, when they were both in law school. They were married in 1929.

Sadie was from Quebec City. She graduated from McGill Law School and became a member of the bar in Nova Scotia.

"When Sadie graduated from law school, women couldn't be called to the bar in Quebec, so she went to Nova Scotia to get her licence," Lieff said.

Lieff's first appointment as a law student was with Benjamin Goldfield, Ottawa's first and at that time, only Jewish lawyer. Lieff notes that in the 1920s, law firms did not hire Jewish law students.

"I did not get paid the first year with Goldfield and [got] $10 a month during the second year until I was called to the bar. After the establishment of the State of Israel," he says, "then law firms became more acceptable of Jewish professionals."

Continued on page B69

Young Abe Lieff, third from left second row from the top, at the Ottawa Talmud Torah in the early 1930s. The teacher is Bernard Lifshitz, Lieff's father.

He took on all types of cases

Continued from page B68

When Lieff established his own practice in downtown Ottawa, he took on all types of cases from real estate to criminal law.

His first involvement in community was when he was still a law student. "In 1921, Goldfield was involved in the Keren Hayesod – forerunner to the UJA." He credits the early Canadian community's involvement in Zionist activities to Archibald Jacob Freiman, who served as president of the Zionist Organization of Canada from the early 1920s until his death in 1944.

"I would accompany Goldfield to meetings and one day we met Meyer Vechesler, a part-time writer with a local paper. He was covering the Zionist Organization's 1921 fundraising campaign, which was held in Ottawa because the president lived there," he says.

Continued on page B70

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Spoke at synagogues to raise money for Israel

Continued from page B69

Lieff recalls that he went along with Vechesler for an interview with Lt.-Col. John Henry Patterson, who was the guest speaker at the fundraiser.

Patterson fought under Gen. George Allenby and was a well-known Zionist supporter. "When we got to Patterson's room at the Chateau Laurier, where I had worked as a bellhop, Patterson found out that we were both novice reporters.

"He told us that he had just spoken in Montreal and he could give us some of the clippings from the Montreal papers. Those clippings helped us a lot to write the story. Later, I handled the newspaper publicity for the first Keren Hayesod campaigns in Ottawa. That was my first job with the Zionist Organization," Lieff says.

As he became more involved with the Zionist Organization, he was sent to speak at synagogues to raise money for Israel. "I met many important Zionists when they came to speak in Ottawa and to raise funds – [Ze'ev] Jabotinski, [Chaim] Weizmann, Menachem Mendel Ussishkin, and many others."

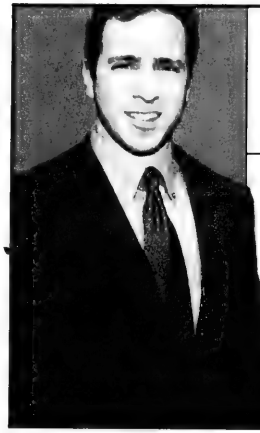
In the late 1920s, he became involved with the Liberal Party of Canada. In 1929, Prime Minister Mackenzie King was asked to speak to a group of young people in Ottawa for the Liberal Party. King stipulated that he would come only if the committee announced the formation of a national Young Liberal Association, which later became the Twentieth Century Liberal Association.

In those days, Lieff says, men and women had separate groups. Both he and his wife became active and many times, despite tradition, they worked together. Soon, Lieff was organizing speakers. He became the national secretary of the Young Liberals. Before long, there were 600 individual Liberal clubs across the country.

But most of his efforts were devoted to his West Ottawa riding. His wife unsuccessfully ran for office, but they both remained active in the Liberal Party until 1963, when he was appointed a judge in Toronto. "I wasn't involved in any politics after that."

After World War II began in 1939, many brilliant young Jewish men came to Ottawa, he notes.

Continued on page B71



Shana Tova

I wish the residents in our community a very happy new year!

Shana Tova from Josh Matlow, your school trustee for St. Paul's.

Josh Matlow
Toronto District School Board Trustee for St. Paul's
416-397-3094
e-mail: josh@joshmatlow.ca
website: www.joshmatlow.ca

City of Vaughan
The City Above Toronto
www.vaughan.ca

The Mayor and Members of Vaughan Council, wish our Jewish Community joy, prosperity, health and happiness in the coming year. Shana Tova.

Front (from L): Regional Councillor Joyce Frustaglio, Regional Councillor Mario F. Ferri, Mayor Michael Di Biase, and Regional Councillor Linda D. Jackson.
Back (from L): Ward 5 Councillor Alan Shefman, Ward 4 Councillor Sandra Yeung Racco, Ward 3 Councillor Bernie DiVona, Ward 2 Councillor Tony Carella, and Ward 1 Councillor Peter Meffe.

HOWARD HAMPTON
Leader, Ontario NDP

L'Shanah Tovah
The New Democratic Party wishes you and your family a Happy Rosh Hashanah.

JACK LAYTON
Leader, Canada's NDP

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SHANA TOVA

On behalf of the Ontario PC Caucus, I wish the community a happy and healthy new year

JOHN TORY
Leader of the Official Opposition
and Ontario's PC Party

Ottawa Jewish community had strong leaders

Continued from page B70

Charles Gavsie, a lawyer on the staff of the C.D. Howe Institute, became the president of the St. Lawrence Seaway and was later appointed deputy minister of the Income Tax Division.

Carl Goldenberg was a brilliant labour negotiator.

David Golden came from Winnipeg and reached a high position in the civil service.

Bert Migicofsky, a scientist, was assistant deputy minister of agriculture in charge of agricultural research.

Wilfred Gallay was a world authority on the quality of paper and rose to the position of vice-president of research of the E.B. Eddy Paper company.

"There were lots of powerful Jews in the civil service and many in the sciences in Ottawa," Lieff said.

And the Jewish community had strong leaders in Jewish communal work. Along with heading the Zionist Organization, A .J. Freiman was also the president of Adath Jeshurun (King Edward Avenue Shul) from 1904 to '44 and the president of the Va'ad Ha'ir of Ottawa from '34 to '44. Lieff served as president of the Va'ad Ha'ir for 1952 and 1953.

"There were many others, like Elias Pullan, a community leader and an early president of my parents' Orthodox Agudath Achim Synagogue in Ottawa. He later moved to Toronto, where he became a leader," Lieff says.

"It was a brilliant community and it still is. Along with their many achievements, many of these men are shul-goers and some are members of my Ottawa shul."

He notes that many things have changed in the synagogues. "Until the end of World War I, all aliyot and other Torah honours during the High Holy Days were auctioned. The two items that brought in the most money were the Maftir Yonah, read at the Minchah service on Yom Kippur, and at the opening of the Ark for Neilah, the concluding Yom Kippur service.

"I was 10 years old when I attended the dedication of my parent's Agudath Achim Synagogue on Rideau Street when they held a *chanukat habayit* at their shul on January 19, 1913."

In the early 1940s, Lieff led the movement to establish Ottawa's first Conservative congregation, the Agudath Israel Synagogue. He served as president for 17 years and presided at the dedication and gala dinner, which marked the opening of the new building in 1949.

Lieff in Ottawa in 1950 with the world president of the Kiwanis Club when he was the president of the Ottawa Kiwanis Club, the first Jew to hold the position.

"Our synagogue hired Rabbi Morris Margolis, the first full-time rabbi to serve in Ottawa. He was an outstanding rabbi. Before that, each rabbi would serve several congregations," Lieff says..

"In Toronto, we also have outstanding community leaders and a fine combination of synagogues and able rabbis.

"We have a Board of Jewish Education headed by Seymour Epstein that has maintained very high standards. Our Hebrew day schools of various shadings – Reform, Orthodox, Conservative and yeshivot are of the highest calibre – and the Toronto Jewish community generously subsidizes day schools and education.

"Although I came from a fine Jewish community in Ottawa, it has not reached the level of Toronto, as they do not have a good Jewish high school but steps have been taken."

Although Lieff has lived in Toronto for more than four decades, it is obvious that he still has deep roots in the Ottawa community.

Continued on page B72

Best wishes for a Happy & Healthy New Year

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Don Valley West

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The Hon.
Joe Volpe
P.C., M.P.

Eglinton–Lawrence
Minister of Citizenship and Immigration
Riding Office: 511 Lawrence Avenue West, 416-781-5583

May your New Year be filled with health, happiness and peace.

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Happy and Healthy New Year

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PC, MP, MD
Minister of State (Public Health)
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Susan Kadis
M.P. Thornhill

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The Honourable
Maurizio Bevilacqua, M.P.
Vaughan

Wishing everyone in the community a happy, healthy and prosperous New Year!

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Heather and I wish you a Happy and Healthy New Year

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MEMBER OF PARLIAMENT
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Lieff, left, at the opening and dedication of Agudath Israel Synagogue in February 1949, the first Conservative synagogue in Ottawa. With him holding the key, is Harry Leikin, the synagogue's founding president along with some of the synagogue's board members.

Believes that education is key

Continued from page B71

When he was appointed to the Supreme Court of Ontario, the appointment required that the Lieffs move from Ottawa to Toronto. He left his private practice and his earnings were reduced. He retired at the mandatory age of 75 and became a family law commissioner for 13 years.

He was responsible for establishing pre-trial conferences, as well as other ways to minimize conflicts and the cost of divorce.

When a new Canadian appeared before Lieff, he would ask them where they came from and regardless of where they came from, he would say, "That's quite close to where I was born." This would ease a tense situation. He became known for having a movable birthplace.

Looking back, Lieff says that the things that stand out most in his mind are "the establishment of the State of Israel – that's our people-hood. And personally, marrying Sadie Lazarovitz (who died in 1999) and having a wonderful life with her for 70 years, short a couple of months."

Lieff believes that education is the prime requisite for Jewish survival. He strongly advocates community support for all Hebrew schools in cases of proven need.

"We used to go to cheder six days a week, including the summer months. In my youth," he recalls, "it was before bar mitzvah parties in Ottawa. The whole adult approach then was, 30 days before the bar mitzvah, we went to shul to learn how to put on tfillin, a practice which would continue throughout a Jew's life. No one made much of a deal of the bar mitzvah day," he says.

Continued on page B73

COUNCILLOR DAVID SHINER
Ward 24 – Willowdale
sends his best wishes for a healthy, prosperous
HAPPY NEW YEAR
to all of the residents of Ward 24 – Willowdale, the City of Toronto and surrounding communities

Deputy Mayor Michael & Sue Feldman
wishes all his constituents in Ward 10, York Centre and all residents in the City of Toronto a Healthy & Happy New Year

Councillor Joe Mihevc and family
"Chag Sameach to all my friends in the Jewish Community"
Ward 21 - St. Paul's West
Ph: 416-392-0208
Fx: 416-392-7466
E-mail: councillor_mihevc@toronto.ca

The Mayor and Members of Council of the Town of Markham wish you a happy and healthy New Year.

W. Donald Cousens, Mayor

Frank Scarpitti, Deputy Mayor

Jack Heath, Regional Councillor

Jim Jones, Regional Councillor

Bill O'Donnell, Regional Councillor

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MARKHAM

The Mayor and Members of Council of the Town of Richmond Hill
wish you and your family a Happy & Healthy New Year

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Young leaders a delight

Continued from page B72

After the davening on the day of the bar mitzvah, occasionally, a family might serve herring and Geneva gin – "which was not very good. Our family couldn't afford the kiddush.

"After the service, we children walked home with mother and father and had our regular superb lunch – just our family. There was no such thing as a Jewish caterer."

As a child, he says, there were no summer camps for Jewish children. "Young children worked in the summer. My first personal experience with camp was with my daughters, Miriam Tova and Lois Elizabeth. It had a great influence on them and to this day they are at shul every Shabbos. I am very happy the way my daughters practise their Yiddishkeit."

He reflects that one of the biggest developments in Toronto is the growth of the Hebrew day schools and high schools. "In my view, compared to New York and other American cities, it may even be better."

Lieff has seen many amazing changes in the Jewish community. "The peddlers' sons are building skyscrapers and new communities in many major centres. And we are blessed that our young leadership is generous and they support local and Israeli facilities.

"Without our Hebrew schools, camps and community organizations, we wouldn't have all of this."

Above all, he says, "I am proud of the young leadership coming up throughout Canada. Until five years ago, I took courses at the University of Toronto. Some of the students from the Community Hebrew Academy of Toronto would participate in discussions with the professors. They were of a very high calibre, intelligent and very polite.

"They were a delight to me and will undoubtedly form the rising leadership of the community of Toronto and Canada."

"For all this, *dayeinu*."

Cynthia Gasner is a regular contributor to The CJN.

Lieff, fourth row, third from the left, in the Agudath Achim Boys Choir in 1929.

Wishing you a New Year filled with peace, health and happiness

Ken Dryden M.P.
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Happy & Healthy New Year from
Khalid Usman

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www.khalidusman.com

Shanah Tovah

Wishing you all the best in the new year.

Erin Shapero
Councillor, Ward 2
Thornhill
Town of Markham

Conservative Party of Canada

On behalf of the Conservative Party of Canada, I would like to wish you a Happy New Year.

Stephen Harper
Leader, Conservative Party of Canada

www.conservative.ca

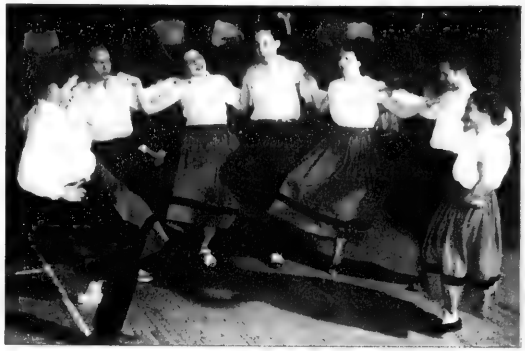
Members of the **Ontario Liberal Caucus** wish the readers of the **Canadian Jewish News** a

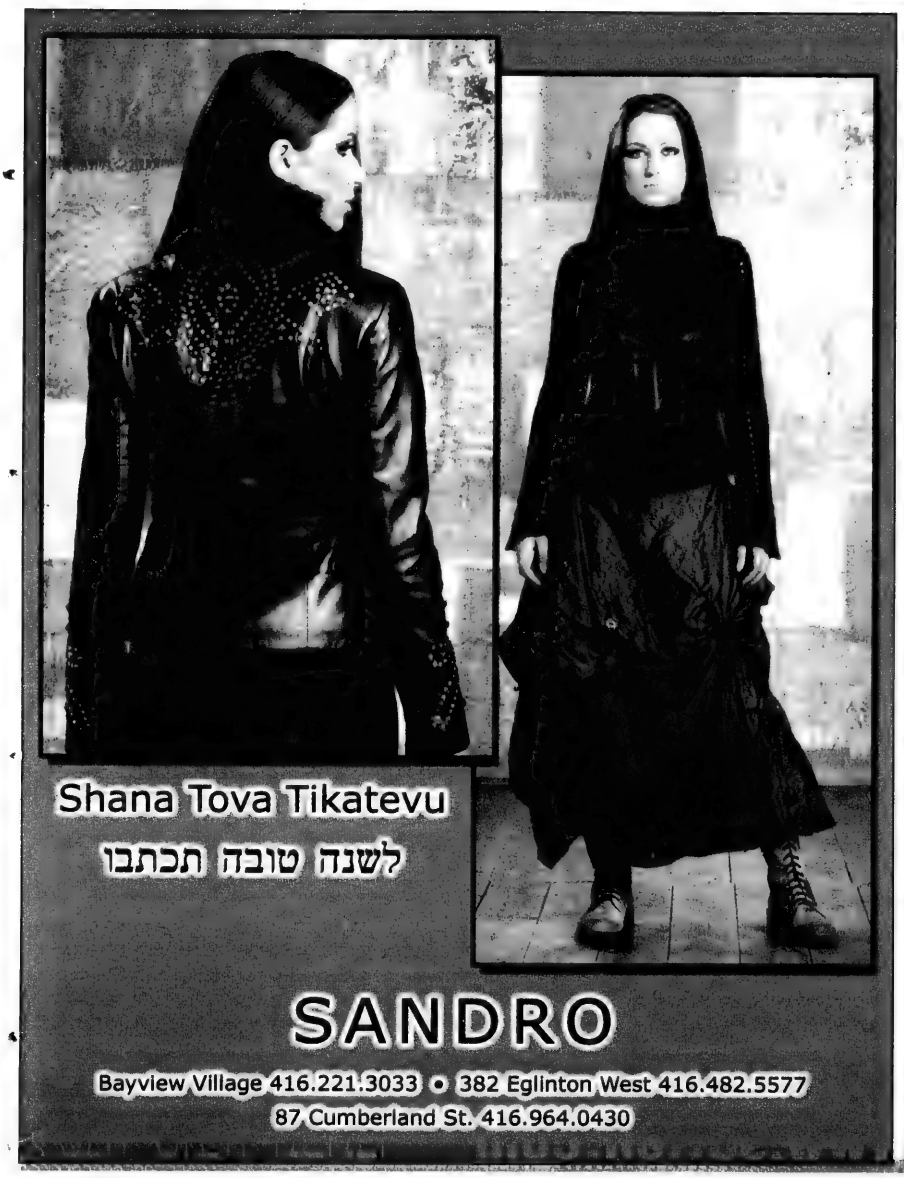
Happy New Year!

Rosh Hashanah Greetings 5766

MEMORIES OF MONTREAL

From left, the front of Pascal's hardware store in the 1930s, one of the most familiar establishments in Montreal; Israeli dancing at the YM-YWHA in 1948 part of a program to help "new Canadian" post-war immigrants meet local youth; and a 19th century newspaper that commemorates the 125th anniversary of the Spanish and Portuguese Congregation founded in 1768. [CJC Archives]

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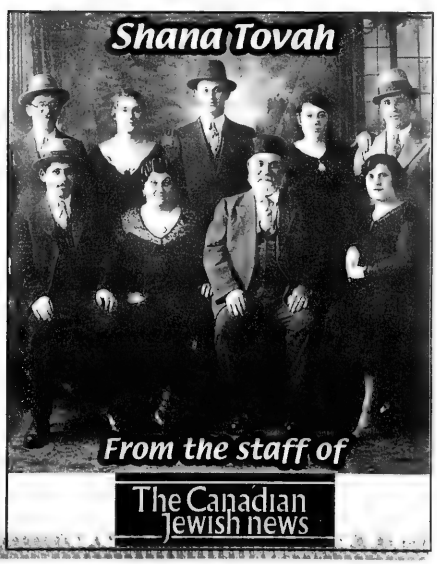
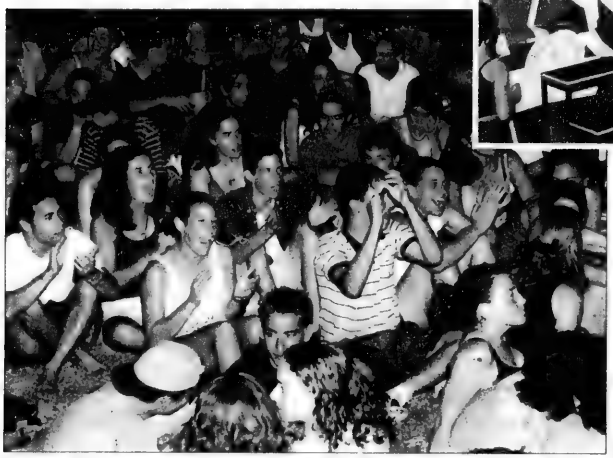

Shana Tovah
From the staff of
The Canadian Jewish news

CANADA DAY IN ISRAEL

Canadian youth visiting Israel on a variety of summer programs in 1998 gather for a one-day session of fun on the shores of the Kineret, the Sea of Galilee.

[Israel photo]



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200 agents and counting: "make life easier, and they will come"

Murray Goldkind

Sutton Group Admiral Realty has often been described as the "little company that grew." How do you attract over 200 top agents in 13 short years? By maximizing opportunity and minimizing hassle, say Toronto real estate Brokers Sol & Murray Goldkind.

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Sol Goldkind

The 200 + agents and brokers of Sutton Group Admiral Realty wish you a Happy, Healthy & Peaceful New Year

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This Week

National

Parents weigh their Jewish education options. ***Page 5***

Boomers on display at Baycrest. ***Page 20***

Riverdale Shul reborn in time for Rosh Hashanah. ***Page 22***

Arts & Travel

Suriname synagogue reconstructed at the Israel Museum. ***Page 46***

Art imitates life in *Hart of the Annex*. ***Page 47***

Books & Authors

Winnipeg author tackles social issues of early 1900s. ***Page 48***

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Quebec appeal court overturns precedent-setting *get* order

By JANICE ARNOLD
Staff Reporter

MONTREAL — The Quebec Court of Appeal has overturned a precedent-setting order that a man pay damages to his ex-wife for withholding a *get* despite having signed an agreement to appear before a Montreal rabbinical court immediately after receiving a provisional civil divorce.

The three judges, two of whom are women, ruled unanimously that Superior Court Justice Israel Mass was wrong 2½ years ago when he decided that the defendant, Jessel (Jason) Marcovitz, entered into a contract that is civilly enforceable, despite its religious nature.

Woman was an agunah for 15 years

The higher court says the federal Divorce Act does not give courts jurisdiction to require the issuance of a *get*, the Jewish religious divorce, no matter what the divorcing parties have consented to, because courts don't have the right to enforce a matter of religious obligation. It also ruled that the 1990 amendment to the act requiring spouses to remove barriers to the other's religious remarriage before a civil divorce is granted was irrelevant in this case because of a legal technicality.

Marcovitz did not give a *get* to Stephanie Bruker until 15 years after their decree *nisi*, or provisional, divorce in 1980. Mass awarded $47,500 plus interest and additional indemnity going back to 1996 to Bruker for having been unable to remarry according to traditional Judaism or have legitimate children during those years. She was 31 when her civil divorce was finalized in 1981, and almost 47 when she received a *get*.

Continued on page 26

Israel mulls Canadian divorce amendment

By RON CSILLAG
Staff Reporter

Canadian law may soon be used to help ease the plight of thousands of *agunot* in Israel.

Following a historic meeting near Tel Aviv last month, Israel is weighing groundbreaking changes to its divorce laws modelled on Canada's amendments to the federal Divorce Act that prevent spouses from using the *get* as a bargaining chip to obtain concessions in civil divorce proceedings.

Meeting at Bar-Ilan University in Ramat Gan, leading Israeli legal scholars and political figures joined representatives of rabbinic and secular courts to hammer out a "very tentative" agreement to adopt the Canadian model of Jewish divorce, says a Toronto lawyer who helped draft the domestic legislation and attended the meeting.

"It's a huge, major breakthrough. If it works in Israel, this is going to proliferate around the world," said John Syrtash, an authority on the interplay between secular law and Halachah, especially as it affects family matters.

If the Canadian model is adopted in Israel, where marriage and divorce are controlled solely by the religious establishment, the plight of thousands of *agunot* (literally, "chained women" who are denied a religious divorce and cannot remarry Jewishly) would "dramatically" improve, Syrtash predicts.

Continued on page 53

Shofar on the Hill

Rabbis Simcha Zirkind, second from right, and Mendy Zirkind presented a ceremonial shofar to Prime Minister Paul Martin at a meeting last week that reviewed the wide-ranging humanitarian work being undertaken by Chabad Lubavitch, including relief efforts in Louisiana currently being done by Chabad emissaries. They also discussed the significance of the sounds of the shofar at this time of the year.

[Brigitte Bouvier photo]

Shabbat Shuva: Vayelech
Candlelighting: 6:30
Havdallah: 7:35

Greater Toronto Area

PA police urge action against Hamas — please see page 37

Rosh Hashanah Greetings

For a just society

One of S.Y. Agnon's most insightful tales, *The Kilikov Trial*, is also one of his shortest. In fact, it is so concise that I will reproduce it here in full before drawing on its lessons:

I have still not concluded all my praise for Kilikov, for not for its worldly qualities alone is Kilikov to be extolled, but it is to be praised for the judicial decisions of its judges. What are the decisions of its judges?

It is told that once, during the Polish wars, a gentile killed his friend in Kilikov. Maliciously or accidentally? From the judgment it emerges that he was killed with malice. He was put in jail and convicted of killing, as a man is convicted when murdering another with malice.

When the murderer was taken out to be hanged, it was remembered that he was a blacksmith by profession and that in all Kilikov there was no other blacksmith. And indeed a city cannot cope without a blacksmith, who serves the needs of many.

They investigated and found that in the city there were two tailors but that they could make do with one. The judges reconvened and said: instead of the blacksmith we shall hang one tailor and we shall let the blacksmith live, for the city cannot manage without a blacksmith but one tailor will suffice.

They acquitted the blacksmith and brought him back from the hangman's house and in his stead they hanged one of the two tailors living in the city. Which of the two I do not know, but I do know a poem that the wise man Mordechai Ben David Starlisker, known as Marbad Set, composed about it, the conclusion of which hints at its beginning: "Here there are two who are tailors/ One is put on trial and he will be punished severely/ Then shall the country see your wisdom and be fearful/ And thereafter no man shall wilfully offend."

This story was introduced to me by Dr. Shulamit Almog, who teaches law at Haifa University, who in turn was introduced to it by Justice Haim Cohen, one of the luminaries of Israeli law. According to Justice Cohen, the short tale of Kilikov encapsulates all of Agnon's wisdom regarding the complexities and ambiguities of law and justice. Although it has the feel of a period piece about prewar Europe, it contains a timeless lesson for all of us in the business of advocating for a better society.

Ed Morgan, National President, Canadian Jewish Congress

The premier of Ontario has recently announced his government's intention to withdraw legal recognition from all religiously arbitrated family law disputes. The announcement comes on the heels of a campaign by the Muslim community to bring *sharia*-based family law tribunals to Ontario, and a counter-campaign by Muslim women to ban the use of Islamic law in such a gender-sensitive context. The beit din, which has for many years provided family adjudications for the Orthodox sector of our community, has been sacrificed for the sake of gender equality across all sectors of society.

Creating a just society, as Agnon's characters learned in Kilikov, is indeed a complicated affair. That which the government sees as serving the collective good may be entirely unjust to the individual or to the smaller community, while that which is fair to the individual or smaller community may be contrary to what the government sees as benefiting the society overall. The trick for Jewish advocacy is to argue for the right combination of both.

May the new year bring us the wisdom to advocate for a better Canadian society that is at the same time fair to the Jewish life we share as a community. And may it bring us a society that is as delicately balanced as possible to enrich us all.

Shanah Tovah.

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Rosh Hashanah greetings from Israeli President Moshe Katsav and Prime Minister Ariel Sharon can be found on page 39

The Canadian Jewish news

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Fees up at Toronto's Jewish day schools

By RON CSILLAG
Staff Reporter

Tuition at seven out of the eight largest Jewish day schools in Toronto is up from three to seven per cent this year – more than Canada's annual rate of inflation.

And in most cases, enrolment has stayed steady.

At Associated Hebrew Day Schools, fees for grades 1 to 8 are $9,800, an increase of five per cent over last year's $9,300. In the preschool (nursery, junior and senior kindergarten), fees went from $8,700 last year to $9,200 for a full day, and from $4,350 a year ago to $4,600 this year for half days – both representing a 5.5 per cent increase.

Enrolment at Associated declined in both elementary school and preschool, but not as much as officials had feared. In the elementary school this year, it's 1,424, down 40 students from last year, and in the preschool, it's 260, down from 283 a year ago. School officials say enrolment is "substantially better" than they were expecting.

At Bialik Hebrew Day School, tuition for this year is $10,600 per student (including a $1,000 building fund), a rise of six per cent from last year's $10,025 (which included a $900 building fund). Enrolment is steady at 804 students (junior kindergarten to Grade 8), compared to 803 a year ago.

The Community Hebrew Academy of Toronto's two campuses tallied 1,411 students, its largest enrolment ever, up from 1,400 last year. Tuition has increased 4.5 per cent, from $14,495 per student a year ago, to $15,150 this year. CHAT boasts a 93 per cent student retention rate this year.

At Eitz Chaim Day School, senior kindergarten costs $6,900 this year, while fees for grades 1 to 8 are $9,900. Fees from a year ago weren't available, but parents estimated it was around $9,500.

Enrolment remains at around 850.

Fees at Leo Baeck Day School are $9,200 this year, up seven per cent from the $8,600 a year ago. Enrolment stands at 832 for this academic year, up from 802 in 2004-'05.

Some fees at Netivot HaTorah Day School have actually decreased. Tuition for both the half- and full-day nursery program dropped this year by seven per cent compared to a year ago, while fees for the full-day junior and senior kindergarten programs declined by three per cent each.

All other fees at Netivot climbed by three per cent this year over last. Tuition for grades 1 to 3 is $9,700, while grades 4 to 8 cost $9,900.

Averaged out, overall fees at Netivot declined by one per cent this year compared to a year ago. Enrolment has stayed at around 580.

Tuition at the Toronto Heschel School is staggered by grade. In junior kindergarten, it's $5,145 this year, up from $4,900 a year ago; from senior kindergarten to Grade 3, fees are $12,500, a rise from $11,650 last year; grades 4 and 5 cost $12,700, compared to $11,850 a year ago; and tuition for grades 6 to 8 is $13,000, up from $12,100 last year.

Overall, fees at Heschel are up an average of seven per cent over last year. Enrolment, meanwhile, is 327, up from 319 a year ago.

Tuition at United Synagogue Day School's grades 2 to 8 rose from $10,500 last year to $10,800 this year – a three per cent increase. Fees for senior kindergarten ($10,000) and grade 1 ($10,300) stayed the same.

USDS officials did not return calls, but at an open meeting for parents last year, the school's board president estimated that this year's enrolment would be 887 students, down from about 1,000 last year.

Ira Walfish and Aaron Blumenfeld, co-chairs of the Ontario Association of Jewish Day Schools, say the real story is not incremental hikes in tuition but the fact that day school fees remain out of reach for the middle class and present a challenge for those who are better off.

"The question is affordability, and the problem lies with Queen's Park," said Blumenfeld, who has helped lead a grassroots campaign at the provincial level for funding of Jewish education.

Joel Kurtz, director of school liaison for UJA Federation Board of Jewish Education, said that the figures "just give us added impetus to lobby the government."

Kurtz noted that between 80 and 85 per cent of schools' costs are salaries for teachers and staff.

Joseph (Joe) L[illegible]nding)
Wolf (Willy) Lebovic (seated)

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Proceeds from the 2005 JNF Toronto Negev Dinner will be used to build a much-needed Reservoir at Lachish, near the city of Kiryat Gat in the northern Negev. It will be known as *The Joseph and Wolf Lebovic Reservoir* and will provide essential water resources, primarily for agricultural purposes, to the farming areas in the vicinity of Lachish. Through the generosity of Joseph and Wolf Lebovic and those attending this year's Negev Dinner, this project will become a reality.

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Greater Toronto Area

Walking on the bridge

From the editor's desk

The essence of the holidays that fall in the first three weeks of Tishrei – Rosh Hashanah, Yom Kippur, Sukkot through to Hoshanah Rabah – is self-assessment, contemplation and reflection.

Of course there are many pathways to such introspection and they need not be restricted to this time of year alone. Within reason, we should be assessing ourselves, asking who we are, on an ongoing basis. And there are many springboards, as we all know – some positive, some negative – for that self-assessment.

But our tradition ordains this season in particular as a special time to dedicate to personal and theological contemplation. Many of us, born into a modern world that is surrounded on all sides of our lives by the myriad proofs of the impressive creativity and engineering skill of the human mind, are quite distant, generally, from theology, from the notion of Divine involvement in the world.

Not surprisingly therefore, the connection between Divine involvement and the possibility of change in our own lives, specifically, is far more remote. We are blocked from "seeing" or understanding some of the truths that our forebears may have seen and understood better in the scientifically inferior time of their own lives.

But the conceit of science is relatively new in the history of mankind and is still incapable of overwhelming the power of the silent mysteries that lie in the wisdom of our millennia-old tradition. Many of us, though, in the parlance of our age, simply, do not know how to "access" that wisdom.

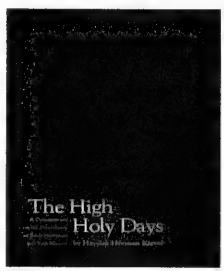
The High Holy Days are an opportunity for doing so.

Ironically though, when so many people around the world flock to synagogue for the holidays, the atmosphere in our places of worship – many of which out of sheer necessity become logistical showcases for the decorum-obsessed management of the movement of human traffic – may actually be less conducive to reflecting on that wisdom. And yet we would not have our synagogues any way other than as full as possible during the holidays. Every Jew on earth should feel welcome and at home in synagogue.

But as Abraham Joshua Heschel once noted of the Jews of eastern Europe (and he could equally have written the same about the Jews of north Africa), "they built no beautiful synagogues, instead they built bridges leading from the heart to God."

Of course, by "bridges" Heschel meant the exceptionally complex, multi-layered, expressive, emotional universe of Jewish prayer.

All of us, regardless of our attachment to modernism and to science and of our estrangement from "religion," can walk across those bridges, even inside the sometimes non-conducive, teeming atmosphere of our crowded synagogues.



Those bridges are in the prayer book, the High Holy Days machzor.

For countless generations it has always been the pathway to the introspection and self-assessment that are the purposes of the holidays. It can also be the pathway for those of us stuck at the bridge's edge, or somewhere even further away from its entrance.

To help us find the bridges or navigate our tentative steps along their shaky floor, we have *The High Holy Days: A Commentary on the Prayer Book of Rosh Hashanah and Yom Kippur* by Hayyim Herman Kieval, edited by David Golinkin and Monique Susskind Goldberg and published last year by the Schechter Institute of Jewish Studies in Jerusalem.

The book was first published – rather the first part of the book was published in 1959. Through the laudable initiative of Rabbi Golinkin, president of the Schecter Institute, the book has been expanded to include Rabbi Kieval's previously unpublished manuscript on "Kol Nidre Night."

It is a masterpiece.

Rabbi Kieval, the spiritual leader of Temple Israel in Albany, N. Y, for some 31 years until his retirement in 1986, was a scholar and broad Jewish thinker. But his main research and scholarly focus and, as Rabbi Golinkin wrote, his "lifelong passion" was the field of Jewish liturgy. Born in Baltimore in 1920 and ordained as a rabbi at the Jewish Theological Seminary in 1942, he passed away in 1991.

Rabbi Kieval wrote the book "to help open the 'closed book' which the machzor… has become for the majority of our people… Its ultimate purpose is to induce the worshipper to identify himself with the machzor as the sublime expression of his own spiritual aspirations as a faithful Jew."

One can argue that Rabbi Kieval's purpose is even more relevant, more pressing today than it was nearly a half century ago. For many of us, his book can be a compass of sorts to help us navigate our uncertain way along those hidden bridges of the heart.

The book may be purchased at www.schechter.edu. — ***MBD***

SeeJN

HESCHEL HARVEST

Grade 6 teacher Avee Helfand and environmental studies director Ellen Kessler helped junior high students at the Toronto Heschel School harvest vegetables planted last June by the school's 2005 graduating class. The students will use some of them to make soup for Sukkot, with the rest going to a food bank.

Parents weigh their Jewish education options

By FRANCES KRAFT
Staff Reporter

About 150 parents of babies and preschoolers spent last Wednesday evening perusing the options available to them at Jewish day and supplementary schools in the Toronto area.

The third annual event, titled "Options in Jewish Education" was co-sponsored by the UJA Federation Board of Jewish Education (BJE) and the Jewish Information Service of Greater Toronto.

"We're trying to get an understanding of what's out there," said Jonathan Kreindler, who attended with his wife Corry. They have a two-year-old and are expecting their second child.

"We'd like to make sure our son grows up with a Jewish education, and that it becomes part of his life at an early age," Corry said.

She said it was important to her to find a school that fits in with their beliefs and lifestyle.

In Ontario, where there is no government funding for Jewish day schools, the rising cost of tuition has been a major issue for parents in the past few years.

"It's definitely a big factor," Jonathan said between stops at school information tables. "It's quite expensive, but you make sacrifices for what you think is important."

In a handout based on a document from United Synagogue Day School, parents were advised to talk to the heads of the schools they are considering, and also to speak to parents of children in younger grades.

Suggested areas for discussion included the school's religious philosophy, mission, educational philosophy, support services, and kashrut and allergy policies.

In a panel discussion at the beginning of the evening, Seymour Epstein, the federation's senior vice-president for Jewish education and identity, said that the point of all Jewish schooling is to "pass on our treasure of literature, language, customs and culture."

He added that Jewish education is about "growth and development, adaptation and creativity. These have always been the hallmarks of a vibrant Jewish community."

In Toronto, there are about 17,000 students aged five to 18 in a total of 49 Jewish day and supplementary schools, said BJE chair Baila Lubek.

However, she noted that according to the latest census, there are some 35,000 Jewish children under age 15 in the greater Toronto area. The federation and the BJE are developing initiatives to reach out to more young Jews, she said.

There is a place for every Jewish student, Lubek said, citing a wide variety of types of Jewish schools, as well as BJE subsidies that allowed 2,300 students to attend day and supplementary schools last year.

Prospective day school parent Rebecca Richman checked out a number of schools, including Leo Baeck Day School, which she attended from grades 3 to 6.

"I'd really like [my daughter] to have a Jewish education," she said, although as the mother of an 8-month-old, she felt it was premature to be there.

Among the two dozen schools with table at the event were Ohr Menachem Academy, a Lubavitch school that offered an information brochure in English and Russian; She'arim Hebrew Day School, which serves students with learning disabilities and/or attention deficit hyperactivity disorder; the five-year-old Montessori Jewish Day School; Or HaEmet Sephardic School; Darchei Noam Hebrew School, which is affiliated with Toronto's only Reconstructionist congregation; the Downtown Jewish Community School, a supplementary school serving preschoolers to high school students; and the Hillel Children's Workshop, a Sunday school based at the University of Toronto.

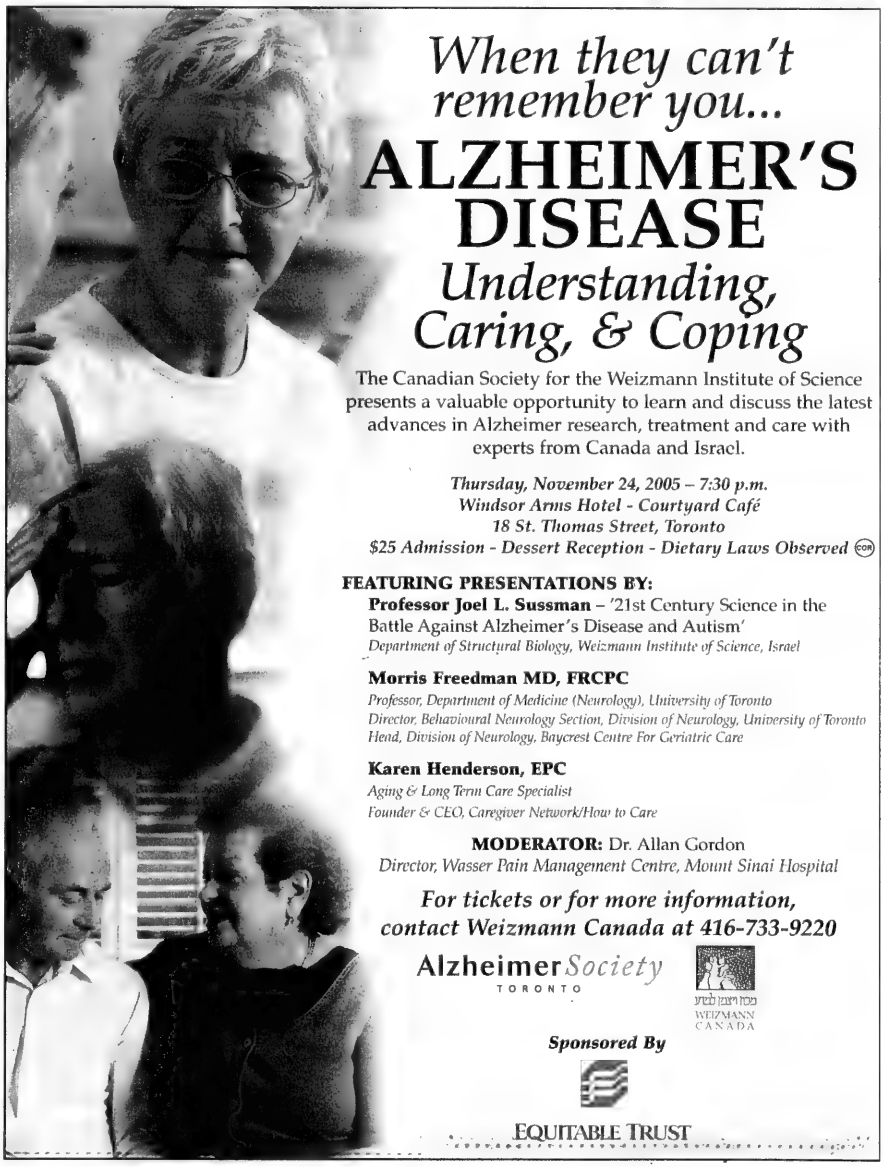
Lilach Golan, left, director of Jewish studies at the Montessori Jewish Day School, talks to Sheldon Hauer and Liana Sandberg at last week's "Options in Jewish Education" event. [Frances Kraft photo]

Corrections

The Sept. 29 article "Kolot helps bridge cultural gaps in Israel" mistakenly identified the founder and director of Kolot. The correct name is Moti Bar Or. *The CJN* regrets the error.

***

An incorrect photo caption appeared with the article "Teen contest winners ponder Anne Frank's message" (*CJN*, Sept. 29). The winners were not pictured near the Anne Frank House, nor in front of the Weesterkerk Church. The picture was taken elsewhere in Amsterdam. *The CJN* regrets the error.



Greater Toronto Area

Ontario ministry aims to speed up immigration

By CAROLYN BLACKMAN
Staff Reporter

Canadians need to understand the importance of immigration to the country's economy, said Mike Colle, Ontario's minister of citizenship and immigration.

Speaking at last month's annual general meeting of Jewish Vocational Service, Toronto, Colle, who was appointed to the position in June, said that he himself is a "newcomer" to Canada.

"I came [from Italy] when I was five years old, and I grew up at College and Grace. I'm proud to be named minister because I think it is a success story that through sacrifice I went to university, and was elected to parliament.

"It is a [typical] story about the opportunity Canada has given us. The country is strong and dynamic because we have welcomed some of the best and brightest."

With about 130 languages represented in Ontario, "anyone in this room can get on the phone and do business in any language. It is an economic imperative that we take advantage of that.

"The challenge, however, is to recognize the many myths [that surround] immigration. Whenever something goes wrong, we point [a finger] at the immigrants. [We need to think] before we say anything."

With our low birthrate and aging population, he said the province would go into decline without immigration.

"We need to attract immigrants and make sure they reach their potential. We have to make sure they can transfer their skills, and ensure they overcome barriers.

"If a person chooses to leave their country, we have to say 'please come to Ontario.'"

His ministry is focusing on streamlining the applications in order to expedite immigration. "We have a great challenge to ensure that we attract 125,000 immigrants a year. There is a great deal of work to do."

The ministry also supports about 79 agencies that assist newcomers, he said, "because we have a great stake in them succeeding. Hopefully, we will see some money flow to these agencies that provide on-the-ground services, because the 'feds' recognize that we have unique needs."

Colle reminded the group that we need to stand united in reminding people about the advantages of immigration.

"People come from all over the world with nothing but the willingness to work. They only ask for the opportunity to achieve their goals and their potential."

As Ontario gets strong, he said, we can help others. "It is a win-win situation. It is good business to help out a newcomer, because when they succeed they will help us."

He said that about 70 per cent of JVS clients are immigrants, and its staff are the unsung heroes.

A REAL MOUTHFUL: Dikla Weitzner accompanied her daughter Adina and her Netivot HaTorah Day School classmates on their pre-Rosh Hashanah apple-picking outing. [Rebecca Ansel photo]

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Michaëlle Jean

A palpable excitement coursed through the country last week like an electric current through a filament of tungsten. Ottawa was aglow with the swearing in of the country's 27th Governor General, Michaëlle Jean. In the words of a teenager overheard on her way to school, our Governor General is "cool."

Who can argue with that? Jean is herself youthful, intelligent, articulate, photogenic and, by dint of her appointment to Rideau Hall, she will now give new meaning to the term "establishment."

That teenager's observation, however, carries a suggestion for Jean and for all Canadians who see in her appointment the excitement of fresh possibilities.

The Governor General must be above politics. It is, after all, only a ceremonial position and strictly defined by constitutional custom and law. But that very limitation – that she be apolitical and non-partisan – is also the source of the position's credibility. When combined with her impressive ability to communicate and with her natural grace, the inherent credibility of her constitutional role becomes a potent instrument for reaching out to the substantial numbers of Canadian youth who are cynical, to put it mildly, about politics and politicians.

Her first day on the job last week was auspicious. In her inaugural remarks to Parliament, she addressed the country's youth.

"I want our young people to be our standard bearers. I want them to dip into the enormous treasure-trove that is Canada… They are the promise of our future and we have a duty to encourage them to join us in this reinvention of the world."

If the Governor General can inspire young Canadians to look less cynically upon our public institutions, she will have achieved a great achievement. If she can inspire them further, to the belief that public service is both noble and necessary, she will have left a great legacy. And if she can inspire young Canadians to take up the cause of public service, then indeed she will herself have become a leader in "the reinvention of the world." We wish her every success.

Simon Wiesenthal

A leader unique in his time, and unique among all men, was Simon Wiesenthal. From his small, cramped office among the Old World buildings of Vienna, he was the single and singular torch trying to shine even the smallest light into the dark, nether parts of the grey, murky world still inhabited by the murderers from the Nazi regime.

He was buried last week in Jerusalem, "gathered to his people" in the phrase of the Bible so descriptive of him perhaps more than most. For, it was the last defiant act, so to speak, of a life led in constant everyday defiance of the destroyers of European Jewry. Wiesenthal cheated the Nazis. And far worse for them, he hunted for them relentlessly.

He was laid to rest in the one place on earth, Jerusalem, where, forever and for all time, he will truly be among his people.

25 years ago in *The CJN*

The National Council of Jewish Women and B'nai Brith Upper Canada Lodge launched a program for the deaf and hearing impaired. The first two events were a day-long sukkah building party, and a Sukkot party. A bar mitzvah program was in the planning stages.

Dry Bones

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Remembering Simon Wiesenthal

My memory of meeting Simon Wiesenthal is still a poignant one.

It was February 1979, three weeks after the film *Holocaust* had premiered. I was leading a UIA mission from Remembrance, through Rebirth to Renewal: Remembrance – Poland and the death camps; Rebirth – Vienna, the transit stop for Soviet Jews en route to Israel, or elsewhere, and Renewal – Israel and Project Renewal.

Wiesenthal was our guest speaker in Vienna. He told us that in the three weeks following the film's release, there had been more leads to Nazi killers than in the past 30 years.

He told us, too, of how he, an architect by profession, had decided to change the direction of his life. After the war, he was with a friend in a castle in Poland, going through the rooms that were filled with books that had been stolen from Jewish homes. In one book, he found a note from his sister: "I am being hidden by a Christian family. The Nazis are in the house beside us and I know that we will be next," the note said. "If anyone sees my brother, Simon Wiesenthal, please tell him I love him." Wiesenthal fainted. When he came to, he decided to dedicate his life to hunting down the perpetrators of the Holocaust.

In 1979, the search for the Nazi doctor Josef Mengele was on in South America. "I get comfort in knowing," Wiesenthal said to our small group, "that Mengele does not sleep in the same bed twice."

It is heartening to know that even with the death of this giant of a man, the Simon Wiesenthal Center will continue to perpetuate the work of the man who made certain that the victims of the Holocaust would never be forgotten.

Wendy R. Eisen
Toronto

* * *

Wiesenthal and Wallenberg

The Raoul Wallenberg International Movement for Humanity (RWIMH) expresses its deepest grief at the death of Simon Wiesenthal, a world-renowned Nazi hunter and outstanding humanitarian. A man of exceptional achievement and integrity, he struggled for historic justice, for equality and fairness amongst people.

Wiesenthal was also one of those who strived for the truth about Raoul Wallenberg's fate and who has been an honorary member of RWIMH since its first day and the chair of our international advisory board. His constant support helped us greatly in our activities aimed at disseminating high principles of justice and humanity. Even in a fax of April 5, he expressed his belief in "the significance of presenting a man like Raoul Wallenberg as a role model for the younger generation."

We mourn together with all those who appreciate his honour and dedication, his passionate search for Nazi war criminals and his utmost persistence in bringing them to justice. As a Holocaust survivor, Simon Wiesenthal considered his mission as duty and performed it until the end of his days.

He will never be forgotten.

Vera Parnes
President
Raoul Wallenberg International Movement for Humanity
Montreal

* * *

Sue anti-Israel NGOs

Gerald Steinberg wrote a very important column on government funding of anti-Israel non-governmental organizations ("Canada's contribution to the divestment campaign," *CJN*, Sept. 1).

Would it not be an idea to approach a politician to raise the issue of inappropriate funding or to sue the government to cease its funding of these NGOs. In the latter case, even if the case was lost, the NGOs' anti-Israel campaign of lies could be brought before the public.

Paul Winter
Sydney, Australia

* * *

Mazel tov to Miriam and Avrum

It was so refreshing to read of the coming nuptials of Miriam Porter and Avrum Rosensweig ("Love on *The CJN*'s back page" and "We're getting married," Sept. 22). I think these two columns should be mandatory reading for every couple about to be wed. They tell of love, caring, respect and devotion to one another. May their union be blessed with good health, and a long life of happiness and joy together. Mazel tov.

Shirley Gladstone
Toronto

* * *

Response to Mendlovic

In Jacob Mendlovic's letter to the editor ("Israel and Pakistan", *CJN*, Sept. 22), many of his facts and conclusions are wrong. First, Judaism and Hinduism have much in common. Both believe in one God and both believe in doing mitzvot. Secondly, the B'nai Menashe of India were a large group of Jews who lived without anti-Semitism in India for many centuries. To accuse India of anti-Semitism because Gandhi didn't support European Jews during the Holocaust is unfair.

Although India has only recently begun to support Israel, that support is important and steadfast. We should not give it up for those whose support is questionable and who treat Jews as dhimmis in their own countries.

Jonathan Usher
Toronto

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info@cjnews.com

European Jews searching for an assertive voice

By RUTH ELLEN GRUBER
JTA

The 60th anniversary of the end of World War II and the 15th anniversary of the fall of communism took place this year amid a ferment of transition and concern in Europe as a whole and among European Jewry.

A host of world leaders took part in solemn, high-profile ceremonies including one at Auschwitz in January that marked the 60th anniversary of the liberation of the notorious death camp in 1945.

Jews in Europe, meanwhile, grappled with sometimes turbulent internal conflicts and struggled to move out of the shadow of the Shoah and find effective means of asserting their identity and articulating a coherent, collective and positive voice.

They sought a strategy to deal with aging and assimilating populations and respond to anti-Semitism and anti-Jewish, anti-Israel fallout from conflicts in the Middle East.

Like other Europeans, they dealt with new political uncertainties in a continent where the hard-fought European Union constitution failed to win unanimous ratification.

Along with their fellow citizens, they also confronted the spectre of anti-western Islamist terrorism. Three Jews were among the victims of the July 7 suicide attacks on London's public transit system that left more than 50 people dead.

The death of Pope John Paul II in April and the election of German Cardinal Joseph Ratzinger as Pope Benedict XVI also left them with questions.

Pope John Paul had made fostering Jewish-Catholic relations a cornerstone of his 26-year pontificate. In his first months in office, Pope Benedict pledged to follow this course and drew praise from Jewish interfaith activists.

Nonetheless, an ugly spat in July over the Vatican's attitude toward terrorism and Israeli policy toward the Palestinians plunged bilateral relations between Israel and the Holy See to their lowest point in years. Pope Benedict later visited a synagogue in Cologne in his first visit to his native Germany since his election as pope.

Against this background, the European Jewish Congress (EJC), which represents Jewish communities in nearly 40 countries, in June elected a president who pledged to lead European Jewry in new directions.

Pierre Besnainou, a Tunisian-born French businessman, said the EJC has a multifaceted mission: to fight anti-Semitism in Europe, explain to both European politicians and the general public what Israel means and establish broader dialogue between European Jews and Muslims.

"It is hard to put into words just how much the situation of European Jews is affected by the relations between Europe and Israel," Besnainou, 50, told the Israeli newspaper *Ha'aretz*.

"We've gone through a very tough time in the past four years, in which the media has attacked Israel. People often told me, 'Your prime minister, Ariel Sharon,'" he said. "I had to remind them that my prime minister is the prime minister of France."

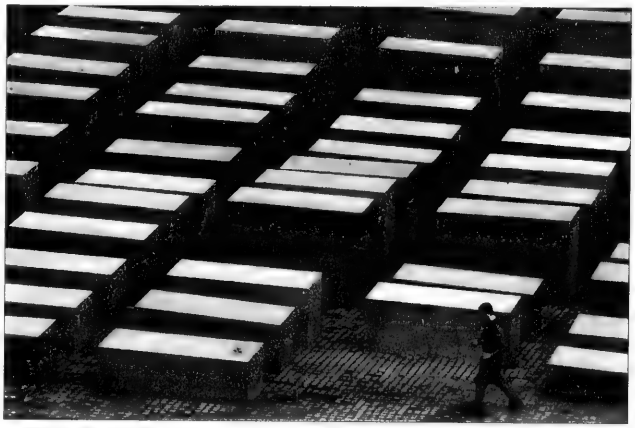
Before his election, Besnainou had angered American Jewish leaders with sharp attacks on what he called the "presumptuous" and "somewhat patronizing" involvement by American Jewish organizations in European Jewish affairs.

After his election, he reiterated that European Jews had to lobby for their own causes in their own way. American Jews were welcome allies, he said, but not if they bypassed European Jewish representatives.

"I fully respect what American Jewish organizations have accomplished in America and how they have been able to explain what Israel is all about to the U.S. government and to the American public," Besnainou told JTA.

But, he added, "I think that the Americans have tried to overstep the European Jewish organizations. The bridge between Europe and Israel is European Jewry, not American Jewry."

Israeli President Moshe Katsav addresses the gathering at the ceremony at Auschwitz-Birkenau commemorating the 60th anniversary of its liberation. [Isranet photo]



The Holocaust Memorial in Berlin [RNS photo]

On a more grassroots level, the year was marked by initiatives aimed at broadening effective co-operation in areas such as Jewish education, volunteerism and culture, as well as by episodes of sometimes ugly conflict and power struggles that split some Jewish communities.

Some 150,000 people attended simultaneous events in more than two dozen countries on the annual European Day of Jewish Culture in September, and the London-based European Association for Jewish Culture awarded grants to a roster of artists and performers whose work reflects the Jewish experience.

Jewish children attended the continent's summer camps, and there were well-attended Jewish singles weekends, culture festivals and study sessions in most parts of the continent.

Many European Jews were prominent in local and national politics and mainstream public affairs. In Britain, Conservative party leader Michael Howard, a Jew, missed becoming prime minister when his party lost to incumbent Prime Minister Tony Blair's Labour party in general elections in May.

Also in Britain, an attempt by a prominent academic union to boycott two Israeli universities because of Israel's treatment of the Palestinians was rolled back, but was seen as an ominous sign of how Israel is perceived on the continent. A further incident, in which London Mayor Ken Livingstone insulted a Jewish journalist – comparing him to a concentration camp guard – and then refused to apologize, also unsettled British Jews.

In some countries, Jewish lay and sometimes religious leaders came under criticism for weakness, lack of vision or even financial impropriety. In particular, Jews in Prague remained bitterly divided in the wake of continuing battles between rival factions, and in Budapest, the president of the Hungarian Jewish Federation stepped down after his reform program was defeated.

In Zagreb, Croatia, the decision by the community board to fire the rabbi touched off a spiral of acrimonious accusations among rival communal leaders.

Conflicts between Orthodox and Reform Jews deepened in some countries, too, and some religious leaders came under criticism for being too exclusive and stifling pluralism.

In May, the Orthodox Conference of European Rabbis said it would send a top-level delegation to Israel to formally protest recent moves there to legalize new forms of conversions under the Law of Return that, they said, were too lenient.

Meanwhile, Jews from across the continent were among nearly 400 Progressive, Liberal and Reform Jews from 24 countries who took part in the annual convention of the World Union of Progressive Judaism, held in Moscow in late June and early July.

The Chabad-Lubavitch movement gained influence across the continent, in some places setting up or sponsoring activities and institutions that paralleled those run by established Jewish communities. In Budapest, a Chabad-backed congregation was officially registered by the government as the revived incarnation of a prewar stream of Hungarian Jewry.

Observers found some internal conflicts threatening to Jewish development, particularly in post-communist countries where the often tiny Jewish communities that emerged after the fall of communism were still fragile. Others, however, said many of the disputes represented healthy signs of a normalization of Jewish life.

A number of these divisions formed the basis for debate in May at a meeting in Basel, Switzerland, organized by the European Council of Jewish Communities that grouped more than 200 Jewish community presidents and other communal leaders from more than 30 countries.

The title of one of the sessions spelled this out. It was called "A Single European Jewish Voice Is a Fantasy That Can Never Be Achieved."

Why ritual?

Does God care if I say this prayer once or 10 times? What difference does it make if I drink on Yom Kippur? Who cares if I sit in synagogue, or pray when and where I am spiritually moved? What use to me this ritual?

Norma Baumel Joseph in Montreal

Surely, during this season of ritual intensity, we are bothered by these kinds of questions. What is the purpose and efficacy of ritual? Traditionalists will be satisfied to say "Tradition!" Many will be content with an acknowledgment of God's ultimate and mysterious commandments to us. But others, even while accepting God's commanding presence in our lives, will wonder about the details and specificity of ritual.

Ritual is about repetition and religious ritual is both public and social. All religious ritual is destined to affirm, celebrate and create sacred experiences that give meaning to life. But how does ritual affect us this way?

If we focus on the details, on the minutiae of every ritual event, we will be hard-pressed to find meaning or holiness. Some details appear random, awkward or even silly. But taken in an undivided context, with an awareness of the complete pattern, each ritual element has the potential to focus our consciousness, give meaning to our existence and elevate our spiritual experience.

Shabbat is a phenomenal experience that separates us and our days from the mundane. It is constructed from a series of prohibitions and requirements. Yet, the totality of the experience is not to be found in any one element such as eating challah. However, the combined effect of having special meals with breads that signify holiness and replace or remind us of temple sacrifices, enables a totally new perspective to overtake the meal.

Lighting Sabbath or festival candles is not automatically uplifting. Sometimes it is downright frenzied. But bringing light into your life at a particular moment, dedicating a ritual act and its light to enlightenment – as well as to familial and personal harmony, and to communal survival – transports one to a different level of serenity, to an awareness of the sacred and an appreciation of the preciousness of life. All from two little candles!

Yom Kippur rituals of fasting and prayer combine to create a day of extreme holiness. It's not clear to any of us what God's reaction is. But it is clear to me where our response leads. We sense religious ritual in all its power, fascination and excitement.

At the closing prayer of Neilah, as we repeat certain phrases 10 times, the energy, confidence and joy of the congregation overwhelms me. We have achieved religious exhilaration together. In that minute before we run home and turn our thoughts to food, we have surely experienced the holy. That is the purpose of ritual.

Atonement

Jews and Catholics have very different modes of repentance. Ours is specific and spoken on behalf of the community. The simple theology behind this approach is that we personally may not have committed all the errors we recite, but somewhere in them are the failings we own. In this way, we also affirm our responsibility for the whole community.

Jean M. Gerber in Vancouver

Sins are overwhelmingly related to speech, slander, lies, malicious gossip, curses and insults about both our enemies and those close to us. We may not literally shed blood, but by our slanderous and uncontrollable tongue have brought shame to those around us.

For a Catholic, the confessional is deeply personal –"I have sinned" – and the penance is personal, too. I remember going with girlfriends to church and waiting outside while they went to confession and came out absolved of what they had done.

So to read one Catholic's attempt to atone for 2,000 years of persecution is to enter a world that is strangely familiar, yet completely alien. James Carroll's *Constantine's Sword: the Church and the Jews* is the account of his struggle to retain his deeply felt Catholic faith, yet confront the actions of his Church that made the relentless persecution of Jews not just possible, but mandatory, right up until the Final Solution and the Church's indifference and, in some ways, complicity in that massacre.

This book is painful to read. Brought up as an Irish Catholic – and having been a priest for nine years – Carroll is intimately familiar with the theology and history of his Church.

Beginning with the split from Judaism of the early Jewish Christians, Carroll traces the development of the Church's attitudes toward the continued existence of the Jews. Augustine saw them as "witness people" who had to be protected, yet never allowed to thrive, so that their suffering would testify to the truth of Christianity. But too soon this subtle distinction was lost, and by the Crusades, the people and the priests who led them could no longer make that fine theological distinction.

Thus, the teaching of contempt became the need to destroy. The Inquisition, the requirement of "pure blood" for conversos in Spain and elsewhere (including the order of Jesuits, who only mitigated, not removed, the category as a requirement for the order in 1946), the Vatican's Concordat with Hitler – each chapter is filled with the pain of a writer who cannot but say, over and over again, "I'm so sorry, so ashamed."

For this one man, the realization that his Church had early on lost its way is excruciating. (I use that word advisedly, since its root is the word for cross.) The Gospels themselves reflect the writers' intention to absolve the Romans and implicate "The Jews." Once the Jews became deicides, it was only a matter of time before they merited contempt, then harassment, then expulsion, then death.

Nor does Carroll see much hope for a change in the Church, even after Vatican II and the "act of repentance" in the Church's 1998 document "We Remember: A Reflection on the Shoah." All it does, he writes, is "to put responsibility for failure on the Church's children, never on the Church."

So we come back to the difference between Jewish and Catholic penance.

Individual Catholics such as Carroll can ask for forgiveness and achieve atonement. But the Church – and here past and present popes concur – is free of taint. The Jews are still victims of individual faults, not dead as a result of the very attitudes the Church still protects and promotes. If there is no salvation outside the Church, then what to do with those who do not merit salvation?

In the end, Carroll is left without much hope for the present Church. All he can do is offer an individual's confession.

"This has been the story of the worst thing about my Church, which is the worst thing about myself. I offer it as my personal penance to God, to the Jewish dead, and to my children… The Christian conscience – mine – can never be at peace."

There were other choices, Carroll points out, that the Church could have made along the line. But until it recognizes the extent of its own collective and communal responsibilities, those missed opportunities will force Catholics such as Carroll to continue to be the "I" – not the "we" – in his atonement.

Yom Kippur is a time of reflection

Yom Kippur is often described as the holiest day of the year in the Jewish calendar. The mere mention of Yom Kippur conjures up personal memories that are unique to all of us. During the yizkor service, we think of persons dear to us and the passing of generations. On this holy day, collectively, we might recall the vulnerability of the State of Israel and the overcoming of that vulnerability during the Yom Kippur war.

Gerald L. Gall in Edmonton

Yom Kippur, of course, emphasizes the erasure of past sins through atonement. Upon what else should we concentrate on this special day? There may be some liturgically correct answers found in our scriptures. We attend shul; we do not go to work or school on Yom Kippur. It is, as every Shabbat should be, a day of reflection. It should be a day when we reflect on the past year, past generations, a day to take stock of our lives and a day to reflect on the future.

We can also reflect on our own society, count our blessings, pray for others less fortunate or others subject to the ravages of sickness, natural disaster, war and oppression.

This month marks the 14th column I have written for this publication. If reflection is appropriate for this time of year, I can think back and recapture some of the themes I have shared with you, among them, the importance of community, the gift of storytelling in capturing a permanent record of our parents' and grandparents' generations and the importance of sharing our lives with our own children and grandchildren.

I have shared thoughts on the use of *sharia* as part of the dispute resolution process in Canada and the ever-present danger of anti-Semitism in what we hope is an accepting and decent society. I have talked about violence in the name of God as a world challenge to peace and solidarity. And I have shared some views on the growing influence of organized religion on the making of policy and political decision-making in general. Most importantly, I have returned to the theme that Canada is a nation based on constitutionally protected values, values that promote human rights and human dignity.

Since sharing these themes over the past year, the government of Ontario has made a final determination on the issue of *sharia*, opting to amend Ontario's Arbitration Act to prohibit the use of a religiously based arbitration process under that act.

Days after the article on the danger of complacency in the face of anti-Semitism was submitted, there was yet another disturbing incident – a swastika was painted on a sign marking the site for a planned Jewish community centre in Richmond Hill, Ont.

Sadly, this year has ended with the news of the death of Simon Wiesenthal, an individual whose life was dedicated to the bringing to justice of more than 1,100 Nazi war criminals.

On Wiesenthal's death in Vienna, Rabbi Marvin Hier, dean and founder of the International Human Rights NGO named in Wiesenthal's honour, said: "Simon Wiesenthal was the conscience of the Holocaust. When the Holocaust ended… the whole world went home to forget… he became the permanent representative of the victims, determined to bring the perpetrators of the history's greatest crime to justice… He just took the job. It was a job no one else wanted."

This Yom Kippur, we should reflect on the life of Simon Wiesenthal and how his work and perseverance serve as an example in the fight against injustice, hate and anti-Semitism. His life is a dramatic reminder that each of us has the capacity to confront historic wrongs in constructive ways.

We should strengthen our sense of community, whether that be local national or beyond. We should keep both the sad reminders of days gone by together with the precious memories of our past alive through our storytelling. And we should preserve and guard the vital but fragile pillars of human rights that serve as a foundation of our homes, communities and our broader society.

Yom Kippur is a time of reflection – we reflect on the liturgical themes that mark the day and we reflect on our own life and times. Through this process, we will refresh our lives as we embark on the new year.

Sharon girds for new challenge from Netanyahu

Israeli Prime Minister Ariel Sharon, having barely fended off a serious challenge to his authority from his chief rival Benjamin Netanyahu, is still leader of the hopelessly fragmented Likud party. In a crucial test of his leadership on Sept. 26, Sharon scraped through to victory by the skin of his teeth, defeating Netanyahu, the former finance minister in his cabinet, by an extremely narrow margin.

Sheldon Kirshner in Toronto

The burning question before Likud's 3,000 central committee members was whether the party's primaries should take place in November, as Netanyahu and his backers hoped, or in April, as originally planned.

If Netanyahu's motion had passed, Sharon's position would have been gravely imperilled, possibly forcing him to call a snap election and thereby plunging Israel into a period of uncertainty in the wake of its Sept. 12th unilateral withdrawal from the Gaza Strip and four isolated West Bank settlements. Alternatively, Sharon – one of the founders of Likud – could have bolted the party and formed a new centrist bloc.

These scenarios vanished in a puff when Sharon sidelined Netanyahu, who previously had also served as his foreign minister. But the issue that provoked last week's showdown, Israel's pullout from Gaza after a 38-year occupation characterized by unceasing Palestinian resistance, remains on Netanyahu's agenda. Having positioned himself as a hardliner to the right of Sharon, Netanyahu plans to challenge him in next year's spring primaries. And so the Likud is a house divided.

Ariel Sharon

From the outset, Netanyahu opposed the disengagement as an egregious mistake, accusing Sharon of ditching sacred Likud principles, trampling on its values, embracing the policies of the left and betraying the party. Yet in the face of resignations by like-minded, but more principled, ministers such as Natan Sharansky, who supported his bid to topple Sharon, Netanyahu blithely remained in Sharon's government.

Netanyahu could have quit many months ago in a show of displeasure with Sharon's policy and worked from the outside to derail his Gaza withdrawal plan. But much to the disgust of true-blue Likudniks, he stayed on in a de facto acceptance of the disengagement, determined to implement his conservative supply-side economic policies.

To some, his double dealing smacked of a shocking deficit in personal integrity, a charge that had been hurled against him when he was prime minister from 1996 to 1999. Until his abrupt, but not all that surprising, resignation from cabinet on Aug. 7, Netanyahu preferred to fight for his views from the inside.

As an insider, he made numerous demands. In March 2004, a month after Sharon officially announced his intention to leave Gaza, Netanyahu laid out three conditions for tacitly accepting the disengagement. He asked that all points of entry into Gaza – by land, sea and air – should remain in Israel's hands. He insisted that Israel should categorically reject the Palestinian demand for the right of return. He called for Israel's separation barrier to be finished before the withdrawal. In line with his own thinking, Sharon met the first two conditions, but left the third one unfulfilled.

Netanyahu also urged Sharon to evacuate Gaza's 8,500 Jewish settlers in three stages so that the Palestinians would not interpret the pullout as a retreat under fire. Sharon initially assured Netanyahu that the evacuation would be implemented in phases, but in the end, the settlers were forced out in one fell swoop, in less than a week.

A year ago, citing the need to maintain national unity, Netanyahu called for a nationwide referendum over Gaza. Netanyahu's suggestion, however, was widely seen as a delaying tactic. In any event, the Knesset voted against a referendum by a considerable margin.

When Yasser Arafat, the president of the Palestinian Authority, died last November, Netanyahu tried yet another gambit, arguing that the withdrawal should be suspended altogether. Sharon studiously ignored his advice.

Six months ago, in keeping with his insistence on "reciprocity," Netanyahu was at it again. He blasted the unilateral dimension of disengagement, saying that Israel would receive nothing tangible in return from the Palestinians, and urging Sharon to annex vast chunks of the West Bank.

Having concluded that his campaign to subvert the withdrawal had fallen on deaf ears, Netanyahu finally resigned, reiterating his mantra that the disengagement plan was hopelessly flawed; that Israel would not get concessions from the Palestinians; that rejectionist groups such as Hamas and Islamic Jihad would grow stronger; and that Israel would be far less secure.

Netanyahu did not address the key issues that made the retention of Gaza unsustainable. He did not speak of the demographic imperatives – the astronomical Palestinian birthrate. He chose to ignore stark political realities – the need for Israel to nurture pivotal relationships with the United States and the European Union and avoid isolation. He did not talk about the moral untenability of maintaining an occupation for the sole benefit of 8,500 Jews in a miserable strip of land inhabited by 1.3 million Palestinians. He did not mention the fact that scarce resources were being pumped into a doomed enterprise when so much poverty still afflicts Israeli society. And he overlooked the obvious: settlement in Gaza was counter-productive in terms of providing security for Israel.

Benjamin Netanyahu

When Netanyahu announced his intention on Aug. 30 to challenge Sharon's preeminence, he bypassed these core concerns and instead dwelled on the "evil" nature of the scheduled withdrawal and the probability that Hamas and Islamic Jihad would transform Gaza into an Islamic terrorist entity.

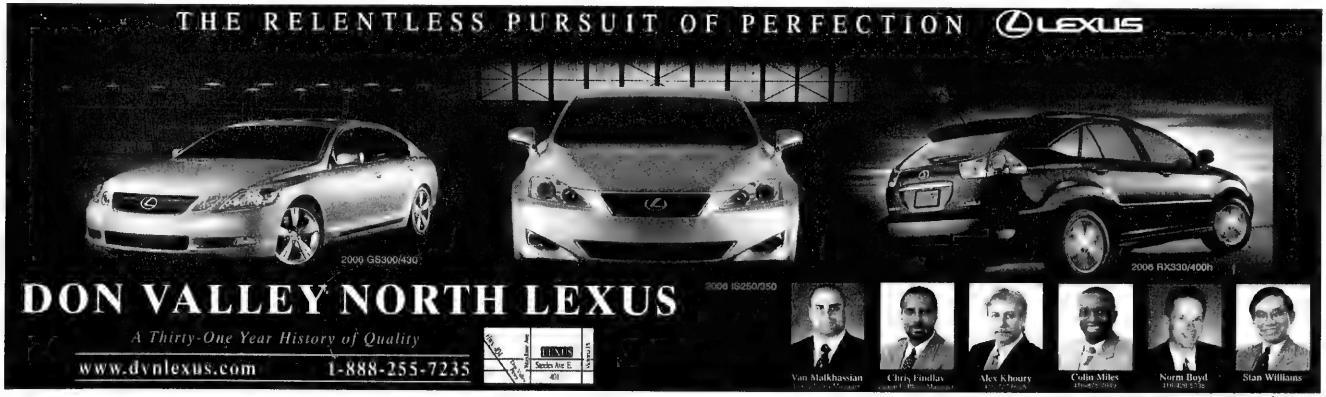
Facing such unbridled rhetoric, Sharon, no dove, veered to the right to appease his Likud base. He asserted that Gaza would be Israel's last unilateral withdrawal. He declared that he intended to keep the major settlement blocs in the West Bank. He said that Jerusalem's current status was non-negotiable. Last week, Sharon's political aide, Eyal Arad, upped the ante, declaring that Israel might annex parts of the West Bank if the diplomatic deadlock with the Palestinians continues. But in a conciliatory mid-September speech at the United Nations, Sharon observed that the Palestinians are entitled to "a national, sovereign existence in a state of their own."

In reacting to Netanyahu's challenge, Sharon was unequivocal. He accused Netanyahu of being temperamentally unfit to be prime minister, a comment seconded by Ehud Olmert, the deputy prime minister. And in a sombre warning, Sharon predicted that Likud would self-destruct if Netanyahu was at the helm.

These arguments may have swayed some minds in Likud's hawkish central committee, but what probably left the deepest impression was Sharon's harsh military response to a barrage of rockets and mortars fired by Hamas into the Negev region in the last week of September, wounding five civilians in Sderot. Sharon had warned the Palestinians that he would react harshly to terrorism following Israel's withdrawal from Gaza, and he kept his word.

In a series of air strikes that once more shattered last winter's shaky ceasefire, Israel hit Qassam rocket workshops and Fatah offices throughout Gaza, killed Mohammed Khalil – the commander of Islamic Jihad's military wing in southern Gaza – and rounded up hundreds of militants, some of whom intend to run in next January's Palestinian election. Apparently intimidated by what Defence Minister Shaul Mofaz described as Israel's "iron fist" policy, Hamas called off further attacks against Israel.

The latest round of fighting, ironically, may well have undermined Netanyahu's brazen quest for Sharon's job. But Netanyahu claimed that the violence merely validated his belief that the pullout had been a grievous mistake.



20,000 Falas Mura to be rescued over next three years

Micha Feldman continues work to save Ethiopian Jewry

By DAVID LEVINE

Micha Feldman is back in action - doing what he loves to do best. As a consultant on Ethiopian issues to the Israel Defence Forces, the Jewish Agency for Israel and the Israel Crisis Management Centre, Feldman will be helping to rescue 20,000 Ethiopians over the next three years from a poverty stricken existence by bringing them to Israel. It's all part of Operation Promise, a new North American Jewish Federation initiative. The new Ethiopian immigrants are Falas Mura - Jews who, under duress, converted to Christianity centuries ago.

Micha Feldman didn't become known to thousands of Israeli Ethiopians as "Abba Micha" overnight. Feldman's devotion to Ethiopian Jews actually began 35 years ago.

Back then, says Feldman, he would go to visit Ethiopian children in their Israeli youth villages. Of the 14,000 Ethiopian Jews in Israel in 1984, 1,600 children, known as "orphans by circumstance," could not cope with separation from their parents. Feldman's commitment to aliyah began there. "I would swear to them that I would personally take care of bringing their parents to Israel," Feldman told a recent UJA Federation audience.

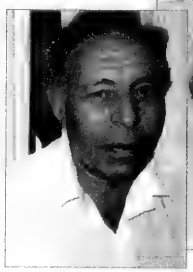
When diplomatic relations between Israel and Ethiopia resumed in 1989, Feldman was appointed as Israeli Consul to Ethiopia and head of the Jewish Agency mission there.

"When you get such an offer," said Feldman, "you consult with your family. I consulted with my wife and four children after saying 'yes'."

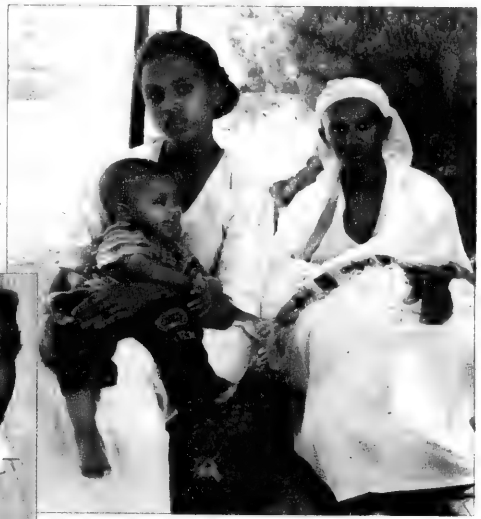
In May 1991, Feldman was one of the chief engineers of Operation Solomon, which brought over 14,000 Ethiopian Jews from Addis Ababa to Israel in 36 hours.

Now, 13 years later, through Operation Promise, Micha Feldman knows there are serious challenges ahead, but he remains optimistic. He has to.

"The real task is the absorption process," he said. "It's a long task integrating Ethiopians into white society; bringing largely illiterate and uneducated people from rural villages to Israel. But, the children show so much promise; they are the key to the future and through Operation Promise, we are investing heavily in that future."



Micha Feldman



Operation Promise will bring 20,000 Ethiopians to Israel over the next three years.

Wolfe to expand role of Jewish Foundation

Elizabeth Wolfe is no stranger to community work. The new chair of the Jewish Foundation of Greater Toronto, Wolfe, a self-professed "professional volunteer," has served on over 35 community boards and committees since 1984.

Elizabeth Wolfe

As the chair of the Jewish Foundation, UJA Federation's planned giving arm and Jewish Toronto's philanthropic resource centre, Wolfe's long-term priority is increasing visibility for the Foundation, with total assets of $130 million. Wolfe also hopes to expand the role of the Jewish Foundation, working to house endowment funds on behalf of other community organizations, such as synagogues and schools, and to create an education superfund to respond to rising costs of day school education. The Jewish Foundation distributed over $6 million in grants to more than 135 organizations last year.

"We need to acknowledge our unique position in history," Wolfe explains, in terms of our own strength in the community and we need to accept the responsibility that goes along with that."

Wolfe, a lawyer and mother of two, comes by her volunteering work honestly. Her father, Ray D. Wolfe, was the chair of the United Jewish Welfare Fund in 1963 and her mother, Rose Wolfe, served as the first female chair of Toronto Jewish Congress. Both organizations are predecessors of the current UJA Federation of Greater Toronto.

Wolfe recalls endless meetings held in her childhood home.

"Devising a leadership development program," she says, "was sitting around the dining room table."

Wolfe's new role with the Jewish Foundation, as well her volunteer work with the Board of Jewish Education and the new Centre for Jewish Knowledge and Heritage, continues her family's involvement in the community.

When she began her volunteer work, says Wolfe. "There were no real female lay-leaders. There were only a handful of women who participated. I will continue to help transform the leadership of the community, so that women can play a key role."

Toronto General Assembly attracts top speakers

By DANIEL HOROWITZ
UJA Federation

If you're planning on attending the upcoming General Assembly (GA) in Toronto - the largest Jewish conference in the world - there's just no telling who you might run into over a cup of coffee at the Metro Toronto Convention Centre.

The GA, which runs from November 13 to 15, is attracting some of the Jewish world's "A-List" personalities, who will be on hand to address the 4,000 delegates coming to Toronto from around the globe.

Giving the GA a distinctive Canadian "G-eh" flavour will be Canada's Minister of Justice, Irwin Cotler, who is not only a senior federal cabinet minister, but also a past president of Canadian Jewish Congress, with a track record as one of the world's most respected human rights advocates.

Cotler recently headed the Canadian delegation to the Stockholm International Forum on the Prevention of Genocide and, as an international human rights lawyer, he served as counsel to several former prisoners of conscience, including South Africa's Nelson Mandela and Andrei Sakharov of the Former Soviet Union.

Dr. Deborah Lipstadt, director, Rabbi A. Tam Institute for Jewish Studies in Atlanta, is another prominent GA speaker. She is best known for her libel trial in London, instigated by Holocaust denier David Irving. Irving sued her for calling him a Holocaust denier and right-wing extremist, but, after a six-year legal battle, Lipstadt won her case.

Valerie Harper

Earlier this year, Professor Lipstadt was asked by President George W. Bush to represent him as a member of the official American delegation to the 60th anniversary of the liberation of Auschwitz.

During the opening plenary, Ben Stein, a writer, lawyer, journalist, professor and a television personality, will help kick things off as he shares stories about the history, values and dreams of the Jewish people.

A recent addition to the impressive list of GA speakers is Valerie Harper, a four-time Emmy Award-winning actor who achieved fame as Rhoda Morgenstern on *The Mary Tyler Moore Show*, and her own spin-off series, *Rhoda*. A native of Suffern, New York, Harper is currently receiving tremendous reviews for her portrayal of former Israeli Prime Minister Golda Meir, in a national tour of the Broadway smash *Golda's Balcony*.

Deborah Lipstadt

Another speaker who promises to deliver an important address may not be known for his work in movies or television, but in terms of Jewish education, he's widely regarded as a star.

Rabbi Josh Elkin, executive director of Partners for Excellence in Jewish Education (PEJE) will speak about the universal importance of Jewish education. Founded by American philanthropist Michael Steinhardt, PEJE, along with UJA Federation and its Board of Jewish Education, have been partnering to increase enrolment at Toronto's Jewish schools and enhance their excellence.

The GA's international chair is Toronto's Julia Koschitzky, while UJA Federation's Peter Ekstein and Debbie Kimel serve as Toronto's community chairs.

To register for the GA visit www.GAtoronto.com or call 416.849.1000.

Any questions concerning information or photos that appear on these pages should be directed to jewishtorontonews@ujafed.org

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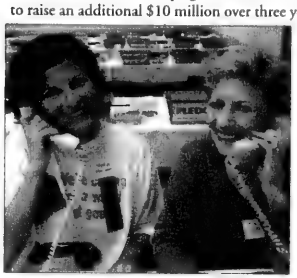
UJA Federation Campaign 2006 surpasses $32 million

Super Week raises over $2.5 million

It takes hundreds of individuals and tons of hard work to raise over 2.5 million dollars through telethons for UJA Federation Campaign 2006, now underway.

That's exactly what a team of dedicated volunteers accomplished over the course of five days of Super Week, beginning with Super Sunday on September 25th. Some 700 telethon canvassers contacted 3,500 donors, boosting the Campaign 2006 total to more than $32 million. Super Sunday / Super Weeks chairs are Helen Silverstein and Mark Satok.

UJA Federation Campaign 2006 is at the beginning of a drive to raise an additional $10 million over three years for Jewish youth at risk. The campaign is concentrating on three strategic commitments: social justice-assisting the poor and vulnerable; rebuilding Israeli lives after five years of terror and connecting Jewish youth to Jewish life.



(l-r) Helen Silverstein, Co-Chair, Super Sunday/Super Week and her mother Faye Gitter take to the phones on Super Sunday.

For some Super Week volunteers, it was their first time on the phones while for one veteran, Sam Horowitz, 89, this campaign marked over 50 years of devoted service.

"When I came to Canada I wanted my son to attend Talmud Torah on Brunswick Avenue but I couldn't afford it," Horowitz explained. "At that time the Jewish community helped me with the tuition. Now I'm giving back. I've been doing this for so many years, from when the Federation was on Beverley Street. We were a small group back then; we had a good time, and I keeping coming back for more. "

One of the youngest telethon volunteers, seven and a half year old Adam Levin was no less committed to his task than any veteran in the room. Too young to make phone calls himself, he helped to sort pledge cards, running sheets from one call room to the next. This was also Levin's first year to make his own pledge, one he proudly acknowledges came from his own bank account.

"It really made me feel great to make my own pledge," Levin said. "My parents are here. It's something we do together. I think it's really important to help with this cause."

Mark Satok, Co-Chair Super Sunday/Super Week.

Adam Levin

Marni and Daniel Bar-Dayan had never volunteered at a UJA Federation telethon before but were determined to get involved this year.

"We wanted to get more involved with our community," Daniel explained. "I've done pledge cards at home and we've been participating in Young Adult Division (YAD) programs, like packing food at the Second Harvest food bank. I really connected with UJA's campaign goal of rebuilding Israeli lives," he continued. "I have lots of family in Israel and that is important to me, so I'm doing my part."

"I can't believe how generous people are," Robert Horowitz, a first timer and grade nine CHAT (Community Hebrew Academy of Toronto) student said. "I've already raised $1,300 from eight pledges in only one and half hours. I'm really psyched. I'll be back next year, no doubt."

"This is my fourth year doing telethons and it's a great way to meet new people. I went to Day School and I feel like this is just a continuation to that education I received."

Karen Hayeem

"My mother has been pretty involved in UJA and I also think it's important to give back to the community."

Nicole Salama

"Telethons are the way UJA supports all its great programs. This is the core and I feel it's important to support UJA by working on the phones."

Josh Shuval

"This is an important way to build community."

Keith Isaac,
Co-Chair, Young Adult Division

"I do this annually; it's not always easy but it's essential and that's why I've been doing this for over 20 years."

Jeffrey Feldman, Co-Chair, Young Lawyers and Accountants Division

" I really like doing this; it's been fun."

Ben Deverett, Community Hebrew Academy of Toronto (CHAT) student.

Heart to Heart

A new feature of Jewish Toronto, Heart to Heart ***will highlight some of our community's most interesting and compelling personalities through informal interviews.***

Linda Frum Sokolowski - a compassionate leader

By TAALI LESTER TOLLMAN
UJA Federation

Sitting down to lunch with Linda Frum Sokolowski, chair of UJA Federation's Women's Campaign and Advocacy, I was anticipating an altogether different experience. After all, she is the daughter of the late, renowned broadcast journalist Barbara Frum, a member of Canadian journalism royalty. I thought I might encounter a professionally brisk woman, someone used to the spotlight being shone directly at her. However, the truth is Linda is gracious and thoughtful and thoroughly engaged in Jewish issues with a passion and commitment that is both intense and inspiring.

Linda credits her husband, Howard Sokolowski, a past UJA Federation campaign chair, with influencing her interest in community work and involving herself with the pressing issues facing Jews today.

"When Howard and I got together, he was one of those people who did everything and I, in comparison, felt like I was doing nothing. He was instrumental in getting me to take on community volunteer work. When you are married to the UJA campaign chair, it's a great initiation because I went to a lot of events with him and hosted a lot. I learned an enormous amount."

Linda Frum Sokolowski

What is immediately clear after talking with Linda is that she is emotive and compassionate about all the causes for which UJA Federation raises money and thoughtful about the impact she is having.

"I asked myself why I took on this job; it is very demanding of everything, especially time. But I do feel beyond anything it is essential for my children to see me do this, that, my commitment to Jewish life is such that I wanted to spend so much time working on this. I really feel that in a way, I took this on for my children as much as it takes me away from them."

Linda is also insightful about her mother and the influence she has had on her life. It is never easy growing up in the shadow of a famous parent, but Linda sees the spirit of her mother in all that she does and is so grateful for the relationship they shared.

"The bottom line is that I adored my mother. She was a wonderful mother. When you're the kid you don't really think of your mother as a public person. You just think of her as your parent. I was very proud of her, but mostly, I just enjoyed our mother-daughter relationship."

It is the same close relationship she shares with her brother, David, an author and former presidential speech writer who is also frequently in the public eye.

"We are incredibly close. I often go to him for counsel. He is especially supportive of my role in the community and a very big figure in my life."

Linda is only half way through her term as chair, but in the familiar, unassuming manner in which she has conducted our entire conversation, she is more grateful for what she has received than what she has been able to give.

"We need to keep our eyes open to the suffering that goes on in this world and that we are living our lives in an appropriate way. And as much as I put into my work, I am getting so much more in return. I have met incredible people. I am learning so much and what we are doing is just essential work. It's a daily dose of perspective. "

Former SS camp guard Baumgartner dies

By PAUL LUNGEN
Staff Reporter

A former SS volunteer who served as a guard in two notorious Nazi concentration camps has died.

Michael Baumgartner, an 83-year-old retired Windsor autoworker, died on June 18, four years after a Federal Court judge found he had lied to immigration authorities about his Nazi service and obtained Canadian citizenship by fraud.

Baumgartner's case had been in a sort of legal limbo since then: the federal cabinet, which has the power to remove citizenship, had been sitting on the case.

Frank Miller, Baumgartner's lawyer, said his client had been despondent about his situation. He had refused to take his medication and had said he did not care if he lived or died.

Baumgartner received little sympathy from spokespeople for Jewish community organizations, who said he should have never have been allowed into Canada in the first place.

What's more, said representatives of Canadian Jewish Congress and B'nai Brith Canada, government foot-dragging in the Baumgartner case and in others concerning Nazi war criminals sends a message that Canada offers refuge for war criminals.

Congress CEO Bernie Farber said that "it's a sad day not just for the Jewish community but for Canadians in general when the government seems to choose a path of inaction on Nazi war criminals, rather than action.

"At the time when the window of opportunity is almost closed, the government should do all in its power to send a message to future generations that… those who assisted in the Nazi machinery of death were brought to justice."

Lawyer David Matas, B'nai Brith's spokesperson on war crimes, said Baumgartner is one of many war criminals to have escaped justice in Canada: "The government has a lineup of people who lost in Federal Court and they haven't done anything after that to revoke their citizenship."

There are more Nazi suspects who have died during legal proceedings than who have been removed, he noted.

Four cases remain before the cabinet, involving Wasyl Odynsky, Helmut Oberlander, Jacob Fast and Vladimir Katriuk. The cases were initiated in 1997, 1995, 1999 and 1996 respectively.

Odynsky lost in court in 2001. Fast's case has been before cabinet for two year, while the Katriuk case has been before cabinet since 1999.

"It makes a mockery of the law when a court makes a decision and the cabinet sits on it for six years," Matas said.

Case was in legal limbo

A Federal Court judge found that Oberlander had served as an interpreter in an Einsatzkommando unit, a mobile killing squad whose only job was to murder Jews. He lost his citizenship, won on appeal and his case remains before cabinet.

Odynsky served as a guard at the Poniatowa concentration camp where 15,000 civilians were killed; Fast was part of an auxiliary police unit in Ukraine that participated in the roundup and killing of Jews; Katriuk was a platoon commander in a battalion that committed atrocities during the war, Matas said.

Matas blamed the cabinet's inaction on Prime Minister Paul Martin. "He's holding it up. What other conclusion is there to draw? Who else would hold it up in that circumstance?

"To me what it shows is a lack of political will to deal with a very serious problem."

Martin and other senior government officials have periodically asserted that justice for Nazi war criminals remains a priority.

Asked to comment on Matas' assertions, Orli Namian, deputy press secretary in the Prime Minister's Office, said "I cannot comment on anything on the cabinet's agenda. If a decision comes out of cabinet, it is announced in due course."

Matas said the result of political foot-dragging has been that "Canada continues to be a magnet for modern war criminals."

Farber agreed that war criminals from places like Rwanda and Bosnia "see Canada's record and say, 'Here's a good place to hide out.'

"Canada is more than soft, and it's to our everlasting shame," he said.

"I fear that in 10 years, Rwandan survivors will find themselves face to face with their persecutors and wonder how this happened," he added.

* * *

One war crimes case continues to move ahead – in Italy.

The Federal Court was holding hearings in Verona last week to determine whether Vancouver resident Michael Seifert, 85, should be extradited to Italy. In 2000, an Italian military court convicted Seifert in absentia of murder, rape and torture. They found he served as an SS guard at the Bolzano transit camp and had terrorized prisoners.

Italy requested Canada extradite Seifert after his appeal was rejected in 2001.

Correction

In "Horowitz takes over at York U's Centre for Jewish Studies," (*CJN*, Sept. 29), the number of students taking part in the Jewish studies program was incorrect. More than 1,000 are in the program. *The CJN* regrets the error.

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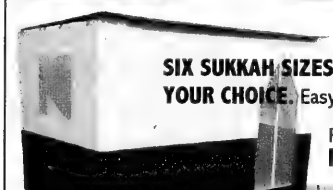

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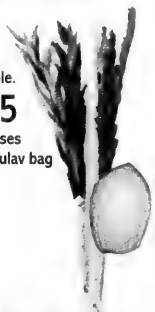

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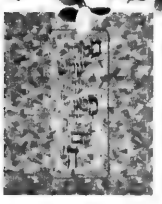

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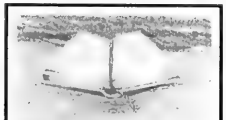
Jewish Life

Getting God to throw out that ticket

By RABBI EZRIEL SITZER

Imagine the following: You are caught speeding. You pull over to the side of the road, waiting in your car for what seems like an eternity, but is actually only about three minutes – what takes them so long? – nervously awaiting your fate.



Rabbinic Reflections

The officer approaches slowly, and asks in a rhetorical, wry kind of way, "Do you know how fast you were going?" (What does he expect us to say – "Yes officer, I do. I clocked myself at 135? Am I right?") You are then handed a ticket and left thinking about better ways the money could have been spent and how many points this one cost. (I've never understood why they keep the points a secret. If I ever become premier of Ontario, one of the first things I plan on changing is to obligate officers to write the points right there on the ticket.)

Months later, you show up for a hearing, pleading your case to a clerk and asking for a pardon. "You see sir, I was on my way to a wedding. I was the officiating rabbi. I must have been lost in my thoughts about what to say – it's not always as easy as it may seem – and lo and behold, there I was, 35 clicks over the limit." The chances are excellent you'll be let off. To review the rules of the game: You speed. You get nabbed. You get a ticket. You fight it. You win. Simple, right?

But wait! Isn't this exactly how God deals with us? Here's how it goes: You blow it. You get caught. (He pretty much knows what we're up to 24/7.) You're judged (Rosh Hashanah). You fight it (on the days between Rosh Hashanah and Yom Kippur.) You win, and the charges are dropped – hopefully (Yom Kippur).

If we're going to be charged, only to have the charge or charges annulled, why not just go straight into Yom Kippur, or at least have Rosh Hashanah follow Yom Kippur. Why have Rosh Hashanah, our Day of Judgment, first, only to have the judgment cancelled on Yom Kippur, our Day of Atonement?

There are so many answers to this question that we will have to limit the possibilities to two. The first is that if we were not first charged to the full extent of the law, or in our case judged, we wouldn't feel the urgency to act or be as determined to fight – or be as resolved to change. To tangibly have the ticket placed in our hand, to stand in front of the Almighty and be given our verdict, clearly demands a call to action.

A second reason may apply more to Rosh Hashanah than the traffic ticket analogy. To plead our case and ask that the verdict be overturned is to consider that what we did was wrong; to regret, to be remorseful, to be apologetic – all hard things to do. It's easier to not have to deal with our past wrongdoings and to start fresh. Don't worry about what was. Today, on Rosh Hashanah, I can be the person that I have always wanted to become. Nothing is stopping me or holding me back. But if we view ourselves based on our past deeds, we'll give up trying to improve ourselves. It's just too hard to deal with.

On Rosh Hashanah, we are inspired to become better people – to be softer, kinder and wiser. The days between Rosh Hashanah and Yom Kippur afford us an opportunity to act out and live those small but significant resolutions made on Rosh Hashanah, so that by the time Yom Kippur arrives – when we're a little stronger and our new positions and attitude are more secure – we can start to deal with our past from a new position of strength.

Rabbi Ezriel Sitzer is educational director and spiritual leader of the Jewish Centre for Learning and Living in Thornhill, Ont.

Love trumps revenge at Camp Koby

By ROBBIE HANDELMAN

Is it right to condemn someone's vengeful feelings about the murder of someone they held dear?

After all, a common response to loss or sorrow is anger and hatred.

But that can't be said about the children at Israel's Camp Koby, who have all lost either a parent or sibling to terror. Despite those losses, however, the camp is filled with unconditional love and kindness, rather than thoughts of hatred and revenge.

Guest Voice

This is one of the many miracles of Camp Koby, and of the Koby Mandell Foundation, founded by Sherri and Rabbi Seth Mandell in honour of their eldest child Koby. The 13-year-old boy and his friend were bludgeoned to death while hiking near their homes in the Gush Etzion community of Tekoa in 2001. Their murderer has not been found.

As a Canadian working with foreign children, I had many fears and anxieties about my summer plans. I was most fearful of not being able to reach out to the children and of not being able to make a difference in their lives. But my training for camp prepared me for depression, anger and the worst reactions to terror, so I was confident that I could warm the hearts of the campers.

I couldn't wait to get to Israel.

When I arrived at camp on a blazing hot Wednesday, I was shocked by the welcome sight of smiling and laughing children exiting the bus. I realized then that there would be no need to warm the campers' hearts, since they were already larger and warmer than I could ever have imagined.

Camp Koby, located this year at Kibbutz Tzaelim and Kibbutz Gvulot in the Negev, is one of the happiest places on earth. Not once in my 10-day experience did I encounter a temper tantrum or a feud between campers. There was an enormous amount of compassion and love flooding through the camp when I was there.

Appreciation and acknowledgement induce a sense of happiness in people, so it's no surprise that Camp Koby is such a happy place. The campers showed a mature sense of gratitude for both their friends and their counsellors. I experienced this first-hand when I received an overwhelming hug and "thank you" for simply accompanying a camper back to his bunk. He was afraid of being alone after his father was murdered, and my seemingly ordinary act of common courtesy made all the difference to him.

The fact that all the kids at Camp Koby have lost a loved one to terror allows each of them to express their emotions without fear of judgment by their peers. In normal society, these campers would not openly express how they feel, for fear of being judged. But at Camp Koby, their common experiences not only created a unique sense of comfort and closeness between them, it also led to the creation of strong friendships. The kids long for this aspect of camp during the rest of the year, and it adds to their anticipation before they get there, and to their joy when they arrive.

The need for Camp Koby became evident to me once I had completed my term as a counsellor there. Camp Koby allows the kids to deal with their losses and experience a community where they feel truly at home. The campers made me feel part of their special family, and they'll remain in my heart forever.

Robbie Handelman lives in Toronto.

Jewish Life

The power of forgiveness

***On Apology* by Aaron Lazare, Oxford University Press.**

Books
Bernard Baskin

In 1922, Walter Rathenau, the Jewish minister of foreign affairs for Germany, was murdered by three right-wing German terrorists. It was widely believed that anti-Semitism was a motive for the murder. Two of them were captured and committed suicide before they could go to trial. The remaining prisoner was Ernst Werner Techow, a 21-year-old man from a distinguished family. He was sentenced to 15 years in prison.

Within days after the murder, Rathenau's mother wrote the following letter to Techow's mother: "Say to your son that in the name and spirit of him he has murdered, I forgive, even as God may forgive, if before an earthly judge he make a full and frank confession of his guilt and before a heavenly one repent… May these words give peace to your soul." Her letter was read in court at the trial.

When Techow was released five years later for good behaviour, he immediately enlisted in the Foreign Legion and was decorated for his military activities, which included capturing 24 Nazis. As a result of the letter – while in prison, and after his release – Techow studied Hebrew and became a student of Jewish culture. He acknowledged how much he admired Frau Rathenau for writing the letter to his mother and expressed the hope that he could make up, in some way, for his past behaviour. In 1940, Techow resigned from the Foreign Legion and found his way to Marseilles, where he helped more than 700 Jews escape to Spain. Thus Frau Rathenau's forgiveness had at last borne its fruits.

The author of *On Apology*, a professor of psychology, is convinced that there is a vital connection between sincere apology and successful repentance and adduces the Techow case as a prime example.

Another of the author's examples is the remarkable address that Richard von Weizsaecker, the former president of the Federal Republic of Germany, gave to the Bundestag commemorating the 40th anniversary of the war in Europe.

Von Weizsaecker said, "In particular we commemorate the six million Jews who were murdered in German concentration camps… all nations who suffered in the war, especially the countless citizens of the Soviet Union and Poland who lost their lives… the Sinti and Romany Gypsies, the homosexuals and the mentally ill… the people who had to die for their religious or political beliefs… the hostages who were executed. We recall the victims of the resistance movements in all countries occupied by us. As Germans, we pay homage to the victims of the German resistance."

His description of German atrocities in a specific and unflinching manner concludes with the words, "There can be no reconciliation without remembrance."

Is it possible to forgive the Nazi murderers? Rabbi Abraham Heschel, when he was asked this question, replied that only the victims are able to forgive. We do not have a proxy vote to forgive in their stead.

It seems true that those who do not forgive are those who are least capable of changing the circumstances of their lives. In this sense, forgiveness is a shrewd and practical strategy for a person or a nation to pursue, for forgiveness frees the forgiver. The willingness and ability to apologize and seek forgiveness is the hallmark of our basic humanity.

On Apology is a sensitive and perceptive analysis on a complex and vital subject that is of a special interest at this season of repentance and forgiveness.

Yom Kippur and tshuvah

By MARK MIETKIEWICZ

Perhaps the most moving moment of the High Holy Day services is the recitation of *Unetaneh Tokef* prayer: "On New Year's Day the decree is inscribed/ And on the Day of Atonement it is sealed/ How many shall pass away and how many shall be born/ Who shall live and who shall die." **[http://tinyurl.com/2upf3]**

After enumerating several horrible ways to perish, the congregation exclaims, "But tshuvah and tfillah and tzedakah remove the evil of the decree!" Today, the road to tshuvah is on the World Wide Web.

Make a mistake? You're in good company. As Lori Palatnik points out, "Everyone makes mistakes. The Torah is filled with people – great people – who made mistakes… Our forefathers and foremothers were human, made of flesh and blood. Indeed, what made them great was not that they led perfect lives, but that they learned from their mistakes. When they fell, they got up and continued on the path toward God." And the way to do it is not to be paralyzed by guilt. Despite all the Jewish stereotypes to the contrary, Palatnik explains that "guilt is not a Jewish idea because guilt is paralyzing and self-absorbing. The Jewish view is to use mistakes to grow forward." **[http://tinyurl.com/cg3pe]**

In her article New Year's Resolutions, Robin Treistman writes that "repentance" really isn't a very good translation for tshuvah. She prefers "returning – returning to the desirable path." **[www.wzo.org.il/encountr/resolute.htm]** How to get back on the path? Aish HaTorah takes a very practical tack in its article, Tshuvah: Dry Cleaning for the Soul. It explains that the process of tshuvah involves four steps: regret, cessation, confession and resolution. **[http://tinyurl.com/92t4a]**

Sounds simple enough but the road to tshuvah really does require more thought, study and work than you can find reading a single article. Torah.org has prepared an in-depth tshuvah class, The Gates of Repentance, based on the seminal Jewish works in this area: Rabbeinu Yonah's *The Gates of Repentance*, Bachya Ibn Pakudah's *The Duties of the Heart*, Rabbi Moshe Chaim Luzzatto's *The Path of the Just* and the Rambam's *Eight Chapters*. You can either follow the chapters online or subscribe to this Spiritual Excellence series and receive the classes by e-mail. **[http://tinyurl.com/d9jzr]**

There are a couple of blogs – the "Velveteen Rabbi" **[http://tinyurl.com/8rote]** and Rabbi Lazer Brody's Lazer Beams – that focus on tshuvah. I particularly like Lazer Beam's real problems from real people. Kenny from Long Island writes, "I've made several false starts at tshuvah, but I always dump the idea after a few weeks because every time I try, I get a hassle from all different directions (parents, friends, etc.). But the more I read your blog, the more I want to make tshuvah and the lousier I feel about not making tshuvah. Got any suggestions?" The rabbi does but you'll have to go his site to find out what they are. **[http://tinyurl.com/czwwo]**

How do you convey concepts of tshuvah to young people? The Jewish Theological Seminary site has some suggestions. **[http://tinyurl.com/akk3h]** In order to get kids to understand that tshuvah is not an obscure theory but something very practical, the site lists several common misdeeds (e.g. Jonathan borrowed his brother's Frisbee without asking and lost it; Abby called someone names in school.) It then asks kids to explain how they would achieve tshuvah. Also check out Tshuvah for Kids at Reconstruction Today **[www2.jrf.org/rt/article.php?id=127]** and Beyond Apples in Honey: Teaching repentance to kids. **[http://tinyurl.com/7moyg]**

The journey of achieving tshuvah is so onerous that Yom Kippur is viewed as a solemn, sombre day. Aaron Ross has a fascinating essay on tshuvah in which he explains why Jewish tradition actually looks at Yom Kippur as one of the happiest days in the Jewish calendar **[http://chaburas.org/teshuva.html]**. He says that throughout the entire day of Yom Kippur, we are unsure whether forgiveness will be granted. "However, once the day is done, once we have drained every ounce of our energies into the activities of the day… we are confident that our prayers have worked and that we have been pardoned in the heavenly court. It is then that we can shout and sing, and it is at that moment that the totality of the day culminates in a moment of supreme joy."

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com.

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The Year 5765 in Review

Yasser Arafat dies at age 75

Tishrei

EVENTS

• A pro-Palestinian film festival was held in Winnipeg with some films run on Yom Kippur. This Canada-Palestine film festival was sponsored by the Winnipeg chapter of the Canada-Palestine Support Network.

• The Montreal city hall executive committee gave the go-ahead for a $30-million Jewish museum/office complex in the downtown core.

• Israel marked the fourth year of the intifadah.

PEOPLE

• Canadian David Nachfolger, 25, became the new director of the European Union of Jewish Students. The 26-year-old organization based in Brussels offers a common voice for more than 170,000 young Jews living in 34 countries in Europe and the former Soviet Union.

• Lily Silver, a longtime Toronto philanthropist and communal leader who made aliyah in 1973, died in Jerusalem at age 85.

Cheshvan

EVENTS

• Peter Hansen, the commissioner general of the UN Relief and Works Agency for Palestine Refugees (UNRWA), an organization funded by the Canadian government, admitted that there are Hamas members on the UNRWA payroll and said he didn't "see that as a crime."

• Enrolment in Toronto-area Jewish day schools fell by 307 students for the 2004-2005 school year, continuing a four-year decline.

• Israeli Prime Minister Ariel Sharon's plan to withdraw Israel from the Gaza strip and parts of the West Bank in 2005 was met with opposition by many in the Knesset.

• A suicide bombing in Tel Aviv claimed the lives of three people and wounded dozens more.

• On the country's first Holocaust Remembrance Day, Romania's president admitted that Romanian Jews suffered during the Holocaust.

• Jerusalem quietly marked the 10th anniversary of its peace accord with Jordan.

PEOPLE

• The Nobel Prize in chemistry was awarded to Israelis Avram Hershko and Aaron Ciechanover for a discovery that advances the fight against cancer. It was the first time Israel captured a Nobel Prize in science.

• Former Ontario premier Bob Rae was honoured by the Canadian Friends of the Hebrew University in Jerusalem with a Scopus award, the university's highest honour.

• Jacques Derrida, a Jewish thinker who founded a school of philosophy known as deconstructionism, died in Paris at age 74.

• Stephen Mandel was elected as Edmonton's first Jewish mayor. He was the second Jewish mayor to be elected in Western Canada in 2004, following Sam Katz's election in Winnipeg.

• Yasser Arafat, the leader of the Palestine Liberation Organization, died in Paris at age 75. Some speculated that he died a week before it was announced to the public.

Kislev

EVENTS

• Buenos Aires faced a string of anti-Semitic incidents, including the painting of swastikas and posting of pictures of Hitler at the Jewish cemetery of Liniers.

• University of Western Ontario allowed the Solidarity for Palestinian Human Rights to put up a banner on "Palestine Day," with messages including "Stop Killing Children," "Stop the Genocide" and "Another South Africa."

PEOPLE

• John Bernstein, the longtime director of the Jewish Camp Council of Toronto and Camp Northland B'nai Brith, died at age 86.

• Pediatric neurosurgeon Harold Hoffman, a pioneer in surgical treatments for children with craniofacial disorders, epilepsy, brain tumours and spinal cord injuries, died after a long battle with dementia. He was 72.

Tevet

EVENTS

• Quebec Jewish day schools received a major boost in their funding from the Quebec government. The government agreed to pay for 100 per cent of the general studies portion of the schools' curricula if the schools entered into "associate status" with two Montreal-area public school boards. Merely days after the announcement, however, the government rescinded its policy in response to a loud public outcry against the move.

PEOPLE

• Builder, philanthropist and community leader Max Sharp died just short of his 103rd birthday.

• The vice-chair of Citigroup, Stanley Fischer, was named governor of the Bank of Israel.

Arafat leaves Ramallah on his way to France for medical treatment. [Isranet photo]

Shvat

EVENTS

• A British newspaper poll ranked Israel as the country least deserving of international support.

• After the tsunami in Southeast Asia struck and killed hundreds of thousands of people, a joint 12-member delegation of ZAKA, the Israeli rescue and recovery organization, and forensic specialists from the Israeli police arrived in Thailand to assist in the identification of the victims.

• The 60th anniversary of the liberation of Auschwitz-Birkenau was commemorated.

• University of Toronto hosted the controversial Israeli Apartheid Week. The event, organized by the Arab Students Collective, was to run the same week as the annual IsraelFEST.

• A UIA Federations Canada study showed that more than one in eight Canadian Jews live in poverty.

PEOPLE

• Pulitzer Prize-winning playwright Arthur Miller died at age 89.

• Mahmoud Abbas was elected president of the Palestinian Authority with almost 62 per cent of the vote.

• Israeli satirist Ephraim Kishon, a Holocaust survivor who was best known for his sharp wit and biting humour, died of a heart attack at the age of 80 in his second home in Switzerland.

• Nobel Prize-winning author Saul Bellow died at age 89.

• Former Israeli president Ezer Weizman died at age 80.

Adar 1

EVENTS

• Prime Minister Ariel Sharon and Palestinian Authority President Mahmoud Abbas declared an Israeli-Palestinian ceasefire at a summit in Sharm el-Sheikh.

• The British Association of University Teachers (AUT) boycotted Israeli universities, which meant that members were not allowed to visit Bar-Ilan University, the Hebrew University or Haifa University. AUT members accused Israel of illegally confiscating land from Palestinian families. The boycott was later rescinded after educators protested the decision.

• A five-month countdown to the withdrawal from the Gaza Strip and part of the West Bank began when Israeli Prime Minister Ariel Sharon's cabinet passed the proposed law by a 17-5 majority. The cabinet decision enabled Sharon to sign evacuation orders for all the Jewish residents of Gaza and the residents of four settlements in the northern West Bank.

• New Zealand rejected an official Israeli apology after two alleged Mossad agents were apprehended and jailed when they tried to fraudulently obtain a New Zealand passport.

• According to a report by the Community Safety Trust, which represents Britain's 290,000-strong Jewish community in security matters, violent anti-Semitic attacks have reached "alarming" record levels. In 2004, there were 532 incidents defined as malicious acts towards Jews, including a record 83 assaults.

PEOPLE

• Pope John Paul II, "the people's pope," who acted as a bridge between Christians and Jews, died at age 84.

• Cardinal Joseph Ratzinger was elected as the new pope and took the name Benedict XVI.

• Milton Harris, a former president of the Canadian Jewish Congress who fought to bring Nazi war criminals living in Canada to justice, succumbed to cancer and died at the age of 77.

• Edward Maurice Bronfman, one of Canada's greatest businessmen, lost his five-year battle with colon cancer at the age of 77.

• Maj.-Gen. Dan Halutz was named chief of staff of the Israel Defence Forces, the first ever to come from the ranks of the air force.

• Christopher McBride, a 20-year-old self-confessed murderer, was given a life sentence, leaving him eligible for parole in 15 years, for the murder of David Rosenzweig in Toronto on July 14, 2004.

Adar 2

EVENTS

• According to the B'nai Brith Canada League for Human Rights' annual *Audit of Antisemitic Incidents*, anti-Semitism in Canada reached an all-time high in 2004, with 857 incidents defined as harassment, vandalism or violence.

• Canadian Jewish Congress welcomed the federal government's new $56-million anti-racism plan unveiled in Ottawa. Dubbed "A Canada for All," the plan called for new initiatives in four federal departments: heritage, labour, justice and immigration. The funding will be spread out over five years.

• The Canadian government decided to remove the name "Israel" from Canadian passports listing Jerusalem as the bearer's birthplace because Ottawa contends the city's status must be resolved in peace negotiations.

Continued on page 19

After 38 years, Israel leaves Gaza

Continued from page 18

• The U.S. government reached a $25.5-million (US) settlement with the families of Hungarian Holocaust victims and acknowledged the U.S. army's role in commandeering a train-load of the families' treasures during World War II.

PEOPLE

• Montreal native Yedidia "Eddy" Kaplansky, one of the first pilots in the Israeli Air Force and a volunteer crew member on a ship that smuggled Jewish refugees into pre-state Israel after World War II, died suddenly in Haifa at the age of 79.

Nissan

EVENTS

• Turkish Prime Minister Recep Tayyip Erdogan made his first visit to Israel to encourage Israeli Prime Minister Ariel Sharon to give Palestinian Authority President Mahmoud Abbas time to fulfil his promises.

• Israel and Ontario signed a research and development agreement that both sides hoped would bring millions of dollars to their economies.

• British Columbia joined Ontario in proclaiming an official annual Holocaust Remembrance Day.

• The hate crime trial of David Ahenakew, a former head of the Assembly of First Nations and a member of the Order of Canada, ended in Saskatoon. He was charged with promoting hatred of Jews after he praised Hitler and called Jews "a disease" while speaking to the media.

• Israel won a gold medal in International Ice Hockey Federation (IIHF) World Championship Division II, which vaults the Israelis into the IIHF's Division I next year.

PEOPLE

• Israeli Minister of Jerusalem and Diaspora Affairs Natan Sharansky resigned from the government to protest Israel's failure to make the disengagement plan conditional on democratic reforms in the Palestinian authority.

• McGill University biochemist Nahum Sonenberg was one of five scholars who received a 2005 Killam Prize, Canada's most distinguished annual award for outstanding achievement in academic disciplines. Sonenberg was awarded $100,000 for his achievements in health sciences.

Iyar

EVENTS

• In an effort to aid the victims of the Asian tsunami, North American federations helped raise $18 million for the American Jewish Joint Distribution Committee's disaster response program.

• Some 18,000 people from more than 50 countries took part in the 14th annual March of the Living, which brings Jews to former Nazi concentration camps and to Israel.

• Nine members of Israel's Knesset met with Canadian politicians, judges and academics to get a better understanding of Canada's Charter of Rights and Freedoms. Israel hopes Canada's constitution will serve as a model for Israel's future constitution.

• A groundbreaking ceremony was held for the Joseph and Wolf Lebovic Community Campus in Vaughan, which will be home to a branch of the Community Hebrew Academy of Toronto (CHAT), four Jewish elementary schools and other Jewish services. The Vaughan site is part of a $250-million capital project campaign by UJA Federation of Greater Toronto.

• Germany opened its first national Holocaust monument, the Memorial to the Murdered Jews of Europe. It occupies five acres in the heart of Berlin.

Sivan

EVENTS

• A resolution demanding that Canada pressure Israel to dismantle its security barrier and abandon the settlements in the West Bank, Gaza and east Jerusalem was presented at the Canadian Labour Congress convention.

• Israeli forces joined pilots and technicians from Belgium, Germany, France, Britain, the Netherlands, Singapore, Sweden, the United States and Canada for Exercise Maple Flag, the annual air combat exercises held in Alberta. This was the first time Israelis were involved in the event.

• An American survey called "How the Next Generation Views Israel," showed that graduate students from top U.S. universities "are hostile to the Jewish state."

• Israel and Egypt inked a $2.5-billion (US) agreement for Egypt to supply natural gas to Israel.

PEOPLE

• Ra'anana Mayor Zeev Bielski was unanimously elected chair of the Jewish Agency after former cabinet minister Natan Sharansky's candidacy was vetoed because of his vocal opposition to Prime Minister Ariel Sharon's disengagement plan.

• Arthur Konviser, the senior vice-president of corporate affairs for Shoppers Drug Mart, president of the Canadian Society for the Weizmann Institute of Science, and a board member of numerous boards and committees, died of a rare form of cancer at age 59.

• Rabbi Ismar Schorsch, longtime chancellor of the Jewish Theological Seminary, the Conservative movement's flagship rabbinical college, announced his retirement.

• Rabbi Nahum Sarna, a leading Bible scholar at Brandeis University, died at age 82.

Ra'anana Mayor Zeev Bielski

Tammuz

EVENTS

• Israeli terror experts gave their assistance to British authorities after four bombings targeted the London transit system, killing 52 people and injuring 700.

• The 17th Maccabiah Games opened in Ramat Gan with a ceremony commemorating the four Australian athletes who died eight years ago when a bridge over the Yarkon River collapsed at the 15th Maccabiah Games.

• Canada sent more than 375 athletes, coaches, administrators and medical staff, its largest delegation ever, to the 17th Maccabiah Games in Israel.

• Former native leader David Ahenakew lashed out at Jewish organizations after a judge fined him $1,000 for promoting hatred against Jews. He was later stripped of his Order of Canada medal.

• A report by UIA Federations Canada on immigration and language patterns of Canadian Jews showed that Russian has surpassed French as the second most spoken language among Canadian Jews. English is the first.

• The Jewish People Policy Planning Institute based in Jerusalem announced that by 2006, Israel will have the largest Jewish population in the world, surpassing the United States for the first time.

• More than 200 Canadians, the most ever at one time, fulfilled their dream of making aliyah, doing so with the help of Nefesh B'Nefesh, an organization that charters flights and offers assistance to North Americans moving to Israel. It was the first time a Nefesh B'Nefesh flight left from Toronto.

• Israeli Prime Minister Ariel Sharon urged French Jews to immigrate to Israel only a year after he caused controversy with a plea that French Jews should come to Israel to escape anti-Semitism in France.

PEOPLE

• Retired Regimental Sgt.-Maj. Sam Cohen, a man who eats fatty foods and smokes unfiltered cigarettes, turned 100 years old.

Av

EVENTS

• Israeli Finance Minister Benjamin Netanyahu resigned a few days before the cabinet approved the first phase of evacuations from the Gaza Strip.

• At midnight on Sunday, Aug. 14, it became illegal for Israelis to live in the Gaza Strip, as the disengagement from Gaza began. Eventually, some 8,500 Jews left Gaza, most of them peacefully. After 38 years, Israel ended its presence in Gaza. Israel also completed the evacuation of four communities in the northern West Bank.

PEOPLE

• Rabbi Irwin (Yitzchak) Witty, former executive director of Toronto's Board of Jewish Education, died at age 73 after a long illness.

• The Quebec Bar Association charged lawyer Guy Bertrand with two violations of its professional code of ethics following his defence of Rwandan exile Leon Mugesera before the Supreme Court of Canada. Bertrand was condemned for employing anti-Semitic sentiment in an attempt to stay proceedings against his client.

Elul

EVENTS

• About 10,000 New Orleans Jews fled the city when Hurricane Katrina tore through cities along the U.S. Gulf Coast, burying parts of Louisiana, Mississippi, Alabama and Florida with water.

• After Israel's withdrawal from the Gaza Strip, Pakistani Foreign Minister Khursheed Kasuri met with Israeli Foreign Minister Silvan Shalom, as Pakistan has decided "to engage Israel" diplomatically. However, Pakistani President Perves Musharraf stressed that his country will not recognize Israel as an official state until a Palestinian state is established.

• Ontario Premier Dalton McGuinty announced that "no longer will religious arbitration be deciding matters of family law." The decision came after protests were received about a proposal to allow the use of Muslim *sharia* law to resolve personal disputes.

• Palestinians ransacked and torched synagogues left behind after Israel completed its withdrawal from the Gaza Strip.

• Israel's two chief rabbis met with Pope Benedict XVI and urged him to establish an annual day for Catholics to reflect on Catholic-Jewish relations.

• Pakistani President Pervez Musharraf made a historic address to American Jewish groups. He had earlier expressed his willingness, under certain conditions, to establish relations with Israel.

PEOPLE

• Yoine Goldstein, a respected bankruptcy lawyer in Montreal, was appointed to the Canadian Senate.

• Cyril Harris, who as chief rabbi guided South Africa's Jewish community through the transition from apartheid to democracy, died of cancer at 69.

• Nazi hunter Simon Wiesenthal died in his sleep at his home in Austria at age 96.

The Year in Review was prepared by Lara Greenberg & Sheri Shefa.

[Benji Feldman photo]

The Year 5765 in Review

Greater Toronto Area

Baby Boom generation on display at Baycrest

By FRANCES KRAFT
Staff Reporter

The Baby Boom generation has arrived at Toronto's Baycrest Centre for Geriatric Care – as the subject of a new exhibit that opened Sept. 18.

"Get Back: The Boomer Experience," which runs for a year on the centre's main floor Baycrest Heritage Museum, is subtitled "Growing up Jewish in the '50s, '60s and '70s." It evolved from an idea proposed by local artist Ian Leventhal, 54, the exhibit's designer and planning consultant. He contributed some of the items on display, including his childhood Minibrix set, adjacent to a Shabbat dinner vignette based on an early 1950s photograph taken at his wife's grandparents' house.

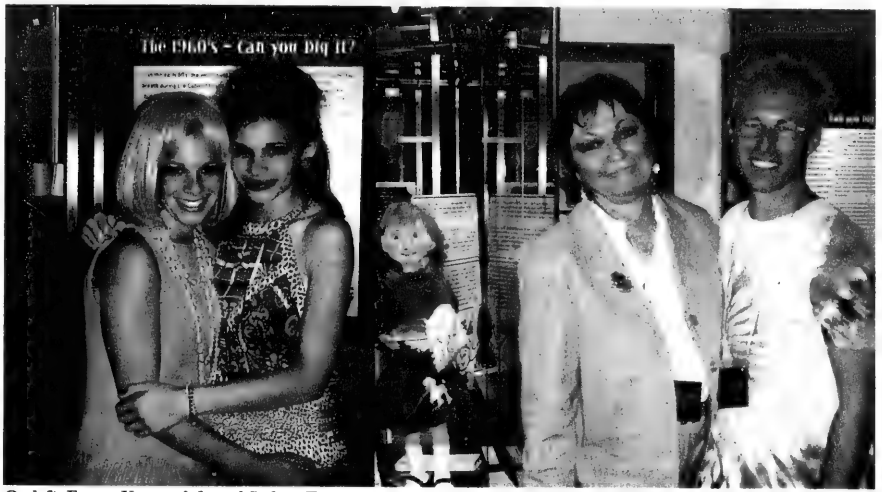
Leventhal painted the backdrop for the scene, and Elaine Glassman created papier-mâché figures. The display is included in the 1950s part of the exhibit, which represents childhood and innocence, Leventhal said. The '60s "Youthquake" part is devoted to adolescence, and the '70s represents maturity in the form of romance, love and marriage.

Leventhal pointed out the fun, garish colours in typical wedding gifts of the era, like pink and orange towels, and an orange fondue pot. "Our first kitchen was bright orange," he recalls. "One thing about the '70s – it was bright."

Toronto foodies will appreciate the carefully reproduced bar mitzvah cake made by pastry maestro Dufflet Rosenberg. Above it is a picture of her as a child with her brother at his bar mitzvah – and, of course, the cake.

Other contributors of memorabilia include magazine editor Bonnie Fuller, actor Rick Moranis and Jeanne Beker of Fashion Television.

There were also contributions from elderly Baycrest clients, noted museum co-ordinator Pat Dickinson in a news release. "One of them was a professional knitter and we have on display the hand-knitted dress that she wore to her son's wedding in the 1970s."



On left: Emma Krause, left, and Sydney Torgov, both 14, get in the spirit of Baycrest Heritage Museum's new boomer exhibit at its launch. In right photo: Elaine Glassman, left, and Ian Leventhal, joined artistic forces to create the 1950s Shabbat dinner scene. [Frances Kraft photos]

It's a "curious feeling" to see Hebrew-school report cards, camp pictures and Carnaby Street platform shoes on display as artifacts, Leventhal – who wore a tie-dyed T-shirt for the occasion – said in a speech at the opening. "Yes we actually wore those funny clothes, and when we had hair, it was way out there."

The museum, with 900 items in its permanent Judaica collection, is believed to be the only one in Canada located in a geriatric facility. The boomer display is its 17th special exhibit.

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'Vocal locals' can help Israel, official says

By CAROLYN BLACKMAN
Staff Reporter

Diaspora Jews can help Israel by becoming "vocal locals," says David Baker, senior foreign press co-ordinator for the Prime Minister's Office in Jerusalem.

"Put your thoughts in words. Contribute original pieces to the media or respond to op/ed pieces. You can help Israel by getting our story out there," he told a gathering of the Toronto Hadassah-WIZO president's forum last week.

Baker, a New York City native who made aliyah 20 years ago, also spoke to Hadassah-WIZO members in Edmonton, Calgary and Vancouver.

He told the Toronto group that Diaspora Jews must try to get Israel's position accurately portrayed in the media.

"When you see an inaccurate report, dash off a fax or e-mail to the news director. Let them know they're journalistically responsible," he said.

"No media bashing, though. They'll take that and use it [for their own ends]."

Local Israeli consulates, he said, should be the main source of information about the situation in Israel. "When you want an update, call the local consulate. That will keep you on the same page [as Israel]."

David Baker

Baker, who has worked in the Prime Minister's Office since 2000, said the foreign news media has an insatiable appetite for news from Israel. "With 400 permanent foreign journalists stationed there, they trail only Washington and Moscow.

"There are also many foreign journalists who come for short term assignments. During last month's disengagement from Gaza, they came in tremendous numbers."

Baker's office, which works closely with the Foreign Ministry to try to speak with "one voice," endeavours to provide fast responses to queries, he said, "but there are many pitfalls and stumbling blocks. We respond quickly and hope that [the media] use it, but we often get bumped. We don't determine what gets on TV [or in the papers.]

"A certain number of editors and reporters have contributed to a misunderstanding of Israel by being biased in the purest sense. They'll have you believe from the outset that Israel is a military giant that is willing to squash a weaker entity."

This storyline helps sells papers, he said. "Too many times, a real report takes a back seat to a sensational story. There is [too often] a knee-jerk tendency to report the juiciest story, not the basic truth."

A story about how Israeli civilians always have to be on the lookout for terrorists is less vivid than an image of the Israel Defence Forces entering a Palestinian town. "How can the international media pass up that image?"

But that's the price Israelis pay for living in an open society, Baker said. "We can control our readiness to get to the media, but we cannot control what gets on."

By becoming "vocal locals," he added, Diaspora Jews can also promote images of Israel that go beyond the Arab-Israeli conflict. "It is a country that is rich in high tech. We need to unearth the great secret that is Israel."

On another matter, Baker urged the group to explore the possibility of living in Israel. "Aliyah is essential to the Jewish people. Take part in the country day by day, brick by brick."

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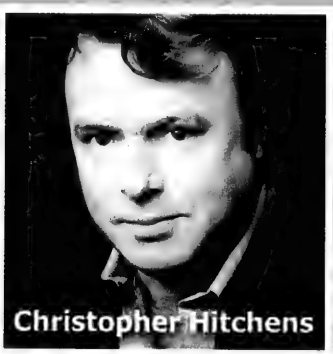
Democratization of previously undemocratic or tyrannical societies is an idea in the air and an emerging reality in places on the ground. For some, this phenomenon is revolutionary and important; for others, democratization is American hubris at its worst. This series, featuring some of the most compelling voices of our time, examines this explosive and significant issue.

The View from Israel
Tue. Nov. 8, at 8 p.m.

The author of *At the Entrance to the Garden of Eden*, Yossi Klein Halevi is a Senior Fellow at the Shalem Center in Jerusalem, and is currently writing a book about the Israeli paratroopers who reunited Jerusalem in 1967.

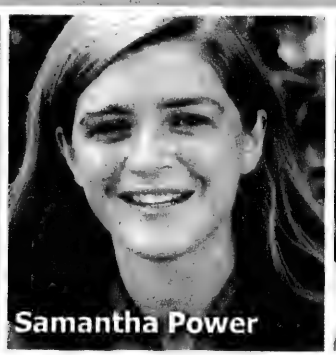
Introduction: Allan Gotlieb



Different Views from Washington
Wed. Nov. 16, at 8 p.m.

One of the most controversial figures in Anglo-American journalism, Christopher Hitchens, the author of more than a dozen books, is one of America's leading social critics.

Introduction and Commentary: David Frum



Cautionary Tales
Mon. Nov. 21, at 8 p.m.

The founding Executive Director of the Carr Center for Human Rights Policy at Harvard University, Samantha Power is the author of *A Problem From Hell: America and the Age of Genocide* and winner of a 2003 Pulitzer Prize.

Introduction: Margaret MacMillan

The Power of Democracy in (Secret) Action
Tue. Dec. 6, at 8 p.m.

The author of *Reading Lolita in Tehran: A Memoir in Books*, Azar Nafisi is Visiting Professor at the Foreign Policy Institute of Johns Hopkins University's School of Advanced International Studies in Washington, D.C.

Introduction: Heather Reisman

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New congregation replaces defunct Riverdale Shul

BY BARBARA SILVERSTEIN
Special to The CJN

The Riverdale Shul, an Orthodox congregation on the Danforth that closed in June due to financial problems, is in the process of being reborn.

Housed in a small space adjacent to a member's home at 866 Pape Ave., the fledgling synagogue was to hold its inaugural services on Rosh Hashanah.

Emile Levy, president of Mastercraft Shutters and a major financial backer of the Riverdale Shul, said he's prepared to donate the 17 x 20-foot space, which can hold up to 40 people, long-term after the holidays, "if the commitment on the part of the members is there."

Saying it's "a miracle the congregation is being revived," Martin Solomon, former chazzan of the Riverdale Shul, is cautiously optimistic about its future.

"We're all afraid to say out loud what we all hope for," Solomon said. "The hope is that this will carry on after the High Holidays."

The Riverdale Shul's closing due to financial problems was a huge loss for many people, Solomon said. "It was such a welcoming place. But we couldn't afford to pay the rent."

Documentary filmmaker and shul co-founder Simcha Jacobovici had been able to raise enough money to finance the congregation through gala screenings of his films, but that support dissipated when he moved to Thornhill with his family three years ago.

The synagogue was set to close last December, when it was about $15,000 in debt and couldn't afford its monthly rent of $1,700 for space above a Danforth storefront.

Community meetings held last winter in a last-ditch effort to save the shul gave the congregation a fiscal lifeline until the spring, but in the end, donors such as realtor Brent Pearlman and Saul Korman of Korry's Clothiers, a key shul supporter since its inception in 1994, couldn't save it.

"The Torah was returned to Hillel [of Greater Toronto] – we had it on loan. The furniture was cleared out. [We had] nothing left. The congregation dispersed," said Solomon, who had been involved with the shul for three years.

He called the congregation his "second family," adding that other members shared the same kind of attachment to the shul.

About 120 people used to attend its High Holy Day services and were affiliated with the shul, which mainly attracted Jews living east of Jarvis Street in places such as Cabbagetown and the Beaches. A core group of 20 to 25 people attended Shabbat services regularly and participated in programs.

Ori Carmona, the shul's former baal koreh, was the catalyst for re-establishing the congregation, Solomon said.

"He approached me at the end of August and said he didn't feel right going anywhere else for Rosh Hashanah," Solomon said. "He hadn't found a new spiritual home."

This spurred Levy to offer space attached to his home.

He had planned to convert what was originally a garage into showroom space for his business. It had already been zoned for commercial use, he explained.

"I decided to postpone building a showroom. I had the opportunity to put the shul together for the members. I wanted to provide a place for people to daven who could not afford to pay for High Holy Day services," he said.

"Right now, it's a makeshift shul. We have a Torah. We have prayer books and we have a chazzan."

The community has been very supportive, Solomon said. "At this point, a congregation is lending us a Torah. We started with nothing. Now, books are appearing… pictures, flowers and food.

"We're even putting in a kosher kitchen next to the sanctuary."

Levy's generosity has spurred many former congregants to reconnect with the shul, Solomon added.

"When members of the community heard there was a possibility that we could pray together again, they went to work. They have transformed the room into a beautiful sanctuary," he said.

"They yearned for the old community. I get calls daily. Someone will say, 'I just heard that something is happening. Can I come?'"

"I'm saying 'yes' to everybody, because Hashem makes a space as big as it needs to be for all those who would come together to form His congregation."

However, some members, such as Steve Jackson, the driving forced behind the Riverdale Shul for three years prior to its closing, are no longer involved, Solomon said.

"Steve kept the shul going for years beyond what people thought was financially possible. Like a lot of other members of the congregation, Steve has moved on and no longer lives in Riverdale."

Comper, Switzer honoured

The Canadian Council of Christians and Jews (CCCJ) held a reception last week for philanthropist Elizabeth Comper and broadcaster Jay Switzer, the recipients of the group's 2005 Human Relations Award.

The reception, held at the CHUM building, aimed to publicize the CCCJ's 58th anniversary and its awards dinner, to be held Nov. 29 at the Fairmont Royal York, where Comper and Switzer will officially receive their prizes.

"It's important to highlight the work of those people who have done so much to promote cultural acceptance and understanding among Canadians," said Amanda Sherrington, the CCCJ's national executive director. "Elizabeth Comper and Jay Switzer epitomize that commitment to diversity."

Comper, a former primary school teacher in Etobicoke, has fundraised and volunteered for many organizations across Canada. Earlier this year, she and her husband Tony Comper, president and CEO of BMO Financial Group, launched FAST, a coalition of non-Jewish business and community leaders that aims to fight anti-Semitism and racism.

She called the CCCJ award a "great honour" because "it identifies me with an organization I have admired and been thankful for as long as I can remember. Its whole reason for being is to bring people together and appreciate what, as human beings, we all have in common."

Switzer, president and CEO of CHUM Limited, is a respected member of the Canadian media industry and known for his commitment to diversity.

"It's a privilege to be recognized by the CCCJ, an organization that has done so much for the people of Canada," Switzer said.

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KATRINA AID: McGill University student Stefania Minotti, left, and West Island College student Jessica Varnai help load trucks at Congregation Beth Tikvah in Dollard des Ormeaux during B'nai Brith Canada's recent clothing drive for victims of Hurricane Katrina. The synagogue was one of four drop-off locations around the city. Similar drives were held across Canada including Toronto, Winnipeg and Oakville, Ontario. In the end, more than 250,000 pounds of clothing were donated. They were to be transported to Magna founder and chair Frank Stronach's Canada Village in Louisiana and distributed, in part, to the 350 families who have been helped by Stronach from New Orleans.

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Marvid Poultry back in business

By DAVID LAZARUS
Staff Reporter

MONTREAL – Marvid Poultry is back in business, but it's facing a potentially more competitive market for kosher chickens.

Last March, owner Moishe Friedman announced that Marvid – for years Montreal's largest slaughterer and processor of kosher poultry, with a near-monopoly in the local market – was shutting down and closing its east-end plant after an almost seven-month-long strike by 90 workers from the Confédération des syndicats nationaux (CSN).

Now, not only has Marvid been operating full throttle since August in the run-up to the High Holy Days – the apparent result of a new willingness by both sides to let a third party mediate outstanding issues – but the local market has been opened on an apparently indefinite basis to outside suppliers such as Chai Kosher Poultry of Toronto, one of the processors that made up for local shortfalls in supply during the strike.

Such imports were not permitted previously by the Vaad Ha'ir (Jewish Community Council), Montreal's kosher certification body, which barred MK-certified establishments from importing poultry. (A ban still applies to beef and veal.)

"The Vaad continues to allow Chai and [Iowa-based] Rubashkin to supply chickens in Montreal on an ongoing basis," Rabbi Saul Emanuel, the Va'ad Ha'ir executive director, said in an e-mailed statement.

"The Vaad had no role in settling the [Marvid] dispute. We are happy that the dispute is over and that the local producer Marvid is back in business to supply the market."

Friedman said that since Marvid restarted full operations, his poultry prices have dropped "25 to 30 per cent," which has obliged other suppliers to follow suit.

He told *The CJN* that he felt "very comfortable" with the decision by both sides to have an as-yet-unnamed arbitrator mediate outstanding issues.

According to CSN negotiator Claude Bégin, those issues include hours, salaries and employees' ability to vary duties within the plant.

"We always stayed in contact [with Marvid]," Bégin said. "It is good for everyone to get back to work."

Friedman said both sides have agreed to a "minimum" and "maximum" regarding salaries, and the arbitrator will make a decision within those bounds.

In that sense, "we already know what will be acceptable," Friedman said.

Once a new collective agreement is signed – the previous one expired at the end of 2003 – it will be in effect for five years, Friedman said.

The strike began just before Rosh Hashanah last year after Marvid started a second production line that reduced some employees' hours.

Friedman said that although the plant officially closed last March, Marvid never stopped operating entirely.

Although no local slaughter was taking place, Friedman said Marvid repackaged imported U.S. poultry under the Marvid name and continued to "ship it out."

Friedman did not specify what brought Marvid and its workers back to the table, but sources with knowledge of the situation told *The CJN* that one reason was that more than one shipment from Pennsylvania-based Empire Kosher Poultry destined for repackaging at Marvid was turned back at the border by Canadian inspectors.

Friedman, sources said, became fed up and that motivated him to enter into new talks with the workers.

Friedman said that although he is not accustomed to seeing other kosher poultry suppliers in the city, he's not worried, because local slaughter permits timely delivery of fresh product.

"I'm not used to competition, but at the same time it brings out our strengths and qualities," he said. "We can fill orders the same day. Other suppliers can't.

"We haven't seen any drop in volume and people like our product very much."

Notice of Annual and General Meeting of The Bathurst Jewish Community Centre

Notice is hereby given that the annual and general meeting of the members of the Bathurst Jewish Community Centre will be held at 4588 Bathurst Street, Jerusalem Room, Toronto on the 30th day of October 2005 at the hour of 10:00am to 12:00pm.

(a) accept as members of the Corporation those Members listed in good standing tabled and delivered by the Secretary of the Corporation;
(b) elect Directors;
(c) approve the Financial Statements for the year ended June 30, 2005;
(d) appoint auditors and authorize the directors to fix their remuneration;
(e) transact such further and other business as may properly be brought before the meeting or any adjournment thereof.

Copies of the Financial Statements and Auditor's Report, together with copies of the slate of nominated directors, may be obtained from the Business Office of the Centre between the hours of 9 a.m. and 5 p.m. until the day of the annual meeting.

Dated the 23rd day of September 2005

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Thunder Bay endowment fund launched

By MYRON LOVE
Prairies Correspondent

WINNIPEG — A new endowment fund to sustain the small and dwindling Jewish community of Thunder Bay has been established by expatriates who now live in Winnipeg.

On Sept. 26, about 200 people gathered at the Berney Theatre at the Asper Jewish Community Campus in Winnipeg for an evening of nostalgia featuring David Letterman's bandleader and ex-Thunder Bay resident Paul Shaffer, and to inaugurate the Shaarey Shomayim of Fort William Endowment Fund.

The fund, to be administered by the Jewish Foundation of Manitoba (JFM), will finance ongoing cultural programming for the 30 Jewish families who still live in Thunder Bay and maintain the Shaarey Shomayim cemetery in perpetuity.

The JFM would not disclose how much has been raised so far by the new endowment fund, but it said its first two major donors are Shaffer and Syd Halter, the current Thunder Bay Jewish community president and a former chairman of Lakehead University's board of governors.

In his opening remarks, Larry Hurtig, a former Thunder Bay resident and chair of Winnipeg's Jews of Thunder Bay Planning Committee (he's also a past president of Winnipeg's Jewish federation), recounted the history of Thunder Bay's Jewish community.

The first Jewish immigrant to the Fort William/Port Arthur area (Thunder Bay was formed by a merger of the two towns in 1970) arrived in the late 1890s. In 1911, there were 343 Jews in the area, and by the 1930s and 40s, the population had grown to 150 families.

"Jewish life in Thunder Bay revolved around the [Shaarey Shomayim Synagogue] and the B'nai Brith Hall nearby," Hurtig recalled. "We had a rabbi and a kosher butcher. We were an active community. We had weekly socials and dances in the B'nai Brith hall when I was growing up."

Hurtig and four other former Thunder Bay Jews who now live in Winnipeg – Pat Brody, Harvey and Lou Cogan and Michael Helper – have formed the planning committee and established a permanent exhibit of Thunder Bay Jewish history at the Marion and Ed Vickar Jewish Museum of Western Canada on the Asper Campus.

The endowment fund is the next step in preserving the community's future and past, Hurtig said.

Halter told the gathering that if at some point Thunder Bay can no longer support its synagogue, proceeds from a sale of Shaarey Shomayim's building would go to the endowment fund, which is named after the shul.

He also noted that the community's 100th anniversary is coming up in three years, and he tried to gauge interest among audience members as to how many people might attend a reunion to coincide with the milestone.

Hurtig noted that Thunder Bay's Jewish community has produced several prominent people and families.

Among them are the late Bora Laskin, the first and only Jewish chief justice of the Supreme Court of Canada; former Canadian welterweight boxing champion Oren Safir; the Barish family, who built Dickie Dee Ice Cream into an international business; Bernard Shaffer, a former president of the Ontario branch of the Canadian Bar Association, who died in August 2004 at age 90; and, of course, Shaffer's famous son, Paul, the longtime musical director for late-night TV host David Letterman and the evening's guest of honour.

Shaffer led the audience in reminiscences about Jewish Thunder Bay and played a number on the piano. He has donated family memorabilia to the Thunder Bay exhibit and made a donation to the new endowment fund.

Yiddish library, resource centre opens

By MYRON LOVE
Prairies Correspondent

WINNIPEG — The Winnipeg Jewish community this month celebrated the opening of Dos Yiddish Vinkel (The Yiddish Corner), its new Yiddish language library and resource centre.

"We have waited a long time for this day," said Oscar Antel, chair of the opening ceremonies on Sept. 18 and one of the major proponents behind the creation of the Vinkel, which is located in the Kaufman-Silverberg Library at the Asper Jewish Community Campus.

For those of us (including this writer) who were part of the struggle to keep the Jewish Public Library open in its final years, it was satisfying to see some of the former library's Yiddish books properly catalogued and available to the public again.

The Jewish Public Library was an institution in north Winnipeg for 80 years. Over that time, the library built up a collection of 15,000 to 20,000 Yiddish, Hebrew and English books. The JPL also had a good selection of newspapers, magazines and videos, and a reading room that could also be used for programming.

The room was used less and less over the years as the number of Yiddish-speakers in the community decreased. When the new campus was opened in the fall of 1997 with the new Kaufman-Silverberg Library, the community leadership determined that the JPL should be merged into the new library.

The JPL board reluctantly agreed. Many of the old library's books had been donated to libraries in the United States, England and elsewhere in Canada, but a core collection of about 5,000 Yiddish books was transferred to the new library.

Dos Yiddish Vinkel has a large table and chairs surrounded by shelving with space for about 3,000 books. The books will be rotated. The room also has Yiddish newspapers, videos and journals and a bust of Shalom Aleichem.

It took so many years to open the Vinkel, Antel noted, because it took that long to properly catalogue the books.

Noted Canadian Yiddish author Chava Rosenfarb was the guest speaker at the opening program of Dos Yiddish Vinkel, attended by about 150 people.

Rosenfarb originally wrote *The Tree of Life* trilogy, her account of the Holocaust, in fictional form, in Yiddish. The trilogy is being published in English by the University of Wisconsin Press. The first volume was released last year, and the second is coming out this fall. Rosenfarb recounted her experiences in the Lodz Ghetto and concentration camps and spoke about her challenges in writing about the Holocaust.

As to the new Yiddish Vinkel, she said she hoped it would become a Yiddish cultural centre not only for Winnipeg but for all of Canada.

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Coast to Coast

Alberta and Israel work to secure water resources

By NEIL LOOMER
Special to The CJN

EDMONTON — The Jewish National Fund and Alberta government recently wrapped up a research mission to Israel with a commitment by Alberta's Transportation and Infrastructure Minister Lyle Oberg to invest in projects that will secure scarce water resources in Israel and Alberta.

The Alberta delegation included Oberg, Medicine Hat Progressive Conservative MLA Len Mitzel and representatives from the University of Lethbridge, the department of environment and the Alberta Irrigation Projects Association. They visited waste-treatment centres, pumping stations, reservoirs and desalinization plants in a seven-day tour during the first week of September, designed to show how effectively Israel manages its water resources.

Presentations took place at the Weizmann Institute, the Technion and Ben-Gurion University. Participants were shown the latest innovations being developed to preserve water and develop new methods of agriculture.

While northern Alberta is rich in water resources, the southern part of the province has arid conditions that are similar to Israel's. For the first time, the government is faced with restricting water usage for farmers and ranchers and is looking to Israel to see how limited water resources can be better managed.

By investing up to a million dollars in Israel through the JNF, Alberta hopes to gain expertise in the treatment and use of recycled water, effective use of reservoirs and growing crops with less irrigated water.

Mission organized in part by Jewish National Fund

Alberta's experts were impressed with Israeli technology, which allows it to recover water for reuse. Treated sewage is not dumped into the Mediterranean Sea and currently 64 per cent is recovered, treated and used for agricultural irrigation. The main source of fresh water in Israel is from Lake Kinneret, but this water must be treated due to the high salinity content. It is then distributed throughout the country on a series of pipelines operated by the National Water Carrier.

The mission was organized by JNF Prairie representative Rami Kleinmann, who enlisted the help of well-known Canadian and Israeli businessman Nathan Jacobson. Jacobson arranged many of the meetings between Israeli dignitaries and the Albertans.

A highlight of the mission was a visit to the office of Israeli Vice-Premier Shimon Peres. Peres reiterated the importance of water conservation in Israel's future, saying that the lack of water is potentially more dangerous than any disease. He also stated that water could be the key to peace in the Middle East.

In his response to Peres, Oberg said that Alberta, which has more proven oil reserves than Saudi Arabia, is fortunate to have the money to invest in research to prevent the province's water crisis from getting worse.

Peres and Oberg discussed the promise that new research in nanotechnology holds for future innovations and promised to look into ways that Israel and Alberta, which is the home of the Canadian Centre for Nanotechnology, could work together.

At the end of the mission, a document titled the *Alberta-JNF Conservation Research Project* was signed by Oberg, Joe Rabinovitch, executive vice-president of JNF Canada and Yehiel Leket, world chair of the Jewish National Fund.

The agreement states that the two parties will mutually fund and explore research relating to innovative design, construction and rehabilitation of water conservation and irrigation facilities.

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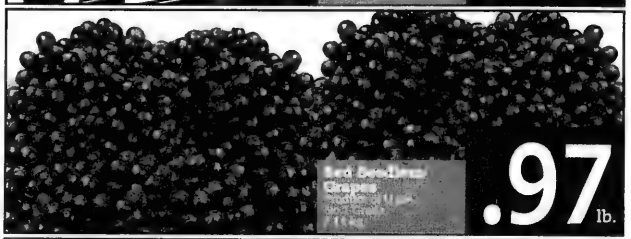

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Coast to Coast

'Terrible blow to Jewish women'

Continued from page 1

Bruker, who launched the civil suit in 1989, had been seeking $1.35 million.

Mass' 2003 judgment was hailed by advocates for the rights of agunot, both as a deterrent to recalcitrant husbands and significant to agunot who were divorced before 1990 when the divorce act was amended.

Bruker's lawyer, Allan Stein, said the Court of Appeal judgment renders the amendment to the Divorce Act "with no legal consequences." In late 1990, Bruker filed an affidavit under the amendment in the record of the divorce case. She and Marcovitz married in 1969.

"This puts us back another 20 years. It's a terrible blow to Jewish women," Stein said.

He intends to ask the Department of Justice to intervene with him in seeking leave to appeal to the Supreme Court of Canada.

Marcovitz's lawyer Anne-France Goldwater, however, said the ruling is a good decision because it reinforces that courts "cannot interfere in matters of faith and conscience." She also thinks it will discourage ex-couples from trying to sue one another for promises they may make as addenda to their divorce that are too personal for the courts to deal with.

> ***Courts 'cannot interfere in matters of faith and conscience'***

Goldwater had argued that the case was not justiciable and, although it was never adjudicated, claimed the Divorce Act amendment was unconstitutional.

Court of Appeal justice Allan Hilton, who wrote the judgment, states: "Although one cannot help but be sympathetic to the plight of a Jewish woman whose former husband delays or denies her a *get*, whether or not he has entered into a prenuptial agreement to do so or [as in this case] in the context of a consent to corollary relief, I have concluded that the substance of the former husband's obligation is religious in nature, irrespective of the form in which the obligation is stated and, accordingly, that an alleged breach of the obligation is not enforceable by the secular courts to obtain damages or specific performance.

"Manifestly, it is not the role of secular courts to palliate the discriminatory effect of the absence of a *get* on a Jewish woman who wants to obtain one, any more than it would be appropriate for secular courts, in an extra-contractual context, to become involved in similar disputes involving other religions where unequal treatment is the fate of women in terms of their access to positions in the clergy, or…the fate reserved for same-sex couples being denied the right to marry in religious ceremonies."

Hilton says that even though Marcovitz willingly gave his consent, his obligation to abide by the agreement is at most a moral one.

He cites the 2004 Supreme Court of Canada decision permitting Jewish co-owners of the Sanctuaire du Mont Royal condominiums to erect sukkot on their balconies, despite the fact they had signed agreements to not construct on or decorate their balconies.

"If a Jewish man could not be presumed to have contractually waived his freedom of religion and thus be entitled to erect a sukkah on his balcony, how can Mr. Marcovitz be presumed to have waived his right not to appear before a rabbinical tribunal for the granting of a *get* as a matter of religious conscience, and who is this court to tell him that he had a civil duty to perform irrespective of the rights he might have according to his religious beliefs?"

Hilton says the court should not interfere in the right of Marcovitz, described as a practising Orthodox Jew, to execute his religious beliefs or duties "as he sees fit."

He further states that the *get* could not have been issued anyway, because rabbinical authorities would have considered Marcovitz to have been coerced. Marcovitz would have had to renounce his previous consent before the rabbis, and "stipulate that what he was then doing was voluntary," Hilton concluded from the evidence.

As for the "imperfect" Divorce Act amendment, Hilton says it was of no use to Bruker, because Marcovitz did not initiate a separate motion, as is required to implement this provision – a point Stein strongly disagrees with.

In any event, all parties agreed eventually to, in Hilton's words, "proceed… as if the impugned provision did not exist."

Stein says Hilton erred in his understanding of Judaism, because the three rabbis who appeared as experts at the trial agreed that Marcovitz had indeed freely given his consent to appear before the rabbinical court.

They were, for Marcovitz, Rabbi Mendel Epstein of New York, author of *A Woman's Guide to the Get Process*; and, for Bruker, Montreal modern Orthodox rabbis Howard Joseph and Michael Kramer.

In 2003, Mass gave a contradictory opinion. He wrote: "Once there is a civil contract, even if its object relates to religious obligations, it is justiciable and within the jurisdiction of the civil court… Simply put, a valid civil obligation with religious undertones was created."

Documentary on Hamas serious, but flawed

According to Reports

By PAUL MICHAELS

At the beginning of the documentary *Hamas: Behind the Mask*, broadcast on *The Passionate Eye*, CBC, Sept. 22, the narrator announces its aim: to take "a journey inside Hamas at a transformative time on its way to becoming a political power with much more influence than the gun."

Had the documentary actually focused on this aim, it might have contributed more to the viewers' understanding of this critical subject. Instead, the documentary concentrated on Hamas' battles with Israel during Palestinian violence from 2000 to 2004.

Documentaries, almost by definition, present a point of view, and *Hamas: Behind the Mask* certainly fits this mould. Most of the film showed the Palestinians suffering under Israeli occupation. While the filmmaker did note that "Unlike Hamas, Israeli operations do not target civilians," emotional scenes of Palestinians weeping after IDF strikes, of wounded Palestinian children, and of destroyed houses and buildings left the impression of wanton Israeli aggression.

The filmmakers did seek some balance by interviewing Israelis, including former Shin Bet head Ami Ayalon and Lt.-Col. Yohenan Tsoref, identified as a counter-terrorism expert. There were also a few brief scenes showing a burnt-out Israeli bus after a suicide attack and an interview with an Israeli family in Sderot whose daughter was killed in a rocket attack.

But the emphasis was on Palestinian suffering – with the implied (even if unintended) message that the terrorism inflicted on Israeli civilians was the outcome of the ill-treatment of Palestinians by the Israeli occupying force and the despair that results.

Tsoref even contributed to this perception by repeatedly claiming, without context or explanation, that Hamas was only seeking "revenge." Missing entirely was an alternative thesis: that Hamas is using violence and terrorism as a strategic weapon in its aim to destroy Israel, and that it rejects any possibility of accommodation through negotiations.

The documentary did cite the Hamas covenant: "To destroy the state of Israel through Jihad; to raise the banner of Islam over every inch of Palestine." Yet it concluded with an inconsistent and too-brief look at how Hamas might be evolving into a political party willing to compromise with Israel.

After spending most of its time depicting events in 2004 and earlier, the documentary quickly ran through current developments: Hamas' recent successes in Palestinian municipal elections, Israel's withdrawal from Gaza in August 2005, and a reference to Palestinian legislative elections scheduled for January 2006.

The narrator speaks baldly of a shift: "Hamas is in the process of rewriting its original covenant. They no longer speak of liberating every inch of Palestine, at least not now."

This claim is not accurate. Isolated Hamas individuals have recently raised the possibility of rewriting the covenant, but no official action has been taken. Principal spokespeople still insist that Jewish sovereign existence is anathema to Hamas. The filmmakers acknowledge that Hamas leader Khaled Meshaal, based in Damascus, "vows that armed resistance will remain an option."

Missing entirely is any reference to Hamas' relationship with the Palestinian Authority (PA) and to the challenge it poses to PA President Mahmoud Abbas' declaration that there will be only one authority and "only one gun."

If Hamas runs – as it intends to – in the upcoming national Palestinian elections but refuses to disarm (as required by the internationally sponsored "road map" peace plan), what is the future of the PA, the Palestinians and the possibility of Palestinian democracy? Such questions need to be addressed in any consideration of Hamas' purported "transformation" into a political party.

Despite its deficiencies, *Hamas: Behind the Mask* makes a serious effort to examine what Hamas is and tries – within its point of view – to be fair to Israel. The documentary is neither anti-Israel nor does it give succor to Hamas. But it could have been stronger by probing more deeply.

Paul Michaels is communications director for the Canada-Israel Committee.

SCHOOL RETREAT: Teacher Meira Mendelaoui baked challah with a group of students during a recent retreat at Camp George for Grade 6 students at Bialik Hebrew Day School. As part of the program, the students learned about orienteering using a topographical map; they had a debate on Israel's disengagement from Gaza, led by Omer Eshel of Habonim Dror; and they held a tashlich ceremony in preparation for the High Holy Days.

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As we prepare to welcome another year into our lives, the Toronto Board of Rabbis would like to wish the entire community

Shanah Tovah u'Metukah
A very sweet and happy New Year

Rabbi Daniel Gottlieb, *President*
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The Toronto Board of Rabbis can be contacted through our executive director, Rabbi Michael Stroh, at 4600 Bathurst Street, Toronto, Ontario, M2R 3V3,
Tel: 416-635-2883, ext. 604 • E-mail: mstroh@ujafed.org

On Campus

Hillel struggles to get Jewish youth involved out west

By DAVE GORDON
Special to the CJN

As Jewish students filed into university lectures this fall, local Hillels geared up to help young Jews "do Jewish" on campus. For smaller campuses out west, the struggle for Jewish leaders to bring together Jewish students is a bit different from in the bigger centres in eastern Canada.

With fewer students and fewer resources, Jewish organizations on smaller campuses often have to be more creative to get the word out about Jewish programs.

Last year, Racheli and Ran Zarivach, aged 26 and 28 respectively, were hired to run Jewish student programming in Saskatoon.

Although they work hard to provide programs that Jewish youth can enjoy, Ran said, "We are a very small Jewish student association. It's not big enough to do everything we want for young adults."

There are about 500 Jews in Saskatoon, one-tenth of whom are between 18 and 35, and half of them are locals, he added.

"Our biggest challenge is to bring as much Jewish culture and Israel to the heart of the people here, especially among the Jewish students."

Josh Margo, the Hillel director in Calgary, is the young adult programming co-ordinator. He said most of the 300 Jewish students at campus are locals and they have grown up together since birth.

"They are a very tight knit group," Margo said.

Only a dozen or so are out of town students.

"Many of the out-of-town students can be here for three years and never even know that there is a Jewish community. Some actually make an effort to see what's going. But it is not easy to track them down. Most are graduate students who are very busy with their studies."

Margo said that the biggest challenge is to lure students to become involved with Hillel and to get more students out to programs.

"We can run programs every week but if no students are coming out then we are not being effective," he said.

"It is easy to discuss these ideas but not so easy to manufacture them on campus. The other issue that makes or breaks a program is the attitude that precedes the program. If we are able to portray positive and uplifting attitude, then any program that seems that it won't do well can be switched around and become effective, just by the attitude taken by the leaders."

The Calgary Jewish Community Council does not give money based per student but rather per program.

"If they see that we are running more effective programs… then they will hopefully give us more funding," Margo said.

But sometimes money isn't always the solution, he admitted.

"Although more money is great, sometimes all you need is the right amount of time to run the best programs. We should not be thinking about money when starting to organize a program. First come up with the great idea and then plan it – afterwards worry about who will fund it. If we had more or less money, we would still need to come up with the new creative ideas to spend the money."

In Winnipeg, the Jewish Federation gives a set budget per year and the students have free membership as long as they are Jewish and between the ages of 18 and 26.

"With more money we could have more range of speakers. Speakers cost the most amount of money and therefore we can't bring in the people we want," said Jodi Koffman, the executive director of Hillel in Winnipeg.

Winnipeg is unlike most places, Koffman said, where the vast majority of the students who go to university there were born and raised there.

"The biggest challenge is apathy amongst Jewish students. Some have no interest in being a part of a Jewish organization. The way to overcome it is by putting yourself out there and introducing yourself and extending a personal invitation to a program. Most of them are just shy and need to feel more welcomed."

Scholarship helps Jewish students study in Israel

By SHERI SHEFA
Staff Reporter

The Alisa Flatow Memorial Scholarship – established by Flatow's family when she went to study in Israel 10 years ago and was killed in a terrorist attack – is accepting applications for the 2006-07 school year.

The fund, which is meant to encourage other Jewish students to study Judaism in Israel, which is what Flatow was doing when she was killed in Kfar Darom in 1995, is open to any student who is pursuing post-secondary studies.

Wally Greene, who volunteers as the administrator of the fund, said this is an opportunity Jewish students shouldn't miss."Spending a year in Israel is a life-altering experience," he said.

Students "showing academic promise in religious studies" and who need financial assistance to study in Israel are encouraged to apply for the $3,500 scholarships.

Eight students will be awarded the scholarships. The fund also offers five $750 awards.

Greene said the goal of the scholarship is "to help as many people as possible to study in Israel."

February 15, 2006, is the deadline for the completed applications.

For more information, visit www.alisafund.org.

Only paid Mazel tov announcements can be guaranteed to appear in a specific issue, when received by deadline, 10 days prior to publication date. All other items will appear on a first come - first served basis as space allows.

Family Moments

only from The Canadian Jewish news

Mazel Tov to...

SEND US YOUR PHOTOS!!

Label the back of all photos and enclose a self-addressed, stamped envelope for return. Please keep all announcements to 25 words maximum. Send your photos to:

The CJN, Family Moments, 1500 Don Mills Rd., #205 North York, ON. M3B 3K4
or email them to:
cblackman@cjnews.com

Mazel tov Eva & Abraham Ash on your 60th wedding anniversary. The right words do not exist to tell you both how much you are loved.

Happy sixth birthday Jordyn Bailey, daughter of Fara & Michael Forman. Love, Samantha Taylor and Joshua Ethan.

Mazel tov to Ede Csillag ("Teddy-Apu") on his 90th birthday. From your family, Irene, Judy, Ron, Debbie, Emma and Gabriel.

Alan & Sharon Schnier announce the birth of their sixth grandchild Lexi Jade. Overjoyed are parents Lisa & Kevin MacCan and big sister Meghan.

The Mulas announce the graduation of Michelle from York University teacher's college. Missed are Rose & Louis Kwitko, Mazli & Heskel Mula, Dr. Marvin Kwitko.

Mazel tov to Karen Niederhoffer on being accepted at UBC medical school. Proud parents are Fay & Arnie Niederhoffer.

Mazel tov to Panni Relle on her successful Weekend to End Breast Cancer walk. You are an inspiration to us all. Love, Alex, Tess, Daniel, Lisa, Jimmy and Erna.

Rebekah, you're turning 7 on Oct. 11. You continue to bring joy to our lives. Don't ever stop smiling. With love from Mom, Dad and Joshua.

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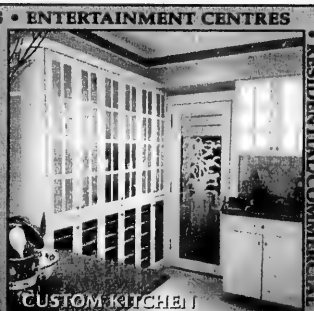

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What's New

By REBECCA NADLER

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What's New deadlines: PLEASE NOTE HOLIDAY DEADLINES. Friday, Oct. 7, is the deadline for the Oct. 27 issue and Monday, Oct. 17, is the deadline for the Nov. 3 issue. I receive calls on deadline days only. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Saturday, Oct. 8

SHABBAT SHUVAH TALKS

Rabbi Moshe Shulman speaks on the topic "Are We Still One People: The Other Disengagement," at 4:45 p.m. at Shaarei Shomayim Congregation. He will repeat the lecture at 9 p.m. 416-789-3213 or www.shomayim.org.

Rabbi Moshe Stern delivers his annual drashah on "The Vulnerability of Man." 5:15 p.m. at Shaarei Tefillah Congregation. All welcome.

Sunday, Oct. 9

HOLOCAUST MEMORIAL

The Hungarian Jewish Memorial Association holds its annual memorial for the victims of the Holocaust. 10 a.m. at Bathurst Lawn Cemetery, Ahavat Achim section at the Martyr Memorial located at the extreme eastern end of the cemetery near the exit. **Rabbi Landeszmann** participates in the ceremony.

RAMBAM THE PHILOSOPHER

Shaarei Shomayim Congregation presents **David Novak**, professor of philosophy at the University of Toronto, on "Rambam the Philosopher." 8 p.m. 416-789-3213.

BELTLINE HIKE

Join Mosaic Outdoor Club for a hike along the Beltline Trail. The hike will be moderately paced and provide an opportunity to see the fall colours. Meet at Second Cup on Yonge Street, just south of Davisville, at 2:30 p.m. $6. For information, contact **Leah Paikowsky** at leahp03@yahoo.ca.

WHAT IS GUILT?

Taglit: Birthright Israel alumni and university students are invited to discuss "Guilt: A Working Definition" with **Rabbi Rafi Lipner**. 8 p.m. at The House, 469 Eglinton Ave. W. #3. 416-482-9025 or e-mail info@ checkoutthehouse.com.

YOM KIPPUR & SHIDDUCHIM

Sasson V'Simcha invite all singles to hear **Rabbi Aryeh Pamensky** talk about "Yom Kippur: A Biblical Time for Shidduchim." 8 p.m. at Shaarei Tefillah Congregation. $10.

Monday, Oct. 10

TSHUVAH LECTURE

Torah in Motion presents **Rabbi Gidon Rothstein**, rosh kolel of the Yeshiva University Community Kollel, on "Physical, Emotional, or Intellectual Tshuvah: Three Medieval Models and How They Can Help You This Yom Kippur." 9:30 a.m.-12:30 p.m. at Shaarei Tefillah Congregation. $10. www.torahinmotion.org 416-633-5770.

Tuesday, Oct. 11

YIDDISH CLASSES

Beth Emeth Synagogue offers two nine-week Yiddish courses on Tuesdays sponsored by the Toronto District School Board beginning today. Yiddish Intermediate, 9:30-11:30 a.m., and Yiddish Literature in Yiddish, 1-3 p.m. 416-497-4695.

SCHOOL DINNER AND DRAW

Shmuel Zahavy Cheder Chabad's annual dinner and draw takes place at Le Parc Hotel, with a performance by **Avraham Fried** at 5:30 p.m.

RIGHTEOUSNESS OF WOMEN

Beth Tzedec Congregation presents the conclusion of "Exodus by the Righteousness of Women" with **Rabbi Ben Hollander**. 7:30 p.m. 416-781-3511.

Other news

YOM KIPPUR SERVICES

Jews for Judaism offers "Free Learning Non-Service" with **Rabbi Michael Skobac** at Anshei Minsk Congregation, 10 St. Andrews St. Wednesday, Oct. 12, 6:30-8 p.m., and Thursday, Oct. 13, 10 a.m.-noon. 905-761-0040.

Continued on page 31

Canadian Friends of Herzog Hospital is pleased to establish

The Dr. Michael Gordon International Medical Fellowship

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Thursday, November 24, 2005 – 7 p.m.

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Preserve their memory for future generations:

- **SEARCH** the online Database **www.yadvashem.org** to see if victims known to you, your family and acquaintances are registered.
- **SUBMIT** unregistered names, photographs and documents online, or download a Page of Testimony form from the site to fill out by hand.
- Or fill out the Page of Testimony form that will be distributed next week in the Canadian Jewish News.

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- For more information call: The Canadian Society for Yad Vashem: 416 785 1333 or the UJA Federation - Jewish Information Service of Greater Toronto: 416 635 5600 or email Yad Vashem Jerusalem: central.database@yadvashem.org.il
- For a free resource guide to initiating a Names Recovery Campaign in your community contact: names.outreach@yadvashem.org.il
- Testimonies given to organizations other than Yad Vashem are NOT in the Central Database.

www.yadvashem.org

What's New

Continued from page 30

First Narayever Congregation holds Yom Kippur services at the Miles Nadal JCC. Tickets available in the front lobby or call 416-927-0546.

Baycrest Terrace Reform Congregation offers Yom Kippur services Wednesday, Oct. 12, at 6:45 p.m. and Thursday, Oct. 13, at 10 a.m., with Yizkor at noon and afternoon services at 4 p.m. Fee. For tickets, call 416-785-2500.

Riverdale Area Yom Kippur services take place under the leadership of **Martin Solomon**. For information, call 416-835-0066.

PETER NEWMAN: MY STORY

Beth Tzedec Library presents **Peter C. Newman** talking about his book *My Story: From Jewish Self-Denial to Public Affirmation*, Saturday, Oct. 15, 8 p.m. 416-781-3511.

BBYO SUKKOT PARTY

BBYO holds a Sukkot party, Sunday, Oct. 16. An opportunity to celebrate Sukkot, meet Jewish teens and build friendships. For details, call 416-398-2004, ext 502.

YIDDISH CLASSES

The Yiddish Education Committee of UJA Federation is sponsoring four Yiddish Classes at the Bathurst Jewish Community Centre. Beginners and Beginners Plus, an adult class Sundays, 10 a.m. to noon, 10 sessions, Oct. 16 through Dec. 18. $85. Advanced Yiddish, a class in which Yiddish texts will be studied, Sundays, 10 a.m. to noon, 10 sessions, Oct. 16 through Dec. 18, $85. Conversational Yiddish, Tuesdays, 1-3 p.m. Oct. 11, Nov. 1-Dec. 13. Fee. And a children's class, Sundays, 9:30 a.m.-noon, throughout the school year. $20 supply fee. For information and register, call **Lil Nobel**, 416-635-2883, ext. 111.

STUDY OPPORTUNITIES

Mekorot Institute of Torah Studies for Women offers day and evening classes on Bible, Jewish philosophy, Jewish law, Talmud, Chassidism and prayer. Courses offered in 3-, 4- and 6-week sessions and year-long sessions in a number of locations across the GTA. Visit www.mekorot.ca or call 416-877-2050.

Melton Adult Mini School offers classes in three locations across Toronto. For information and registration, call **Loretta Tanenbaum**, 416-667-1717 or 416-789-7400.

SINGERS WANTED

Beit Rayim's travelling choir is looking for new members. Join them Tuesday nights at 7:15 p.m. at the synagogue. No auditions required. Call 905-770-7639, ext. 31, for information.

OSTEOPOROSIS GROUP

Seniors living with osteoporosis can register for "Power," a 7-week wellness program of exercise, nutrition and education. It's never too late to look after your bones. A referral from your family physician is required. Classes begin Oct. 17. $70. Call Baycrest Centre, 416-785-2500, ext. 2588.

EMPLOYMENT PROGRAMS

JVS offers free employment programs for women over 25 who are unemployed and in need of support to re-enter the workplace. It offers one-on-one counselling, job-search workshops, career exploration groups and transition-to-work groups. As part of the program, participants have access to a job developer, job postings, computers, the Internet, fax and photocopier. For information, call WISE Program, King and Yonge location, 416-682-9095, or WINR Program, Finch and Keele location, 416-661-3010.

JF&CS GROUPS

Jewish Family & Child Service For information/registration, call 416-638-7800, ext. 215. Lipa Green Building, 4600 Bathurst St.

For registration or information on the following programs, call **Shawna Sidney** at ext. 215.

When You're About To Separate – What To Tell The Kids: a workshop for parents about to separate or in the early stages of separation. Topics include how and when to tell the children as well as ideas and strategies to best meet your children's needs. Tuesday, Nov. 1, 9:30-11:30 a.m. at the Promenade Mall, suite 313.

Choices: a 6-week group for young women, 16 to 18 years of age, who would like to explore and understand how to develop and maintain healthy relationships. Topics include choosing your relationships with peers, understanding relationships with family and friends, keeping yourself safe. Begins Tuesday, Nov. 1, 4:30-6 p.m. at 4600 Bathurst St.

The Challenge of Anger for Women: a 6-session group to learn how to express their anger in an assertive, non-aggressive way. Begins Tuesday, Nov. 1, from 7:30-9 p.m. at 4600 Bathurst St.

Adult Children Losing A Parent: a 6-session group for adult children who have recently lost a parent. Topics include coping with grief, loss and legacy and resolving unfinished business. Begins Tuesday, Nov. 1, 7:30-9 p.m. 4600 Bathurst St.

Younger Widow/Widower Bereavement Group: a 6-session discussion series for individuals 60 and under who have recently lost a spouse. Topics include coping with grief, living with loneliness and new beginnings. Begins Tuesday, Nov. 1, 7:30-9 p.m. 4600 Bathurst St.

Living With Teens: a 6-session group about parenting your adolescent without losing your cool. Topics include setting limits, letting go, parents' rights and responsibilities, keeping the lines of communication open, realistic expectations, and the pressures of drugs, alcohol, dating and sexuality. Begins Wednesday, Nov. 2, 7:30-9 p.m. at 4600 Bathurst St.

Today's Women: a 6-session discussion group for women who want to make a change in their lives. Topics include time and stress management, building self-esteem, assertiveness and improving communication skills. Begins Monday, Nov. 7, 7-9 p.m. 4600 Bathurst St.

For registration or information on the following, call **Diane Sherkin** at ext. 246.

PALS Social Skills Programs: offers children a positive social experience to enhance self-esteem and help them develop appropriate social skills. Eight-week groups beginning Tuesday, Nov. 1 (ages 6 to 8) and Thursday, Nov. 3 (ages 9-11). 6-7:30 p.m.

Adolescent Social Skills Group: an 8-week group for teens beginning Tuesday, Nov 1 (ages 12-14), and Wednesday, Nov. 2 (ages 14-17). 7-8:30 p.m.

Parenting Children With Challenging Behaviour, a 6-session group for parents with children who frequently demonstrate difficult behaviours such as temper tantrums, aggression and not following your rules and who have trouble dealing with their emotions. Begins Monday, Nov. 7.

FOR SENIORS

LZA Seniors Cultural Club meets every Tuesday at 10 a.m. at the Borochov Centre, 272 Codsell Ave. Call 416-630-9444.

Aluma Canadian Israeli Club closed for holidays until Oct. 27.

The Earl Bales Seniors In The Club House In The Park. Sunday dance, Oct. 9 and 23. Casino Rama, Monday, Oct. 31. Beginners Hebrew class, Tuesdays, 1-3 p.m. Call 416-395-7881.

The Association of Jewish Seniors Sukkot Luncheon, Monday, Oct. 24, 11:30 a.m. at Shaarei Shomayim Congregation. Members $10, non-members $15. Reserve by Oct. 20. Call **Debbie Bernstein** at 416-635-2860.

Bernard Betel Centre offers seniors classes on writing prose, poetry or memoirs with **Sylvia Warsh.** Fridays beginning Oct. 7. Choice of 2 classes, 9-11 a.m. or 11:30 a.m.-1:30 p.m. Total of 12 sessions. Members $48, non-members $96, 1003 Steeles Ave. W. 416-225-2112, ext 105.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St., 416-636-1880 or www.bjcc.ca.

The Family Resource Centre in the Promenade Mall offers parent and tot programs and parenting workshops. For drop-in hours or registration, visit www.thefamily resourcecentre.ca or call 905-882-8509.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or www.milesnadaljcc.ca.

Klezmer Players' Workshop meets Tuesday nights 7:30-9:30 for an intensive course in klezmer style. Call ext. 133 for information.

Intermediate Hebrew II: a 6-week class for advanced intermediate-level students. Includes Hebrew conversation taught in a relaxed and fun setting. Beginning Tuesday, Nov. 1, 7-9 p.m. Members $118, non-members $142. $10 materials fee.

Hebrew Conversation II: an 8-week course for advanced students who want to improve their spoken Hebrew. Thursdays, beginning Nov. 3. 7-9 p.m. Members $154, non-members $186. $10 materials fee.

Yiddish for Beginners: an 8-week introductory class to learn the Yiddish language and culture. Mondays, beginning Oct. 31, 7:30-9 p.m. Members $154, non-members $186. $10 materials fee.

Good Age Club: programming for 55+ offers a variety of events, including lectures, games, films and trips. Meets on Thursdays, 1-3 p.m. $50 annual fee, guests $3 per program. Call ext. 15.

VOLUNTEER WANTED

The Bernard Betel Centre for Creative Living "Friendly Visit Program" requires English- and/or Russian- speaking female volunteers to visit isolated seniors in the Bathurst and Steeles area. A commitment of one to two hours a week is all you need to make a difference in someone's life. Call **Isabelle**, 416-225-2212, ext. 134.

SINGLES EVENTS WILL RETURN

To place an unveiling notice, please call at least 15 DAYS prior to the date of the unveiling

OBITUARIES and Related Notices

To place any other family related notice, please call at least 10 DAYS prior to the issue date

Steeles Memorial Chapel

Greene, Edward	Sept. 22/05	212 Searle Ave.
Shveiman, Frida	Sept. 23/05	5 Mintwood Rd.
Hirshhorn, Esther	Sept. 24/05	6200 Bathurst St
Bendayan, Marie	Sept. 24/05	Montreal
Korolnek, Simon	Sept. 24/05	7 Townsgate Dr.
Gerber, Harold	Sept. 24/05	535 Sheppard Ave. W
Spiegel, Gerrie	Sept. 26/05	18 Lower Village Gate
DaCosta, Aaron	Sept. 28/05	25 Laurel Cres.
Leibovitz, Gertrude	Sept. 28/05	27 Greenbush Rd.
Zaidenberg, Boris	Sept. 28/05	5935 Bathurst St.
Granek, Irit	Sept. 27/05	51 Roseborough Cres
Rubinger, Bruno	Sept. 28/05	62 Robingrove Rd.

HEDREW DASIC

Dora Fish	Aug 24/05	3560 Bathurst Street
Rose Schenker	Aug 25/05	121 Searle Avenue
Lidia Huppert	Aug 29/05	60 Charleswood Drive
Rose Title	Aug 31/05	22 Shallmar Blvd.
Ben Biback	Aug 31/05	111 Avenue Road
Aron Schnur	Aug 30/05	32 Clarissa Drive
Lawrence Graner	Sep 20/05	151 Tyndall Avenue
Sally Elite	Sep 23/05	3460 Bathurst St

BENJAMIN'S PARK MEMORIAL CHAPEL

Emmanuel Melov	Sep 15/05	1101 Steeles Ave W., #1103
Alfred Lane	Sep 13/05	7071 Bayview Ave # 112
Mike Carr	Sep 15/05	6200 Bathurst St, # 607
Jack Samuel Bliman	Sep 15/05	3560 Bathurst St
Richard Webster	Sep 15/05	24 Bunty Lane
Jeannette Crystal Mendel	Sep 16/05	25 Brunswick Ave
Dr. Michael Benjamin	Sep 16/05	149 York Hill Blvd
Jerry Segal	Sep 16/05	60 Beaverhall Dr
Pearl Gordon	Sep 16/05	3560 Bathurst St
Iris Bijl	Sep 16/05	25 Lynmont Rd
Mina Wortsman	Sep 18/05	3560 Bathurst St
Morris Grosman	Sep 18/05	131 Torresdale Ave
Rae Katz	Sep 19/05	3560 Bathurst St
Martin Gotlieb	Sep 19/05	55 Harbour Sq
Lillian Kaplun	Sep 19/05	305 Cummer Ave W.
Hyman Solomon	Sep 20/05	3270 Bathurst St
Willy Starkman	Sep 21/05	53 Clifton Ave
Shaia Bialow	Sep 20/05	80 Searle Ave
Joe Flamer	Sep 21/05	85 Skymark Dr
Joe Rusinek	Sep 24/05	7 Carmichael Ave
Isadore (Gus) Weinstein	Sep 24/05	65 Skymark Dr
Laura (Lonia) Graff	Sep 25/05	3560 Bathurst St
Jack Lipsyc	Sep 25/05	134 Combe Ave

The unveiling of a monument to the memory of the late
FAJWEL BARAC ז"ל
will take place
Sunday, Oct. 16th, 10:00 a.m.
Bathurst Lawn Memorial Park
Stashiver Society Section #7
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
RABBI ISAAC FREEMAN ז"ל
will take place
Sunday, Oct. 9th, 1:30 p.m.
Beth Tzedec Memorial Park
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
RALPH HAYMER ז"ל
will take place
Sunday, Oct. 9th, 11:00 a.m.
Pardes Shalom Cemetery
Dufferin St. north of Major Mackenzie
Community Section #4
Relatives and friends are invited to attend

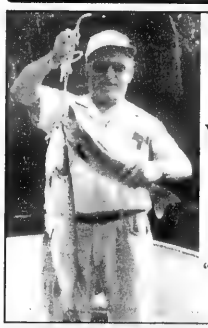
The unveiling of a monument to the memory of the late
EDWARD VAN ZAIG ז"ל
will take place
Sunday, Oct. 9th, 2:00 p.m.
Pardes Shalom Cemetery
Dufferin St. north of Major Mackenzie
Community Section Phase 4
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
MILTON TURKIENICZ ז"ל
will take place
Sunday, October 16th at 2:00 p.m.
Pardes Shalom Cemetery
Beth Torah Section
Relatives and friends are invited to attend

Dr. Israel Michael Dizenhuz ז"ל
Passed away on July 15 of complications from diabetes. Loving and beloved husband of Barbara Wolf Dizenhuz, father of Sharon Dizenhuz (and Steve Seltzer) and Binem Dizenhuz (and Sharon Elikan), Zaydie to Joe and Nina Dizenhuz, Samantha, Jacob and Joshua Seltzer, brother to Marion Waldman, Annette Needleman, Leonard Dezenhouse, and Ferne Dezenhouse. Dr. Dizenhuz was born in Toronto on May 20, 1931, and moved to Cincinnati 47 years ago to practice psychiatry. Services were in Cincinnati. His siblings all live in Toronto. Memorials may be sent to: Juvenile Diabetes Research Foundation Canada, 7100 Don Mills Road, Suite #311, Markham, Ont. L3R 5J2, (905) 944-8700.

FEIL, Sonia - Passed away peacefully in her 91st year on September 13, 2005. Beloved mother of Brenda and Peter Gignac, of Sam and JoAnne Feil. Loving grandmother of Jacqueline, Mandy and Patricia and sister-in-law Paula Bergier. Sonia was also the much loved camp grandmother to many children over the years at Centre Camp at the BJCC and Camp Ramah. She will also be remembered for her work with the Leah Posluns Theatre. If desired, memorial donations may be made to the Centre Camp Scholarship Fund. Contact Mr. Andrew Levy, 416-636-1880, Ext. 265.

Stacey Louise Baer ז"ל
January 18, 1971 – October 11, 2004
You charmed us, you inspired us, you sprinkled our lives with joy. We have been humbled by your courage and your spirit. In your honour, we will try to lead meaningful, productive and purposeful lives, and try to focus on all that we can be.
Forever in our thoughts and hearts.
Love – Mom, Dad and Jennifer



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Obituary

Cookbook legend mentored generation of foodies

By CYNTHIA GASNER
Special to The CJN

Lillian Kaplun, a leader in the field of baking, cooking and entertaining, and a maverick for women's independence, died on Sept. 19. She was 96.

Lillian Kaplun

Born in Englehart, Ont., she was one of six children in the Slotnick family, four girls and two boys. At age nine, she began experimenting with baking.

Her determination to improve her recipes, along with a tremendous drive to discover new and more modern methods, remained with her throughout her life.

The family moved many times to small communities in northern Ontario, and after her marriage to Hyman Kaplun, she moved to Timmins, Ont., and then to Vancouver.

In the 1950s, the Kapluns and their two children, Jack and Jill, moved to Toronto. They lived in an apartment building at 1840 Bathurst St., where she began her professional career.

She would bake for friends in the building who encouraged her to teach them her recipes and methods.

They would also bring their friends, and in the early 1960s, Kaplun opened a cooking school on Eglinton Avenue West. Her prime interest was baking, and she hired other women to teach cooking and entertaining.

An early feminist and well ahead of her time, Kaplun encouraged her instructors and guided them. She helped them and other women build their own careers in the culinary arts or business. Above all, she always gave others thanks and credit for their accomplishments.

Her classes went far beyond baking or cooking. She wanted women to be independent and her students enjoyed listening to her theories.

"She tried to tell women that the activities they engaged in were worthy of recognition and that women were not for staying home and not invisible," says her daughter Jill Kaplun.

She would tell her students, "If your experiment does not come out right or your tested and tried recipe should fail, dry your tears. It could have been the atmosphere, the cranky chicken who produced the egg or the time of day.

"Your next try is certain to be successful."

Many of her friends and students at the school would ask for her recipes. In the early 1960s, she published *For the Love of Baking*, her first of five cookbooks. She later published *For the Love of Cooking*, *For the Love of Cooking and Baking* (a compilation of her first two books, with some additions) and *For the Love of Entertaining*.

Her last cookbook, *Lillian Kaplun's Kitchen*, was published when she was in her late 80s.

Her books are still widely available, almost half a century after she published her first one. Hadassah-WIZO's Davida Chapter in Toronto sells them to raise funds.

Temi Rosenthal, who taught at Lillian Kaplun's Cooking School, told *The CJN* about Lillian's generous nature. "She was always prepared to give me advice. After assisting Lillian for several years, she encouraged me to open my own cooking school in my home.

"When I asked her if she wasn't afraid of the competition, she said that there is enough room in the big city for all of us."

Esther Schwartz, who also taught at Kaplun's cooking school, said, "Lillian was my mentor. She reached out to many, many women through her school, her cookbooks and her guidance to her instructors."

Kaplun was predeceased by her husband Hyman. She is survived by her children Jack and Sandy Kaplun and Jill Kaplun and Lorne Hall, four grandchildren and four great-grandchildren.

Corrections

In the article titled "Chicago 58 leaves Kensington Market area" (*CJN*, Sept. 29), the cutline for the accompanying photo should have identified Harold Bernholtz as standing in front of the company's old Kensington Market headquarters. *The CJN* regrets the error.

***

The article titled "COR Recipes: a nutritional analysis" (*CJN* Sept. 22) should have said that using fresh instead of canned tomatoes will lower the sodium content of the soup. As well, the soup has 58 calories per serving. *The CJN* regrets the errors.

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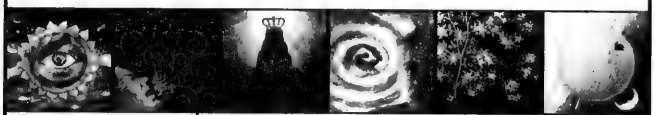

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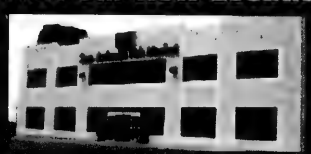

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Holiday Food Ideas

New ways to use apples for a sweet holiday

By JOSIE AARONSON-GELB
Special to The CJN

This is the time of year to indulge in sweet things for a sweet year. It is the opportunity for a clean start, a fresh beginning and a chance to bite into the first new fruit of the season – the apple.

Here are some apple recipes you can try during this holiday period.

SOUR CREAM APPLE CAKE WITH CARAMELIZED PECAN TOPPING

Topping
1 cup chopped pecans
1/2 cup brown sugar
1/2 lb. (2 smallish) tart apples like Granny Smith

Cake Batter
1/2 cup (1 stick) butter
1 cup sugar
2 eggs
1 cup sour cream
2 tsp. vanilla
1 1/2 tsp. baking powder
1 tsp. baking soda
1/2 tsp. salt
1 tsp. cinnamon
1/4 tsp. nutmeg
2 cups flour

Preheat oven to 350. Butter a 9-in.-round cake pan. Mix 1 cup chopped pecans with 1/4 cup brown sugar and scatter evenly over bottom of cake pan. Peel, core and quarter the apples. Slice into 1/4-inch slices. Carefully arrange sliced apples on top of the pecan mixture.

Cream the butter and remaining sugar until completely blended. Beat in eggs, sour cream and vanilla until the mixture is smooth. Add baking powder, baking soda, salt, cinnamon, nutmeg and flour to the batter and mix until well blended. Pour the batter over the apples, spread evenly with a pastry spatula, and bake in the preheated oven for 55-60 minutes until firm to the touch. To test that the cake is done, insert a toothpick into the centre. It should come out clean without any batter sticking to it.

Cool the cake for at least 20 minutes in the pan. Once the cake has cooled, run a knife carefully along the edges. Put a wide-bottomed plate upside down on top of the cake pan, so that the face of the plate covers the open portion of the cake pan completely. Invert the plate and pan at the same time and place on a flat surface. Slowly raise the cake pan so that the cake stands upright on the serving plate. Serves 12.

FETA AND HONEY PHYLLO ROLLS WITH MIXED GREEN SALAD TOSSED IN APPLE CIDER VINAIGRETTE

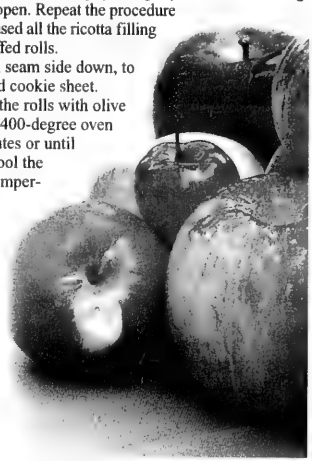
1/4 cup low-fat ricotta cheese
3 oz. crumbled feta cheese
2 tbsp. honey
1/2 tsp. grated orange zest
1/2 cup raisins
1/4 tsp. salt
8 sheets phyllo dough
1/2 cup olive oil
12 cups mixed baby greens
2 tbsp. apple cider vinegar

In a bowl, mix together the ricotta, crumbled feta, honey, orange zest, raisins and salt until blended.

Defrost the phyllo dough according to package directions. Lay one sheet of phyllo carefully over a cutting board so the longer side is facing you. Using a pastry brush, gently paint the sheet with a light coating of olive oil. Lay a second sheet of phyllo dough on top of the first and paint with olive oil. Repeat until you have created a stack of four sheets of phyllo dough. Paint the last sheet with olive oil and carefully spoon half the ricotta filling in a strip along the vertical edge. Roll phyllo tightly around the filling, leaving the ends open. Repeat the procedure so that you have used all the ricotta filling and have two stuffed rolls.

Transfer rolls, seam side down, to a parchment lined cookie sheet. Paint the tops of the rolls with olive oil and bake in a 400-degree oven for 25 to 30 minutes or until golden brown. Cool the phyllo to room temperature.

Toss the mixed greens with apple cider vinegar and remaining 2 tbsp. of olive oil. Cut each phyllo roll into four pieces and serve on a bed of greens. Serves 8 as a hearty first course.



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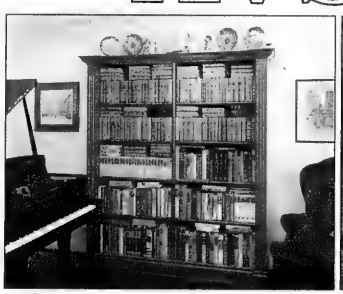

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Dishes you can make in advance to break the fast

By EILEEN GOLTZ
Special to The CJN

One of the key elements of a successful break-the-fast meal is being able to prepare foods in advance that require no additional prep time to get them from the fridge to the table.

The following recipes were served by family and friends who have broken their fast with my family at one time or another. All of them can be prepared in under a half an hour and made up to two days in advance.

GLORIA'S CHILLED MEDITERRANEAN PASTA SALAD

This salad is delicious served with pita and hummus and a green salad.

1 lb. uncooked pasta (if you prefer, use multi-colored)
3 small very ripe tomatoes cut into wedges
1 cup kalamata or Nicoise olives, pitted and halved
1 can artichoke hearts (packed in water), quartered
1 handful baby spinach
½ cup red onion, chopped
½ to 1 tsp. dried oregano
½ tsp. dried basil
¼ cup fresh parsley, chopped
1 to 2 tsp. lemon juice
1 tsp. olive oil
salt and pepper to taste

Optional: minced garlic, hot pepper flakes, diced bell pepper, diced cucumber, grated cheese

Cook the pasta until al dente. Rinse with cold water and set aside. Meanwhile in a salad bowl combine the tomatoes, olives, artichoke hearts, spinach, red onion, oregano, basil and parsley. Mix just to combine. Add the pasta and mix gently. Drizzle the lemon juice and olive oil over the top and season with salt and pepper. Chill for at least an hour before serving so the flavours can blend. Serve cold. Serves 4 to 6.

GINGER PEANUT PASTA SALAD

Light and crunchy, not your typical Asian salad.

8 oz. corkscrew macaroni or fine noodles
20 fresh pea pods (tips and stems removed)
1 small cucumber (quartered lengthwise and sliced)
2 medium carrots (cut into long thin strips)
1 medium yellow and/or green sweet pepper (cut into thin strips)
¾ cup thinly sliced radishes (optional)
½ cup bias-sliced green onions
3 tbsp. snipped fresh cilantro
1 recipe ginger salad dressing (below)
⅓ cup chopped peanuts

Ginger Salad Dressing:
¼ cup salad oil
3 tbsp. rice vinegar
2 tbsp. sugar
2 tbsp. soy sauce
1 tsp. grated ginger root
several dashes hot pepper sauce

Combine salad dressing ingredients in a jar. Cover and shake. Can be chilled up to 3 days.

Cook pasta according to package directions. During last 30 seconds, add the pea pods. Remove the pasta and pea pods from the heat. Drain and rinse with cold water. Place the pasta and pea pods in a bowl and add the cucumber, carrots, peppers, radishes, green onions and cilantro. Mix to combine. Add the ginger salad dressing and toss gently to coat. Cover and chill for 2-8 hours. To serve, toss the salad and sprinkle the top with the peanuts. Serves 6 to 8.

PIZZA PASTA SALAD

From the North American Olive Oil Association.

10 oz. uncooked fusilli or rotini, cooked and drained (5 cups cooked)
1⅓ cups shredded mozzarella
½ small red or yellow bell pepper, cut into small strips
¼ cup shredded Parmesan cheese
4 medium Roma tomatoes, chopped
3 green onions, sliced
2 tbsp. chopped fresh basil
½ tsp. dried marjoram leaves

Dressing:
½ cup olive oil
3 tbsp. white wine vinegar
1 tsp. minced garlic
½ tsp. salt
¼ tsp. crushed red pepper flakes

Cook pasta according to package directions, rinse in cold water and drain well. In large bowl, combine pasta, pepperoni, cheeses, bell pepper, tomatoes, onions, basil and marjoram; toss to mix. Set aside.

In small bowl, blend olive oil, vinegar, garlic, salt and pepper flakes. Pour over pasta mixture and toss to coat. Cover and refrigerate until serving time. Make salad up to 1 day in advance and refrigerate.

Best served at room temperature. Makes 10 to 12 servings (12 cups).

NOODLE KUGEL WITH CRANBERRIES

You can substitute golden raisins, sour cherries, or small cubes of peeled, cored apple for the cranberries.

12 oz. wide egg noodles
12 tbsp. unsalted butter, melted
5 large eggs, lightly beaten
2 cups sour cream
2 cups small curd, whole milk cottage cheese
1 cup granulated sugar
1 tbsp. vanilla extract
4 tsp. ground cinnamon
1½ cups dried cranberries

Topping
1 cup heavy whipping cream
1 tsp. ground cinnamon

Preheat oven to 350. Generously butter a 9x13-in. glass baking dish with 2 tbsp. of the butter. In a large pot of boiling salted water, cook the noodles according to the package directions. Drain and toss with 4 tbsp. of the melted butter.

In a large bowl combine the eggs, sour cream, cottage cheese, sugar, vanilla, cinnamon and remaining 6 tbsp. of butter. Add the buttered pasta and the cranberries and toss well.

Transfer the noodle mixture to the baking dish. Drizzle the cream over the noodles and sprinkle with cinnamon. Bake until the top is golden, the sides are bubbling, and the centre is set, about 1 hour. Let sit 15 minutes before serving. Serve hot, warm or at room temperature. Serves 8 to 10.

Continued on page 36

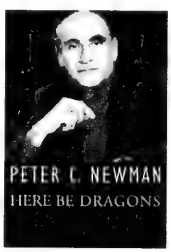
Peter C. Newman at Beth Tzedec

Saturday, October 15, 2005, 8:00 p.m.

Beth Tzedec Congregation, 1700 Bathurst St., Toronto

My Story: From Jewish Self-Denial to Public Affirmation

The legendary journalist and best-selling author, who, in the ever-changing worlds of business and politics, lets no topic or trend escape his watchful eye, talks candidly about himself.



Saturday, October 15, 8:00 p.m.

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Rules: To be eligible to win please print your name, address and daytime phone number on a piece of paper along with the answer to this question:

Name one of the sketches featured in this show.
(Hint: the answer can be found in their advertisement printed elsewhere in this newspaper!)

All correct answers received by 3 p.m. on Friday, November 4, 2005 are eligible. The winning entries will be randomly selected from all correct answers received at The CJN offices on Monday, November 7, at 10 a.m. The winner will be notified the same day. Odds of winning depend on the number of entries received. One entry per person!
The CJN will not enter into any correspondence with contestants.

Send your response to: "*You Don't Have To Be Jewish*" **Contest**, The Canadian Jewish News, 1500 Don Mills Road, Suite 205, North York, Ont. M3B 3K4 or fax to: 416-391-0949.

Employees and family members of The CJN and Massey Hall are not eligible to enter.

Holiday Food Ideas

Enjoy kugel for dessert

Continued from page 35

PECAN KUGEL

3 large eggs, lightly beaten
1 (8-oz.) package cream cheese or Neufchatel cheese, softened to room temperature
½ cup unsalted butter, melted
¼ cup granulated sugar
1 tsp. vanilla extract
⅛ tsp. salt
1 (8-oz.) package wide egg noodles, cooked, drained
½ cup candied pecans crumbled

Preheat oven to 350. Grease a 9-inch square baking pan and set it aside. In a bowl combine the eggs, cheese, butter, sugar, vanilla and salt. Mix well. Stir in cooked noodles gently and pour the mixture into. Pour into the greased pan. Bake for 35 minutes. Sprinkle the crumbled pecans on top and bake another 12 minutes. Let stand 10 minutes, and then cut into squares. Serves 8.

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We encourage and ask you to bring your children and grandchildren to participate and to keep this memory alive, as it is such an important part of our history.

WE MUST NEVER FORGET!

YIDDISH CORNER
Edited by: ALEK SILVER
ייִדיש־ווינקל
רעדאַגירט פֿון: אַלעק סילווער

יום־כּיפּור, דער הייליקסטער טאָג
פֿון אַלעק סילווער

לויט דער ייִדישער רעליגיע איז יום־כּיפּור דער הייליקסטער און שטרענגסטער יום־טוב. עס איז דער קולמינאַציע־פונקט פֿון די עשׂרת ימי תשובה, וואָס פֿאַלט אויס דעם 10טן טאָג אין חודש תשרי. עס ווערט באַצייכנט אין דער תורה מיט „שבת שבתון" — דער שבת פֿון אַלע שבתים. יום־כּיפּור מיינט: דער טאָג פֿון פֿאַרגעבן, פֿון מחל זיין די זינד.

ווי טיף דער מענטש זאָל נישט פֿאַלן, טרעפט זייער אָפּט, אַז דאָס געווייסן וועקט זיך בייַ אים אויף. ער פֿילט אַ געפּיל פֿון בושה און חרטה פֿאַר די מעשׂים, וואָס ער האָט געטאָן. אַ שוורער שולד־קאָמפּלעקס באַהערשט זיין געמיט. ער וויל זיך דערפֿון באַפֿרייַען. ער מוז זיך דערפֿון באַפֿרייַען. אין טאָקע יום־כּיפּור דער טאָג פֿון חרטה, דער טאָג פֿון תשובֿה, דער טאָג פֿון פֿאַרגעבן די זינד, וואָס דער מענטש איז באַגאַנגען אין משך פֿון לעצטן יאָר. ער מוז אָבער בעטן פֿאַר דער פֿאַרגעבונג, פֿאַר דער מחילה און דאָס פֿאַסיקסטע אָרט פֿאַר דעם איז צוואַמען מיטן ציבור אין אַ בית־תּפילה יום־כּיפּור אָדונט ביי כּל נדרי.

טראָץ די אָפּגעלאָפּענע איבער זעקס צענדליק יאָרן ווערט דאָס בילד פֿון דער יום־כּיפּור נאָכט אין דער אַלטער היים קיין מאָל נישט פֿאַרנעפּלט. עס ווייזט אַזוי קלאָר די אָנגעפּולטע בתּי־תּפילות. מען קען ממש אָנטאַפּן די פֿאַרכטיקייט פֿון דעם מאָמענט. די לעצטע זונען־שטראָלן פֿאַלן אויף די קרוינען פֿון ביימער. זיי שטראָמען אַריין דורך די פּענצטער און פֿאַראייניקן זיך מיט דעם צאַנקנדיקן שטילן שיין פֿון די לאָמפּן וואָס־סענע ליכט. ייִדן שטייַגן איינגעוויקלט אין טלית און קיטל און מען זאָגט שטיל די „תּפילה זכה".

פֿון אָרון קודש ווערן אַרויסגענומען די ספֿרי תורה. דער חזן מיט די זקני העיר מאַכן הקפות אַרום דער בימה זאָגנדיק דערבייַ: „אור זרועה לצדיק" — „אַ ליכט איז אויסגעשפּרייט פֿאַרן צדיק און פֿאַר די גראָד האַרציקע אַ פֿרייד" . . . די דיינים חזרן איבער דריי מאָל: „על דעת המקום" — „אין נאָמען פֿון גאָט און אין נאָמען פֿון דער עדה, מיט דער צושטימונג פֿון בית דין של מעלה און מיט דער צושטימונג פֿון בית דין של מטה, זיינען מיר מתיר מתפלל צו זיין מיט די אַלע, וואָס זיינען עובֿר געווען אויפֿן נעזעץ". . .

נאָך דעם זאָגט דער חזן דריי מאָל „כּל נדרי". די דאָזיקע תפילה, אָדער ריכטיקער: עפּנטלעכע דערקלע־רונג, געשריבן אין אַראַמעיש, איז שוין טויזנטער יאָרן אַלט. (אגב, אין דעם סידור פֿון ר' עמרם גאון איז זי פֿאַרפּאַסט אין העברעיש: „כָּל נְדָרִים וְאֲסָרִים וּשְׁבוּעוֹת . . . "). דער אינהאַלט פֿון דעם געבעט איז, אַז אַלע נדרים, שבֿועות אָדער צוזאָגן, וואָס אַ ייִד האָט געגעמען אויף זיך, זאָלן ווערן בטל. עס איז אַ מנהג צו זינגען „כּל נדרי" אייִדער די נאָכט פֿאַלט צו. די סיבה איז, וואָס עס איז נישט דערלויבט בטל צו מאַכן אַ נדר אום שבת אָדער אום יום־טוב.

אַזוי הייבט זיך אָן א מעת־לעת פֿון פֿאַסטן, זאָגן תפילות און בעטן ביים רבונו־של־עולם, ער זאָל מוחל זיין אונדזערע זינד און פֿאַרשרייבן אונדז אין ספֿר החיים, אין בוך פֿון לעבן. און נישט בלויז אונדז. מיר בעטן, אַז אָט די מחילה זאָל אויך געגעבן ווערן דעם ייִדישן פֿאָלק און דער גאַנצער מענטשהייט. יום־כּיפּור ענדיקט זיך מיטן לעצטן בלאָז פֿון שופֿר און מיט דער פֿראָקלאַמאַציע פֿון דער אַלמעכטיקייט פֿון גאָט. מיט אַ באַרייטן מוט און מיט אַ ריין האַרץ טרעט דער ייִד אַריין אין דעם נייַעם יאָר.

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PA police break into parliament, firing into air

By ARNON REGULAR
Ha'aretz Daily Newspaper Ltd.

GAZA CITY — About 40 Palestinian policemen broke into the Palestinian parliament building in Gaza City on Monday, firing in the air to protest what they said was the humiliation police are facing because of attacks by Hamas militants. No injuries were reported.

The storming came one day after fierce clashes between police and Hamas in Gaza City and the nearby Shati refugee camp, during which Hamas gunmen attacked the local police station with assault rifles and rocket-propelled grenades. The camp's deputy police chief, Ali Makawi, was killed in the fighting.

Israel Radio reported that the police involved in Monday's incident are members of Makawi's unit.

The police stormed a meeting of Palestinian legislators, convened for the purpose of discussing the state of Palestinian Authority Prime Minister Ahmed Qureia's government. A bill that stated PA President Mahmoud Abbas must form a new government within two weeks was before them.

The proposal, presented by the parliament speaker, was adopted by a vote of 43-5. The legislators largely endorsed a parliamentary committee's report criticizing Qureia's cabinet for its handling of factional anarchy. However, they stopped short of a no-confidence vote.

The protesting officers did not enter the chamber in which the meeting was taking place. They were promptly removed from the parliament and continued to shoot in the air outside the building.

"Give us as least bullets to protect people and to protect our stations," one of the protesting policeman said. "Our commander died in front of us, and we were running out of bullets."

"We want the Palestinian Authority to take a stand on Hamas. Our blood is flowing for the Authority and they are not doing anything," one officer dressed in black told Reuters.

The clashes raged for about six hours, and subsided only around midnight Sunday, after Egyptian mediators stepped in. It was the fiercest internal fighting since 1996, when the Palestinian Authority clamped down on Hamas and carried out mass arrests, in response to a series of suicide bombings in Israel.

On Monday, each side was heard blaming the other for the fighting.

The Palestinian interior ministry, in charge of the security forces, said the fighting started with an argument between two men waiting in a long line at a cash machine outside a Gaza City bank. One of the men called in Hamas gunmen for support, police rushed to the scene and a gunfight erupted, the interior ministry said.

Hamas said the confrontation began when police tried to arrest Mohammed Rantisi, a Hamas activist and son of Hamas leader Abdel Aziz Rantisi, who was killed by Israel in 2004. Hamas claimed Mohammed Rantisi was unarmed.

The confrontation sparked gun battles all over the Sheikh Redwan neighbourhood between Hamas operatives and policemen, with armed Fatah operatives joining in on the side of the police.

Later, the battle spread to Shati refugee camp west of Gaza, where, according to police sources, a police officer was killed. Hamas operatives also torched the Shati police station and several cars belonging to the Palestinian police.

Abbas said that his security forces would not gloss over the clashes Sunday. "We will not remain silent in the face of this," he told reporters at his office in Gaza. "This mob behaviour, this chaos must end."

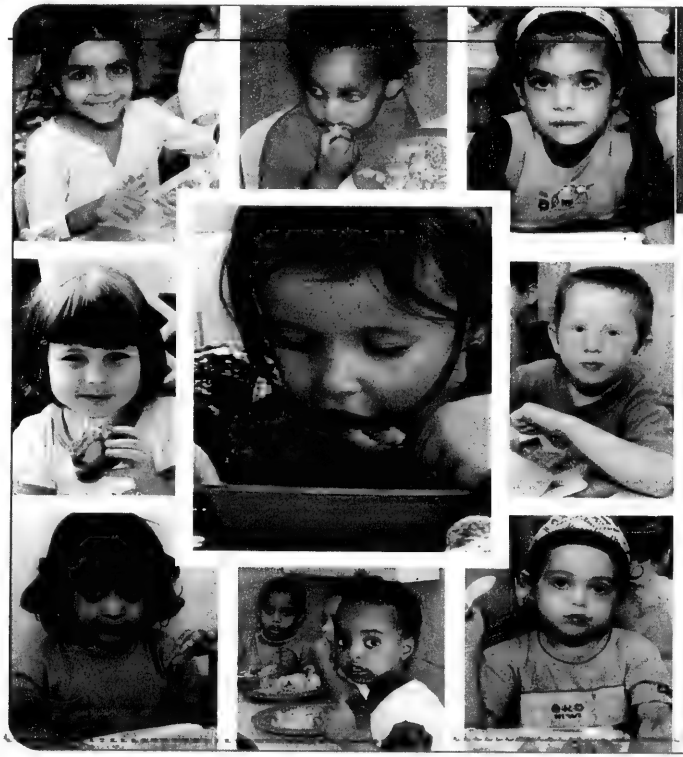
Police beefed up security around police stations and sealed off access roads on Monday, causing massive traffic jams in already congested Gaza City.

Israeli officials said they were encouraged by the Palestinian Authority's show of force, but that it was too early to judge whether this is the beginning of a crackdown on Hamas. "We can't say after this isolated incident whether the real battle has begun," said Chief of Staff Lt.-Gen. Dan Halutz.

Tension between Hamas and the Palestinian police has risen steadily over the past four days, due to the Palestinian Authority's declaration that it will no longer allow arms to be carried in the streets. Hamas promptly announced that it had no intention of abiding by this order, and its leaders even accused the PA of trying to liquidate the organization.

A senior Hamas official living in Damascus, Mohammed Nazel, reiterated this charge and threatened civil war in response.

"There is a faction of the Palestinian Authority that is trying to eradicate the Hamas movement and plans a widespread conflict in the West Bank," Nazel said. "The hands of this faction, which is backed by Washington and London, are stained with Palestinian blood, and Hamas will confront it, even at the price of civil war."



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AIPAC case judge may dismiss charges

By RON KAMPEAS and MATTHEW E. BERGER
JTA

WASHINGTON — The judge hearing a case against two former staffers of the American Israel Public Affairs Committee has raised tough questions about the government's reluctance to share information with the defendants, suggesting the reluctance could lead to a dismissal.

The contours of the trial against Steve Rosen, AIPAC's former foreign policy director, and Keith Weissman, a former Iran analyst, on charges of trading in classified information are beginning to become clear in preliminary hearings. The trial date is set for Jan. 2.

Lawrence Franklin, a former Pentagon analyst who is charged as a co-conspirator, was set to plead guilty on Wednesday, which would require him to testify against Rosen and Weissman.

In a routine scheduling session Sept. 19, Judge T.S. Ellis was taken aback by prosecutor Kevin DiGregori's plans to withhold from the defence a portion of tapes and transcripts of conversations among Rosen, Weissman and others in which the defendants allegedly incriminate themselves.

"I am having a hard time, Mr. DiGregori, getting over the fact that the defendants can't hear their own statements, and whether that is so fundamental that if it doesn't happen, this case will have to be dismissed," Ellis said.

"Have you ever heard of a case where a defendant couldn't have his own statements? I have been on the bench 18 years… and it has never happened. I don't know of any reported case."

Prosecutors said the wiretap material was "owned" by various government intelligence agencies, and it's up to those agencies to share the material.

Thomas Reilly, a Justice Department lawyer, invoked the notorious secrecy of the three-judge panel that orders wiretaps under the Foreign Intelligence Surveillance Act (FISA), and suggested that the sensitivity lay not in what Rosen and Weissman had said but in whom they were speaking with.

"It involves FISA-derived electronic surveillance, your honour, of the defendants and third parties," Reilly said.

The indictment speaks of information garnered from two U.S. government officials and relayed to three foreign officials, understood to be senior Israeli Embassy staffers.

JTA has learned that one of the U.S. government officials is David Satterfield, then deputy assistant secretary of state for Near Eastern affairs and now the No. 2 man at the U.S. Embassy in Baghdad. The other is Kenneth Pollack, a Clinton-era National Security Council staffer and now an analyst at the Brookings Institution.

One of the Israelis is Naor Gilon, who until this summer was the chief political officer at the embassy.

None of those men has been charged. That raises questions about the government's case against Rosen and Weissman, who – according to the government scenario – would have been middlemen in the whole affair.

Rosen and Weissman also allegedly relayed some of the information in question to journalists at the *Washington Post* and the *Nation* magazine. The government may be sensitive about revealing that it wiretapped journalists and Israeli diplomats, sources close to the case say.

Judge Ellis was skeptical of the government's position, but gave the government until late last week to explain its case.

"I can understand how that conceivably might be national security information, but I find it hard to understand how the defendants shouldn't have access to it," he said, adding that he might review the material himself.

In a response filed Sept. 29, the government cited precedents to show that prosecutors need not reveal wiretapped information that is not exculpatory or is irrelevant to the defense. They likened keeping the information secret to laws that protect informants.

In the Sept. 19 hearing, Ellis said it was up to him to determine relevancy. The defendants have until Oct. 7 to respond.

Rosen's lawyer, Abbe Lowell, had raised the matter because he said a lack of access to material would prevent him from meeting court deadlines to file motions to dismiss. Ellis appeared sympathetic and postponed some of the hearings, though he was adamant that the trial would start Jan. 2.

Lowell said in court that he had spoken to lawyers for the foreign officials – apparently the Israelis – and had little hope of calling them for the defence.

"My initial inclination, from what I have spoken to counsel" for the foreign officials, "is that they are not going to make this very easy," he said.

More broadly, Lowell suggested that the government's proposed release of nine hours of recorded material was sparse, because his client was under surveillance for four years. He suggested that the government had much more material than it claimed.

"I am happy to hear, but would be surprised to find out, that there are only nine hours of surveillance tape," he said. "On the issue of motions, it will be necessary to hear everything my client said."

DiGregori suggested that the material the government wished to suppress was a small portion of the whole.

"Except for two outstanding issues on some of the FISA material," he would release everything, DiGregori said.

In the later written submission to the court, DiGregori said that even the quantity of the government's recordings should remain classified.

If Ellis allows the government to withhold some of the wiretap recordings, the defendants could consider it grounds for appeal.

AIPAC is committed to paying for the legal defence of Rosen and Weissman because of an indemnification clause in employee contracts, JTA has learned. AIPAC employees sign an agreement that protects them from legal harm until all appeals are exhausted, according to a source close to the defence of Rosen and Weissman who has first-hand knowledge of the clause.

JTA previously learned that AIPAC's bill for the pair's defence had topped $1 million, even though AIPAC fired Rosen and Weissman in April, allegedly because of information arising out of the FBI investigation. AIPAC declined to comment, as did Lowell.

Franklin, the Pentagon analyst who has been charged along with Rosen and Weissman, planned to plead guilty this week, a clerk for the court told JTA. The clerk, Edward Adams, said he did not know what charge Franklin would plead to, or if the plea is part of a larger deal.

Plato Cacheris, Franklin's lawyer, would not say what his client would plead to, but confirmed to JTA that negotiations with the government are under way and that his client would be required to testify if he pleads.

Cacheris also confirmed that part of the negotiations involved retaining Franklin's pension. Franklin has five children and an ill wife.

In the past, Cacheris had suggested that Franklin would plead guilty to charges that he moved classified documents out of a designated area to his home in West Virginia. That is the least of the charges against him, and doesn't involve Rosen or Weissman.

Rosen and Weissman were charged with "conspiracy to communicate national defence information to people not entitled to receive it," which carries a maximum sentence of 10 years in prison. Rosen also is charged with actual communication of national defence information, which also is punishable by 10 years in prison.

The charges come under the Espionage Act, but do not rise to the level of espionage.

The indictment lists charges involving incidents dating back to 1999, and is related to information on Iran and terrorist attacks in Central Asia and Saudi Arabia. For a period in 2004, Franklin worked covertly with the government and relayed allegedly classified information to Rosen and Weissman.

One charge against the pair accuses them of relaying the information in turn to Gilon, the Israeli Embassy staffer.

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New year begins with hope, Israeli leaders say

Ha'aretz Daily Newspaper Ltd.

JERUSALEM — The disengagement from the Gaza Strip and part of the northern West Bank was the first step in a path that could lead to peace with the Palestinians, says Deputy Prime Minister Ehud Olmert.

"There's a feeling that for the first time, carefully and responsibly, we are forging a path that could lead to significant advancements toward peace," Olmert said in an interview with Israel Radio on Monday.

"I think we're going to have to expand this path in the coming year," he said. He would not answer questions as to whether Israel would replicate its unilateral pullout, saying only that it would operate in the framework of the internationally brokered road map.

Olmert said he thinks the Palestinians are beginning to realize they have to combat terror.

"They will have to fight terror if they desire life, and they are now, perhaps, beginning to understand the significance of these matters," Olmert said. "It will take them time, but I think that if it continues along this path, then it is very likely that the year 2006 – or the year 5766, our year – will really be a year in which we take a path that could lead to a major change.

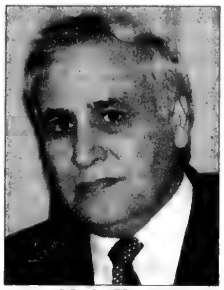
"It seems to me," he said, "that the nation of Israel is about to celebrate this holiday, this Rosh Hashanah, with a little less fear and a little more hope, a little less pain and a few more chances."

Deputy Prime Minister Shimon Peres, also on Monday, said the disengagement is the best event that happened this year and another step in the right direction.

David Baker, an official in the Prime Minister's Office, said Israelis hope for an "elusive peace" as the new year approaches. "Israelis ring in the new year hopeful for a year of tangible progress for reaching peace," he said.

Rosh Hashanah Greetings

We must recommit to maintain values of Judaism



Moshe Katsav
President
State of Israel

On these days, on the eve of the Jewish New Year, days of soul-searching and fasting, prayer and tzedakah, we need to recommit ourselves to maintaining the values of Judaism and to the strengthening of Jewish sovereignty.

In recent years, the State of Israel has faced difficult and fateful decisions. In the last 12 years, we have gone a long, historic way towards the Palestinians. We have made difficult and painful decisions. We have succeeded – despite pain, sorrow and crisis; despite anger, disappointment and frustration with our neighbours – we have succeeded in keeping our unity, our strength, our faith and our determination.

I commend the Jewish communities throughout the world for their expressions of solidarity with the people of Israel, which have strengthened the mutual bonds between us.

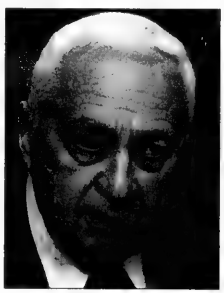
Unfortunately, anti-Semitism has increased throughout Europe, despite the position taken by European leaders. The State of Israel and the Jewish people must co-operate with the governments and relevant authorities to struggle jointly against anti-Semitism, which harms both universal human values and the values of democracy. The enlightened countries must act with determination against anti-Semitism by means of legislation, enforcement, education and public opinion.

The 21st century presents the Jewish people with challenges unique to our generation. We need to aim at deepening the ties between the Jews of Israel and those of the Diaspora and to pay attention to the needs of all the Jewish communities in the Diaspora.

We need to act to maintain Jewish culture, to ensure Jewish education for the young generation and to battle assimilation. We must ensure Jewish continuity. We must find efficient ways to draw closer and strengthen the bond and ties of the Jews of the world to the values of Judaism, to Jewish organizations and to the Jewish state.

On behalf of the people of Israel, I wish to convey to you and your families blessings for a happy New Year, a year of brotherhood and unity, a year of peace and security, a year in which we will maintain our national strength.

Looking forward with hope and optimism



Ariel Sharon
Prime Minister
State of Israel

As we stand at the dawn of a New Year, I send you my best wishes for a happy New Year from Jerusalem, the eternal and united capital of the State of Israel and the Jewish people.

The Jewish people have a long and unique history. We have overcome long periods of persecution and suffering, while at the same time achieving many magnificent and important accomplishments – the modern and vibrant State of Israel being the greatest of those.

In its short history, the State of Israel has faced many challenges. Through the good times and the bad, our brothers and sisters in the Diaspora have always stood beside us and sustained us. My government firmly believes in strengthening the ties between the Diaspora and the State of Israel, and is working to achieve that goal. We consider your support and commitment to be an invaluable asset in our efforts to safeguard Israel's vital interests.

The past few months have not been easy for the citizens of Israel. However, I believe that we will emerge from this experience united, and that Israel's identity as a Jewish and democratic state will be strengthened.

Together with you, we look forward with hope and optimism.

I wish us all a New Year of peace and quiet, health, prosperity and happiness. I hope that you will celebrate the coming year with us here in Israel, the homeland of the Jewish people.

Shanah tova and chatimah tovah.

Israeli hostage murdered

Israel's justice minister cancelled talks with a top Palestinian official to protest the killing of an Israeli man by Hamas. Tzipi Livni called off her meeting with the Palestinian Authority's minister for prisoners, Sufian Abu-Zayda, after Israeli media broadcast images of the captive Sasson Nuriel. Hamas said it abducted Nuriel, 50, to ransom him for the release of Palestinian prisoners by Israel, but then decided to kill him. The "road map" peace plan obligates the Palestinian Authority to dismantle Hamas and other terrorist groups, but PA leaders say they will not do so.

Israel's population growing

Israel's population rose by nearly 1.8 per cent in 2004 to more than 6.8 million. Some 5.2 million Israelis are Jewish, with 1.3 million Arabs and 300,000 others, according to figures released this week by the Central Bureau of Statistics. The growth rate among Muslims was 3.3 per cent, more than double the rate among Jews.

New archeological site

Israel is opening an archeological site to tourists near Jerusalem's Western Wall. The centre is underground near the wall and features a wall that dates to the First Temple and a ritual bath from the Second Temple period.

Fatah bests Hamas

Final results of municipal elections last Thursday in Palestinian towns and villages in the West Bank showed the ruling Fatah party with 54 per cent of the vote in local Palestinian elections, compared to 26 per cent for the rival Hamas group. Fatah's showing was better than expected, as the party had been losing ground to Hamas in other recent votes. Analysts said many Palestinian voters are returning to Fatah following Israel's recent pullout from the Gaza Strip. The Fatah party of Palestinian Authority Chairman Mahmoud Abbas will now control 61 municipal councils out of 104; Hamas controls 28.

Israelis warn of Iran strike

Israeli lawmakers on a visit to Washington hinted that Israel one day could resort to military force to prevent Iran from attaining nuclear weapons. Delegates from the Knesset foreign affairs and defence committee who held talks with senators and members of Congress warned that if the United States does not rein in Iran's nuclear program, Israel will. "We sacrificed six million Jews because the western world did not understand what Hitler intended," said delegate Yosef (Tommy) Lapid. "We are not willing to sacrifice another six million Israelis because the world does not understand the mullahs of Iran." The committee, a parliamentary body, does not speak for the Israeli government. Prime Minister Ariel Sharon has said that Israel has no plans to attack Iran.

- JTA and Ha'aretz

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Sharing family history during the holiday season

By SCHELLY TALALAY DARDASHTI
JTA

TEL AVIV — Reconnecting long-lost family often begins with a relative's random comment during a holiday gathering as generations gather around a dinner table. The holiday season is an ideal time to share roots and traditions, and to begin a family history project, adding lasting links to the chain of Jewish identity and continuity.

At a family gathering in Israel, Ingrid Rockberger heard a relative say that an American cousin had visited family in Sweden. Something clicked, as she vaguely recalled meeting some Swedish cousins in London, as a young child, some 50 years ago. This was the catalyst for a family reunion reuniting the Israeli, British and Swedish branches.

Decades ago, my aunt in Florida said, quite offhandedly, that her grandfather repeatedly claimed that "Talalay was our name when we left Spain." She added that no one believed it, and most laughed at the idea of our Ashkenazi, Yiddish-speaking family having such origins.

Decades went by before I began to search, but I never forgot her comment.

Mogilev, Belarus, has been the focus of my search – from there we immigrated to the United States and elsewhere. I've located far-flung branches in several countries.

However, my quest for a Sephardi connection continued, and I discovered a number of Sephardi-named families in the city, adding to the possibility.

In 2004, a Spanish researcher discovered a 1353 archival document, signed by a kosher winemaker with our rare name. This month, I'll return to Barcelona to continue the search in several archives.

While memories fade and older generations pass, writings and images survive, preserving family lore. Make sure to share these with extended family, and include copies as gifts for new babies, bar/bat mitzvahs and weddings.

In June 2005, genealogy sites received 11 million hits, and that marketing survey didn't even include JewishGen, the largest Jewish genealogical website.

According to www.ancestry.com, the world's largest genealogy website, a recent poll indicated that 73 per cent of Americans are interested in their roots. Susan King, head of www.jewishgen.org, recently announced the website, which receives millions of hits, counts some 160,000 subscribers from around the world, joined by some 5,000 new people monthly.

A proliferation of specialized books, online Jewish genealogy classes and special projects have inspired and assisted researchers in preserving family history.

Even without spending a lot of time on the web, there's a lot you can do during the holiday season to pique interest among genealogy during the High Holy Days:

• Share your family's history at holiday gatherings this year and transmit family stories to the younger generations;

• Discuss when, why and how immigrant ancestors left the old country, whether that was eastern Europe, North Africa or elsewhere. Who stayed behind and why? Did they choose to settle in certain cities because cousins were already there? Was the family name changed in the U.S.? Do you know the original name, and the town they came from?

Holiday gatherings provide opportunities to transmit the past and preserve it for future generations. Here are some suggestions:

• Record family elders as they sing traditional melodies, discuss their life experiences or relate stories told by their own grandparents;

• Encourage youngsters to interview grandparents about their lives and record those sessions;

• Order kippot for holiday get-togethers, suitably inscribed, to commemorate the event;

• Discuss your family's naming patterns. Did a famous scholar ancestor account for a name appearing frequently in each generation?;

• For a fascinating intergenerational activity, look at old family photos and ask guests to bring their own photos to share. Pull out those dusty old shoeboxes of unlabelled pictures stuck on the top shelf of a closet. Do guests recognize anyone in those images, know their names or the relationship?

• Protect old photos by placing them in archival protectors (sold by the box at most large office supply stores), or use copies, storing the originals safely away from sticky fingers of over-enthusiastic guests;

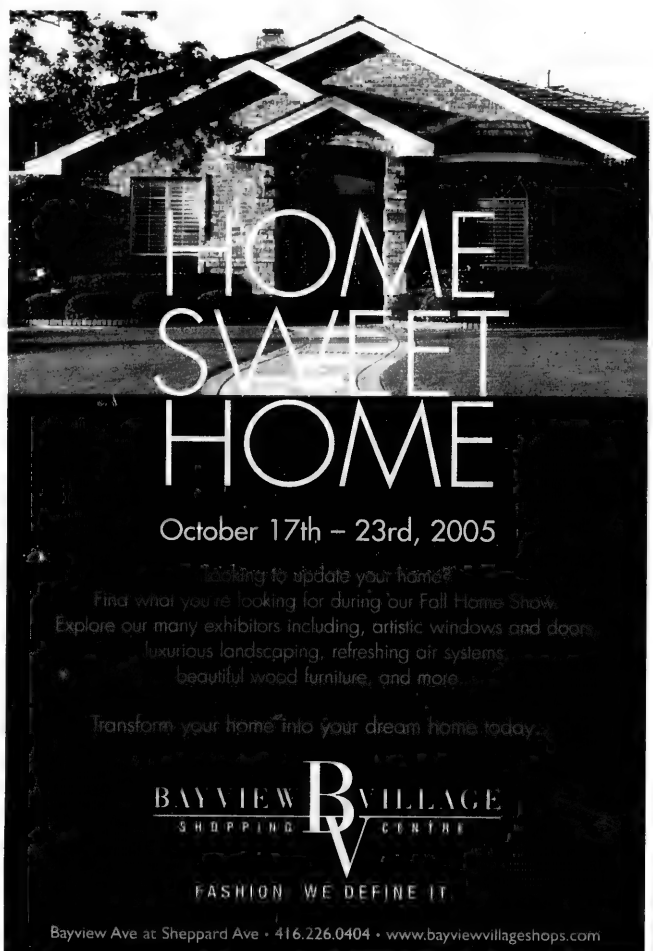
• Make each holiday a memorable family event with a group photo. Label each with the date, place and guests' names and send a copy to each guest. A video of the festivities adds an additional dimension;

• Keep a holiday record book. List guests' names, the menu and add each event's labelled group photo. Many families have done this for years, and it is delightful to see toddlers grow into adults with their own babies;

• All Jewish holidays revolve around food – or the lack of it – so talk about family culinary traditions that may provide hints of family origins. Peppery or sweet kugel, gefilte fish with whitefish only or other varieties provide Ashkenazi hints, while many Sephardi dishes offer community-specific variations. Preserve family favourites by sharing the recipes of holiday delights;

• When you invite your holiday guests, send them simple family sheets to complete and return;

• Prepare a family-tree chart from this information and distribute it at your gathering. Download simple charts from www.ancestry.com. Perhaps someone will catch the genealogy bug and begin to work seriously on gathering family information.



Genealogical resources on the web

For information on all aspects of Jewish genealogy, go to www.jewishgen.org, the award-winning site for the field, for information and record databases that grow daily.

For books on Jewish genealogy, go to www.avotaynu.org. Avotaynu publishes many of the essential reference books used by enthusiasts, as well as *Avotaynu: The International Journal of Jewish Genealogy*.

Join a local Jewish genealogical society for assistance. There are some 80 international societies.

For locations and contact information, go to www.iajgs.org, the website of the International Association of Jewish Genealogy Societies.

Plan to attend the 26th IAJGS International Conference on Jewish Genealogy, or www.jgsny2006.org, set for Aug. 13-18, 2006, in New York City, hosted by the New York Jewish Genealogy Society, which anticipates some 2,000 researchers and international experts from around the world.

– STD

From Rome to Jerusalem

ROME — The Vatican lent rare Jewish manuscripts to the Israel Museum. A new exhibit celebrating the 40th anniversary of the Israel Museum in Jerusalem includes an illustrated manuscript of Moses Maimonides' *Mishnah Torah* in the original Hebrew, on loan from the Vatican. Also on display from papal archives are Jacob ben Asher's *Arba'ah Turim* from 1435, as well as a complete Hebrew Bible code of laws and book of Psalms, both produced in Rome in the 13th century. They are among the earliest such manuscripts in existence. "This is the first time in history these manuscripts have been on Israeli soil, representing a new level of co-operation and cultural exchange between the Holy See and the State of Israel," said Gary Krupp, president and founder of Pave the Way Foundation, which brokered the loan.

Immigration to Israel up

JERUSALEM — Increased immigration to Israel from France and North America was cited as the cause of a rise in aliyah last year. Since September 2004, 23,124 people immigrated to Israel, as opposed to 21,604 the year before, the first increase since 1999, the *Jerusalem Post* reported. Zeev Bielski, the chairman of the Jewish Agency for Israel, credited the increase to improved security and economics in Israel, as well as improved marketing by the agency. *- JTA*

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94-year-old makes aliyah to be near family

By CAROLYN BLACKMAN
Staff Reporter

At 94 years old, Holocaust survivor Elizabeth Neuman could rightfully sit back and relax.

Just prior to Rosh Hashanah, however, Neuman and her daughter Jeanniane Sternberg sold the home they shared in Hamilton and were in the process of packing up their belongings and preparing to move to Israel.

It wasn't a hard decision, Neuman says. "My daughter wanted to live near her two daughters and grandchildren who live in Israel, and I go where she goes."

Family is "everything" to her, she says. "I lost three sisters and three brothers in the war, so it's important to remain with the family we have."

Immigrating is not new to her, says Neuman. She moved from her native Hungary to France in the 1930s, and later moved to Canada. "It's my third big move. I'm used to picking up and going."

Sternberg, a former French and Hungarian freelance court interpreter, says that for her mother, moving to Israel is the culmination of a lifetime "full of bravery."

During the war, while in Paris, Neuman's husband was taken prisoner (he survived the war), and she rented an apartment 30 kilometres from Paris under a different name and gave shelter to a cousin.

Elizabeth Neuman

"[My mother] feared for my life, so she took me to a Catholic private school and hid me there. It was a very difficult time. She worried about me, she worried about my father, and she had to take care of herself. Other than the cousin, she was all alone," Sternberg says.

"I look at my own two daughters, and I am thankful that they did not have to live like that."

Neuman, who was widowed 42 years ago, worked in Canada for 50 years as a dress designer, says Sternberg, whose own husband died in 2003.

"She lost her family in the war, and then her husband died at a young age. She did what she had to do to take care of us," Sternberg says.

"She has lived with my family since 1965 and she always helped out – babysitting, cooking, baking. She was always active, and never complained."

Neuman and Sternberg have visited their family in Israel a number of times, "but it's time to spend our futures in the same country. It's the logical thing to do," Neuman says.

Sternberg says that she and her husband had talked about moving to Israel, "but now the time is right. All our papers are in order and we're ready to go. I do plan on retaining my Canadian citizenship, however. I'll be back from time to time."

Neuman is not too concerned about the big move because, she says, "God has always looked after me. I know I'll be happy there because my family makes me happy. They keep me young at heart.

"I don't know about the Hebrew, but at my age I may still learn or word or two."

TERRY FOX RUN

Friends, from left, Esti Black, Rachel Czosniak and Alexandra Hoffman were among Grade 5 students from Associated Hebrew Schools' Thornhill and Neptune branches who took part recently in the 25th annual Terry Fox Run for cancer research.

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Maj group plans fundraiser for breast cancer

By CAROLYN BLACKMAN
Staff Reporter

Eight local women have turned their weekly mah-jong game into a fight against breast cancer.

Together with six other mah-jong players, they've formed Maj for Mammaries, a fundraising initiative for breast cancer awareness and research.

Their first event, to be held Oct. 23 at Beth Sholom Synagogue, is Shanghai Sisters, an afternoon of mah-jong, social bridge and board games.

Pam Hamovitch, a member of the Maj for Mammaries steering committee, said the seeds for the fundraiser were planted when she brought up the idea of raising money as a group for a local charity.

"We decided to do something related to [mah-jong], and we chose breast cancer as the charity, because it's an issue that has affected our group. Two of us had breast cancer before we turned 40."

The women are earmarking their money toward a study of breast cancer in women under 40, said group member Rickey Fitzerman, "because [these women] have issues that [are seldom] addressed on an independent level."

They interviewed a number of foundations, she said, and selected Sunnybrook and Women's College Health Sciences Centre because of its efforts to help women who develop breast cancer before age 45.

Hamovitch said that between five and 10 per cent of all new breast cancer diagnoses occur in this demographic.

"Younger women have different psychological and social issues, and often need unusual medical treatment. We want to help [the hospital] give these women hope, dignity and a belief that they, too, can play mah-jong for many years to come," she said.

The hospital has been receptive to their initiative, she added. "We wanted to partner in a hands-on way, not just have our money donated into a general pool."

Tickets for Maj for Mammaries are $75 and include lunch, silent auction and a raffle. Call 416-932-9406 for information.

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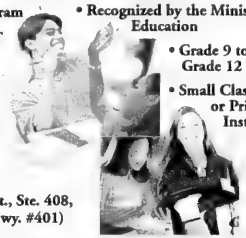

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KIDDISH
Jewish Kids' Fun Page
by Ellene Newman and Hallel Newman

The King

Shayna intently studied the piece of yellow construction paper. She outlined the shape of a crown, first with a pencil, then with a marker. Carefully, she used scissors to cut it out. She drew rubies and emeralds, and put on stickers that looked like diamonds. Now she just needed to staple it together. "Mindy!" she called to her sister in the kitchen. "Could you staple my crown for me?"

"It's almost Rosh Hashanah, and you're making another crown? Imma told you to set the table!"

"I will set the table. Just please do this first."

"All right, just wait a minute. I have to finish cutting the carrots and then wash my hands."

Shayna waited impatiently until Mindy came out of the kitchen, quickly stapled the crown, and returned to the cooking.

"Noam!" called Shayna. "Where are you? Your crown is ready! Now you can be king!"

Noam scampered down the staircase, yelling, "King! King! King!"

Ceremoniously, Shayna reached over to the chair next to her and picked up the waiting quilt. Noam straightened as she wrapped it around him, and opened his hand to accept his "sceptre," a yardstick. Slowly, she placed the crown on his head, solemnly declaring, "You are now King Noam."

"Ha ha!" laughed Noam. "I'm king! I can do whatever I want!" He marched into the kitchen. "Mindy! Look at me! Look at me!"

Mindy looked up from the pomegranates she was slicing. "Very nice, Noam."

"*King* Noam." said Shayna.

"*King* Noam," Mindy corrected herself. "Shayna, why are you dressing up Noam right now? There's still so much to do for Rosh Hashanah. You're supposed to set that table, and I need someone to take all the seeds out of the pomegranates."

"OK, I'll do that now. Where should I put the seeds?"

"In this bowl. Careful, the juice can stain."

"Thanks." Shayna dug her nails between the tough outer rind and the pockets of bulging seeds, and the sweet juice burst out, turning the tips of her fingers red. She pulled apart the seeds, throwing out the thin membrane between them.

Mindy turned to her younger brother. "And Noam, could you please..."

"I don't have to do anything!" declared Noam. "I'm king! I do what I want to do!"

"I think someone is about to lose his crown."

Horrified, Noam ran upstairs.

"Look what you've done!" complained Mindy, as the oven timer went off. "Why did you have to play king today?"

"Because Rosh Hashanah is the holiday of kings! I learned about it in school. That's why we eat pomegranates on Rosh Hashana. Because they have crowns. See?" She picked up the crowned pomegranate to demonstrate.

"You're right that Rosh Hashanah has to do with kings, but not the way you think," answered Mindy, checking on the challahs.

"What do you mean?"

"Well, what do you think being a king is all about?"

"Ask Noam."

"I thought he's upstairs."

Shayna giggled. "He's hiding behind the door."

"Shhh!" said King Noam.

"Don't worry, Noam, you're not in trouble," explained Mindy, grabbing a potholder. "We just wanted to ask you what it means to be king."

"It means I can do whatever I want. I don't have to listen to anybody. I can eat all the candy I want."

"Do you agree, Shayna?"

"I guess."

"So you're saying that a king rules for his own good. He doesn't care about his subjects. To him, they are just there to serve him. Would you want a king like that to rule over you?"

"I guess not...so why did people use to have kings?"

"Most of the time because the king conquered the country and took over, whether they wanted him to or not."

"I see," replied Shayna sadly. "Maybe Noam shouldn't be king."

"Maybe not. But you know, every once in awhile there's a good king. He cares about his subjects. Everything he does is for *their* good, not *his*. I'm learning in high school about King David. Even though he had complete power over the Jewish nation, he did everything for their good. There was a plague, and everyone was dying. King David asked God to kill him instead of the people. That's how much he cared about them."

"I'm done with the seeds."

"Let me see...wow! That's a lot. Good work, Shayna."

"Yeah. Now I have to set that table. Could I use the sink quickly?"

Mindy moved out of the way, holding a ceramic honey pot.

"But Mindy...so what is Rosh Hashanah about?"

"Oh, so now you can understand. Rosh Hashana is about a very special king. A good King."

"Who, King David?"

"No. God."

"God? God is a king?"

"Of course. He's king of everything. And Rosh Hashanah is the day he created the whole world and became king over it."

"So what's that have to do with us?"

"Every year, on Rosh Hashanah, we accept God as our King."

"I didn't know that. When do we do that?"

"At the synagogue."

"Oh. Maybe I should go tomorrow."

"Maybe."

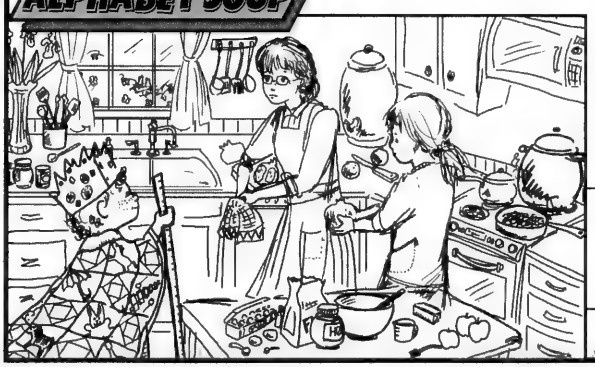
"I'm king!" declared Noam, strolling through the dining room.

"Really?" answered Shayna. "Do you know how to be a real king?"

"Oh no," laughed Mindy. "You're going to try to explain that to Noam?"

"Sure, why not? It's worth a try."

ALPHABET SOUP



THERE IS AT LEAST ONE ITEM BEGINNING WITH EACH LETTER OF THE ALPHABET IN THIS PICTURE. HOW MANY CAN YOU FIND?

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Acclaimed Moscow Chamber Orchestra performs in Toronto

By ADAM MICHAEL SEGAL
Special to The CJN

Individually, each is a musical dynamo. They are Costantine Orbelian, the gifted conductor, Galina Gorchakova, a revered soprano, and the Moscow Chamber Orchestra, perennially performing before sold-out audiences across the globe.

Together, then, it should follow that they'll put on a magnificent show.

"I must say that all of our many performances with Galina Gorchakova have been met with both great audience approval, as well as critical acclaim," Orbelian says.

"Galina's voice meshes with anything. It's gorgeous."

The unique collaboration between these celebrated musicians will be showcased on Oct. 6 at the Toronto Centre for the Arts' George Weston Hall.

The program will include Tchaikovsky's *Serenade*, Grieg's *Holberg Suite* and Prokofiev's *Fugitive Vision*.

The Toronto performance will be followed with a seven-concert tour of the United States.

Lauded for parlaying the orchestra into an international success, Orbelian is an American émigré to Russia, born and raised in San Francisco to parents of Russian and Armenian ancestry.

He is the first American ever to take the reins of a Russian ensemble and has nothing but kudos for Russia's legacy of musical genius.

"Just look at the output of 20th-century music and where does one look most often – the former USSR," Orbelian says.

"The greats like Shostakovich, Prokofiev and Khachaturian are household names."

While extolling the virtues of Russian virtuosos, Orbelian is no stranger to Soviet repression.

His grandfather, Agaparon Orbelian, was arrested and executed in a Moscow prison in the 1930s.

His father was imprisoned for four years by the Germans during World War II, while his mother was forced to work in prisoner-of-war camps throughout the war.

Yet Orbelian points out that Armenians and Jews have often excelled in the arts, not in spite of their strife but because of it.

"Jews and Armenians in general have always excelled in difficult conditions ... and I do believe that there must be some kind of correlation between problems and music," he says.

"One is swept away with the haunting and mesmerizing power of the ethnic 'voice' in that music."

Trained as a pianist, Orbelian toured for a number of years on the concert circuit, which included stints with the Moscow Chamber Orchestra.

In 1990, following the death of the orchestra's music director, he was an obvious choice to take the helm and has shone in that role ever since.

Today, in an average year, Orbelian and the orchestra perform upward of 120 concerts. Though the schedule is demanding, the maestro relishes every second of it.

"Once you do it for a while and love it, there isn't anything that will pull [you] off the stage willingly," he says.

With Orbelian conducting, the orchestra has made about two dozen recordings, including their latest with famed Russian baritone Dmitri Hvorostovsky.

For information about tickets for the Moscow Chamber Orchestra's concert at the Toronto Centre for the Arts, call 416-872-1111 or log onto www.ticketmaster.ca. More details can also be found at www.showoneproductions.com.

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Arts & Travel

Israeli documentary highlights environmental problems

By SHELDON KIRSHNER
Staff Reporter

Preserving our precious environment from human-induced degradation is no small task. Whether we are fighting to save forests in Canada, jungles in Brazil, rivers in Mexico or lakes in Russia, the struggle against mindless polluters never really ceases.

At last week's sixth annual Planet in Focus Festival, Toronto's film and video festival, this important issue was highlighted yet again.

Planet Earth Once, a 25-minute documentary by Miri Urman and Amit Miller, which had its Canadian premiere here, focused on problems in Israel.

This engaging film, in Hebrew with English subtitles, follows a group of young Israeli environmentalists, known as Megama Yeruka, around Israel as they try to raise environmental awareness in a country obsessed by security concerns and the threat of random terrorism.

Sometimes dressed as clowns on stilts, or merrily bouncing a ball with a map of the world, they campaign to win hearts and minds with humour and passion.

Their chief concern appears to be the Trans Israel Highway, a north-south road being laid out by a Canadian company.

There is no cogent explanation why this super highway is bad for the environment. But the filmmakers leave the impression that far too many trees are being sacrificed for the sake of this road.

Planet Earth Once, in fact, begins as a young protester tries in vain to stop a bulldozer from doing its work. Pushing and shoving ensue, and the cry of "leave me alone" is heard.

Midway through the film, which unfolds in part to the rhythms of Hebrew hip-hop music, demonstrators chide an Israeli bank for its role in financing the construction of the highway.

In the port of Eilat, the activists warn of the perils of water and air pollution, and in Ashkelon, they rail against a coal-fired power plant.

Megama Yeruka activists in Israel call for environmental awareness.

Stopping at the Israeli Arab town of Um al Fahm, they call for the recycling of garbage, and succeed in persuading schoolchildren to shout in unison, "We will protect the environment."

Pulling up in the town of Netivot in their brightly coloured van, they urge children to preserve energy. And in Jerusalem, they lambaste a municipal decision to raze a forest so that an underground parking lot can be erected.

Ending their tour in Tel Aviv, they demonstrate against air pollution and speak of the spectre of global warming.

They seem to be fighting an uphill battle on behalf of mother earth, but their cause is just, as *Planet Earth Once* suggests.

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18-year-old has a nose for acting

By ADAM MICHAEL SEGAL
Special to The CJN

When Jeremy Ferdman showed up at an open call audition for a commercial, he wasn't quite sure how to respond when asked if he had a special talent.

"I had no idea what the [commercial] was for," recalls Ferdman. "So I said I can sing, I can mime and I can belly dance."

Bingo!

Ferdman was beckoned to showcase his rhythm and indeed, his moves didn't go belly up.

"A week later, they called me back and said they took the shot from the audition and put it into the commercial," he enthuses.

While auditions aren't always that easy or spontaneous for the aspiring Toronto actor, his star has been on the rise since a foray into the world of show business four years ago.

The 18-year-old counts roles in the hit television show *Queer as Folk*, famed play *Grease* and the lead in a Holocaust production called *Birthright*, among his acting credits.

In November, viewers will get an "in your face" perspective of Ferdman on the Life Network makeover show, *Skin Deep*.

The show details Ferdman's experience getting a nose job. "They followed me around... getting different perspectives from my family and my girlfriend about me getting a nose job," he says. "And they showed the procedure on the show."

The recent graduate of Newtonbrook Secondary School says both he and his family relished having the camera lights rolling on their respective real worlds.

"For me, I love being around the camera all the time and my family liked it too," Ferdman relates.

"It gave us a chance to show how close our family is."

Ferdman's family is very supportive of his acting endeavours and is proud that he's taken a particular liking to Jewish theatre.

His grandfather, a Holocaust survivor, was beaming the night Ferdman took the stage in *Birthright*, a play focusing on the tribulations of a Jewish family in Nazi Germany.

"I did this play for my grandfather because I knew he'd love it and it would make him feel good," Ferdman says.

In fact, the actor's first exposure to performance arts was at Jewish summer camp where he discovered his affinity for the stage.

He then plied his trade in high school productions and finally, got an agent.

"It's never been about the money or fame," Ferdman offers. "It's about satisfaction and seeing the [final product] after the dedication you put it in to it."

The performer hopes audiences have some satisfaction of their own with his next big gig, the starring role in the film *Stock Boy*, a somewhat quirky picture about a grocery store employee who has just one day to prove himself to be the employee of the month.

The film will be screened at the 2006 Independent Film Festival.

Jeremy Ferdman

Right now, Ferdman is devoting this year to acting, but intends on studying theatre at Ryerson University.

After that, he has his much loftier dreams. "My plan is to win an Academy Award by the time I'm 28," he says.

If he keeps it up, the Oscars may be calling even sooner than that.

Arts & Travel

Eye on Arts

By Bill Gladstone

EDEET RAVEL NOMINATED FOR GILLER PRIZE FOR *WALL OF LIGHT*

Novelist **Edeet Ravel**, formerly of Montreal and lately of Guelph, Ont., was named a finalist last week for the prestigious Scotiabank Giller Prize. Ravel's latest novel, *A Wall of Light,* was published recently by Random House Canada as the third and final instalment of her so-called Tel Aviv trilogy.

Her acclaimed first novel, *Ten Thousand Lovers* (2003), was a finalist for the Governor General's award. Her second novel, *Look for Me*, was published in 2004.

Some 94 books were submitted for consideration by the Giller jury this year, and four other authors were shortlisted along with Ravel. They are **Joan Barfoot** for her novel *Luck*, **David Bergen** for *The Time In Between*, **Camilla Gibb** for *Sweetness in the Belly* and **Lisa Moore** for *Alligator*.

The winner of the $40,000 prize is to be announced at a black-tie gala evening on Nov. 8. Each runner-up receives a consolation prize of $2,500.

* * *

Joshua Nelson Concert: Jewish African-American singer **Joshua Nelson**, whose rousing Jewish gospel music often gets audiences dancing in the aisles (yes, even in Toronto), performs a fundraising "Hear and Now" concert for Camp George, the Union for Reform Judaism summer camp located in Parry Sound. Temple Sinai, Sunday, Dec. 4, 7:30 p.m. Adults $36, children and youths $18. Camp George office, 416-638-2635.

* * *

Christie Pits Documentary: Toronto's largest "race riot" erupted in the Christie Pits park in 1933 when a softball game turned into a fight after some young Nazi sympathizers unfurled a swastika flag. The episode is the subject of a documentary film, *The Riot at Christie Pits*, the first in a series of Jewish-content films to be shown at the Bloor Cinema. **Prof. William Shaffir**, co-author of the book of the same name, and **Joe Black**, one of those interviewed in the film, are among the expected guests at the screening. The film is being presented by **Shlomo Schwartzberg**, film critic and former programmer of the Toronto Jewish Film Festival, and **Bill Stern**, author of *You Don't Have to Be Jewish*. Bloor Cinema, Sunday, Oct. 9, 2 p.m.

* * *

Names in the News: Tel Aviv resident **Gili Bar-Hillel**, official Hebrew translator of the Harry Potter books by J. K. Rowlings, spoke at a recent Harry Potter conference in Reading, England. The Harvard-educated Israeli linguist said she has become so well-known in Israel that "people come up to me in the street and ask me why I'm out and about and not working on the latest book," she told the *London Jewish Chronicle.*

People also freely complain to her about what they may consider a poor choice of word, Bar-Hillel said. For example, some have told her the Israeli word "*sharvit*" is too phonetically harsh to be an adequate translation for the English word "wand."

Bar-Hillel was not the only speaker to touch on Jewish themes at the conference. **Cia Sautter**, an American professor, outlined kabbalistic elements in Rowlings' writings, and **Amy Miller**, a New York reform cantor, delineated the "Yiddishe" qualities in the character of **Harry Potter**. "He may not wear a yarmulka or eat gefilte fish, but he is, in essence, a nice Jewish boy," Miller said.

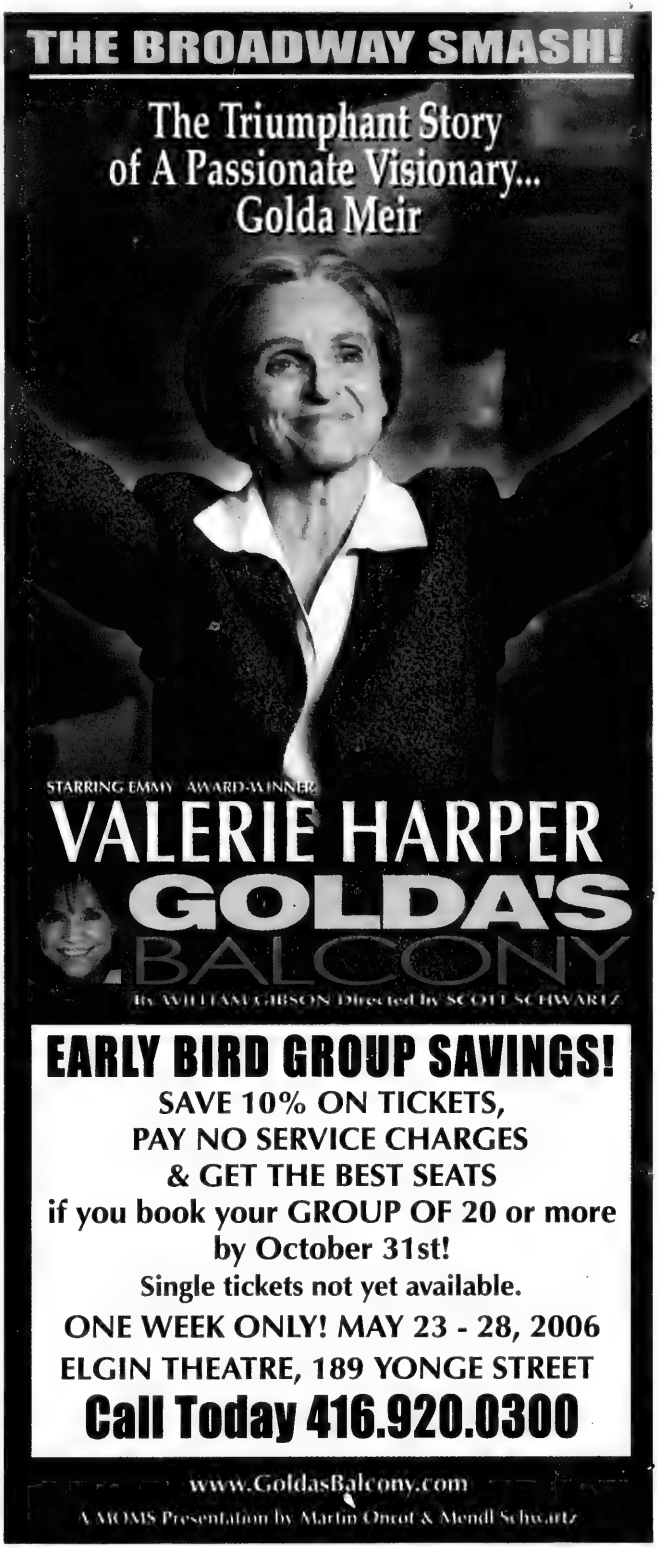
* * *

At the Galleries

• Recently appointed president **Sara Diamond** invites the public to an open house tour at the Ontario College of Art & Design, 100 McCaul St. Thursday, Oct. 6, 6 to 8 p.m. 416-977-6000, ext. 821.

• Paintings, drawings and graphics by **Aba Bayefsky** are on view at the Market Gallery in Toronto's St. Lawrence Market, Oct. 8 to Feb. 5, 2006. Bayefsky was an Official War Artist with the RCAF. He entered Belsen concentration camp on its Liberation in April, 1945, an experience that never left him. "From that time art assumed for me a deeper significance. It became a way for me to share my experience of the world which mattered most to me – the world of people," he said.

The Canadian Government has just acquired Aba Bayefsky's *Kaddish Self-Portrait* for the new Portrait Gallery of Canada in Ottawa. Bayefsky was awarded the Order of Canada in 1979



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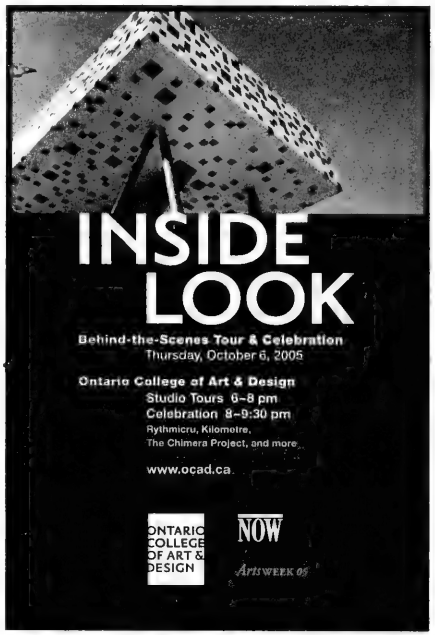

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Arts & Travel

Suriname synagogue finds a new home

By JOSEPH SERGE
Arts Editor

JERUSALEM — The Israel Museum in Jerusalem, already the home of three reconstructed synagogues from around the world, will be further enriched by the addition of the Zedek-ve-Shalom Synagogue from Suriname.

When complete, probably by the summer of 2007, this Spanish/Portuguese synagogue will join ones from Horb, Germany; Vittorio Veneto, Italy; and Cochin, India, in its new home in the Judaica and Jewish ethnography wing.

"The restoration will include all the wooden artifacts, such as the benches, the bimah, the Aron Kodesh, the beautiful brass lamps and all the small artifacts that were part of the synagogue," says project curator Tania Coen.

The exterior (originally 23 by 13 metres) will be reconstructed at smaller dimensions and will try to replicate the original as closely as possible. "This will include some virtual reality expedient in order to create a very special experience for the visitor," Coen says.

"While the building is a reconstruction, the objects are the real thing. In order to convey to the visitor the true spatial dimensions, we are proposing to project images of the interior walls."

The original interior of the Zedek-ve-Shalom Synagogue in Suriname with its sandy floors and high vaulted ceiling.

The Zedek-ve-Shalom Synagogue, completed in 1736, is a rectangular wooden building with high vaulted ceilings. Brass candelabras hang from the ceiling, and there is one extraordinary free-standing brass candelabra. The floor is covered with white sand, which like the interior objects, will be imported to Israel.

The project started about eight years ago. Suriname's once-vibrant community today numbers around 200 and the synagogue was in poor condition from disuse.

"The Jewish community of Suriname was unable to afford the expenses to restore it," Coen says. "In order to save the precious artifacts, some of the members of the Jewish community turned to the Israel Museum, which acted quickly to persuade the board to donate the synagogue's interior to the museum."

In March 2001, the museum opened a small display presenting the story of the synagogue's rescue, a model of the exterior and a display of original fittings from the synagogue.

This installation will be the largest of the four. Due to space limitations, the Judaica and Jewish ethnography will have to undergo some renovation. The gallery roof will have to be removed to accommodate the height of the synagogue and one of the current synagogues will be moved. The Suriname synagogue will be placed next to the Cochin one, and a pathway will connect all four, giving visitors a full cultural experience.

"If our proposed plan will receive the OK, we will change some of the permanent exhibition in order to fit this project," Coen says. During the time it takes to construct the synagogue, a small part of the ethnography will be closed for up to two months.

The project is expected to cost $1.6 million (US).

The synagogue consists of a main nave and two lateral aisles divided by rows of pillars. The western part contains the women's gallery. An elegant Torah Ark of cedar and mahogany wood stands against the eastern wall, the raised bimah is in the back, and the benches are arranged along the side walls. Especially prominent are the imposing benches where the rabbi and the parnassim (benefactors) sat. The ceremonial objects – Torah finials (*rimmonim*), crowns and pointers are of excellent quality, most likely made in the Netherlands.

The first group of Jewish settlers arrived in Suriname from Brazil as early as 1639. They settled on the upper Suriname River, where they founded sugar-cane plantations they named after Biblical sites such as Hebron, Goshen and Carmel.

During the late 17th century, several Ashkenazi Jewish families arrived, and by the mid-18th century the community continued to grow and prosper. Two synagogues were built in Paramaribo, the capital of Suriname, the Ashkenazi "Neve Shalom" synagogue in 1723 (still in use) and the Sepharadi Zedek-ve-Shalom.

By the beginning of the 20th century, most of the wealthy Jews began sending their children to Holland to study. Others emigrated, and the Jewish community slowly faded.

Joseph Serge flew to Israel via Frankfurt as a guest of Lufthansa Airlines and the Israel Museum, Jerusalem. In Jerusalem, he stayed at the Mishkenot Sha'ananim Guest House. (02-6292220).

Art imitates life for two brothers in Hart of the Annex

By SHERI SHEFA
Staff Reporter

It's a dream come true for two Jewish brothers who grew up in the upscale Toronto neighbourhood of Forest Hill and loved to pass the time fooling around with a video camera.

Hart Massey, 29 and his brother Yale, 26, recently celebrated the launch of *Hart of the Annex*, a show about a struggling actor, played by Hart, who is eking out a living by working at a vintage clothing shop in the Annex in downtown Toronto.

This is a clear example of art imitating life, as both Hart and Yale have struggled in show business, and work out of a studio in a clothing shop called Dressmaking and Tailoring in, well, the heart of the Annex.

But Yale said the character Hart Massey is a huge exaggeration of what the real Hart is like.

"[The show] is a farce. Everything is always blowing up in Hart's face and nothing ever seems to go quite as planned," said Yale, who is a film studies graduate and the director of what he calls a reality sitcom.

Hart said despite the fact that he likes to think the character is a much bigger loser than he is, the Massey brothers decided to stick with Hart's real name because of the history behind it.

"It is a really famous Canadian name. The Massey family was a really big agricultural family in the 1800s and they became major philanthropists," said Hart, who is a University of Toronto graduate and has been acting in theatre and television since he was 10 years old.

"We found something amusing about that, so that is why we kept the name and the persona. It worked for [comedian Jerry] Seinfeld, so why not?"

He said that although he and Yale loved and grew up on shows such as *Seinfeld*, *The Cosby Show* and *Three's Company*, situational comedies have evolved.

"They don't make them like they used to," Yale said.

"With shows like *The Office*, *Trailer Park Boys*, *Curb Your Enthusiasm* and all these great shows now, they don't have the laugh track. So the audience can actually choose when to laugh."

They added that shows like *Friends* and *Everybody Loves Raymond*, are disappearing and networks are having a hard time replacing them.

Hart Massey plays a struggling actor in *Hart of the Annex*.

"They are not nearly as interesting or humorous as the ones that are on location or outside the studio. That is really what made our show possible to make," said Hart.

"There was some groundwork already laid where audiences are in tune with the idea that we don't have to listen to canned laughter in the background and we can watch this real person and his daily follies."

The concept for *Hart of the Annex* was born from an impulse to crash a friend's live improv comedy show with a video camera and film the chaos that ensued.

"We went to the theatre with a camera and literally busted through the doors claiming we knew a guy in the show," Hart said.

Yale's concept for the improvisation they filmed was that Hart's acting career was so dead, he was desperately trying to get Adam Lazarus – who plays a talent agent in *Hart of the Annex* – and his improv crew together for a reunion tour.

"From this ridiculous improv, we cut together a 20-minute show," Hart said.

Pleased with the final product, they filmed another episode and decided this kind of scripted reality would be a great idea for a TV show.

"Yale and I said, 'Let's see if we can go and generate some interest from a broadcaster.'"

Rogers Television program developer Bryan Peters liked the similarities between *Hart of the Annex* and the new, cutting-edge serial comedies such as *Corner Gas* and *The Office*.

The fact that the show is local also appealed to Peters, who agreed to include the show in Rogers programming.

"We were seeing *Trailer Park Boys*, which is based in the East Coast, or *Corner Gas*, which is based in Saskatchewan, but no one was making the Toronto sitcom," Hart explained.

They said they felt this series would fill that void and would show Canadians all over the country that "Toronto doesn't take itself so seriously."

"That's why someone in Vancouver is going to want to watch this… If you can laugh at Toronto and make fun of it, and bring it down to a level where other people can understand, they're going to appreciate that," Hart said.

"No one wants to laugh about a successful guy. That's why we made the show about a loser – because Mr. Successful isn't funny."

Despite the fact that Rogers agreed to air the six episodes of *Hart of the Annex* as well as any more episodes they might make, Peters warned them that Rogers doesn't have the resources to fund the production.

"We have tons of ideas for new episodes, so we're currently looking for the financing to try to make more. Hopefully there is a broadcaster that is going to pick this up and really get behind it," Hart said.

The brothers are encouraged by their recent success and show no signs of slowing down.

"The goal is that we want to go national. We want to cross Canada. It's a bit of a dream come true. Being able just to make it, being able to watch it on television now is amazing," Hart said.

Hart of the Annex, which first aired on the Rogers channel in the Greater Toronto Area on Sept. 22, can be seen on Thursdays at 8 p.m., Saturdays at 7:30 p.m. and Sundays at 10:30 p.m.

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Winnipeg author tackles social issues of early 1900s

By BILL GLADSTONE
Special to The CJN

Allan Levine, the hybrid Winnipeg novelist, historian and school teacher, says he is putting his Jewish detective hero Sam Klein on the shelf for a while, even though his trio of Sam Klein mystery novels "has done well in Canada and in Germany, where I did a five-city book tour last fall."

The Sam Klein books – *The Blood Libel* (1997), *Sins of the Suffragette* (2000) and *The Bolshevik's Revenge* (2002) – were set in Winnipeg's rough-and-tumble North End of nearly a century ago. Contacted by telephone recently at his home in Winnipeg, Levine said he was reaching back to a slightly earlier historical period for his next project, a new mystery book with a whole new set of characters.

"Sam Klein may live again, but not at the moment," he said, adding that he has chosen to set his new mystery series in the 1870s.

Klein has charted an interesting career path since earning a PhD in history from the University of Toronto in the '80s. A teacher at St. John's Ravenscourt, an independent high school in Winnipeg for the past 21 years, he has established a writing rhythm in recent years, seeming to knock off fiction and nonfiction titles intermittently. He is the prolific author of three mystery novels and five nonfiction works.

Like the mystery novels, some of his nonfiction works deal with Jewish themes. *Fugitives of the Forest* (1998) is a study of Jewish partisan resistance during World War II, and *Scattered Among the People* (2002) is an examination of the Jewish Diaspora in 10 portraits.

His latest book, *The Devil in Babylon*, appeared earlier this year under the imprimatur of McClelland and Stewart, and is a wide-ranging examination of what Levine calls "fear of progress and the birth of modern life."

Focused on the period between about 1890 and 1930, it looks at the key social issues of the period: immigration, liquor, eugenics, women's rights, and the conflict between science and religion. In each sphere of debate, Levine highlights the moral tug-of-war taking place between social liberals and conservatives.

'It's hard to believe how popular eugenics was'

The period also saw the rise of the automobile, radio, Hollywood, jazz and other beacons of technological progress. Many feared that movies would cause the demise of society while others condemned each new dance craze. Suffragists for women's rights, who were sometimes male as well as female, were also feared as harbingers of social decay.

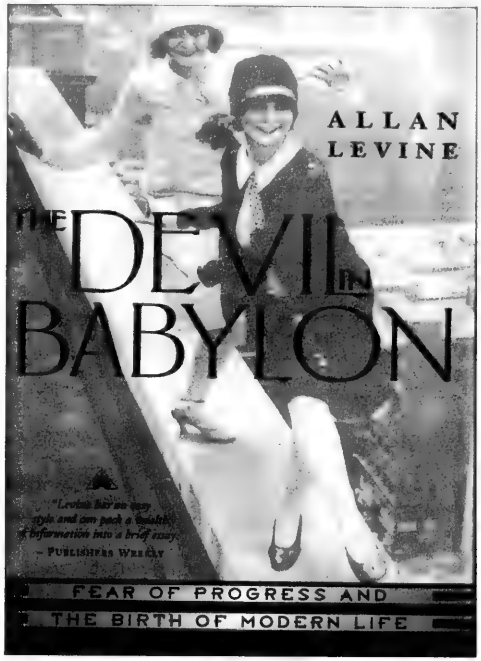
To social conservatives, these modern social innovations would transform society into an evil and immoral "modern Babylon," whereas social reformers thought the changes would usher in an idealistic "new Jerusalem," Levine observes.

The Devil in Babylon profiles many of the personalities that marked the era, including anarchist Emma Goldman, actress Mae West, prohibitionist-creationist William Jennings Bryan, reformer J.S. Woodsworth, gangster Al Capone, suffragist Nellie McClung and pacifist Jane Addams.

Levine devotes a chapter to the so-called science of eugenics, which, although widely dismissed today, influenced many Americans and Canadians in the early 20th century. "Eugenics, the notion of creating a better human being, was perceived as another form of progress," he said.

"It's hard to believe how popular it was. We look back on it as a frightening concept, but many ordinary middle-class Americans thought that the idea of sterilizing certain groups of people would benefit society and that it would be a step forward. It was really the Nazis who took it to the extreme in the World War II."

The Devil in Babylon is a thoughtful social history with an impressive scope.



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CJN Profile

Emmy winner took a chance on television writing

By FRANCES KRAFT
Staff Reporter

Fourteen years ago, David Shore chucked his career as a partner in a Toronto law firm and headed for Los Angeles to try his hand at television scriptwriting.

"It's one of those great stupid stories," he said in a phone interview last week from the L.A. office where he works on *House*, the Fox television medical drama now in its second year. Shore, the series' creator, won an Emmy award Sept. 18 for dramatic writing for the show.

Until 1991, Shore's only related experience was a stint as editor of the University of Toronto's law school paper before he graduated in 1992, and "a little stand-up comedy" at Yuk Yuk's. "I had no reason to think I could [write for television]."

But with no family responsibilities and his 30th birthday already behind him, Shore decided to "go for it" and devote himself full time to pursuing a dream that had been at the back of his mind.

Reactions from family and friends were mixed, ranging from "You're out of your mind" – albeit less of that than he expected – to "I wish I'd had the guts to do that when I was your age."

Within a few years, he had a job writing for *Due South*, a show that was set in Chicago but filmed in Toronto. He returned to Canada briefly in the mid-'90s for that show and also for *Traders*, a show he developed for Global television, where he served as head writer and supervising producer.

He has written episodes of *NYPD Blue*, and was part of the writing team of the Emmy-winning first season of *The Practice*. As a producer of *Law & Order*, he received two Emmy nominations.

Although Shore, who practised corporate and municipal law, said he didn't love law, he added that he didn't hate it either. He figured it could be a fallback if things didn't work out.

And while television allows him to be creative, he maintains that all jobs have a creative aspect. "I think the entertainment industry pooh-poohs everything else as being a lot drier than it really is. I think I had to be pretty creative as an attorney, and I don't mean that in a negative way. I had to think creatively, but it's just more obvious when you're writing shows for TV."

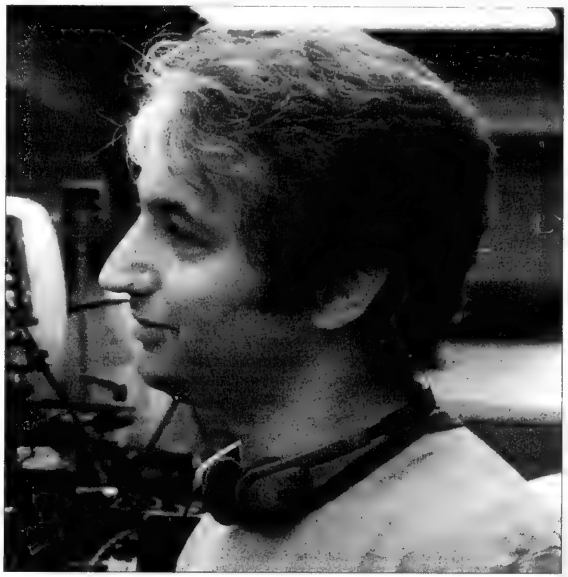
Television is a "pretty hard" field to break into, he said. "There are a lot of people who want to do this." Also, he added, the path to becoming a television writer is not nearly as well-defined as the path to becoming a lawyer.

"You've got to do it, and hope somebody likes what you're doing."

In fact, he wouldn't recommend television writing as a career. "If you succeed, it couldn't be any better. It's an opportunity to entertain people and touch their lives. But it's a tough business. Even if you have talent, you may not succeed."

For prospective writers who want to take their chances, he recommends that they "just write. The more you write, the better you get.

"And don't be Canadian about it," he adds. "Canadians are so shy. They'll send something in and not follow up.



David Shore

Feel free to annoy people. It's such a competitive business. I think you have to get into people's faces."

But the native of London, Ont., who attended the University of Western Ontario there as an undergraduate student, admits that he didn't really follow that route. "I don't think I did," he said.

A combination of luck and talent has resulted in fairly consistent employment over the past 14 years. "The reality is that even if you're successful, there's a good chance you'll be looking for work in six months."

His longest gig was three years writing for *Family Law*. "You have to adjust," he said.

Has he been tempted to return to steady employment as a lawyer? "It hasn't happened yet."

Now the father of three children, age 9, 7 and 3, Shore met his wife Judy, a former television producer, in Los Angeles. She was a good friend of his cousin's – the two women had met while studying at the Hebrew University of Jerusalem.

Shore, 46, is the oldest of three brothers who grew up in what he called "a typical Reform-type Jewish household." He had his bar mitzvah at London's Conservative synagogue, Congregation Or Shalom. He now belongs to a Conservative synagogue in L.A., and his brothers, twins two years his junior, are Aish HaTorah rabbis in Jerusalem.

In his Emmy acceptance speech, Shore credited his mother, Cecile, a one-time nurse who is involved in Hadassah-WIZO, and his father, Marvin, a retired accountant and trustee in bankruptcy who was a member of provincial parliament for London North in the mid-1970s, "for making me happy and well-enough adjusted to enjoy this."

Shore told *The CJN* he was shocked and stunned to learn that he had won the Emmy. "It was thrilling – [although] it shouldn't be. I'm writing. I'm telling stories. It's a subjective art form."

The winning episode revealed the medical history of title character Dr. Gregory House, a top diagnostician with an abrasive manner, a limp, a cane and an addiction to painkillers.

Shore remembers thinking the episode, titled *Three Stories*, was either the worst thing he'd written, or the best. "I honestly wasn't sure."

Ironically, Shore said he's never been a huge fan of medical shows, although "in a weird way that might be good for me. It has forced me to go the character route."

To ensure medical accuracy, in its first season the show used a physician consultant, who has since joined the writing team. "We read stuff like the *New York Times* magazine and the *New England Journal of Medicine*," said Shore, citing some of the starting points for story ideas. "And people at parties tell us stories," he added.

He sees the show as a "dramatic exercise… I think what makes it interesting is the human stories."

Religion plays a minimal role in *House*, although one of the characters (Dr. Wilson) is Jewish, Shore said. "Generally television goes to great lengths to ignore religion, and I think that's really artificial. Even if someone's not religious, religion is a significant part of their life, especially at times of crisis."

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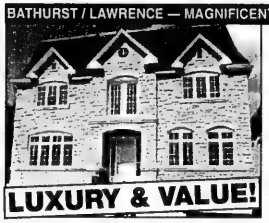

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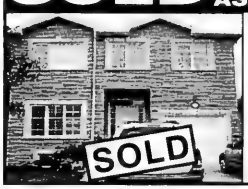

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Possible historic departure for divorce law in Israel

Continued from page 1

Syrtash, who delivered a key speech to the conference, cited figures showing that since legislation was introduced in Canada, there has been an 85 per cent drop in manipulation of the *get* by recalcitrant spouse to extort concessions and other incidents of *get* abuse.

> ***'Ontario only the second jurisdiction in the world to change secular law to accommodate Jewish concerns'***

In 1985, Ontario revised its Family Law Act to deny a spouse access to property upon marriage breakdown unless he or she first removes all barriers to religious remarriage. It became only the second jurisdiction in the world, after New York state, to change secular law to accommodate Jewish concerns.

In late 1989, after much lobbying from all quarters of the Jewish community, the federal government amended its Divorce Act to make a recalcitrant spouse unable to proceed with a civil divorce, claims for spousal and child support, child custody or even access to children.

Syrtash helped craft both pieces of legislation, and he now believes they will be implemented in Israel.

He's confident that whether it is passed by the Knesset or used in *beit dins* (rabbinical courts), "one way or another, I suspect the Canadian model will be adopted" in Israel.

That could also mean a historic departure for Israel: giving civil courts a role to play in divorce.

> ***Canada has provided rabbis in Israel 'with a real tool to do it the right way'***

"The rabbis [at the meeting] said they believed the rabbinical courts will suggest the Canadian model be adopted, but they hesitated at first because they not want to extend power to civil courts. They felt that would give civil courts some kind of power over divorce, which they never had before," Syrtash told *The CJN.*

"But they appeared to relent because this [agreement] would give [religious courts] the power to say, 'You will have to obtain a *get* before we allow you to have any relief in the secular court.'"

Syrtash was invited to the conference by Peretz Segal, a senior legal adviser to Israel's justice ministry, which now encompasses parts of the former ministry of religious affairs. The gathering included representatives from the prime minister's office, secular courts and the appellate division of Israel's Supreme Rabbinical Court. It was co-sponsored by Bar-Ilan University's Emanuel Rackman Law Center and the Israeli Bar Association.

In his speech, Syrtash said it's "incumbent upon lawmakers and rabbis to look at every conceivable alternative that is halachically permissible to prevent such abominations [as *agunot*] from happening or from continuing to happen, and to do so immediately."

The *Jerusalem Post* reported that the idea to adopt the Canadian model was received "enthusiastically" by Rabbi Shlomo Dichovsky of the Supreme Rabbinical Court.

Reports added, however, that some halachic issues need to be worked out before the method can be used, including determining whether it constitutes coercion.

A *get* given under coercion is considered null and void. If a woman relies on such a *get* to remarry and gives birth, her children are considered illegitimate (*mamzerim*) and are forbidden from marrying a Jew.

Syrtash quoted Rabbi Mordechai Ochs of Toronto's *beit din* as saying that the Canadian method of delaying a civil divorce until the *get* is issued is not coercive. "It merely acknowledges that the Canadian government will not sanction a Jewish marriage without a *get*."

What makes the Canadian law "halachically appropriate," Syrtash explained, "is that it's merely procedural" and not punitive.

Canada, he went on, has provided rabbis in Israel "with a real tool to go back to Halachah, to do something based on Jewish law and to do it the right way rather than the cynical way, where women have to lower their child support or have to give up something, [or] where they have to come with bags of money to pay off these men."

Israel's rabbinical courts process about 9,000 divorces a year, he told the conference. Since 2003, about 360 people waited more than a year for the *get* – half of them men.

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Special to The CJN

The Israeli ice hockey team playing in a Russian Super League tournament with a group of French Canadian skaters? You've got to be kidding!

Well, there they were, the boys in blue, squaring off against the Ukrainian national team, Spartak and Khimik of the Russian Super League, Neman of Belarus and the Vienna Capitals from Austria at the famous Spartak Cup, where many of the world's best Russian players have honed their skills.

"It's phenomenal and it shows our players we're committed to the program and are committed to getting better," said Ice Hockey Federation of Israel chair Alan Maislin on the phone from Portugal, where he represented Israel at the International Ice Hockey Federation (IIHF) meetings.

In three tilts at the tournament, the team didn't win a game, but they weren't embarrassed either, according to the players and their head coach, former Montreal Canadiens Stanley Cup winning coach Jean Perron.

"We had 45 minutes of training and we hit the ice and went," Perron said on the phone from the Canadiens' training camp. The team lost 6-0 (Spartak), 4-3 (Neman of Belarus) and 4-2 (Vienna) in their three games.

"We really didn't belong in the tournament," Perron added with a laugh. On short notice, the team was invited because of the good year they had – the Israeli team won the IIHF World Championship Division II tournament in Belgrade – and they scrambled to raise the money and put together a squad.

It was also a good promotional opportunity for Israeli hockey and the tournament benefited by welcoming back many of the Russian players that dot the Israeli roster.

It's the roster that probably turned the most heads. The Spartak Cup isn't an IIHF tournament, and thus Israel was viewed as a club team. That meant skaters didn't have to be Israeli to play, as they do in IIHF competitions.

Perron said they tried to invite only Jewish players, but Jewish pros like Detroit Red Wings' Mathieu Schneider, Los Angeles Kings forward Mike Cammalleri and prospects Eric Himelfarb (Detroit Red Wings) and Adam Henrich (Tampa Bay Lightning), to name a few, either couldn't make it or said no.

Perron bolstered the roster with a number of French Canadian players, none of whom ever played a game in the NHL but had no problem donning an Israeli jersey.

"The guys had a ball and had great team spirit," said Perron. "Those guys from Quebec mixed with Jewish guys."

"We tried to keep it kosher, but it got tough," Maislin said.

Even with the French skaters, Perron said the team was led by former Edmonton Oilers' first-round pick Michael Henrich, who is Jewish and Adam's older brother. He scored three of the team's five goals.

"He had an outstanding tournament. He was our best player," Perron said.

Henrich was joined on the top line by Max Birbraer, a native of Kazakhstan and the first Israeli ever to be drafted in the NHL, and Aaron Brand, a Jewish player from Toronto who plays professional hockey in the United Hockey League. Their line scored four of the five goals the Israeli team mustered.

"A lot of people didn't think we were going to be competitive," Henrich told *The CJN*. "It was fun. I was pretty happy to come and play and be a part of it."

For his part, Brand didn't even know that Israel had a legitimate hockey team. He played with Henrich for Canada at the 1997 Maccabiah Games. He has family in Israel and is now trying to get his Israeli passport so he can play in the World Championships.

"It was awesome to get on a plane and go to Moscow," Brand said. "We did really well. Everyone expected us to get killed."

Brand said it was interesting to learn about the conditions of Israeli hockey. He said the Israeli members on the team worried about breaking sticks and were recycling their tape. He said he learned a lot in Russia and now wants to play for Israel.

"I will see if I can get a passport. [If I knew] I would have tried to play 10 years before," he said.

Canadian and veteran Israeli hockey team member Ron Soreanu said seeing a group of French Canadian players line up on the blue line and listen to *Hatikvah*, was "kind of odd."

He added that the Israeli ambassador to Russia addressed the team in the dressing room during one game – in Hebrew.

"It was probably the first time they had ever heard that language in their lives," Soreanu said.

For Soreanu, who played only minor hockey in Toronto, the tournament was an opportunity to be exposed to some legitimate world-class competition.

"For guys like me who haven't played at this level before, we were treated and received well," he said. "Henrich and Brand are awesome players, so it was nice to be able to play with guys like that."

Perron said that while the experience was worth it and the promotional opportunity even better, the Israeli team will probably not be heading back to the Spartak Cup.

"It's a one-time thing. We need to put our money somewhere else. It was a great publicity stunt," he said.

The Canadian players on the Israeli roster included: Soreanu, Henrich, Brand, Ron Berman, Daniel Bochner, Daniel Spivak, Steve Pelletier, Yannick Tifu, Danielle Payette, Carl Gagne and goalie Michel Robinson Bergevin.

York Racquets pro-am event nets more than $35,000

By MIRAY CHESKES-GRANOVSKY
Special to The CJN

The 2005 York Racquets Pro-Am Tennis Tournament has raised more than $35,000 for the Canada-Israel Children's Centres and Maccabi Canada.

The tournament also honoured Toronto real-estate developer Harold Green, who passed away last year. Green was a founder of York Racquets Tennis Club and an ardent supporter of the sports centres for Israeli youth.

Each of the tournament's 14 participants was paired with a tennis pro and played doubles against the other pro-am teams. Pro participants included former world top 50 men's singles player Andrew Sznajder, former Jamaican Davis Cup team member Karl Hale and Paul Beck of York Racquets.

Amateur participants were Geddy Lee, bassist and lead vocalist for the Canadian rock band Rush, as well as Kevin Green, Michael Kalles, Les Mandelbaum, Al Zivojinovich, David Granovsky, Russell Tanz, Alan Simpson, Ron Herczeg, Don Loeb, Frank Fisher, Ron Chapman, and David and Elijah Antflick.

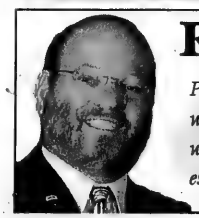
After five rounds of play, Simpson and Hale won the tournament in a close match against runners-up Lee and pro Rob Horwood.

Paul Beck of York Racquets, centre, stands between finalists, from left, Geddy Lee, Rob Horwood, Alan Simpson and Karl Hale. [David Granovsky photo]

Youth games out of New Orleans

JTA

ATLANTA — New Orleans will no longer be a host of the JCC Maccabi Games in 2006. New Orleans was to be the kickoff site of the four-city games next summer until Hurricane Katrina ravaged the city, the *Atlanta Jewish Times* reported. The other host cities are Phoenix; Stamford, Conn.; and Vancouver. New Orleans has yet to be replaced.



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Government weighs risks of trans fats

By DR. ORLI GOLDBERG

Back to school means back to making some important decisions – not just about which courses to take or which extra-curricular activities to participate in – but about which meal to choose at the cafeteria or which snack to select from the vending machine.

Still, the need for willpower to opt for soup and a salad rather than pizza and fries may be a thing of the past. Foods laden with trans fats may be removed from the shelves of grocery stores and may be banned from fast food chains pending an upcoming review by a Canadian government task force.

Recently, trans fatty acids have been a topic of interest for government, the food industry, health professionals, consumers and the media, as more information becomes available concerning the negative health effects of these fatty acids.

Trans fats are found naturally in some animal-based foods, but are largely the result of manufacturers using the process of "partial hydrogenation" to transform liquid oils into semi-solid fats like shortening and margarine. There is strong scientific evidence to suggest that dietary trans fats increase the risk of developing heart disease, the leading cause of death in Canada.

In addition to costing lives, cardiovascular disease costs the Canadian economy more than $18 billion a year, according to a recent report by Health Canada. Consumption of trans fatty acids in Canada are among the highest in the world and exeeed levels recommended by health professional organizations and governments worldwide.

While fat is an important component of a healthy diet, consuming too much fat, especially saturated and trans fat, should be avoided. Fats in food are made up of four different types of fatty acids: polyunsaturated, monounsaturated, saturated and trans.

Although Canadians have reduced their total fat intake over the last 20 years, they are still consuming too much saturated and trans fat. These types of fat are of particular concern, because science has shown that consuming either saturated or trans fat raises the blood levels of LDL cholesterol (the "bad cholesterol" that causes plaque formation in arteries, thereby increasing risk of heart disease). Moreover, in addition to raising LDL cholesterol, trans fat also reduces the blood levels of HDL cholesterol (the "good cholesterol" that protects against heart disease).

In light of the concerns regarding the trans fatty acid content of the Canadian food supply and the related health implications, the Canadian government has recently made several efforts to reduce the levels of trans fat in Canadian food. Canada was the first country in the world to introduce mandatory labelling of trans fat in prepackaged foods – a policy that will be fully implemented by Dec. 12. Health Canada and the Heart and Stroke Foundation are working with a task force composed of various stakeholders to develop recommendations and strategies for reducing trans fats in Canadian foods to the lowest levels possible. The task force's report is expected to be released in the near future.

In the meantime, to help consumers make educated choices about trans fat, the task force has made the following recommendations:

- Look at the Nutrition Facts panel to help you choose products like margarines, snacks, cookies and crackers with less trans fat and saturated fat.
- Choose low-fat dairy products and leaner meats.
- Remember that not all fats are bad. Some fatty acids, like omega-3, are actually good for your heart and are an important part of a healthy diet.
- Making healthier food choices means more than just reducing trans fat. Be sure you are also selecting lower sodium and lower calorie products as well.

Although the government may protect us from the temptation of donuts, cookies and chips at some point in the near future, in the meantime, a healthy lifestyle begins with you.

Dr. Orli Goldberg is a medical resident in the department of family and community medicine at the University of Toronto, currently training at North York General Hospital.

Break the Fast with...
COUSCOUS WITH FRUIT AND HONEY

1-1/2 c couscous (uncooked)
3 c water
2 tbsp. butter or pareve margarine
1 tsp. cinnamon
3/4 tsp. nutmeg
3/4 tsp. allspice
2 tbsp. honey
2 apples, 1 pear - peeled, cored, chopped
1/2 c chopped dried apricots
1/2 c dried cranberries
1/2 c dried currants
1 c apple cider
1/2 c slivered almonds (optional)

Boil water. Pour over couscous, let sit a couple minutes; fluff with a fork, cover and set aside.
Melt margarine in a saucepan; add spices. Mix thoroughly. Add apples, honey, dried fruit.
Sauté 5 min. stirring frequently. Add pear, cider,(optional) almonds. If the liquid does not completely cover the fruit, add a bit more cider. Add fruit and juices to couscous and toss. Cover and set aside for about 10 min. Fluff again and sprinkle with a bit of cinnamon and sugar before serving.

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Epi on Education

Seymour Epstein

A friend of mine who teaches history once showed me the budget of a 17th-century Jewish community in Poland, and I was duly impressed that even before most businesses had planned finances, one of our shtetls already understood the value of such foresight. Of course, my own household doesn't have an annual budget, and I have always been torn between the efficiency of detailed planning and the creativity of spontaneous dreaming.

More and more, educational institutions are being asked to use the indicators of the world of commerce to evaluate their success, and herein looms a great danger.

As much as I am sometimes the culprit in demanding accountability of a particular school, I often question the norms that we use for measurement. It's all too easy to think of quantitative indicators such as enrolment statistics or retention data as proof of a school's success or failure when we know that the sacred space between a teacher's heart and mind and that of the student is what true education is all about.

It is equally tempting to think that a strategic plan projected in power point is what tells if a school is functioning well, when we know that profound Jewish values and their transmission from generation to generation is the only plan God has for us in this world.

Measurable outcomes are the very best indicators for a factory that produces computer chips, but how does one measure a story read by a teacher to a child in senior kindergarten that resonates 25 years later and changes one's perspective on life?

I remember hearing from a very senior Jewish Agency executive who was born in Russia that a tattered photocopy of the novel *Exodus* given to her at a 1970s party in Riga was what awoke her as a Jew. I know there was a budget to get those secret books into the Soviet Union, but did we know the outcome and did we have a way to measure it?

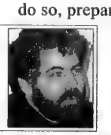
Schools must be accountable in the same way that, during this season of Rosh Hashanah and Yom Kippur, we are accountable, but neither schools nor humans can be counted in the same way as cars off an assembly line or ads on a billboard.

Epi (Seymour Epstein) is the vice-president of Jewish Education at UJA Federation of Greater Toronto.

Yom Kippur vignettes

By AVRUM ROSENSWEIG

URBAN WRITER



Having a feast on the eve of Yom Kippur is as important a mitzvah as the fast that follows. However, I never seem to be satiated and prepared for the impending hunger that will haunt me a few hours into the fast. I know I will be starving soon – of course, some of my hunger will be simply because I won't be able to eat. It's a mental thing.

On the eve of Yom Kippur, traffic will be heavy on Bathurst Street – bustling like a shuk in Israel. As in previous years, I'll pretend I'm living in Israel, where pre-Yom Kippur commotion is everywhere.

It's *Kol Nidrei* night. Everyone in shul looks majestic – shirts ironed and skirts flowing. Yet their dapperness ends at their ankles, where scuffed running shoes and feathery slippers take over. The sight of well-dressed Jews wearing black high-tops is humorous. Only God could command such fashion cheekiness.

As a boy, I couldn't wait for the day when I would wrap my body in a tallit on the Day of Atonement. I watched the married men do so, preparing to go to a spiritual never-never-land. They would look down at their children, shoot a glance at their wives, stare skyward, and then pull the holy tallits over their heads. I knew these men would soon huddle in a metaphoric forest somewhere, closer to God, where they would pray hard to secure the heavenly "happy face" – the divine decree of "life" for the coming year.

Every bride is beautiful. Every chazzan on Yom Kippur sings like an angel – like Yossele Rosenblatt and Moshe Koussevitzky – two of the greatest chazzanim in history. As the noise softens in shul and the cantor begins the ominous *Kol Nidrei* prayer, his or her voice projects a depth of passion. This does not necessarily stem from the cantor's range or the length of time he or she can hold a note but more so from a very profound place in his or her soul, a source for the cantor's divine magic – like a 1,000-foot well with sweet water at its base.

I can't recall a stormy Yom Kippur morning. The sun always seems to shine throughout the day and a charming wind accompanies us, sometimes blowing softly through the shul if the shammas chooses to open the side doors.

As the day wears on, attractive women clutch their prayer books indifferent to the creases in their Chanel dresses; handsome men care little that the tails of their white shirts hang out the back of their suits. The elderly sit more often while the Ark is open, and parents seem desertly parched watching their children sip water from those throw-away containers.

It is Yom Kippur. A calm seriousness has set in while we see the day turn to dusk through the stained-glass windows. The day is about complete and God thoughtfully and slowly vacates the seat next to us, bringing closure to our day of meandering through an ethereal meadow with the Almighty; seeing a dimension of life that is only ours one day of the year. Forgiveness, introspection, prayer, good deeds. Who shall live and who shall die? We thought and talked about all of it.

The men have returned from the forest and they ease their prayer shawls off. We become more aware of the silliness of the flip-flops on our feet, creases in our clothing and gurgling in our guts. But something has changed. Something is different. Yom Kippur, the holiest of holiest days has come and gone, and the meaning of life and the the glow of our existence is somewhat clearer. Have an easy fast.

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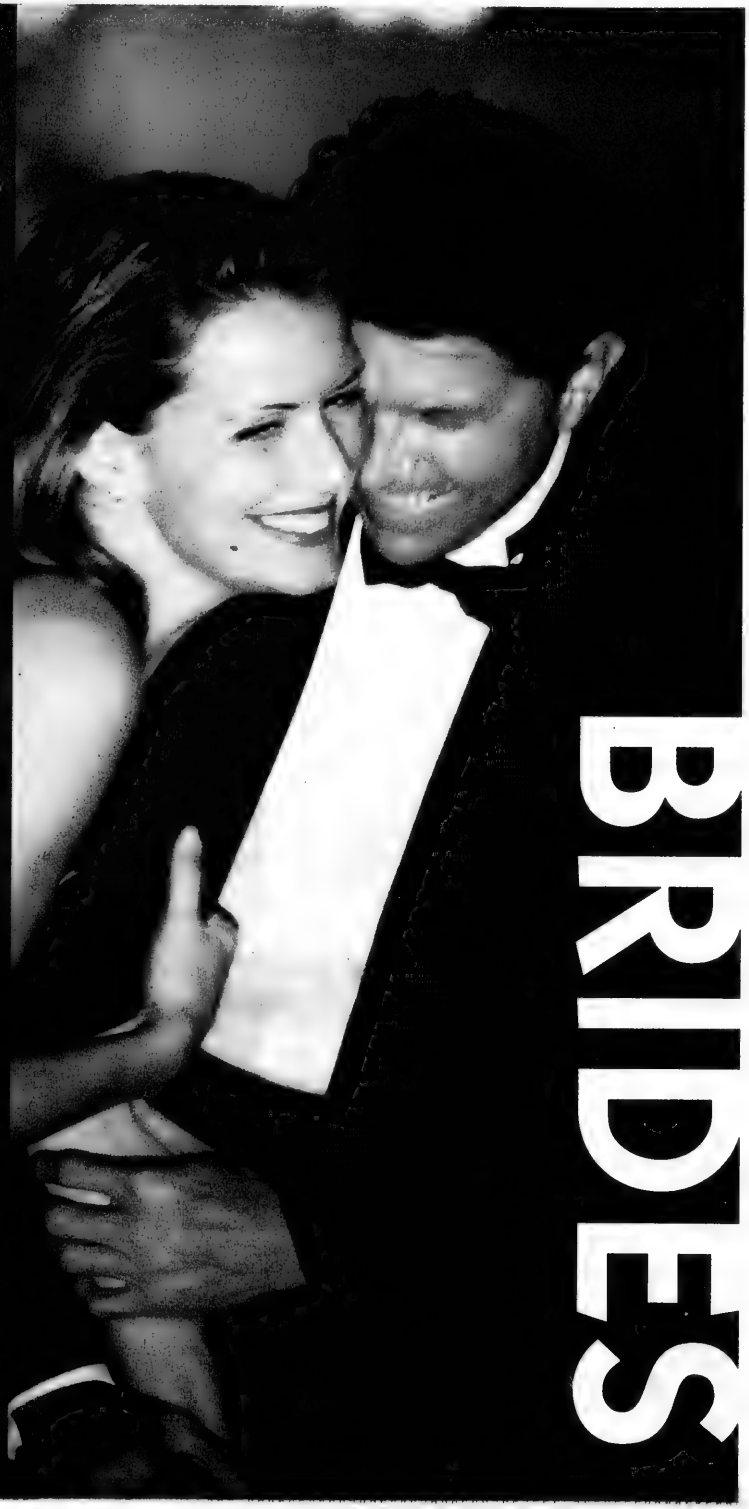

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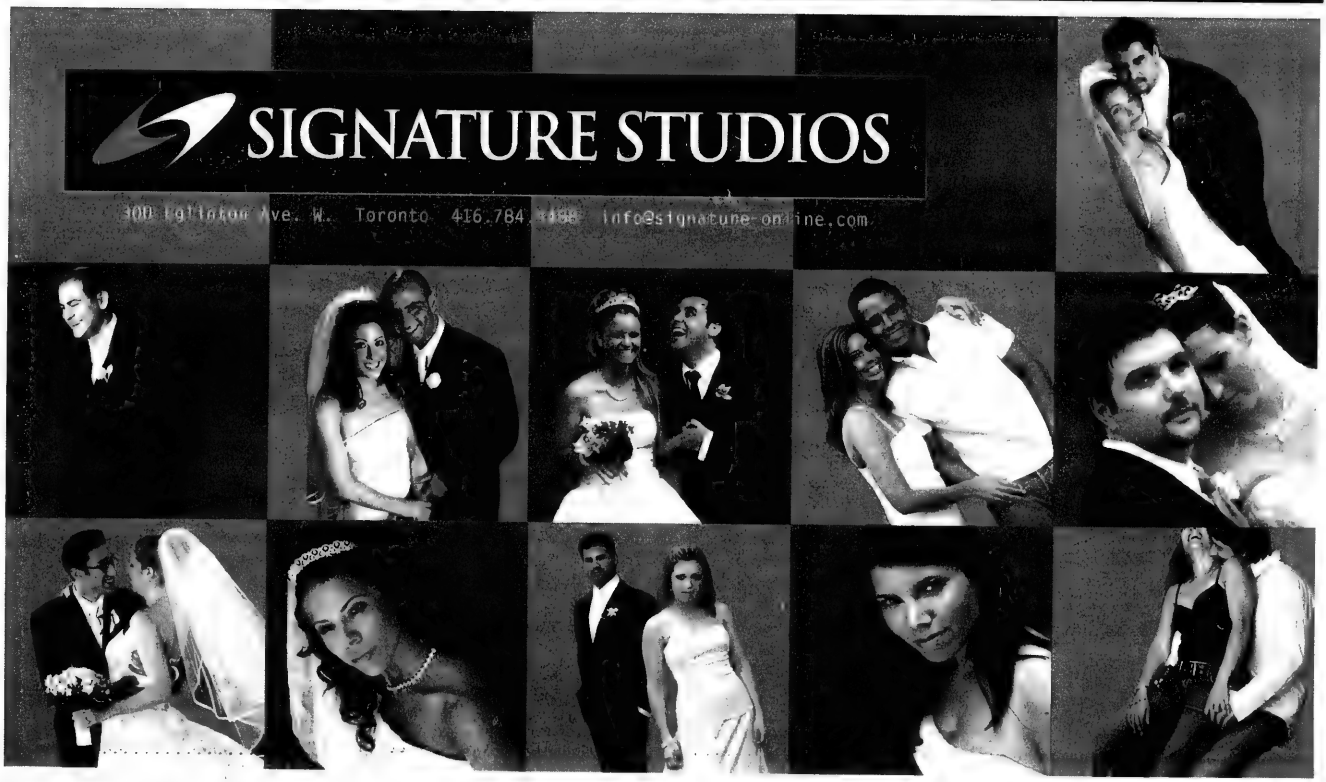

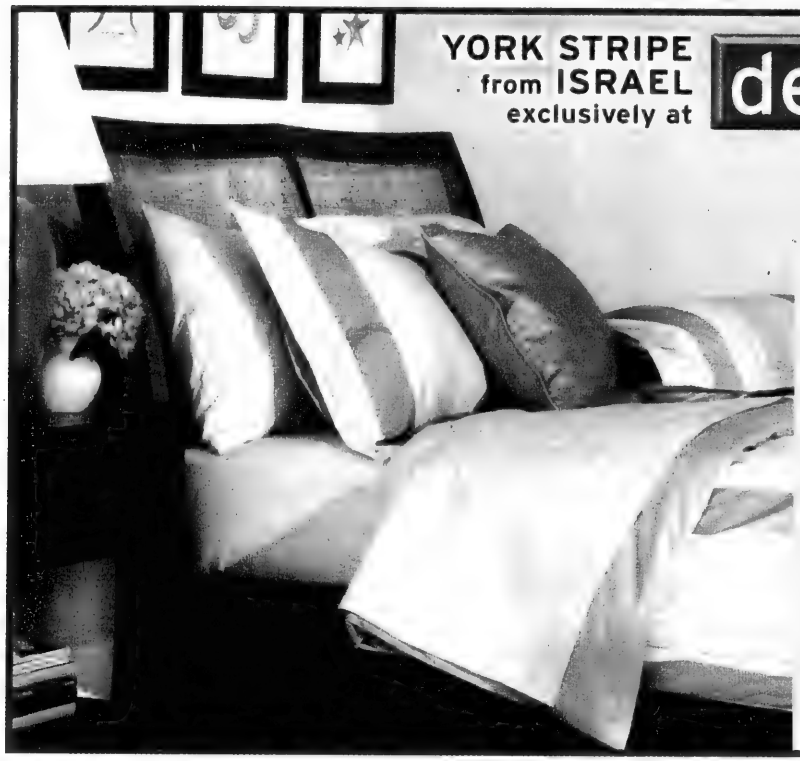

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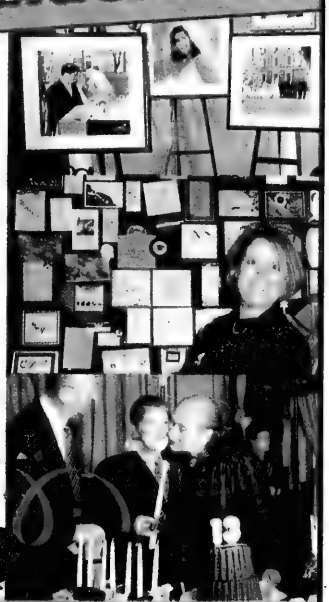

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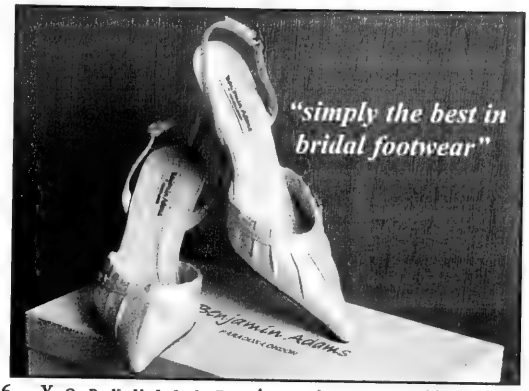

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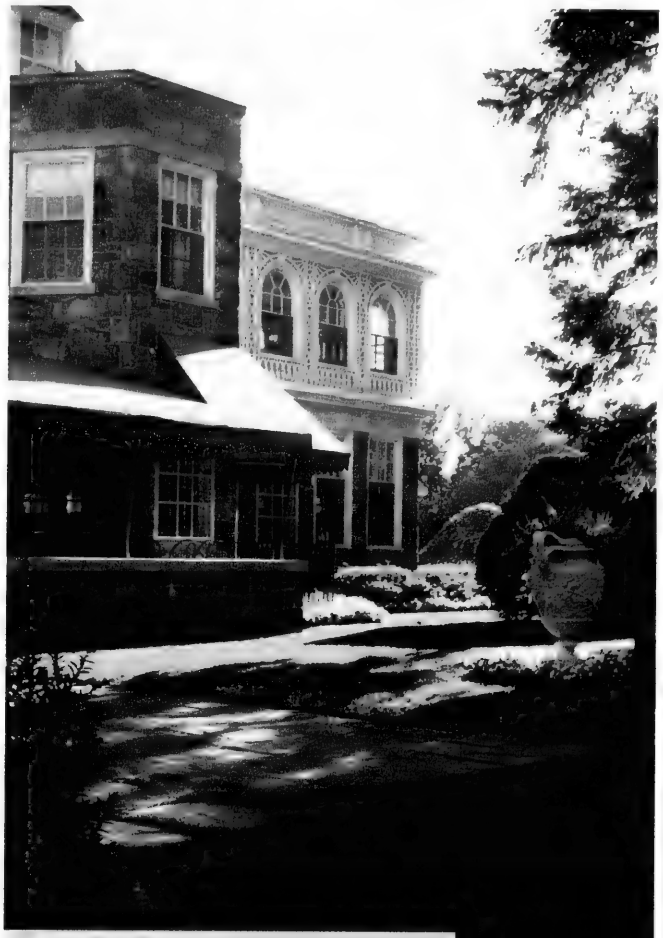

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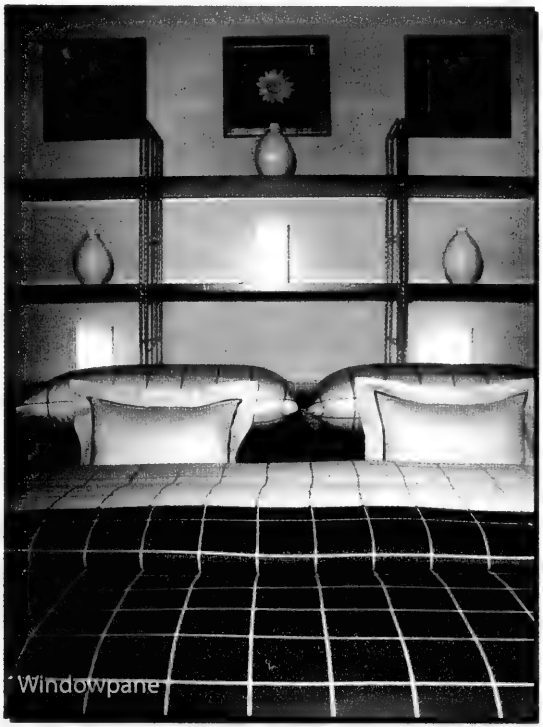
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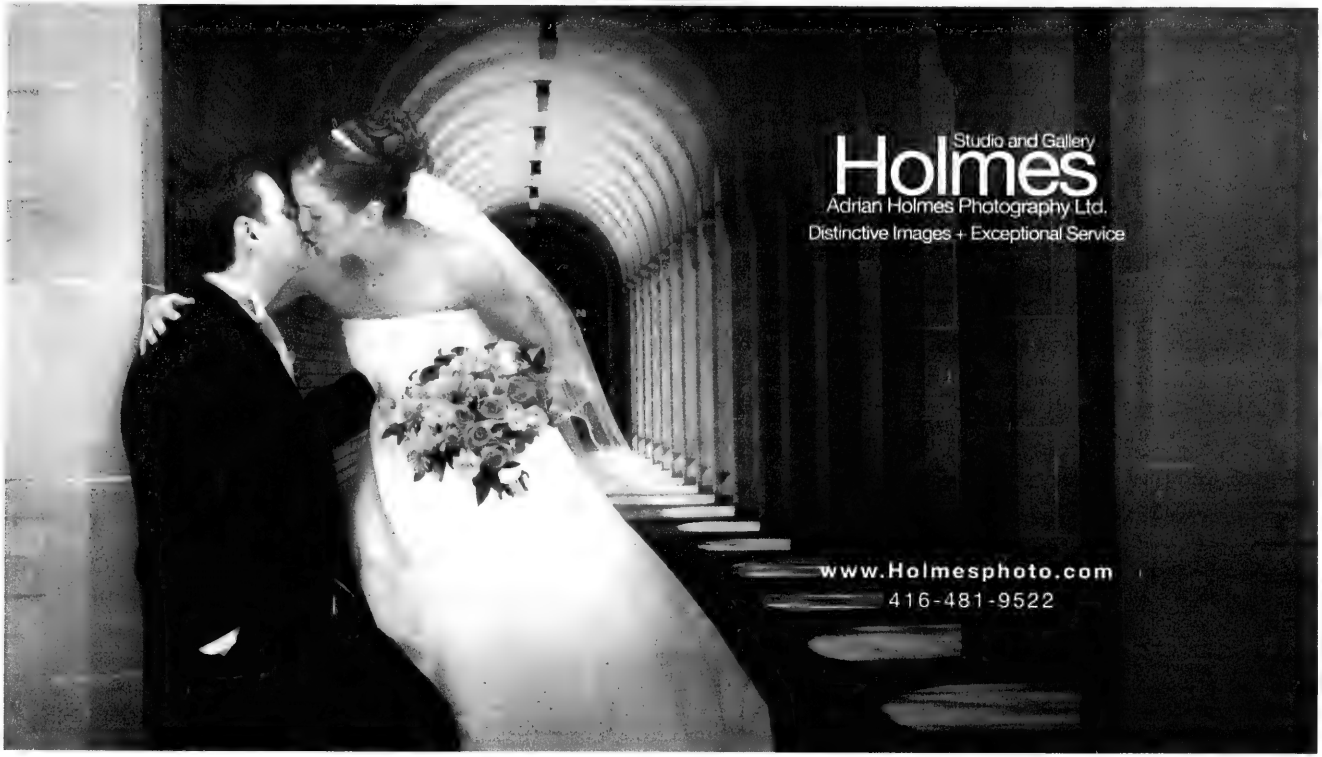

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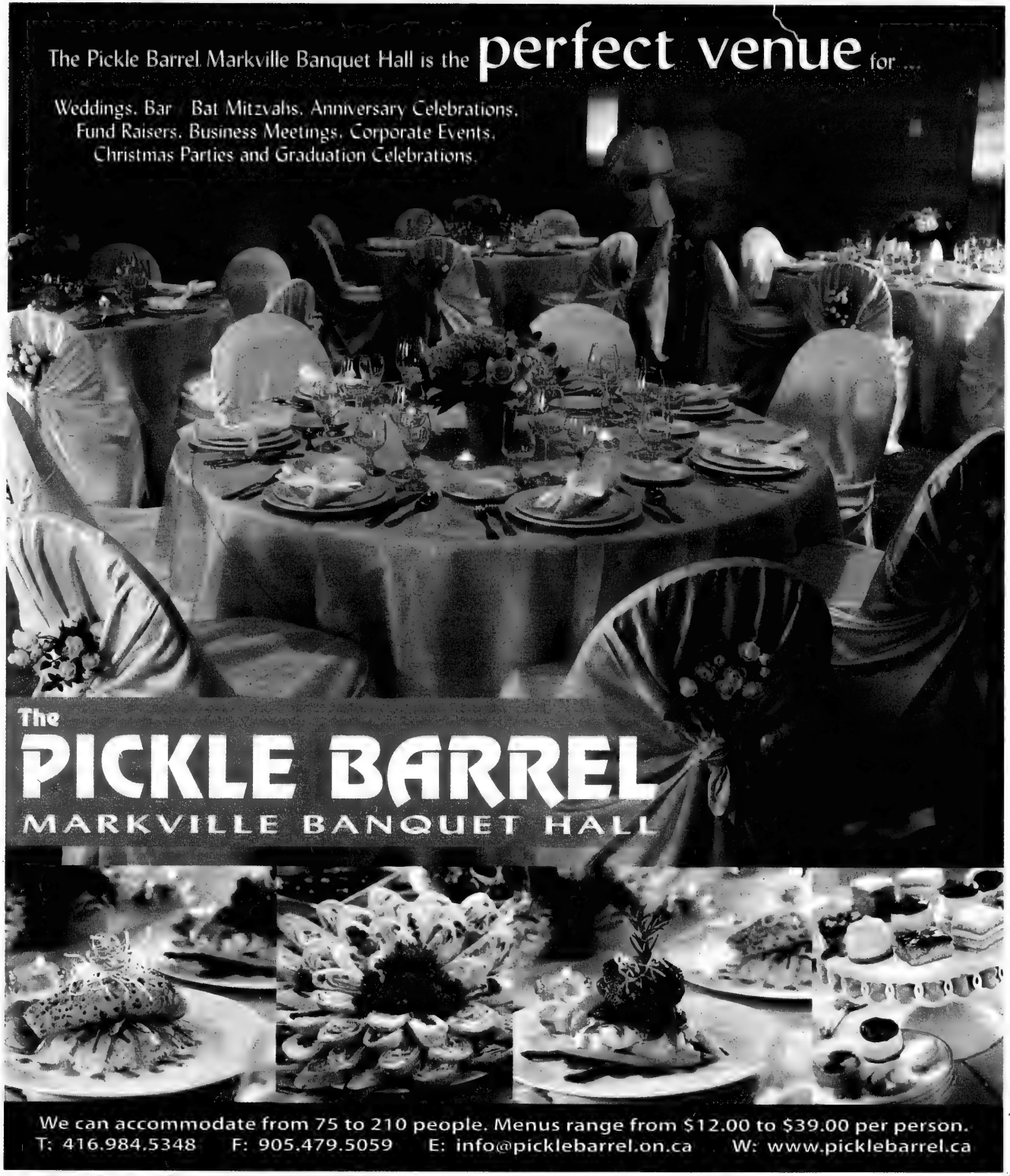
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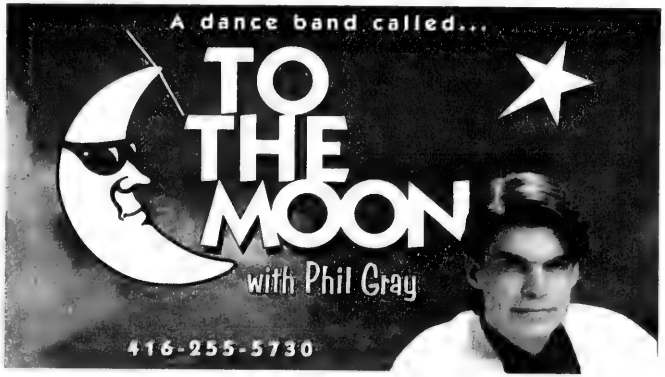

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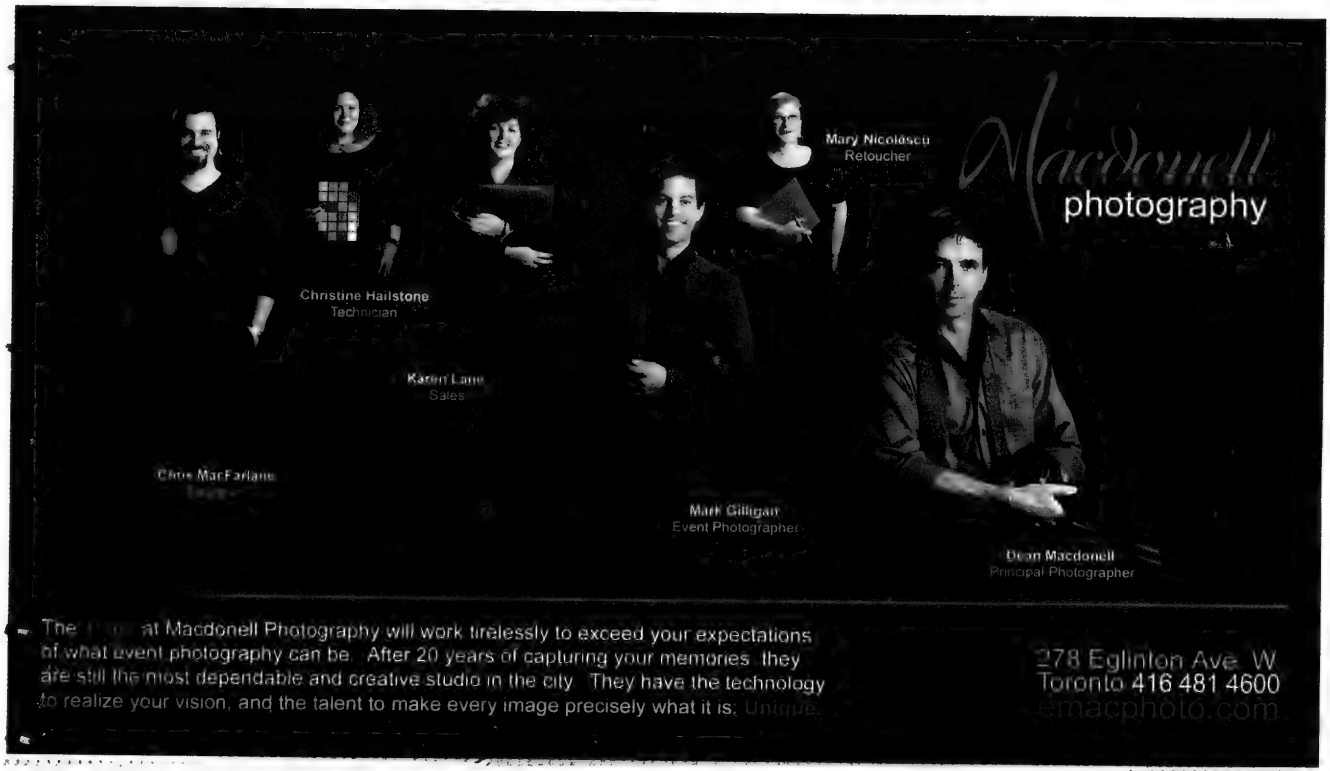

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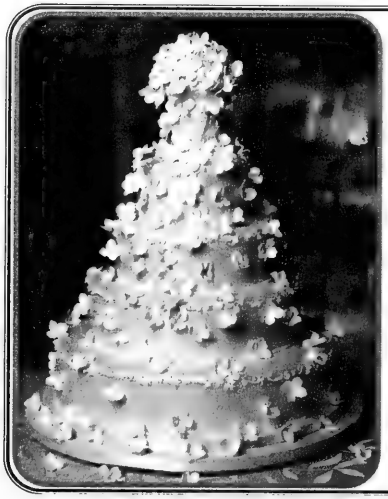

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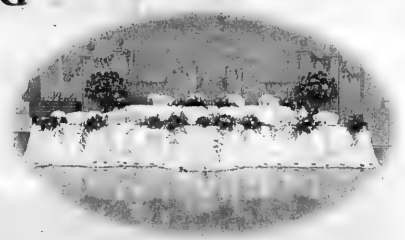

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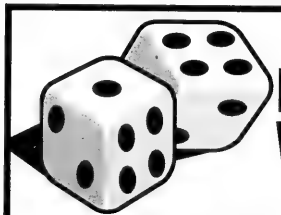

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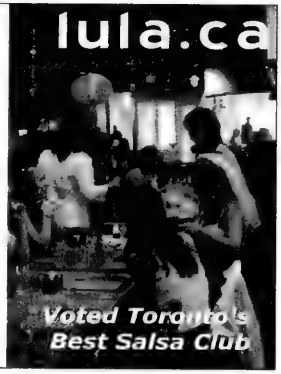

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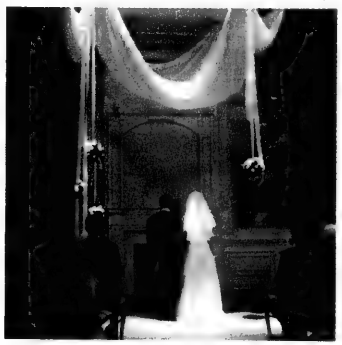

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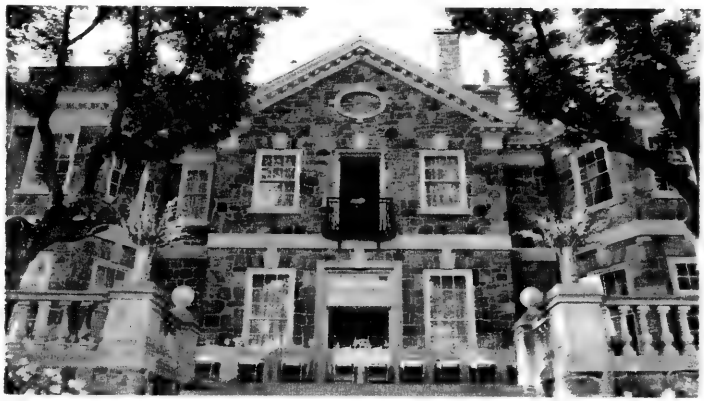

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This Week

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South African Jews were complicit in apartheid, professor says. *Page 16*

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A retrospective of the work of Sam Borenstein. *Page 32*

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Israel's quandary with Hamas

Palestinian women attend a recent Hamas rally in the former Gush Katif area of Gaza. Israeli officials are contemplating how best to deal with Hamas. They do not want their policies to boost Hamas in the eyes of Palestinian voters.
[RNS/Reuters photo]

By GIL SEDAN
JTA

Israel faces a tempting opportunity to try to hurt Hamas, both militarily and politically.

In recent weeks, the Islamist terrorist group has suffered several setbacks and has lost points in Palestinian public opinion:

- Hamas leader Mahmoud Zahar almost begged Israel not to continue punishing Gaza for a barrage of some 40 Qassam rockets that Hamas fired on the Israeli town of Sderot.
- Palestinian Authority (PA) police in Gaza imposed a ban on the public display of weapons by anyone outside the regular security forces.
- Hamas fared poorly in West Bank municipal elections, a far cry from the movement's victory in Gaza municipal elections in January.

What happened?

Analysis

The election results were an initial political indication that the more moderate ruling Fatah party would reap the immediate benefits of Israel's withdrawal from the Gaza Strip this summer. Fatah now controls 51 of 104 municipalities, with Hamas winning only 13.

So are the good times over for Hamas? Far from it.

Analysts say the municipal elections had little connection to the withdrawal. Hamas' weakening was partly due to the fact that in many villages the dominant force is the family, not a political faction. Local groupings of large families or clans won control of some 40 councils, according to Jamal Shubaki, head of the PA's election commission.

Furthermore, Hamas has traditionally been weaker in the West Bank than in the Gaza Strip.

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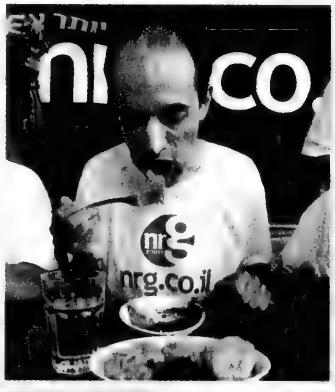
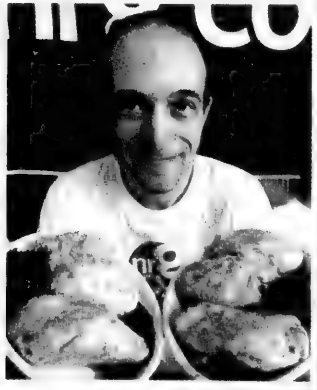
Gefilte fish eating champion





As a communal preparation, of sorts, for Rosh Hashanah, a restaurant in Tel Aviv held a gefilte fish-eating contest. Yitzhak Zacks of Ra'anana managed to eat nine pieces in three minutes, an enormous achievement by any gustatory standard.
[Israel Sun photo]

Ha'azinu
Candlelighting: 6:18
Havdallah: 7:23

Greater Toronto Area

Worldwide lulav shortage feared — please see page 31

The News in Brief

CANADA

Sharps To Get Award

TORONTO — Isadore Sharp, head of the Four Seasons Hotel chain, and his wife Rosalie will be honoured Nov. 15 with a 2005 Philanthropy Award from the Association of Fundraising Professionals, Greater Toronto chapter, for their "contributions and active involvement in cultural, research and healthcare organizations across Canada." Their gifts include $5 million each to Toronto's Mount Sinai Hospital and the Ontario College of Art and Design, and $20 million to the Toronto Opera House.

WORLD

Settlement Approved

MIAMI — A judge overruled appeals from 350 Holocaust survivors last month and affirmed a deal reached last spring in the Nazi "Gold Train" case. U.S. District Court Judge Patricia Seitz approved the allocation of $25.5 million in the case of a train full of goods looted by Nazis from Hungarian Jews and then confiscated by U.S. troops in 1945. Some $21 million of the money will go to social services for Hungarian Holocaust survivors in need. More than 40 per cent will go to survivors in Israel, 22 per cent to those in Hungary, 21 per cent to U.S. survivors and seven per cent to Canadians. The rest will fund legal fees, extra compensation for those who filed the suit and an archive about the case. The 350 dissenters argued the funds should go to all survivors.

Graves Found

STUTTGART— Construction work was halted Sept. 30 at the airport in Stuttgart, Germany, when Jewish leaders protested after a World War II-era mass grave was uncovered. It's believed dozens of slave labourers died there in 1944 or 1945 and were dumped in a trench and covered with dirt.

Cash for Security

NEW YORK— Thirty Jewish institutions in New York City received government money to help bolster security. The yeshivas and shuls got an average of $65,000 (US) each as part of a $7.3-million aid package to non-profit groups in the New York area. The money came from federal and state homeland security funds.

Shul Shooting in Fla.

BOCA RATON, Fla. — A 79-year-old man shot another man outside a Boca Raton shul during Rosh Hashanah services. Marc Benayer fired two shots into the chest of Jonathan Samuels, 44, on Oct. 4, critically wounding him, Associated Press reported. The men had argued about a woman, Marta Pinto, 52, who once lived with Benayer and worked for Samuels. Samuels had tried unsuccessfully to help Pinto get a restraining order against Benayer in 2004. She left the services before the shooting because she and her current boyfriend felt uncomfortable with Benayer there. Samuels ran back into the shul after being shot, then collapsed. He was in critical condition at a local hospital. Pinto, a convert, grew up in Colombia and once lived in Canada, the *Palm Beach Post* reported.

Leader of Palestinian Group Threatens Jews

ST. CATHARINES, Ont. — The president of the Niagara Palestinian Association was arrested and charged last month after he allegedly uttered an unspecified threat aimed at the Jewish community.

Police said Burhan Azzeh made the threat while at work in St. Catherines on Sept. 22, but they would not divulge details about the comments.

Azzeh spent one night in jail and was ordered to keep away from the B'nai Israel Synagogue in St. Catharines. He was also ordered to surrender his passport to police, stay in the Niagara region, and avoid "any function or protest where members of the Jewish community can reasonably be expected to be in attendance."

The arrest occurred a day after Susan Howard-Azzeh, his wife and co-president of the Niagara Palestinian Association, disrupted an open forum on Hamilton Police Chief Brian Mullan's involvement in a recent trip to Israel by Ontario law enforcement officials, but police said the two incidents are not related.

While Azzeh is not being charged under hate crime legislation, since he did not make threats to a specific individual, Insp. Brian Eckhardt of the Niagara Regional Police said police can still lay charges in the case of death threats, *Niagara This Week* reported.

His wife, who is also his lawyer, said he is not guilty.

Young, Poor, Kosher?

NEW YORK— Young and lower-income consumers are driving the U.S. kosher market, a new survey says. Some 70 per cent of respondents who said they "buy kosher occasionally" are between 18 and 34, while 67 per cent earn less than $30,000 (US) annually. Some 86,000 U.S. products were hechshered in 2004, up from 75,000 in 2002. The poll was released ahead of the 17th annual Kosherfest, to be held Nov. 15 and 16 in New York.

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Toronto Jewish culture to experience 'rejewvenation'

By SHERI SHEFA
Staff Reporter

A four-day event that will celebrate the resurgence of Ashkenazi Jewish culture in downtown Toronto, through theatre, music, art and lectures by Jewish North American and European scholars, will kick off at the end of the month.

Rejewvenation: The Futures of Jewish Culture, sponsored by the Chancellor Jackman Fund, is the first conference of its kind in North America, said Andrea Most, a professor in the English department of the University of Toronto, and one of three organizers.

Most, along with two colleagues, Anna Shternshis, a Yiddish and literature professor, and Louis Kaplan, an art history professor, organized the event to educate the public about Ashkenazi culture by incorporating elements of art, literature and music.

"We're interested in looking at the broad spectrum of Jewish culture. The word 'rejewvenation' implies a kind of renaissance, but largely with Ashkenazi culture. It is a development of culture in North America and Europe that has changed radically and dramatically in the last 10 to 15 years," Most said.

The highlighted events include a month-long art exhibition in Kensington Market called "Command J: Jewish Laws, Digital Arts." It will feature work by four internationally renowned artists who examine issues related to Judaism.

"These are thoughtful and provocative works raising important questions for traditional Jewish laws and commandments, whether it be Jeffrey Shaw on the Second Commandment, Melissa Shiff on the rite of circumcision, Simon Glass on the Ten Commandments, or Helene Aylon on the Torah in general," wrote Kaplan, the organizer of the art exhibit, on the Rejewvenation website.

"But, even more importantly, these artists and their works are delving into Jewish law, ethics and ideas of justice to help us think about and imagine possible Jewish futures."

Another performance to look out for is *The Rebbetzin's Tisch: A Storahtelling Ritual Performance* created by Amichai Lau-Lavie, an Israeli-born mythologist, storyteller and teacher of Judaic literature.

"Storahtelling" is meant to promote Jewish culture and history through theatrical performances rather than sermons.

"*The Rebbetzin's Tisch* is an over-the-top character doing a parshah. This is a very different way of approaching the Jewish community," Most said.

Barbara Kirshenblatt-Gimblett, a performance studies professor, as well as a Hebrew and Judaic studies professor at New York University, will open the performance with a lecture titled "Rebel All You Like… Just be Jewish."

Queer Jewish Weddings is another performance featured in the Rejewvenation festivities that "explores the cultural, historical, emotional and comical aspects of queer Jewish weddings."

The show will include live klezmer music by Frank London and Lorin Sklamberg of the Klezmatics, pianist Marilyn Lerner, Yiddish singer and actress Adrienne Cooper and theatre artist Sara Felder.

Rejewvenation will close with a conference, which will include lectures, panels and discussions with more than 30 scholars from around the world on various aspects of contemporary Jewish culture.

Most said while each event and lecture focuses on the Jewish culture in Toronto, she expects that Rejewvenation will draw a diverse range of people, from non-Jewish to observant.

"One of the things to notice is a blurring of lines between religious and secular culture."

She added that the issue of gender and sexuality is sure to get attention, as well as the relationship between "cutting-edge culture and 20th-century Zionism."

"We want to start a discussion of Jewish scenes, we want to have a conversation between Europe and North America and we want to highlight and celebrate the downtown Jewish culture."

The conference, which runs from the weekend of October 28-31, will include Shabbaton elements. People can register to stay in a hotel in the area at a conference rate and take part in the lectures and presentations.

For more information, visit www.rejewvenation2005.com.

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From the editor's desk

But none of us, anywhere on earth, can lead a life of any meaning without the availability of that blanket of relationships, however imperfect its fit.

You Made Me Love You, by Joanna Goodman (Penguin Canada), is a novel that explores precisely that theme. It depicts the complex weave of the imperfect relations among three sisters as they contend with the unceasing pressures of their vastly different lives.

Estelle, a struggling film editor in Hollywood, Jesse, an unhappy housewife but successful businesswoman in Toronto and Erica, a dejected and oft-rejected writer in Manhattan, are the children of Milt and Lilly Zarr. Milt is a former entertainment icon in Canada. His marriage to Lilly carries a not-so-secret secret that brings far-reaching consequences upon his family.

The narrative unfolds across a brief but critical period of time in which significant events occur in each of the main figures' lives. The book is constructed as if it were a television series. Each chapter is a new scene that puts into place increasingly interlocking pieces of each character's "puzzle." Eventually all the pieces align into the novel's final denouement.

Last month, *The CJN* met with Goodman, over coffee, to discuss her work. The vivacious, thirtysomething author grew up in Montreal and studied journalism at Carleton University in Ottawa. It was there that she found and honed her creative writing skills. Her first novel, *Belle of the Bayou*, grew out of her thesis for the radio programming component of her journalism degree.

You Made Me Love You is Goodman's second novel. She is currently at work on her third, "a darker reflection on marriage," which is scheduled to be published in the spring of 2007.

"I love writing books," Goodman enthused. "I have always been a writer." That love is manifest in a clear mastery at penning dialogue, by turns, droll and laconic, sharp and biting, but always realistic.

"Dialogue comes very easy to me. I try to make the characters sound real," Goodman said.

Joanna Goodman

Some of the dialogue though, she admitted, did not spring from her imagination. "Some of the conversations in the book came from real-life experience and conversations" of friends and family.

The characters are composites of a number of people, primarily the cousins with whom she grew up in Montreal. Indeed the relationships among the three sisters were also inspired by the author's relationships with her two cousins. Their depiction in the book, however, is exaggerated as a literary device to delineate the terrain of the individual sisters' personalities. Goodman also uses dialogue to good comedic effect. For example, Lilly offers this sage advice to Erica.

"Still. You're 28. You should be thinking about it. It's good to get marriage over with and out of the way. Like brushing your teeth in the morning. Then you don't have to think about it anymore."

But the novel is not a comedy. Nor is it prescriptive of solutions for the many general or Jewish problems of modern urban life. The Jewishness of the family, in fact, is mostly portrayed in stereotypes of the nouveau riche. Milt and Lilly are garish materialists.

The sisters have no meaningful Jewish content in their lives to speak of, except for Erica, in a later turn of the plot that is both unpredictable and rewarding. When asked about this portraiture, Goodman responded that she painted the world that she knew. The book is a portrait of three women "who were on a path to try to please the world. But they ultimately decide to pursue their own destiny."

We see the effect of their decisions on the course of their lives, how they arrive at those decisions and how they subsequently deal with the consequences.

Goodman describes herself as "passionate and creative." She should have also added well organized and disciplined. For in addition to being an author, she is a wife, a mother and a businesswoman. When working on a novel, she mostly writes at night.

But she does not complain about the demands on her time. She revels in them.

"I feel for anyone who does not have a passion. What I believe is the life you have is your creation. If you put your heart in it, you can have it, if you do the footwork. But things don't necessarily come on your timeline. They come on God's timeline. I really believe God delivers eventually. There's no way I could lead this life without a belief in God."

Goodman's motto, if I could call it that, is, "Ask. Believe. Receive." Implied, of course, before "Receive" is "Work hard!" which she does, to the readers' benefit.

—*MBD*

SeeJN

DOWNTOWN LEARNING: Rabbi Nechemia Deitsch of Chabad of Downtown Toronto meets with his pupils, businessmen in midtown Toronto, on a weekly basis to study Torah and enjoy a snack as well.

Greater Toronto Area

War on terror to enter new phase, says Pipes

By PAUL LUNGEN
Staff Reporter

When Daniel Pipes spoke at York University in 2003, more than 100 police were on hand to provide security, including five on horseback. A detective, "with some embarrassment," read to him Canada's hate crimes law, which prohibits the promotion of hatred against an identifiable group.

This time around, no one read him the law, Pipes quipped to a receptive audience at the Sephardic Kehila Centre.

Surrounded by 800 friendly faces and a much smaller number of police and security personnel, Pipes tackled a topic that may still have caused a dust-up if it was addressed on campus: Islam and the war on terror.

The July 7 bombings in London marked a new phase in the war with radical Islam – the recognition by policy-makers that "the strategic enemy is Islamist violence," Pipes said.

Even after 9/11, the enemy was defined as terror and "the ideological dimension remained abstract."

But with the London attacks and others in Beslan, Madrid and Israel, a new era has begun. "The Pentagon now defines the threat as extremist Sunni and Shia movements that exploit Islam for political reasons," Pipes said.

Pipes is author of a dozen books, is a widely published columnist and serves as director of the Middle East Forum, a U.S. think-tank. He is also founder of Campus Watch, a controversial organization that reviews and monitors Middle East studies on North American campuses. His critics accuse him of fomenting intolerance of Islam and of inhibiting academic freedom.

He spoke at an educational forum sponsored by Canadian Friends of the Simon Wiesenthal Center.

In his address, Pipes described radical Islam as the opponent of democratic societies. It is an 80-year-old phenomenon that "is a response to modern stresses and strains by Muslims," he said.

It originated in the 1920s when ideologies like fascism and communism were also attractive. They shared a goal of using governments to control all aspects of society. Radical Islamists see the United States as their main obstacle.

Radical Islam's war against the United States started in 1979 when the U.S. embassy in Tehran was seized. Numerous attacks against western interests followed, including the first World Trade Center attack in 1993. Though only six died, the attack could have caused tens of thousands of casualties, he said.

Until 9/11, these attacks seemed "more like mosquito bites than very serious problems" and the response of the West was to treat them as law enforcement issues.

The 9/11 attack took the conflict to a new level – one in which U.S. President George W. Bush identified the conflict as a "war on terror."

The 7/7 attacks by homegrown Islamics escalated the conflict again and Pipes predicted the emerging conflict will enter yet another phase – one of ideas, of textbooks, of influence over all aspects of peoples' lives.

British Prime Minister Tony Blair recognized that when he stated, following the 7/7 bombings, that Britain was confronting an "evil ideology."

Pipes argued that radical Islam, whether violent or non-violent, presents an ideological challenge to the West. "I believe the ideology of radical Islam is a powerful one, a coherent one." It offers its own unique way of seeing life. At its core, it is fundamentally anti-democratic, anti-modern, anti-woman, anti-Semitic, anti-American and it seeks world hegemony, he said.

The problem, he continued, is not Islam itself, nor terror on its own, but a body of ideas that are comparable in sweep and scope to fascism and communism.

Traditional barometers of power like armies, wealth, territory and resources are "an outdated yardstick" to rely on in the conflict. Instead, the conflict will turn on values like solidarity, courage and morale, he said.

Pipes pointed to several examples of the new frontier in the conflict with radical Islam, where its adherents work to promote the "privileging" of Islam that doesn't exist for other religions.

In one case in Britain, radical cleric Abdullah el-Faisal, a convert to Islam, was convicted of soliciting murder and encouraging racial hatred. He successfully convinced the trial judge to exclude Jews and Hindus from the jury.

In Britain, polygamy is recognized as valid for tax purposes.

Pipes suggested "the basic norms of the West are being changed."

Eventually, radical Islamics will recognize that violence doesn't work, while tactics like intimidation, conversion, privileging, lobbying and educating are more effective, he said.

In a question and answer session Pipes said:

- He is no fan of Israeli strategy vis-a-vis Hamas, a radical Islamic organization that is a spinoff from the Egyptian Muslim Brotherhood. Israelis don't seem to appreciate the dangers posed by radical Islam.
- The recent rapprochement with Pakistan is a "a very constructive development."
- Canadians must get active, engage in a "counter-jihad" and research what local Muslim preachers say in their mosques.
- Western societies have not taken the threat from radical Islam seriously enough.

Funeral held for Ross

The funeral for murder victim Alicia Ross was held Friday, Oct. 7, at Beth Emeth Bais Yehuda Synagogue. Burial was at Pardes Shalom Cemetery in Vaughan.

Ross disappeared from her home in Markham, Ont., on Aug. 16. Her remains were discovered five weeks later, when neighbour Daniel Sylvester came forward and spoke to police.

The Alicia Ross Memorial Fund has been established to send children on canoe trips to Algonquin Provincial Park.

Because of holiday deadlines, a complete report on the funeral will appear in the Oct. 20 issue of *CJN*.

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Greater Toronto Area

Manji outlines women's case against *sharia*

By PAUL LUNGEN
Staff Reporter

An incident years ago when she was working in television news helped set best-selling author Irshad Manji on the path to a critical evaluation of the role of women in Islam.

Just as she was working to deadline, she received a note from a senior executive referring to a news story from Nigeria about a 17-year-old girl who had been sentenced to 180 lashes for being raped. "How could her faith justify that treatment?" the note inquired.

Manji admitted her initial reaction was to get defensive about Islam, but she soon realized the question was legitimate. Lowering her defences, she committed herself to investigate the role of women in contemporary Muslim societies.

Manji's investigation, her description of how it led to the publication of her provocative book *The Trouble With Islam Today*, and her opposition to proposed *sharia*-based arbitration in Ontario, were the subject of a fascinating talk at a lunchtime meeting of the Jewish Civil Rights Association, held recently at the law offices of Heenan Blaikie.

Manji said she was heartened that in Ontario, the "number 1 opponent to *sharia* was Muslim women." Likewise in France, Muslim women favoured the government's ban of the hijab, a traditional Muslim head dress for women.

In neither case, she suggested, were Muslim women opposing Islam or the Qur'an, Islam's holy book.

"They were protesting how the Qur'an will be interpreted through the cultural filter of honour," she said.

Manji said traditional Arab tribal culture has become "enmeshed" within Islam, resulting in an erosion of the status of women and female-unfriendly interpretation of scripture.

Irshad Manji

There is "nothing inherent within Islam that women are inferior," she stated. However, the concept of honour in Arab tribal tradition mandates that women "give up their individuality to maintain the reputation of men."

Under the logic of "honour," a woman's life is not her own, but belongs to a wider group such as her family and tribe. In Saudi Arabia, for example, women have the status of possessions – like cars – and can be passed from father to husband to son. If a woman dishonours her family, she can be killed by a male relative in an "honour killing," she said.

In Pakistan today, there are on average two honour killings a day.

Dishonouring the family could include being the victim of a rape, as was the case with the 17-year-old Nigerian girl. Despite presenting seven witnesses to prove she had been raped, she received the 180-lash sentence because her tribe's reputation had been tarnished, Manji said.

Had Islamic law been given legal status in Canada, some crimes would have been treated as family matters to be decided by the application of Islamic law, despite assurances that *sharia's* application would have to conform to the Charter of Rights and Freedoms, she said.

Muslim women in Ontario know, as did those in France, that by removing the possibility of *sharia* adjudication, their rights would be enhanced. Within their communities, they could argue they had no choice but to comply with the prevailing civil standard. That could free them from intimidation and bullying by men for not complying with *sharia* laws or, in the case of France, for not wearing the hijab.

Manji, recipient of the Simon Wiesenthal Award of Valor, said opponents of these tribal traditions should expect rough treatment from the traditions' supporters.

"You will from time to time be called racist. Get used to it," she advised.

But, she continued, in the last 100 years, more Muslims have been imprisoned, raped and murdered by fellow Muslims than by Western imperialists. If Canadians speak out for human rights in Muslim countries, "it will help Muslims there."

Manji said she hopes Islam will generate its own internal debate that will reduce the grip of fundamentalists. "Only within Islam today is literalism mainstream worldwide." Muslims "accept that the Qur'an is like God 3.0 and none shall come after it." That has led to a "superiority complex" that has emboldened extremists and inhibited moderates, she said.

"Muslims are left with the feeling that questioning jihadists out loud is like questioning the Qur'an out loud, and that is a no-no."

Publication of her book and its availability in numerous languages, including Arabic, has prompted the creation of underground discussion clubs. She said she had established Project Ijtihad, a leadership network for young Muslims, to challenge authoritarianism, share information and restore critical thinking to Islam. More about Project Ijtihad is available at Manji's website www.muslim-refusenik.com.

In a question period, Manji commented about Muslims' perception of Jews.

"Muslims are taught that Jews used to be good people, but they corrupted the Torah," while Christians' belief in the trinity is seen as a corruption of monotheism, she said.

Muslims believe that when Jews and Christians accept Islam, they will "revert," not convert, to the true faith, she added.

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Iran warned, the West forewarned

Last month, as part of a visiting delegation of Israel lawmakers, Israeli Knesset member Yossi Lapid urged a group of legislators in Washington that the West must take the necessary steps to appropriately oversee, if not actually bring to a halt Iran's nuclear program.

He even hinted that Israel would act alone, if western resolve failed. "We sacrificed six million Jews because the western world did not understand what Hitler intended. We are not willing to sacrifice another six million Israelis because the world does not understand the mullahs of Iran."

He spoke forcefully, albeit as a private individual and not on behalf of the government of Israel. But the point he made was well understood by all who heard him: Iran is to be carefully watched, not to be trusted, and made to behave according the norms of civilized nations.

Last week, there was more confirmation of Iran's dangerous deceit and malevolence in the international arena. Speaking to the press last Thursday, British Prime Minister Tony Blair said that Iran was probably involved in the violent campaign against Allied troops in southern Iraq. He indicated that new explosive devices used "not just against British troops but elsewhere in Iraq… lead us either to Iranian elements or to Hezbollah." He warned Tehran to sty out of Iraq. "There is no justification for Iran or any other country interfering in Iraq."

The prime minister spoke more equivocally in public than his official did in private the day before who said there was evidence that Iran's Revolutionary Guard had given Iraqi insurgents powerful armour-piercing technology, originally obtained from Hezbollah. That new technology has been used in a series of attacks that have killed eight British troops in southern Iraq.

Blair also had the clear-mindedness to tie Iran's involvement in Iraq with its intransigence on nuclear development. "Britain would not be subject to any intimidation in raising the necessary… issues to do with the nuclear weapons obligations of Iran under the Atomic Energy Agency treaty," the British prime minister said.

Earlier the same day, U.S. President George W. Bush also spoke out against Tehran. In a speech to the National Endowment for Democracy in Washington, Bush vowed to end Iranian and Syrian support of terror organizations.

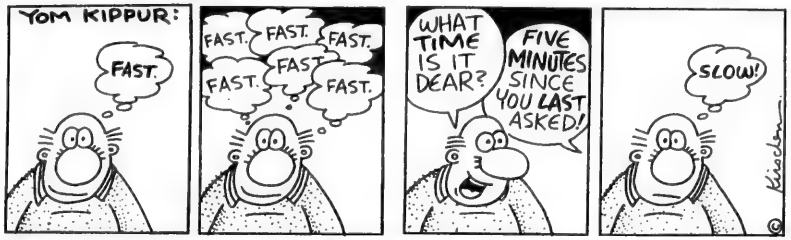
"We're determined to deny radical groups the support and sanctuary of outlaw regimes. State sponsors like Syria and Iran have a long history of collaboration with terrorists and they deserve no patience from the victims of terror. The United States makes no distinction between those who commit acts of terror and those who support and harbour them because they're equally guilty of murder."

Let us hope that Blair and Bush and for that matter, Canadian Prime Minister Paul Martin too, understand the gravity of Lapid's warning last month in Washington.

25 years ago in *The CJN*

Rallies were being planned for Montreal, Toronto and Edmonton in solidarity with the Jews of France, who had recently been the victims of a wave of anti-Semitic attacks against schools, homes, shuls, stores and institutions.

Dry Bones



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The Tulchinskys

Your two-part article about Ted and Joan Tulchinsky ("An idealist and his history," From the editor's desk, *CJN*, Sept. 22 and 29) brought back many fond memories of Camp Hagshama and Biluim, where many of us became Zionists, but only some, such as Ted, were able to realize their dream of settling in Israel.

Coincidentally, Hagshama's successor, Camp Kinneret-Biluim, is presently searching for alumni. We are approaching the 65th anniversary of Camp Hagshama. Unfortunately, an office fire destroyed all of our alumni records prior to 1984.

Former campers and staff of Hagshama, Kinneret and Biluim are encouraged to let us know where you are. E-mail Kinneret@total.net, phone 1-800-426-5108 or fax 514-735-3833.

Lois Lieff
Rafael Zeira
Co-Presidents
Camp Kinneret-Biluim, Montreal

* * *

PA authority funding

Canadian Prime Minister Paul Martin shook Israeli Prime Minister Ariel Sharon's hand and congratulated him on "the successful withdrawal from Gaza and the northern west bank." Martin also pledged $24.5 million of our tax dollars to the Palestinian Authority ("Martin commends Israel, pledges new money to PA," *CJN*, Sept. 22). Where does he get the temerity for such an act? This in addition to $12.2 million in May, when PA President Mahmoud Abbas visited Ottawa – for a grand total this year of $36.7 million.

One question: how much did Martin offer Israel to help with the withdrawal? Or does he only worry about Palestinian murderers?

Irving Feder
Toronto

* * *

Jews with the surname "Pardo"

I wish to inform you that I took my Y-DNA (male) test and the results show that I am a direct descendant of the kohanim.

This is very good news because I was told all those with the surname Pardo are related to each other, so I wish to convey this news to all "Pardo" families everywhere, even those who now have other surnames, so that they can find their roots. There is only a five per cent possibility of being a kohen, a member of the family of high priests of Israel, for Jewish "Pardos." Many of them converted because of the Spanish Inquisition and other circumstances.

I will be happy to recommend companies that test for Jewish ancestry and the gene for kohanim. Also, I want to write a book about "Pardo" families. If you have any information, please e-mail pardoinfo@ono.com.

Jose Cohen-Pardo Hidalgo
Murcia, Spain

* * *

Community should fight anti-Semitism

I read with great interest Avrum Rosensweig's column "Frozen Jews?" (*CJN*, Aug. 25).

We are becoming complacent because we lead a materialistic life and everything else is secondary. In yesteryears, the landsmanshaft and the Zionist organizations of all kinds were a lot more active in the community and were, on a number of occasions, called upon to participate in an organized fashion to quell anti-Semitic incidents before they became of concern to us here in Toronto. Many of these organizations now exist in name only or are inactive, for the simple reason that they failed to attract younger elements to their fold. Where are the younger people?

When Chafeek El-Hout, the first Palestine Liberation Organization observer at the United Nations, visited Toronto and was supposed to speak at the Ontario Institute for Studies in Education, he was whisked away by police without uttering a word. This was thanks to the landsmanshaft and Zionist organizations. By the way, I was the one who assembled them and planned our strategy for that evening. We did our duty and we were not "Frozen Jews."

We confronted John Beattie, who founded the Canadian Nazi party in 1965, and his Nazi cronies in Allan Gardens in Toronto.

The landsmanshaft and Zionist organizations played an important role in holding rallies and peaceful demonstrations against anti-Semitism.

Nowadays, we read statistics about anti-Semitism, but, of necessity, we need tangible collective, active efforts. The community must organize a united campaign to combat anti-Semitism wherever it shows its head. It must be faced with deeds and not solely with empty words of condemnation.

Henry Charles Cowen
Thornhill

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The power of *Kol Nidrei*

By CANTOR DEBORAH STAIMAN

The synagogue is filled on the eve of Yom Kippur. The rabbi and the cantor are dressed in white. The entire congregation grows silent as the Ark is opened. All the Torah scrolls are taken from the Ark. Then, the familiar, haunting melody of *Kol Nidrei* is chanted by the cantor. The congregation experiences a rush of emotions and feelings – but how does one explain these feelings?

It is difficult to describe the myriad feelings that I, as a cantor, feel while chanting *Kol Nidrei*. As I pray, I am transported to many worlds – to the past, present and future. I am praying for myself and on behalf of my congregation. There is an unimaginable attempt to send this sacred text and melody up to God, for it is the beginning of the Day of Atonement, and the importance of connecting with God is unquestionable.

As the sifrei Torah are taken out of the Ark, enveloping and protecting me like soft blankets, they are comforting signs that support comes to us through God's teachings. The responsibility of protecting His teachings becomes so immediately present that I feel numb, and standing on the bimah becomes difficult because God's presence is so overwhelming. A deeply religious feeling drowns everything else. What gives *Kol Nidrei* its enormous power?

I have observed that many Jewish people consider *Kol Nidrei* the spiritual highlight of the liturgy during the High Holy Day period – perhaps even in the yearly cycle of holidays. Most can either hum the first musical motif or identify its melody. However, very few can account for its actual content.

Kol Nidrei is an Aramaic declaration, meaning "all vows." It states that all personal vows and oaths that a person makes unwittingly, rashly or unknowingly during the year should be considered null and void since these types of vows would have been difficult to fulfil.

It is interesting to note that *Kol Nidrei* acquired particular significance during the period of persecutions in Spain when some 100,000 Jews were forced to forswear the Jewish faith and adopt Christianity. The *Kol Nidrei* prayer was used by these secret Jews, or Marranos, as they were called, to renounce the vows that had been imposed upon them by the Inquisition.

The text and chant of *Kol Nidrei* was introduced by Rav Yehuda Gaon in his synagogue during the eighth century. According to the musicologist Eric Werner, it originally had a different function and certainly a different melody than we know in its present form.

During the 12th and 13th centuries, the Ashkenazi rabbis decided that each holiday should have its own unique melody that would express the significance of the day. The birthplace of the tunes chosen was southwestern Germany in the cities of Worms, Mayence, Speyer and the Rhineland, which were the centres of talmudic Judaism and the Ashkenazi ritual during the that period. Many of the melodies were written during the Crusades as laments of martyrology.

While most of the lament texts were forgotten, their tunes were absorbed by some of the prayers of the High Holy Days and festivals. They were given sacred status and called *mi-Sinai* tunes, which means, literally, "from Sinai," that is, "received by Moses on Mt. Sinai." Among these *mi-Sinai* tunes is a motif from *Kol Nidrei* whose exact origin is unknown. Note that the touching melody adopted by the Ashkenazim throughout the world is not used by Sephardi and Oriental Jews, who recite *Kol Nidrei* in a different manner.

Despite the fact that many synagogue-goers are not familiar with the specific content of *Kol Nidrei*, the melody of this prayer sparks intense feelings. Although the traditional Ashkenazi melody heard in synagogues today is very moving and has become one of the most treasured melodies of Ashkenazi Jews, it is not the melody alone that gives *Kol Nidrei* its power. After all, had this melody provided the musical setting for another prayer, it is unlikely that the melody alone would have taken on such extraordinary importance. So we must ask: What is it that provokes this deeply religious feeling? What gives *Kol Nidrei* its power?

Leopold Pilichowski (1864 — 1933) depicts the emotion and the power of *Kol Nidrei* and the Yom Kippur service it ushers in, as noted by Cantor Staiman, in his painting *Day of Atonement*.

I suspect that the chanting of *Kol Nidrei* during the Days of Awe has become a musical symbol for a moment in time when most Jewish people are highly aware of their Jewishness. The Torah scrolls are out of the Ark and we are all standing together as we did at Sinai to receive the commandments. At that moment, this sacred motif arises from the human voice. *Kol Nidrei is* sounded at the moment when Jews are all doing the same thing. They are standing facing the Torah scrolls, listening to a *mi-Sinai* tune, a melody received by Moses on Mount Sinai, which brings every Jew that much closer to God. It is a moment when every Jew has the potential to connect to the Jewish People, Torah and God.

A community in this state of closeness is thereby renewing the Jewish people's covenant with God. Once again, many Jews are taking part in sacred history, symbolically playing out the traditional Torah reading on Yom Kippur, a passage found in the Book of Deuteronomy, 29:9-14, titled "Nitzavim," from the Hebrew word which means "to stand firmly," with total commitment: "You stand this day, all of you, before the Lord your God – the heads of your tribes, your elders and officers, everyone in Israel, men, woman and children, and the strangers in your camp, from the one who chops your wood to the one who draws your water – to enter into the sworn covenant which the Lord your God makes with you this day in order to establish you henceforth as the people whose only God is the Lord, as you had been promised and as God had sworn to your fathers, to Abraham, Isaac, and Jacob. And it is not with you alone that I make this sworn covenant. I make it with those who are standing here with us today before the Lord our God, and equally with all who are not here with us today."

Kol Nidrei is a powerful moment of community during which we are not only united with those Jews in the synagogue, but we are aware that at the same moment, Jews all over the world, whether Orthodox, Conservative or Reform, are standing – physically, mentally and spiritually – listening to those same strains of sacred melody. Consciously or unconsciously, we know that this has been a practice for more than 1,000 years of Jewish history and that this practice will continue as long as the Jewish People lives and continues to stand firm in its commitment to the message of God's teachings.

Every Jew makes a difference in prolonging the life of the Jewish People by becoming part of this sacred history, through praying, studying and engaging in acts of lovingkindness. May you and your family be blessed with a healthy, peaceful and spiritual New Year, filled with your commitment to stand firmly before God.

Born and raised in Toronto, Cantor Deborah Staiman received investiture as a cantor from Hebrew Union College-Jewish Institute of Religion in 1991.

Opinions

Victims no more

"A Jew walks along the streets of Minsk (or was it Pinsk)? A bird flying above relieves itself right on his head. He looks up plaintively and says, '*Far de goyim zingen zey*' [For the goyim they sing].'"

Rabbi Dow Marmur in Toronto

So begins an important essay by Bernard Susser, a political science professor at Bar Ilan University, called "The Ideology of Affliction: Reconsidering the Adversity Thesis." It appears in a book on Jewish identity, *Diaspora and Exile*, edited by Howard Wettstein.

Susser believes that "historiography that portrays Jewish history as a series of unrelenting tragedies has been partially discredited." Hence the need to reconsider the adversity thesis. But the news does not seem to have reached the Jewish public. Thus, he writes, though "there are virtually no areas of American life that are closed to Jews because of discrimination, two-thirds of American Jews continue to believe otherwise."

The figure is probably even higher in Canada, where most Jews refuse to accept that they, like Jews elsewhere in the world, have never had it so good. Many of us, with personal or inherited memories of persecution and pogroms, still take it for granted that even the birds discriminate against us.

Jewish groups often perpetuate what Susser calls "a striking dissonance between the cultural assumptions of the tradition and the reality with which they are familiar." That is the ethos they promote in the Diaspora, and they present Israel as a country in perpetual and imminent danger of extinction.

The fact that Israelis see themselves as citizens of a minor superpower that can face its adversaries with confidence does not sit well in the Diaspora. Hence our alarmist analyses and pathetic appeals for support.

We like to be victims, because that has been inculcated in us and because we erroneously believe it will help us keep our children Jewish. But the opposite seems to be true. The new generation will want to embrace Judaism for positive, intrinsic reasons, not as a way of fighting their parents' demons.

This is, of course, not to say that anti-Semitism has disappeared, only that Jews can nowadays look after themselves and that they live in countries where the state itself is combating it.

Jews have come to play an important part in the countries they live in and where they are at home. Even those who are lukewarm about Jewish practices tend to identify with the Jewish people. "Modernity," writes Susser, "means the movement from destiny to choice." A growing number of today's Jews, whether or not born to Jewish parents, are Jews by choice.

It is the most sober and wholesome way to stay Jewish. To style ourselves as victims may be a greater menace than anti-Semitism.

Technology overload

Today a cellphone rang. It rang in a hallway, like many other university hallways, packed with students on their way to and from classes. All at once 40 people raised their cellphones to their ears and as one asked, "Hello?" Welcome to an everyday event, what I think of as "the synchronized telephone."

Gershon Richter in Winnipeg

With a population of approximately 32 million, Canada has more than 13- million cellular phone subscribers, more than one-third of the population. Walking around in a university is like walking around in a microwave oven, the air so thick with radio waves that sometimes you imagine you can see them. Sometimes they even melt any chocolate bars that you keep in your pocket. Well, I'm pretty sure that's why they melt.

It all comes down to new toys. Everyone loves to have new toys. Even the most mature man looks like a 10-year-old when the cashier rings through his new 10-million horsepower belt sander, or nine-zillion-inch HDTV-ready television. Of course, university students as a whole are not really very mature, so we don't have to disguise our love of toys.

We have so many toys and we use them so often that even with all the time-saving features we are always busy. What used to be a morning commute to school is now a conference call. What used to be reading a book is now reading an e-book while checking our e-mail and paying bills online while music is playing and having instant messaging conversations with a minimum of 16 people.

I have to have a cellphone. It's essential. Really. How else would I be reachable in case my friends need to talk about other friends, in case my family wants to reach me while I'm on the way to school, in case my car breaks down in the wilderness and I need a weapon to fend off the wild animals and maybe even call for help? It even has games on it for those moments when I am utterly bored and have nothing to do but productive work!

Of course, no activity can be done without the requisite background music, so I have to carry my MP3 player with me, which fortunately holds about 100 hours of music. Maybe I'll even take the power cord for it, in case I spontaneously decide to travel somewhere and I need to listen to all 100 hours of music. Oh, can't forget to mention the massively oversized headphones that make me look like some kind of alien while they blast music at nine-trillion decibels at everyone around me.

I also have my digital camera and its transfer cable, in case I need to take some pictures for school (it happens once in a blue moon, but it never hurts to be ready, right) and put them on a computer so that I can quickly make a formal presentation or assignment out of anything I see at any given moment.

The laptop that the presentation is designed on weighs more than a small (metal) dog, and of course, is accompanied by an electrical adapter that I suspect is lined with lead or perhaps some heavy rock. The laptop doesn't really comfortably fit on anyone's lap, and the bottom heats up to the approximately 900 degrees, hot enough to seriously roast the family chestnuts, but I'm sure that during a cold winter's day it could undoubtedly save me from freezing to death, at least for two hours until the battery runs out.

The main event is weightlifting, carrying all your gadgets to wherever it is you are going, and being as careful as possible not to break all those plastic-shelled fragile electronics. The five-minute walk from my house to the bus stop might feel like a full-fledged hike, and sometimes I feel the need to make camp for the night, but I can always preheat my laptop to 350 degrees while I go looking for a squirrel.

Coming together

When you move to a new city, you can take advantage of an immense array of opportunities. However, the positives that come with entering a brand new city like Halifax, as I did, also make you think about the great things you left back home.

Matthew Pottens in Halifax

As the High Holy Days quickly approached, I, and many friends I spoke to, couldn't help but wonder if we could achieve the same feeling of family, togetherness and overall unity that have always been available to us at home, during the holiday season.

At a university with 10,000 or more students, who practise every religion known to man, I find myself realizing that we, the Jewish students at Dalhousie, are a minority. Actually, according to the Jewish Student Association's (JSA) statistics, the Jewish student population at Dalhousie represents 3.5 per cent of the overall student population.

Passing through the Dalhousie Student Union Building (the SUB) last month, I was caught off guard. The week beginning Monday, Sept. 19, was Palestine Education Week, which was run by the Palestinian Solidarity Society. Seeing a large information booth decorated with the Palestinian flag, I became interested and began reading.

It turned out that the information booth consisted mostly of quotes. It was my perception that the anti-Israel sentiment was strong and some information was suspect. Many quotes were missing context and the overall tone seemed one-sided. Where was the voice from the middle ground? Putting the information aside, when I took my eyes off their setup, I realized I was the only Jewish person around. I felt like a minority.

The Palestinian Solidarity Society had come together, organized and formed what they believed to be a well put together information centre for thousands of Dalhousie students with varying degrees of knowledge on the subject. Where was the other side of the issue? Whether it was intended or not, I truly felt alone, unwelcome and out of place.

These feelings persisted for a day or two until Friday night rolled around. The JSA was hosting one of its weekly Shabbat dinners, and it was at this dinner that I had an epiphany. Yes, the Jewish students at Dal, like the Jewish people all over the world, are a minority, and there is little we can do about that. However, at events like the JSA's Friday night dinners, we come together and create our own sense of solidarity.

While we also have forums for public education, and politics to debate, at this time in my life, I'm more comfortable expressing my religious and political beliefs in a more private setting, as opposed to publicly. Both approaches are acceptable, and both approaches achieve the same goal more or less – the coming together of a united group of people, experiencing their own sense of identity. I do believe that one goal for Jews and Palestinians alike is the need to strive to be aware of both sides of the issue: building bridges, not alienating each other.

The Friday night dinners, comically dubbed the "Jew-BQ," and the soon-to-begin Monday night basketball at the nearby Chabad synagogue are great opportunities for the Jewish students of Dal to experience their sense of Jewish identity around campus.

Jason Freedman, a third-year arts student, commented, "It's a wonderful opportunity for our community to come together and exercise our social and physical abilities… I mean, I need to get some exercise once in a while."

At the Sept. 23 Shabbat dinner, there were close to 60 young men and woman mingling, eating and enjoying each other's company… along with the free food.

Josh Kaminsky, a third-year political science major, said, "Home is not a set geographic location for me, home is where my friends and family are. Having my younger brother, longtime friends and activities like JSA basketball allow me to feel at home, even in Halifax."

While not all of us can be together to enjoy the traditions of celebrating the holidays with close family and friends, there are opportunities on campus that make for a rich Jewish life. Perhaps one wish for Palestinians and Jews in the New Year is for increased tolerance and understanding.

Irving Howe was a Renaissance man

Irving Howe was one of the most important literary critics, Yiddishists, democratic socialists and intellectuals of his generation. Twelve years after his death, at the age of 73, he is best remembered for his acclaimed book, *World of Our Fathers* (1976), a richly textured account of the eastern European Jewish experience in New York City. A Renaissance man, Howe was also an academic, the editor of the quarterly journal *Dissent*, the author of a slew of books on major novelists and political figures ranging from William Faulkner to Leon Trotsky, an essayist whose works included "The Age of Conformity" and "The New York Intellectuals," the editor or co-editor of anthologies on Yiddish literature and a regular contributor to such serious magazines as *Partisan Review* and *Harper's*.

Sheldon Kirshner in Toronto

The scion of David Horenstein and Nettie Goldman, who arrived in the United States from Bukovina in 1912, he was born in a working-class neighbourhood in the Bronx where Yiddish was the language of the home, streets and shops. And so, as Gerald Sorin observes in his definitive biography, *Irving Howe: A Life of Passionate Dissent* (New York University Press), he was one of the few U.S. intellectuals who was fluent in Yiddish.

A voracious reader, Howe compared the grinding poverty of his youth to that of Nathaniel Hawthorne and Herman Melville. Referring to his parents' traumatic loss of their grocery store during the Depression, he said, "I, too, had experienced 'the trauma of sharply fallen circumstances.'"

For Howe and Yiddish-speaking immigrant Jews like his parents, socialism was not merely a grand idea, but "a way of life" and a secular version of the Judaic prophetic tradition whose conceptual framework gave meaning to the sense of chaos and disintegration roiling the 1930s.

Like many Jewish boys of his era, Howe attended the tuition-free City College of New York, 80 per cent of whose students were Jewish. In his freshman year in 1936, Howe, an anti-Zionist, gravitated toward Trotskyism, but in 1940, he broke with the Trotskyists over the nature of the Soviet Union. He was convinced it was neither a democratic nor a workers' state.

When he was young, Howe downplayed his Jewishness, claiming his worldview transcended "national identity." Such was his mindset that when he reviewed a book about the German concentration camps in 1947, he did so without ever mentioning the Jews! He would later regret his myopia, saying that socialists like himself had stupidly and indefensibly ignored the Holocaust.

After the war, Howe grew increasingly concerned with Jewish themes, being cognizant that only an accident of geography and the vagaries of immigration separated him and his Jewish friends from the Jews who had been murdered by the Nazis. But he continued to embrace what he described as "universal values."

Howe's cosmopolitanism could be personally troubling. Anti-Semitic passages in the poetry of T. S. Eliot and Ezra Pound caused him great pain. For a while, Howe suffered in silence. But in a piece in *Commentary* in 1949, he attacked American novelists – icons such as Thomas Wolfe, Henry James and Edith Wharton – who appeared to perpetuate classic anti-Semitic stereotypes.

Throughout much of the 1940s, Howe harped on the themes that the United States and the Soviet Union were equally imperialist powers and that World War II had been a battle "for the retention of the reactionary status quo."

But with the intensification of the Cold War, Howe had a change of heart, reaching the conclusion that the West's struggle against Stalinist expansionism was really about the future of democracy. In his heart of hearts, he knew that "the inadequate democracy" of capitalism was preferable to a system that denied political freedom. As he put it, "Totalitarianism is a social evil distinct from any we have known." Although Howe was no longer an orthodox Marxist, he remained a radical critic of U.S. society.

When he was honourably discharged from the army, where he had expanded his knowledge through a rigorous regime of reading, Howe earned a living by writing copy for book jackets, fine-tuning translations and producing synopses of novels for Paramount Studios.

In 1948, he accepted a part-time job as a book reviewer for *Time*, the weekly he had held in contempt. But the pay was so good that he stayed on until 1953, when Brandeis University hired him as a lecturer in English literature. In subsequent years, Howe taught at Stanford University and his alma mater, City University. By all accounts, he was an excellent teacher. His students included Martin Peretz, the present owner of the *New Republic*, and Michael Walzer, who would become a leading political philosopher.

Convinced that liberal anti-Communist publications like *Partisan Review* and *Commentary* were insensitive to the dangers of McCarthyism, Howe and a few friends founded *Dissent* in 1954. Its mandate was two-fold: to promote socialist tenets and to try to reverse the decline of the socialist movement in the United States.

Howe ran *Dissent* as a one-man show, and although it had a respectable circulation and enjoyed the support of the labour movement, particularly the United Auto Workers, it was a money-losing operation perpetually dependent on fundraising drives.

From 1966 until 1987, Howe and his constant collaborator, Eliezer Greenberg, churned out a series of anthologies of Yiddish literature (*A Treasury of Yiddish Stories* and *A Treasury of Yiddish Poetry*, to name but two).

In a transforming moment during that period, Greenberg read Howe a story by a fairly obscure Yiddish novelist named Isaac Bashevis Singer. Bowled over by *Gimpel the Fool*, Howe knew he was in the presence of a major "new" writer. (Readers of the *Forward*, of course, had discovered Singer long before Howe was mesmerized by his prose). Wishing to share his discovery with his Brandeis students, Howe created a course on Yiddish literature, one of the first in American academia.

Irving Howe

By then, Howe had begun publishing literary and political essays for the finest magazines in the country. His pieces on Ernest Hemingway and Saul Bellow, among others, established him as an incisive critic.

His polemics against the New Left left an impression as well. Howe took the New Left to task for its crude anti-Americanism, its growing identification with Third World authoritarianism and its "vicarious indulgence in violence."

When a New Left student leader named Cohen asked by what right he called himself a radical, Howe responded dismissively, "Cohen, you know what you're going to end up as – a dentist! And I'll be a radical after you start pulling teeth."

Howe described *The World of Our Fathers*, his landmark work, as "a farewell with love and gratitude" to Yiddish and Yiddishkeit and " an attempt to find enduring meaning in the collective experience of the Jewish working class." Yet, as he noted, his magnum opus was hardly an exercise in nostalgia.

Whatever it was or was not, *The World of Our Fathers* made Howe a wealthy man, enabling him to buy a beautiful apartment near the Metropolitan Museum of Art and to send his children to graduate school. One of his offspring, Nina, teaches psychology at Concordia University in Montreal.

Soren, a professor of Jewish studies at State University of New York, says that Howe was electrified by Israel's victory in the 1967 Six Day War. Writing in *Dissent*, Howe declared that Israel's preservation was "an urgent moral and political necessity."

Under the influence of Marie Syrkin, one of his Brandeis colleagues, Howe had moved from support of a binational workers' state in Palestine (the Trotskyist position) to a two-state solution.

Howe, however, was none too pleased by the influence Orthodox Jews exerted on Israeli civil law, and he was critical of Israel's occupation of the territories and its policy of building settlements there.

Returning from a trip to Israel in 1978, just months after the Egyptian president, Anwar Sadat, had flown to Jerusalem, he signed a Peace Now petition calling on Israel to show greater flexibility in negotiations with Egypt and greater sensitivity to the plight of the Palestinians.

Howe spent his last two years, from 1991 to 1993, fully engaged as a writer, editor and political activist. His health deteriorated after three successive operations, but he managed to finish two impressive books, *Politics and the Novel* and *A Critic's Notebook*.

He died on May 5, 1993, of a burst abdominal aneurysm.

"In the literary and political world at large," Soren writes in a justly glowing tribute, "many feel the loss of his integrity, his luminous intelligence, his radical imagination, his abiding *menshlikhayt*, his skillful editorial diplomacy and his consistently critical but supportive spurs to productivity and creativity."

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Jewish Life

The journeys of David Toback

By ZE'EV GLICENSTEIN

Roots & Remembrance

It is sometimes said that heredity is destiny. For David Toback, who had his bar mitvah in a dirt-poor Ukrainian village in 1888, the pair of tfillin that his father gave him that day would help shape his destiny. The tefillin were 132 years old and had belonged to his great-grandfather, who was revered as a tzaddik.

At home after the synagogue service, David's mother weeps because she has no means to make a party. But that evening, friends and relatives arrive with pots of potatoes and cabbage, roasted lamb and loaves of bread. As they are about to make the blessing, the sound of horses' hooves announces the arrival of a large coach pulled by four black horses.

Several Chassidim emerge in long black kaftans, fur hats, thick beards and curled payes, including two famous rabbis and an elderly rav of even more awesome reputation. They have come to honour the great-grandfather of the boy who would be putting on his tfillin for the first time.

The villagers tremble to be near such scholars, but the kindly Chassidim are friendly with everyone, their faces shining as they discourse on Torah. The rav, having heard that David had been studying Mishnah, says he would like to examine him. David steps forward, his face burning, his heart thumping; the rav whispers to him not to be afraid.

"The moment he touched me I felt a little calmer. I noticed my mother staring at me and suddenly I felt confident that I could answer anything he asked – and that was how it happened. For each question, a response would leap into my head and begin to develop, first one way, then another. All the ideas I thought of were new to me. I could hardly believe how quiet everyone was and how they stared at me, and I sensed it was with great respect. This was particularly so when the rav stood up, came over to me, and kissed me on the forehead.

"My mother's joy was extreme. She was unable to contain herself and flung herself on me and began to weep… The rav addressed her and my father in a solemn tone. 'Your child is not an ordinary person. Not only is he intelligent, but he has a pure heart. You must see to it that he studies with good teachers, even if you send him away from you.'"

This moving encounter is one of many excellent scenes in *The Journeys of David Toback*, first published by Schocken in 1981 and again by Walker & Co. in 1992. In his old age, Toback, then a retired butcher in New York, wrote his life's story, certain it would never be read. His granddaughter, Carole Malkin, edited and polished the manuscript into a charming and riveting narrative that captures the gritty texture of Jewish life in the Russian Pale in the 1890s.

As the rav predicted, David is sent to a yeshiva, but by degrees he loses his purity, gaining worldly experience through many intriguing adventures. At 15, his parents want him to come home and marry a poor village girl, but he escapes from both home and yeshiva. His journeys take him to through many small villages as well as the cities of Kremenets, Proskurov, Kishinev and Cotu Mori. The book ends with his passage to America, an extraordinary episode in itself.

Like many Jewish memoirs, this one was written after a tragedy: Toback's daughter, Tzerl, had jumped from a roof and killed herself. A year later, he filled five notebooks with Yiddish prose, certain all the while that no one would care about an old man and his memories. "I'm going to put it all in the closet, and when I die it goes into the garbage," he wrote. But fortunately, as with many of his adventures, a surprise ending lay in store, preserving his tale for posterity.

Immigrant's first job in Toronto without pay

This year marks the 50th anniversary of the arrival of the first Moroccan immigrants. The following column is part of a series.

By RABBI YEHIEL BEN AYON

Through A Sephardi Window

Not everyone came with the family or had anyone waiting for them to ease their absorption. The following is one such story.

Disembarking at Halifax, Morris boarded the train bound for Toronto. Upon arriving in Union Station, he had but a single suitcase and a crumbled piece of paper, the words "Paramount Hotel" written on it.

Morris went out the train-station doors toward the taxis. It was the middle of January and the temperature was some minus 15. He couldn't comprehend that cold could be so, that his breath would actually fog in front of him. Startled, he ran back into the warmth of the station and looked at this cold new world through its glass doors.

Now, mustering all of his courage, he took a deep breath and ran coatless into one of the awaiting taxis. He handed the driver his little note. The driver pulled out with a mysterious chuckle.

Notwithstanding its grand name, this was more of a boarding house than it was a hotel, and loud music was pounding the thin walls of his room.

Morris decided to walk about and returned after midnight in the hope that the music would end. By 4 a.m., the sleepless Morris could take no more of the incessant beat. He wandered into the deserted night streets. At 5 a.m., he saw a storefront lit up, but more important, like a beacon, there was a Star of a David on the window. It was the original Switzer's Deli.

He knocked on the door and a man soon came out to tell him that they were closed. Unable to understand a word of English, Morris addressed the man in French. Luckily, this caretaker was a French-Canadian who took pity on Morris. He let him in to warm up and even made a pot of coffee for him. In the morning, lodging in a rooming house on Borden Street was found for six dollars a week.

Returning to the only place he knew, Switzer's Deli, Morris met another young man, Hyman Beckstien, an ex-Montrealer. The two struck up a friendship that continues until this day.

Morris had all of $5 in his pocket and no prospect of a job. He was offered work for several weeks with no pay. True to his word, his employer let Morris work without so much as offering him a snack.

For a nickel, one could buy half a loaf of bread. A cup of coffee was also a nickel and, for another nickel, a bar of chocolate could be had. In this way, Morris fed himself; coffee with a chocolate bar between two slices of bread. He would return to his room every night past midnight in order to avoid his landlady as he had no way of paying the next week's rent.

Morris' diet soon became the source of ridicule for the people he worked with. When his "boss" realized Morris' situation, he called the Jewish Immigrant Aid Society (JIAS). "How could you bring these men over here and abandon them this way?" he asked.

Morris was told to go to the JIAS, where he was given a cheque for $75. At the time, this seemed to him like $75 million.

Soon he found a job at City Parking Ltd. washing cars. From washing cars, he went on to fix them and then on to become the station manager. Many young Moroccan immigrant men found their first employment in those years through Morris in City Park Ltd.

Today, Morris Dadoun is a successful insurance executive in Toronto, where he is active in the community and in several synagogues.

Jewish Life

***The Time of the Uprooted* by Elie Wiesel, Random House Canada.**

Wiesel's latest perhaps his most personal

Books
Bernard Baskin

Elie Wiesel's arm bears the concentration camp number A7713. At 77, he sees himself not as an essayist or novelist in the accepted contemporary vein, but as a vehicle, a conduit, a messenger.

But this was not always the case. When he was liberated from Buchenwald as a young man, he vowed that he would not speak or write of his experiences for at least 10 years. Working in Paris as a journalist for an Israeli newspaper, Wiesel interviewed the author François Mauriac, a devout Christian and Nobel Prize winner.

Mauriac spoke about Jesus and Wiesel said to him, "Ten years ago, I knew hundreds of Jewish children who suffered more than Jesus did and no one talks about it." Mauriac wept and said, "You should talk about it." That moved Wiesel more than anything else and opened an eloquent channel of communication about the once incommunicable.

Yet, speaking of the 40 books he has written, Wiesel confesses that, in his opinion, every one has been a failure. He feels a sense of inadequacy but has a compulsion to write. He says he owes it to the dead as well as to the living.

Wiesel, one of the treasured icons of our age, is active in many spheres. Astonishingly creative, he is at one and the same time a celebrated novelist, international diplomat, advocate in defence of the oppressed, memoirist and public intellectual. A recipient of the Nobel Prize, he remains, despite his notoriety, a somewhat enigmatic figure, influenced by the power of mysticism and the truth that is sometimes embedded in madness.

The protagonist of *The Time of the Uprooted*, Gamaliel Friedman, is orphaned when his parents become victims of Nazi horror. He owes his survival to Ilonka, a Christian nightclub singer who pretends that the young boy left in her care is her nephew.

Gamaliel makes his way to Vienna, Paris and then the United States, unable to persuade Ilonka to come with him. He becomes part of a small group of Holocaust survivors who mockingly refer to themselves as "The Elders of Zion." Haunted by unspeakable memories, they are, for the most part, cynical and distrustful of both God and man. Yet, at the same time, they are quick-witted, resourceful and eager to discuss and attempt to unravel a web of intricate theological questions.

Gamaliel reacts negatively to the widespread use of the term "Holocaust survivor" – it has been cheapened, made a cliché, used in all kinds of situations. "Everybody wanted to be one. No need to have undergone a selection at Birkenau or the tortures of Treblinka… How many times Gamaliel had heard some hapless speaker trying to win the audience's sympathy by declaiming, 'We are all survivors… Of course, I was born in Manhattan, but I could have been born in Lodz or Krakow…' Didn't they realize that if everyone is a potential or virtual survivor, then no one is a true survivor?"

Gamaliel earns his living as a ghostwriter, able to bring to life and put into words the experience of others, but he is unable to do the same for himself. A tragic figure, his plight is made even more pitiable by the failure of his marriage and the desertion of his children.

Rich in plot and the limning of memorable characters, replete with spirited discussions on perplexing questions, including the meaning of suffering and compassion, *The Time of the Uprooted*, perhaps the most personal of the author's novels, is a deeply affecting and moving work.

Sukkot in seven steps

By MARK MIETKIEWICZ

"In Sukkot you shall dwell, seven days… That your generations may know that in booths I made the children of Israel dwell when I brought them out of the land of Egypt." Leviticus 23:42. **[http://tinyurl.com/8kmkg]** With that, we are commanded to perform one of the most joyous mitzvot in the Jewish calendar. Today, Sukkot in seven steps from the World Wide Web.

1. LEARN ABOUT IT: Whether you decide to start from scratch or want to buy a prefab sukkah, take a look at Ten Tips for Your Sukkah, and while you're there check out the article explaining the hows and whys of building a sukkah. **[http://tinyurl.com/cmlyu]** Need more detail? The Mishnah explains that a sukkah built on top of a wagon or on the deck of a ship may be used on the holiday. A sukkah built on a treetop or the back of a camel is valid but may not be used on the festival. **[http://tinyurl.com/7aqte]** Impossible you say? Then you haven't been to Israel's Neot Kedumim Biblical Reserve, where each year they consruct the unusual sukkahs described in the Mishnah. **[http://tinyurl.com/cxd2r]**

2. BUILD IT: If camels aren't a concern and if you like the smell of sawdust, look at Steven Ross Weintraub's Sukkah Building Instructions. **[http://tinyurl.com/7jfb2]** Nice. But in my part of the world, a lattice sukkah won't stop the cold October winds. Gary Garb's model seems a bit sturdier, and you have to hand it to anyone who creates a 15-page online sukkah construction manual. **[http://succah.telarian.com/]**

For anyone who is thinking of taking the easy way out and buying a prefab sukkah, read up on the trials and tribulations of Ellis Shuman. **[http:// tinyurl .com/ bulcc].**

3. DECORATE IT: Once your sukkah is up, it's time to make it even more beautiful. Not only can you e-mail friends some lovely Sukkot greeting cards but you can also print them out to decorate your sukkah. **[http://greetz.com/sukkot/]** You'll find more holiday craft ideas at the Jewish Theological Seminary's Kids' Corner. **[http://tinyurl.com/9q6xd]**

If you are looking for some international inspiration, check out the gallery of sukkahs from Jerusalem to Spain to Hawaii. **[http://tinyurl.com/7dp9x]** And if you want to see when a sukkah turns into an object of art, take a look at the beautiful models from Iran, Holland, Kurdistan and elsewhere exhibited at Jerusalem's Israel Museum. **[http://tinyurl.com/9zt9l]**

4. ENTERTAIN IN IT: If you build it they will come. Who? In addition to your earthly guests, tradition holds that every sukkah is graced each night by a different tzaddik: Abraham, Isaac, Jacob, Joseph, Moses, Aaron and King David. The Orthodox Union has a good page explaining the spiritual significance of Ushpizin. **[www.ou.org/chagim/sukkot/ushpizin.htm]**

5. EAT IN IT: The Jewish-food Sukkoth index has several suggestions for keeping warm while dining out(side). You'll find recipes for Braised Moroccan Lamb with Prunes, Almonds and Apricots, Stuffed Tiberias Peppers, Hearts of Lulav (Palm) Salad and Pomerantzen (candied oranges eaten traditionally during Sukkot.) **[http://tinyurl.com/dvdzb]** Hungry for more? Look at the rec.food.cuisine.jewish newsgroup archives. **[http://tinyurl .com/6ms5n]**

6. EAT IT: These sukkahs have roofs of pretzels supported by walls of graham crackers. Did the Israelites decorate the walls of their sukkahs with fruit-flavoured Trix cereal, too? **[http://tinyurl.com /do9fp]**

7. LEARN FROM IT: In When a House is Not Your Home, Rabbi Mendel Weinbach suggests that no matter how beautifully we decorate a sukkah, there's no mistaking that it's a temporary structure. From that we can learn about the transience of life. **[www.ohr.org.il/special/sukkos/]**

Rabbi Weinbach tells the story of a traveller who once visited the Chafetz Chaim. "Where is your furniture?" asked the astonished visitor of the sage when he saw how barely furnished the room was. "And where is yours?" was the Chafetz Chaim's response. "I have no furniture with me because I am only passing through," explained the visitor. "I, too, am only passing through this world," said the Chafetz Chaim, "for our lives here are only a preparation for the real world, the World to Come. For merely passing through this corridor of time I have enough furniture."

Have a very happy holiday!

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com.

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'Twinning program' participants honoured

By SHERI SHEFA
Staff Reporter

UJA Federation's Holocaust Centre of Toronto celebrated its first annual "Twinning Program" dinner last week to honour the students and survivors who helped further Holocaust education.

The Twinning Program is a course that enables youth who are celebrating their bar and bat mitzvahs to share their special day with a young Holocaust victim who never had a chance to reach this milestone.

Each participant selects a child with whom to twin – ideally, a relative or friend of the family. After listening to a general lecture about the Holocaust at the centre, each child does extensive research about his or her twin and writes a summary about the twin's history, background, town and fate.

"The goal is to remember and honour the millions of children lost, giving them names, remembering their lives, places of residence and background and perpetrating their memory," said Eleanor Getzler, the chair of the Twinning Program and a child of Holocaust survivors.

"Through remembrance we educate. With education, we gain empowerment and change, and that, hopefully, will be the outcome of the Twinning Program."

The program, which has only been in operation in Toronto since 2003, was established due to the efforts of Howard Nightingale.

When Nightingale's son, Joshua, was approaching his 12th birthday, he began to think about a way to forge a deep connection between his son and the memory of the Holocaust.

"I knew that his would be the last generation to know a survivor and I wanted to ensure that his connection to the Holocaust was through more than my parents," Nightingale told the audience gathered at the Lipa Green Building.

After doing some research, he learned of a twinning program in Montreal and he twinned his son with a child of the Holocaust who did not survive.

Since then, almost 50 youth have followed suit and Nightingale hopes the number will continue to increase.

From left, Mary Siklos, the Twinning Program co-ordinator, assists Gerda Frieberg and Sarah Bogach with the lighting of the first candle during the candlelighting ceremony to commemorate the six million Jewish victims of the Holocaust.

Jackie Masters, a young participant who celebrated her bat mitzvah last June, said that while it was an emotional experience for her, it is one she is proud of.

> ***'We will never be able to undo the damage of the Holocaust, but by keeping the memory alive, of even one individual, we deny all the anti-Semites a victory'***

"We will never be able to undo the damage of the Holocaust, but by keeping the memory alive, of even one individual, we deny all the anti-Semites a victory," she said.

"The Twinning Program made me want to learn more about the Holocaust and what the Jewish people went through. I want to stay in the Twinning Program and learn more so I can teach the ones who have not been taught."

Judy Weissenberg Cohen, who survived Aushwitz-Birkenau, Bergen-Belsen, slave labour in an airplane factory and a death march before she was liberated at 16, saluted the young people on behalf of all the victims and survivors of the Holocaust.

But she warned the gathering to continue to fight genocide in all its forms, referring to the atrocities in Darfur and Rwanda.

"I always hope that the young and the not so young, who listen to my words will not cry, but rather will start thinking about the issues we are facing today in the light of the dreadful past and be courageous enough to stand up and be counted should the need arise."

Arnold Friedman, left, and Benjamin Wine light the sixth candle during the candlelighting ceremony.

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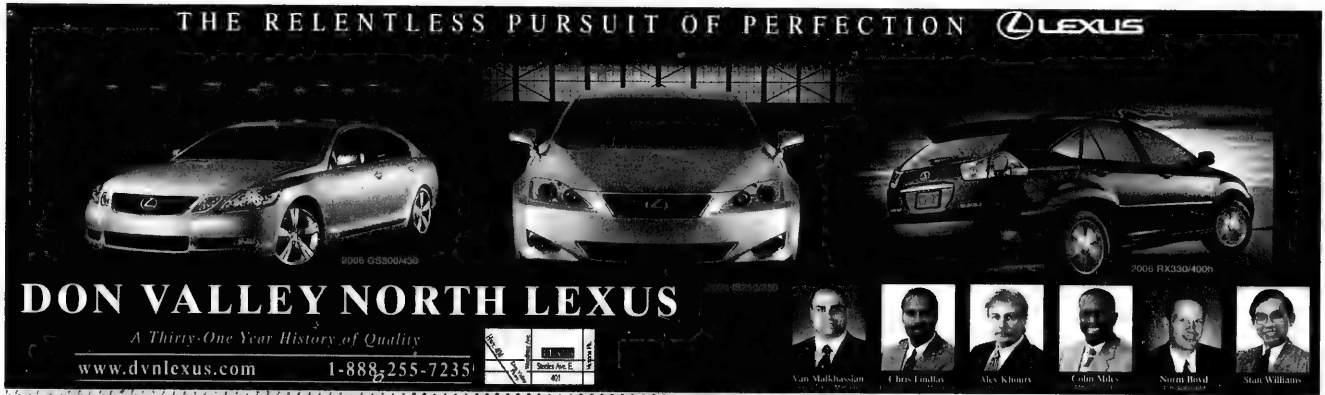

HU profs share wisdom with Torontonians

By TANIA HAAS
Special to the CJN

Israel's recent pull-out from Gaza signals a new era in Israel policy, said visiting Israeli academic Ya'acov Bar-Siman Tov to 275 people who attended a seminar at Beth Tzedec synagogue recently.

"There is no other way to get away from terror but to disengage from it, which was very hard for [Israeli Prime Minister Ariel] Sharon, the godfather of the settlements. He had to admit that he didn't solve the conflict, but he also ushered in new Israeli priorities."

Bar-Siman Tov is the director of the Swiss Center for Conflict Resolution at the Hebrew University and a lecturer with the "Best of Hebrew You!" seminar series presented by the Canadian Friends of Hebrew University.

Attendees heard insights from several academics about the impact of the security fence, the Israeli political system and the university's leadership in research technology. The Canadian Friends of Hebrew University seminar series made stops in Vancouver and Ottawa before Toronto.

Longtime Hebrew University supporter Elaine Cooper was more than pleased with the sessions.

"Hebrew University understands the principles of quality adult education. You get the very best bang for your buck." said Cooper.

Cooper also attended a Hebrew University-led study mission last October. "We didn't shlep around. It was an amazing opportunity to learn from profound scholars."

"After Disengagement," with panellists Bar-Siman Tov and Noam Shoval and moderated by Toronto academic Janice Gross Stein, was the final lecture.

"The impetus for the disengagement came from within Israel. Close to 70 per cent of Israelis supported separation from the Palestinians," said Bar-Siman Tov to a packed room.

"But Palestinians are reluctant to believe that a plan led by Sharon can be good for them."

For 30 years, Sharon was the settlers' strongest advocate. Today, his role is harder to define.

Last week, Sharon narrowly beat out his opponent Benjamin Netanyahu in a vote held by the Likud party. The vote determined when the party primaries were to be held, but was widely viewed as a referendum on his leadership.

Sharon's role in Israel may be less than clear, but recently he has gained esteem among world leaders.

"The disengagement improved Israel's image on an international scale." said Shoval, who is a geographer.

"The Philedelphi Route security agreement has also demonstrated improved relations with Israel."

Egypt agreed to police the Philadelphi Route, the border area separating Egypt and the Gaza Strip, after the Israeli disengagement.

"But viable international assistance, like land swapping between Israel and its neighbours, could make the Palestinian state a more susceptible solution," Shoval said.

Land swapping was but one recommendation made for a two-state solution. Panellists' requirements for implementing a two-state solution included the maintenance of the ceasefire, the continued release of prisoners, a return to the 2003 "road map" peace plan, dismantling of Palestinian terrorist groups, and the removal of outposts, which Bar Siman-Tov referred to as "most humiliating."

The greatest challenge to a final agreement remains Palestinian Authority President Mahmoud Abbas' ability to establish democratic institutions and dismantle Hamas and Jihad without a civil war among the Palestinians. Bar-Siman Tov also mentioned the significance of the upcoming Palestinian elections in January 2006 and the Likud primary vote next spring.

Bar-Siman Tov said, in response to a passionate audience member, that at least one year of non-violence is a conditional strategy that will minimize losses for both parties and increase confidence between the parties. "There needs to be a period of 'positive delay.'"

Attendees also heard a lecture on poverty in Israel given by Yuval Elbashan, founder of the Centre for Clinical Legal Education for Human Rights and Social Responsibility in the faculty of law at Hebrew University.

Stein commented that "people walked out of Yuval's session knowing that one in six Israelis live below the poverty line. Academics like Yuval shine the spotlight on places where we don't want to look."

As a leading expert in international conflict and conflict management, Stein made some of the seminar's most poignant observations on Israel's withdrawal from Gaza.

"The young people that I watched on television, had every reason to make the withdrawal costly and complicated. However… these young people used such self-discipline not to use violence against their own army. In the face of provocation, the army behaved with restraint. It is a difficult task to build deeply embedded democratic institutions that can withstand this kind of strength," she said.

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Greater Toronto Area

S. African Jews were complicit in apartheid: prof

By OREN SHEFA
Special to the CJN

A night of celebration, reunion and song ended on an introspective and somewhat humbling note last week as Prof. Gideon Shimoni discussed some of the moral failures of the Jewish community in apartheid South Africa.

"We were participants of racial discrimination… We were part of the privileged few," Shimoni, a Hebrew University of Jerusalem history professor, recently told a reunion of the Zionist youth movement Habonim Dror, South Africa, at Bialik Hebrew Day School.

Shimoni's lecture was the highlight of the event, one of a number being held worldwide to celebrate Habonim Dror, South Africa's 75th year. The evening was one of rekindling old friendships and of forging new relations among Toronto's growing South African Jewish community.

The night ended with Shimoni's talk, titled "South African Jewry: Then and Now," which drew on his 2003 book *Community and Conscience: The Jews in Apartheid South Africa.*

Pointing to decisions made by religious leaders of the time not to stir up trouble, Shimoni said that while the South African Jewish community as a whole was clearly against the racist regime, for the most part, during the apartheid years between 1948 and 1994, Jews did and said little about the racist policies of a corrupt government.

Jewish leaders' policy of inaction was based on the backlash they thought they would have received from their own people for placing them in harm's way, said Shimoni, who holds Hebrew U's Shlomo Argov chair in Israel-Diaspora relations.

He suggested that since South African Jews are not considered to have been active participants in apartheid, "in hindsight, it seems that despite the moral failure of this policy, the community's decision not to act seems to have been vindicated."

But Shimoni said he believes that Jewish people – with a long history of facing prejudice from the rest of the world – should have provided the South African government with a better example, instead of hiding behind the fact they were marginal outsiders.

"It's hard to find a South African Jew that didn't resist apartheid or that didn't have to leave South Africa to escape imprisonment," Shimoni said with a hint of sarcasm. "The reality is that these claims are simply untrue."

While Shimoni did not go into detail about the current relationship between South Africa and Israel, he said there's no comparison between apartheid South Africa and the Israeli-Palestinian situation.

"But there are similarities between the religious nationalists on both sides that believe in a zero sum game – that it's either them or us," he said. "These parallels are too terrible to imagine, and we as South Africans should be even more sensitized to it."

Shimoni praised Habonim, which he belonged to in his youth in South Africa before making aliyah in 1961.

"The role of youth movements in national ideologies is of inestimable importance," he said.

Event organizer and former Habonim member Mark Skapinker said the evening was a huge success.

"We managed to reach over 200 people who re-established contact with each other," he said.

"So many of us were in Habonim Southern Africa during very turbulent times… Those relationships have endured, and even when we haven't seen each other for many years. It is wonderful how quickly they are rekindled."

MATH MAVENS: Grade 3 students at Bialik Hebrew Day School play a patterning game as part of a unit from the school's new Nelson math program. Parents also tried the game at a math evening where various speakers and teachers explained the new program.

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Ballots or bullets: Hamas – and PA – must choose

According to Reports

By PAUL MICHAELS

Hamas, according to some Western analysts, will become more moderate once it gains political responsibility by participating in the Palestinian Legislative Council elections scheduled for January. Others argue that Hamas must denounce its terrorist roots by disarming and rescinding its covenant, which calls for the destruction of Israel. Otherwise, there is no reason to assume that Hamas will use the democratic process for anything other than the pursuit of its violent agenda.

U.S. policy concerning Hamas' participation in the Palestinian elections was laid out by U.S. Secretary of State Condoleezza Rice during a Sept. 30 speech at Princeton University. As quoted by Aluf Benn in *Ha'aretz* ("Rice: Hamas must disarm before entering politics," Oct. 2), Rice said: "Hamas is a terror organization and it has to be disbanded, both for the sake of peace and security in the Middle East and for the sake of the proper functioning of the Palestinian Authority. After all, under the "road map" [peace plan], the [PA] has undertaken to disband militias and armed resistance groups."

Rice's statement bolsters Israeli Prime Minister Ariel Sharon's previous declaration that Israel would do nothing to help the Palestinian elections until Hamas is disarmed and renounces its charter.

She was particularly firm: "I cannot imagine, in the final analysis, a new [Palestinian] national compact that leaves an armed resistance group within the political space. You cannot simultaneously keep an option open on politics and an option on violence. There simply isn't a case I can think of internationally where that's been permitted to happen."

Rice cited Northern Ireland, where the IRA is disarming while its political wing, Sinn Fein, participates in the political process. She also noted that in Afghanistan, no warlords were permitted to be candidates in elections.

She reminded her Princeton audience: "Hamas stands for a one-state solution [an Islamic state], not a two-state solution. Hamas, therefore, stands for the destruction of Israel. Hamas is an organization that asks Palestinian mothers and fathers to give their children up to make themselves suicide bombers. And it is a real detriment and block to further peace in the Middle East."

British, German, and Canadian government officials have also recently declared that conditions must be attached to Hamas' participation in the upcoming elections. There is a price not only for the participation in the democratic process, but also for the genuine endorsement of it.

* * *

On a related matter: While it's common knowledge that plenty of money flows from Saudi Arabia to Hamas, recent reports indicate that Hamas is operating a command centre in Saudi Arabia.

Matthew Levitt reported in the Washington Institute of Near East Policy's *PeaceWatch* ("A Hamas Headquarters in Saudi Arabia?" Sept. 28) that Saudi money has been traced to Hamas' development of the Qassam rockets launched into Israel, particularly Sderot.

Levitt, director of terrorism studies at the institute, wrote: "What is most disturbing is that such activity persists despite repeated Saudi pledges to curb terror financing and the promotion of Islamist extremism from within the Kingdom."

He said that following Al Qaeda attacks on Saudi Arabia, some Saudi efforts to restrict charities supporting Al Qaeda and Hamas have had only limited effectiveness. Several government-supported funds continue to channel money to Hamas.

Levitt noted that in August, "Saudi television ran a program on the jihad in Palestine that implored viewers to donate funds to the Palestinian intifadah [while] a speaker instructed viewers [that] 'Jihad is the pinnacle of Islam.'"

Journalists who are concerned about understanding Hamas need to look critically at the sources of Hamas funding, including Saudi Arabia's primary role.

Paul Michaels is communications director for the Canada-Israel Committee.

Federal Court injunction bars supremacist messages from Web

By PAUL LUNGEN
Staff Reporter

In Richard Warman's one-man battle against Canadian white supremacists, last week's decision by a Federal Court judge marks yet another victory – one he believes set an important precedent for future cases.

Last week, Judge Yves de Montigny ordered Tomasz Winnicki of London to refrain "from communicating, by means of the Internet, messages that are likely to expose persons to hatred or contempt" because of their religious, racial or national background.

The interlocutory (interim) injunction is precedent-setting, Warman, an Ottawa lawyer, said, because "for the first time a Federal Court has issued an injunction relating to Internet hate." Previous interim court rulings dealt with hate messages distributed through the telephone system, he said.

Judge makes precedent-setting ruling

Although the court had not released the reasons for its ruling when *The CJN* went to press, Warman said the decision shows courts can restrain objectionable content from the Internet pending disposition of the case before a human rights tribunal.

Warman launched a complaint two years ago alleging that Winnicki breached the Canadian Human Rights Act by using the Internet to communicate hate messages. He initiated the complaint based on material Winnicki allegedly posted on his personal website and on material carried by a U.S. white supremacist website.

Warman alleges that Winnicki posted messages that attacked Jews and other groups. One message warned "we are coming for you, you Jew f...s, you and your servile dogs too."

Warman also alleges that some of the messages attacked him personally by posting his picture, suggesting he is a Jew (he is not) and an enemy.

Although the case has been before a human rights tribunal for months, Winnicki has continued to post other hate messages, Warman alleged.

The interlocutory injunction will prevent Winnicki from doing so pending a resolution of the case, he added.

Len Rudner, director of community relations for Canadian Jewish Congress' Ontario region, said the court has pre-empted Winnicki from posting problematic Internet content. "I think the decision of the Federal Court is an important statement on the position that Canadian laws take on the question of alleged hatemongers," he said.

The Winnicki case, which will reconvene on Oct. 17 in Toronto, is one of 12 Warman has launched in the last 2½ years that involve leaders of extremist groups. All relate to the Internet.

Warman, who worked for the Canadian Human Rights Commission for two years, said he is targeting extremist leaders in a strategic and concerted manner. If we go after a small number of leaders, the white supremacist movement can be eradicated, he said.

"I'm doing this due to fundamental human rights, I guess. It would make it difficult for me to sleep at night knowing someone is calling for the expulsion of my neighbours because they are Jewish or black," he said.

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New program taps future leaders

By CAROLYN BLACKMAN
Staff Reporter

Dovi Klein has his eyes set on the future leaders of the Jewish community.

As the National Conference of Synagogue Youth's (NCSY) new director of leadership development, Klein's mandate is to seek out youth who have the drive to become communal leaders.

Rabbi Glenn Black, regional director of NCSY, said the organization recently established Klein's position because it's been watching trends in the community and discovered that fewer and fewer people are willing to take on leadership roles.

Dovi Klein

"[In many organizations], the same chair[s] are holding down the same positions, and there is no one new moving up.

"[The problem as I see it] is that not enough people are being inspired at a critical time in their lives to see themselves as leaders."

What NCSY has done, he said, "is identify [some of] the best and the brightest [teens] and put them on a different agenda."

About 50 of these teens came together recently to launch a new initiative, said Klein, 25, at a "leadership launch" held at Congregation Anshei Minsk in Kensington Market.

"The teens [all invited by NCSY] took part in a weekend full of programs, which were all designed to enhance certain leadership skills, such as public speaking or decision making or solving community crises such as assimilation or intermarriage."

NCSY held the weekend at the downtown synagogue, Rabbi Black said, because it's one of the city's oldest shuls and organizers wanted to take the teens back to the past.

"One person broke ground [to build the synagogue], which still stands as a beacon of light downtown. We wanted the teens – many of whom go to public school and come from unaffiliated homes – to see that one person with an idea can make a difference," he said

Many of the youth were identified through Jewish culture clubs currently running in about 10 GTA schools, said Klein, who until now has been working at NCSY doing outreach and teaching at its Torah High.

"These culture clubs – they run in partnership with the school and NCSY, which sends an adviser – are important for kids in public school because [the clubs] become an oasis of Jewish life in a sea of multicultural clubs," Klein said.

"In some clubs, about 60 kids attend every week. This is where we identify many potential leaders."

For information on NCSY's leadership initiative, call Klein at 905-761-6279, ext. 29.

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דברים בשם אומרם

עם סיום ההתנתקות החל החמאס בשליחת רקטות לכוון שדרות ויישובי הנגב. מתנגדי ההפרדה השמיעו את זעקות ה"אמרנו לכם". אבל אז, באורח פלא, נכנס למשוואה גורם מרתיע חדש: חיל האוויר הישראלי החל להפציץ מטרות בעזה, לטוס בשמי עזה ולגרום לכך שעצמתיהם של כל תושבי עזה ירעדו מפחד. חיל האויר גם חידש את החיסולים הנקודתיים של מנהיגי חמאס. מסתבר שמשנת 1967 לא הופעלו מטוסי חיל האויר בעזה.

"כשהיו כאן מתנחלים ישראלים הם לא רצו להפחיד אותם" אמר במרירות סוחר עזתי. אכן ואכן- כשמדינה ריבונית תוקפת מדינה ריבונית אחרת-מותר למותקפת לחגיב.

ואכן, לפתע יוצא הרוב הפלשתיני הדומם נגד החמאס, דורש את פירוקו מנשק, וגורם לו להפסיד בבחירות בעזה. ההחמאס מזדרז להודיע שיפסיק את ההפגזות.

והינה דברים בשם אומרם:

"ממשלת ישראל הגיבה בהתקפות אויר החלטיות על התקפות רקטה של החמאס....ההתקפות האלה הראו בעליל את היתרון בהיפרדות של ישראל מעזה: באין ישראלים בשטח, לא יכולים טרוריסטים ערביים להסתתר מאחורי הטיעון של התקפת הכוחות הכובשים. עכשיו חייב העולם לראות את מה שהם: רוצחים שמשתמשים בשטחה של מדינה אחת לתקוף את תושביה של מדינה אחרת....

עד אשר תוכל הרשות הפלשתינאית להשליט את מרותה על הטרוריסטים-לא תהיה לישראל כל ברירה אלא לעשות כל מה שביכולתה להגן על תושביה,

כשחוק הבינלאומי לצידה, תמשיך ישראל במדיניותה הקשוחה של אפס-סובלנות לטרור. מדיניות זו אינה רק מוצדקת אלא גם אפקטיבית: מאז הפגזות ישראל בצפון הרצועה לא הוטלו רקטות משם לכוון ישראל.

יש גם סימנים מעודדים של תגובה פלשתינאית נגד הטרוריסטים, שעד כה הציגו את עצמם לעמם כלוחמי חופש. תושבי בית חנון צוטטו על ידי רויטר כשחם מתנגדים להמשך פעולות החמאס, שאינה מאפשרת להם להתחיל לפתח את הכלכלה עם נסיגת ישראל"

לא, את הדברים האלה לא אמר נציג ישראלי כלשהו. זהו דבר המערכת של העיתון "נשיונל פוסט" הקנדי. לי היתה זו מתנה יפה לראש השנה. אז אם אתם קוראים אישהו עיתון קנדי באנגלית-זהו עיתון החובת. אבל שישאר בינינו.

Proof

בתו של מתימטיקאי דגול שחלה במחלת נפש מטפלת בו בשנות חייו האחרונות, תוך שהיא מקריבה הכל, כולל לימודי המתימטיקה שלה עצמה באוניברסיטה. היא מאוד מוטרדת שמא מחלת הנפש שלו נמצאת גם בתורשה שלה. במחלך הסרט

אנו מגלים שבין מאות המחברות שנותרו בבית יש גם תגלית חדשנית ומרעישה בתחום המתימטיקה, ותעלילה מתרתקת נושאת אותנו עד לסוף הסרט, שאותו כמובן לא אסגיר לכם.

לעזרת חבת עומד תלמידו הטאמן של הפרופסור הגאון, שלוקח על עצמו את המשימה של לחוציא לאור את התגלית המהפכנית. זהו סרט שמצא דרך מושלמת לחציג את המחזה בעל אותו שם שזכה בפרסי פוליצר וטוני. גוויעת פאלטרו עושה תפקיד נפלא, ולצידה אנתוני הופקינס האגדי ומספר קטן של שחקנים מאוד משכנעים. אציג רוצה. עשר בסולם קורן.

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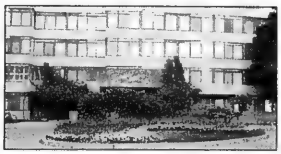

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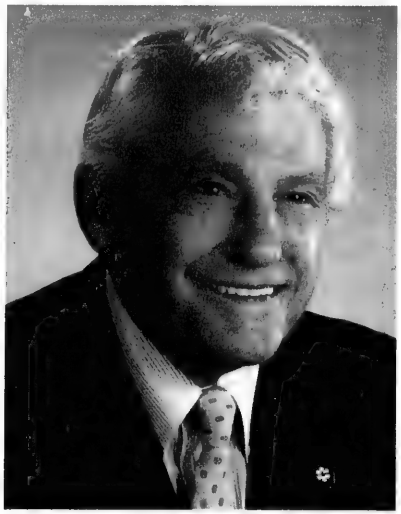

Al Gilbert is a master of portraiture who has captured history through the lens of a camera for more than 60 years.

BY DAVID BLUMENFELD

Commenting on Mr. Gilbert's appointment to the Order of Canada, the famous American photographer John Howell said, "He is, in every sense of the word, a-true ambassador of Canada, eminently qualified and deserving of the highest distinction for service that can be conferred."

He has taken more than 20,000 files of photographic images in his career as an awarding-winning photographer – Golda Meir, Bora Laskin, Pope John Paul II and Lester Pearson are but a few of the well-known personalities he has in his portfolio. The list, he maintains, is too long to try and pick favourites.

"If I had to choose one, it would be (David) Ben-Gurion," says Mr. Gilbert, who was awarded membership to the Order of Canada in 1990.

"He was the first Israeli Prime Minister that I photographed. It's one of my favourites because of how important he was to Jewry around the world, and his flock of white hair."

Over the years, Mr. Gilbert has photographed all but two of Israel's prime ministers. He missed Moshe Sharett, who served briefly from 1954 to 1955, and is still waiting to snap current Prime Minister Ariel Sharon.

"I have to photograph him. I think he's made a mark in history," Mr. Gilbert said.

Significantly, two of his portraits were turned into Israeli postal stamps: his picture of former Prime Minister Levi Eshkol was turned stamp in 1970, while his picture of former Israeli President Chaim Herzog was released on the 5.35 shekel stamp in 1998.

Describing his style as "classical portraiture" with a flare of journalism, Mr. Gilbert continues in his tradition of excellence by photographing people from all walks of life. And through the formation of Al Gilbert and Associates Inc., located at 170 Davenport Rd. in Toronto, he continues the four-generation legacy established by his father Nathan.

By surrounding himself with fresh young talent, including his son Michael and grandson Darren, along with other seasoned photographers such as former Toronto Star photographer Boris Spremo – one of the top photojournalists in the world – Mr. Gilbert now offers website and slideshow design, sound production and communication services, along with award-winning photography, to corporate clients and families.

Following in the footsteps of his father, Nathan, who opened a studio in 1922 on Toronto's Queen Street West, Mr. Gilbert says he has embraced the era of digital photography having seen the business grow from the days when pictures were made using glass plates and window light.

"I'm inspired by what has happened to photography, and I'm inspired now to produce signature portraits that will be classical and marry the individual to their background," says Mr. Gilbert.

A master of light, reflection, tone and facial analysis, Mr. Gilbert creates his pictures with feeling and instinct, but also with a few other rules he says he has learned along the way.

"I've always believed that my camera should be on a tripod and that I should look at you... and that I can paint with light," he said. "I can put the lights where I want them, I can analyze the face and I can say: I'm positive I can get a great image here.

"That's what I would say is part of my success – being able to analyze the face and getting the best of it. You've got to try and bring out some emotion that shows in the image, and I can feel whether I have contact with you," he added.

Mr. Gilbert's ability to photograph and pose subjects perfectly – from CEOs of major corporations to children – has earned him numerous fellowships and honours around the world. He has been voted Photographer of the Year by the Professional Photographers of Canada three times, given a Lifetime Achievement Award by the Photographic Industry of America, and an International Award from the American Society of Photographers.

In 2003, he was also the first recipient of the Yousuf Karsh Memorial award from the Professional Photographers of Canada. In September, he was honoured by the City of Toronto for documenting in film and pictures the construction of the modern day City Hall precisely 40 years ago.

Additionally, Mr. Gilbert holds multiple degrees in photography and is the author of a number of books and videos on the subject. He has become a popular guest speaker and lecturer on his profession at home and overseas, and is a longtime supporter of Toronto's Baycrest Centre for Geriatric Care, to which he has contributed more than 100 historical photographs for Posluns Hall.

"That's there for all time... and so it's history. I have recorded a generation of Jewry, from my father in 1922 to today," Mr. Gilbert said. "I think people today, they should be recorded. Classical portraiture is something that's gone by the wayside. I keep it alive because if it was good enough for the artists of the past, like Rembrandt and the rest of them... then I know it's the only way."

> *"I love to work with people on happy occasions. Isn't it amazing that even after all these years, I look forward to going to work?"*

For Leah Rabin, the widow of the late Yitzhak Rabin, Mr. Gilbert's portrait of her husband has become one that stood out among the many taken of the former Israeli prime minister.

Speaking at a Toronto fundraiser, Mr. Gilbert said she was moved by the image he captured: "She was on the microphone to 5,000 people and said, 'When I look at that portrait by Gilbert, it's like he is still living.'"

Having been on forefront of photography now for more than six decades, Mr. Gilbert continues a lifetime of innovation with the creation of Al Gilbert and Associates Inc.

By surrounding himself with an exceptional team, including his wife Gail, Mr. Gilbert has only enhanced his in-depth knowledge and awareness of his field. His primary duty through the company, however, will remain taking the finest of images, whether it is a bride on her wedding day or a meeting among two politicians of global importance.

"I could have quit 10 years ago, but I do it because I love what I'm doing," he said. "I love to work with people on happy occasions. Isn't it amazing that even after all these years, I look forward to going to work?"

David Bloomenfeld is a Toronto writer and Journalist

Gilbert & Associates

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The distinguished Al Gilbert, Order of Canada, Master Photographer, Fellow of the Royal, U.S. and Canadian Photographic societies, and chronicler of our times, is pleased to announce the formation of Gilbert and Associates.

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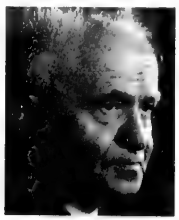

Gilbert Archives
Prime Minister David Ben Gurion 1948-1963 Founder of the State of Israel

Gilbert Archives
Prime Minister Ben Gurion at Beth Tzedec Synagogue, Toronto

Gilbert Archives
Golda Meir, Prime Minister of Israel 1969-1974

Gilbert Archives
The Right Honourable Bora Laskin Chief Justice of Canada 1973-1984

You can contact us at **416 923-1995** to set up a visit to our studio at 170 Davenport Avenue and check out our website at **www.gilbertandassociates.ca**

Gilbert & Associates

Students collect books for Israeli schools

By FRANCES KRAFT
Staff Reporter

Linda Kirshblum, a teacher at Adath Israel Congregational School, was in Israel in February for a Jewish educators' conference when she visited a booth with information about a project called Books for Israel.

When she learned that English books were sorely needed in Israeli schools, she began to think about organizing a book drive at her school, which has about 170 students, including high schoolers, and also through Adath Israel Congregation, where her husband is the cantor.

"A lot of schools [in Israel] don't have English language libraries, and the kids are at a great disadvantage, because they're trying to learn English and they don't have the materials," Kirshblum told *The CJN*.

The grassroots effort, which began in 2002, has gathered more than 41 tons of books in the United States and England, and delivered them to more than 180 schools.

The project was recently renamed the Jade Bar Shalom Books for Israel project to honour the English teacher in Israel who co-founded the project with her sister, Rena Cohen, who lives in the United States. Bar Shalom was diagnosed with brain cancer in August.

Linda Kirshblum, left, and students from Adath Israel Congregational School show some of the books that they have collected for Israel. [Frances Kraft photo]

Adath Israel's effort is the first such book drive in Canada, Kirshblum said. Like some of the other efforts, which can be viewed online at www.booksforisrael.org, it was dubbed "A Book and a Buck," because money is needed in addition to books, in order to offset shipping costs.

At the end of a two-week drive that ran from Sept. 18 to 30, the school had amassed more than two dozen boxes of books, including donations from Indigo Books and Associated Hebrew Schools, Kirshblum said.

After the start of the second intifadah in September 2000, a significant amount of Israeli government funding was diverted from education to security, she said. The schools affected, which are receiving English-language book donations, include Bedouin, Druze, Muslim, Bahai, Christian and Jewish public schools.

Volunteers were scheduled to sort through the books Oct. 10, weeding out those that were not in good condition or otherwise not appropriate for the project, and inserting donation stickers in the rest before packing them.

Kirshblum, who teaches Grade 2, said her class brought in "wonderful books," including the Berenstain Bears series and some Harry Potter books.

Adath Israel has been matched with a religious girls' school in Haifa. The students, however, represent a variety of backgrounds including Russian and Ethiopian immigrants. Some don't understand any English at all, while others have lived in English-speaking countries.

Although the school serves grades 7 to 12, it's part of a cluster of schools and is accepting books for younger children on behalf of elementary schools in the area.

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Greater Toronto Area

GIVING PEACE A CHANCE: Proceeds from the 21st annual Toots Schwartz Charity Golf Tournament, which brought together 120 golfers, will go to the Haifa Foundation to help build a playground in Haifa where kids of all religions can grow up as friends in peace. Pictured from left are Blanche Schwartz, Toots' widow; her son Mendel Schwartz; Pauline Schwartz, member of the Canadian Committee for The Haifa Foundation; Dani Neuman, executive director of the Haifa Foundation; Maya Goldenberg, executive director of the Canadian Committee for The Haifa Foundation; and Doron Goldenberg.

The Canadian Jewish news

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Family Moments

only from The Canadian Jewish news

Mazel tov to...

Aaron & Renee Cohen are blessed with Emily Lauren (Elisheva Tova), born June 25. Shepping nachas are great-grandmothers, grandparents, aunts, uncles and cousins.

Mazel tov to Renée, Jeremy and Madison on the birth of Leci Ella Love, Bubbie Ruth, Bubbie & Zaidie Rubinstein, Auntie Candice & Uncle David.

Happy fourth birthday Sept. 23 to Billie Madison, daughter of Maxine & Josh Schulman. Love, Bubbie Henna & Zaidy Irving Pomeranz.

Mazel tov to Benjamin Rosenberg on your bar mitzvah. With love from Savta Leah & Saba Ischar Arie.

Mazel tov to Honey & Phil Gosewitz on your 50th wedding anniversary. With all our love from your children and grandchildren.

Mazel tov to Barbara Spector & Robert Kinsey on their recent marriage in Israel, and congratulations on making aliyah. We love you. Saryl & Lionel Spector.

Tori Shalom was born June 24. Delighted parents are Susin & Bryan; sisters Shayna & Madelyn; grandparents Anna & Alex Garber, Ken and the late Alberta Sloss.

Mazel tov to Mary Teich on your 90th birthday (biz hundred und tzwantzig). With love, your entire mishpocha.

SEND US YOUR PHOTOS!!

Label the back of all photos and enclose a self-addressed, stamped envelope for return. Send all your photos to: The CJN, Family Moments, 1500 Don Mills Rd., Suite 205, North York, ON. M3B 3K4

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What's New deadlines: PLEASE NOTE HOLIDAY DEADLINES. Monday, October 17 is the deadline for the November 3 issue and Monday, October 31 is the deadline for the November 10 issue. I receive calls on deadline days only. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Saturday, October 15

PETER NEWMAN: MY STORY

Beth Tzedec Library presents **Peter C. Newman** discussing his book *My Story: From Self-Denial to Public Affirmation*. 8 p.m. 416-781-3511.

Sunday, October 16

BREAKFAST & SONG

Beth David Brotherhood presents "It's a Simcha: Songs and Melodies of a Jewish Wedding," with **Aaron Lightstone** and his musical ensemble. 9:15 a.m. $5. 416-633-5500.

SINGLES WALKING GROUP

Walk and Talk Etc., a walking club for Jewish singles 50+ will explore The Guild Inn, a garden for rescued architectural artifacts atop the scenic Scarborough Bluffs. Meet in the parking lot at 201 Guildwood Pkwy. at 9:30 a.m. For info contact walkandtalketc@hotmail.com.

BBYO SUKKOT PARTY

Come out to BBYO's Sukkot party, celebrate Sukkot, meet Jewish teens and build friendships. For details call 416-398-2004, ext 502.

Other news

TORAH CONFERENCING

Clanton Park Synagogue offers two weekly class presented live via satellite. On Thursday nights at 9 p.m., **Rabbi Yissochor Frand** on "Preparing Yourself for Shabbat." On Saturday nights at 9 p.m.beginning Oct. 29, **Rabbi Yisroel Reisman** teaches "Navi'im Brought to Life." 416-227-1070, ext. 225 or drsis@rogers.com.

YIDDISH CLASSES

The Yiddish Education Committee of UJA Federation is sponsoring four Yiddish classes at the Bathurst Jewish Community Centre. "Beginners and Beginners Plus," an adult class Sundays, 10 a.m. to noon, 10 sessions, Oct. 16 through Dec 18. $85. "Advanced Yiddish," a class that will study Yiddish texts, Sundays, 10 a.m. to noon, 10 sessions, Oct 16 through Dec 18, $85. "Conversational Yiddish," Tuesdays, 1-3 p.m. Oct 11, Nov 1-Dec 13. Fee $85. And a "Children's Class," every Sundays, 9:30 a.m.-noon, throughout the school year. $20 supply fee. For information and register call **Lil Nobel**, 416-635-2883, ext. 111.

SPIRITUAL SUPPORT GROUP

The Toronto Healing Project offers a 6-week spiritual support group for those coping with physical illness and/or emotional despair. Leaders include **Rabbi Ed Enkin** and **Michelle Katz**. Wednesdays, Nov.2-Dec. 7, 12:30-1:45 p.m. at the Narayever Synagogue. For registration call **Etta** 416-944-3359.

HIGH SCHOOL SEMINAR

The Downtown Jewish Community School of Toronto offers a high school seminar on contemporary teen dilemmas and issues of Jewish identity for grade 8-12 students. Classes are led by educators from various Jewish denominations giving students varying perspectives. Wednesdays beginning Nov. 2, 7-8:30 p.m. For information contact **Joan Schoenfeld** at 416-924-6211 or email joan@djcs.org.

ALVIN ABRAM LECTURES

Laniado Hospital will be sponsoring its 14th Annual Dr. Joseph Weil Memorial lecture as part of Holocaust Education Week, featuring **Alvin Abram**, author of *Let Me Tell You a Story* and *The Minyan*, speaking on the topic, "The Holocaust: No One Walks Alone." Wednesday, Nov. 2. 8 p.m. at Shaarei Shomayim Congregation. Admission is free. For sponsorships, or information call 416-785-8946.

Continued on page 25

The Board of Directors of CCCJ - Canadian Council of Christians and Jews -
is delighted to announce the recipients of its 2005 Human Relations Award will be:

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What's New

Continued from page 24

RENEWING OUR SPIRIT

Torah in Motion's annual conference "Renewing Our Spirit' will take place Sunday, Nov. 6, 9:30 a.m.-5 p.m. at Shaarei Shomayim Congregation." Speakers include, **Dr. Lisa Aiken**, author of *To Be a Jewish Woman*, **Dr. Danny Brom**, director of the Israel Center for Treatment of Psychotrauma, **Rabbi Saul Berman**, founder of Edah, **Rabbi Mark Dratch**, director JSafe: The Jewish Institute Supporting An Abuse-Free Environment, **Jonathan Rosenblum**, of the *Jerusalem Post*, **Wendy Shalit**, author of *A Return to Modesty*, **Dr. Marc Shapiro**, author of *The Limits of Orthodox Theology* and **Henna White**, assistant to the district attorney, Brooklyn, N.Y. $40 in advance, $55 at the door. For information and registration visit torahinmotion.org.

BETH DAVID FASHION SHOW

Beth David B'nai Israel Beth Am Sisterhood annual fashion show will take place Sunday, Nov 6. Boutiques opening at noon, show at 2 p.m. Tickets $20, available at the door. 416-633-5500.

HARBORD REUNION

The graduating class of 1955 from Harbord Collegiate will be holding their 50th reunion on Sunday, October 30. Students between 1950-1955 are invited. For information email **Molly Epstein** at mepstein@rogers.com.

JIAS TORONTO

Jewish Immigrant Aid Services, 4600 Bathurst St. #325. www.jias toronto.org. To register, volunteer or for information on these programs call **Joanna** at 416-630-6481, ext. 30.

Conversation Cafes: Newcomers to Canada are invited to practice speaking English in a casual and friendly environment with JIAS volunteers. Offered in 2 locations, BJCC and Bathurst & Steeles.

JIAS Toronto is seeking host families with teens to help welcome newcomer families.

English conversation classes for seniors beginning at the Promenade Mall. For eligibility, JIAS Toronto clients should call their social worker.

JIAS Toronto programming for newcomer children and teens. For information call **Jodi** at ext.28.

JF&CS GROUPS

Jewish Family & Child Service. 4600 Bathurst St. Information/registration call 416-638-7800.

For registration or information on the following call **Diane** at ext. 246.

PALS Social Skills Program offers children a positive social experience, enhances self esteem and helps them develop more appropriate social skills. Eight-week groups beginning Tuesday, Nov. 1 (ages 6 to 8) and Thursday, Nov. 3 (ages 9-11). 6-7:30 p.m.

Adolescent Social Skills Group, an 8-week group for teens beginning Tuesday, Nov 1 (ages 12-14), and Wednesday, Nov. 2 (ages 14-17). 7-8:30 p.m.

Parenting Children With Challenging Behaviour, a 6-session group for parents with children who frequently demonstrate difficult behaviours such as temper tantrums, aggression, not following your rules and trouble dealing with their emotions. Begins Monday, November 7.

Parenting Teens with Challenging Behaviours, a 6-session group for parents with adolescents who frequently don't follow the rules, demonstrate poor emotional control, lack motivation and have poor communication with parents, etc. Begins Wed. November 9.

For registration or information on the following programs call **Shawna** at ext. 215.

When You're About to Separate: What To Tell The Kids, a workshop for parents about to separate or in the early stages of separation. Tuesday, November 1, 9:30-11:30 a.m. at The Promenade Mall, suite #313.

Choices, a six-week group for young women, 16 to 18 years of age, who would like to explore and understand how to develop and maintain healthy relationships. Begins Tuesday, November 1, 4:30-6 p.m. at 4600 Bathurst St.

The Challenge of Anger for Women, a six-session group to learn how to express their anger in an assertive, non-aggressive way. Begins Tuesday, Nov.1, from 7:30-9 p.m. at 4600 Bathurst St.

Adult Children Losing A Parent, a six session group for adult children who have recently lost a parent. Begins Tuesday, November 1, 7:30-9 p.m. 4600 Bathurst St.

Younger Widow/Widower Bereavement Group, a six-session discussion series for individuals 60 and under who have recently lost a spouse. Begins Tuesday, Nov. 1, 7:30-9 p.m. 4600 Bathurst St.

Living With Teens, a six-session group about parenting your adolescent without losing your cool. Begins Wednesday, Nov. 2, 7:30-9 p.m. at 4600 Bathurst St.

Parenting Children With Challenging Behaviour, a 6-session group for parents with children who frequently demonstrate difficult behaviours. Begins Monday, Nov. 7.

Today's Women, a six-session group for women wanting to discuss relevant issues and wanting to make a change in their lives. Begins Monday, Nov. 7, 7-9 p.m. 4600 Bathurst St.

Surviving Separation and Looking Ahead, a six-session group for newly separated or divorced individuals who are dealing with the initial feelings of loss, anger, loneliness and wanting to let go of the past and move forward. Begins Monday, Nov. 7, 7:30-9 p.m. 4600 Bathurst St.

Effective Parenting, a 4-session group to help parents learn what they can do to raise a happy, motivated and well behaved child. For parents of children ages 3 to 11 years. Begins Tuesday, Nov. 8, 7-9 p.m. at The Family Resource Centre Promenade Mall.

Developing A Successful Parenting Plan, a workshop for parents wanting to develop a businesslike relationship with their 'ex' partners by negotiating the day-to-day details of their children's lives based on their child's needs. Wednesday, Nov.9, 7-9 p.m. The Promenade Mall, suite #313.

FOR SENIORS

The Earl Bales Seniors In The Club House In The Park. Sunday Dance, Oct. 23. Casino Rama, Monday, Oct. 31. Beginners Hebrew class, Tuesdays, 1-3 p.m. Call 416-395-7881.

Lunch and Learn at Holy Blossom Temple, "How to Cope with Aches and Pains" with **June Henderson** Wednesday, Oct. 19, noon. 416-789-3291 ext 233.

The Association of Jewish Seniors Sukkot luncheon, Monday, Oct. 24, 11:30 a.m. at Shaarei Shomayim Congregation. Members $10, non-members $15. Reserve by Oct. 20. Call **Debbie Bernstein** at 416-635-2860.

BERNARD BETEL CENTRE

1003 Steeles Ave. 416-225-2112.

Denture Clinic, Friday, Oct. 21, 10 a.m.-noon.

Holistic Therapy, every Friday, 10 a.m.-12:30 p.m.

WAGMAN CENTRE

55 Ameer Ave. 416-785-2500.

Sukkot Tea, Tuesday, Oct. 18, 3-4 p.m. in the dining room.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or wwwmilesnadaljcc.ca.

Register for Fall programs online or at MNJCC.

Intermediate Hebrew II, a 6-week class for advanced intermediate level students begins Tuesday, Nov. 1, 7-9 p.m.

Hebrew Conversation 2, an 8-week course Thursdays, beginning Nov. 3. 7-9 p.m.

Yiddish for Beginners, an 8-week introductory class, Mondays, beginning Oct. 31, 7:30-9 p.m..

Good Age Club, a weekly programming for 55 plus offers a variety of events from education and lectures, to games, films and trips. Meets year round on Thursdays, 1-3 p.m. $50 annual fee, guests $3 per program. Call ext. 154.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St., 416-636-1880 or www.bjcc.ca.

Register at the BJCC centralized registration desk for fall programs or call ext 235.

BJCC 10th Annual General meeting, Sunday, Oct. 30, 10 a.m.-noon. As part of the meeting the Koffler Adult Concert Band will perform and Maccabi athletes and coaches from the 2005 Games in Richmond will be honoured.

NA'AMAT EXECUTIVE INSTALLED: Na'amat Canada installed a new executive at their 14th Triennial Convention held recently in Ottawa. From left, back row, Ruth Rotman, Tillie Margolis, Etty Danzig and Rhona Blanshay, seated, Talia Livny, president Na'amat Israel, Anita Blanshay, past president, Esther Rodzynek, president and Pearl Mekler. [Photo: Mollie Rothman]

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OBITUARIES
and Related Notices

BENJAMIN'S PARK MEMORIAL CHAPEL

Ida Rotstein	Sep 25/05	487 Glengary Avenue
Jeffrey Liederman	Sep 25/05	1555 Finch Avenue East
Freda Zipursky	Sep 26/05	278 Bloor Street East
Evelyn Weingarten	Sep 26/05	3560 Bathurst Street
Harry Wolfe	Sep 28/05	33 Wilmington Ave.
Abram Tushinski	Sep 29/05	90 Fisherville Rd.
Eugene Reiss	Sep 29/05	3560 Bathurst Street

HEBREW BASIC

Jack Topp	Sep 28/05	95 Ava Road
Dorothy Cohen	Oct 1/05	3560 Bathurst Street

Steeles Memorial Chapel

Rosen, Elsie	Sept. 30/05	247 Hillhurst Blvd.
Nefsky, Myrtle	Sept. 30/05	109 Frontenac Ave.
Karatigina, Isana	Oct. 1/05	6091 Bathurst St.
Galperin, Louis	Oct. 2/05	429 Walmer Rd.
Novack, Max	Oct. 2/05	21 Candy Courtway

RUBINGER, Bruno - Our family is saddened to announce the premature loss of our husband, father, son and brother, on September 28, 2005, at age 53, after a long and courageous battle with cancer. Bruno was a generous and kind man, with tremendous strength, vision and leadership. He was an inspiration to all of us for his devotion to do good, altruistic pursuit, considerate and positive demeanor. He raised a wonderful family. He was deeply involved in the Jewish community in Toronto, where his work made a significant difference. He was an expert in the field of Robotics, a matter of pride to him. Above all Bruno was a mensch. He was well respected and loved alike by family members, friends, co-workers, and members of his congregation, B'nai Torah. Bruno is survived by his dear wife and partner of 31 years, Gabriela, by his two sons, Daniel and Michael, by his parents Gina and Herman Rubinger, by his sister Carla Ulpian, by his twin brother, Morel, by his brother-in-law, Andrew Ulpian and sister-in-law, Lenore Rubinger. At his funeral there was an outpouring expression of the enormous respect and love Bruno elicited in his family, friends, co-workers, his synagogue community, B'nai Torah and in his Rabbi, Rabbi Marcus. He will be sadly missed, but never forgotten. The family wishes to thank all the doctors and nurses at PMH, as well as Dr. Orr at the Hadassah Hospital in Jerusalem for the care they provided to Bruno. If desired, donations in Bruno's memory can be made to the B'nai Torah - Bruno Rubinger Memorial Fund.

The unveiling of a monument to the memory of the late
JOSEPH BORENSTEIN ז"ל
will take place
Sunday, Oct. 16th, 11:00 a.m.
Pardes Shalom Cemetery
Community Section Row K
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
JOHN D. FIENBERG ז"ל
will take place
Sunday, Oct. 16th, 11:00 a.m.
Dawes Road Cemetery
St. Clair, 2 bl. E. of Victoria Park Ave.
Sons of Jacob Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
LEON MILLER ז"ל
will take place
Sunday, Oct. 16th, 11:00 a.m.
Pardes Shalom Cemetery
New Beth Tikvah Section
Relatives and friends are invited to attend

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Holiday Food Ideas

Jewish Festival Cooking – an essential resource for holidays

By NORENE GILLETZ

Have you ever wondered why we eat certain foods on each Jewish holiday?

Phyllis and Miriyam Glazer's *The Essential Book of Jewish Festival Cooking* (HarperCollins) has the answers. Their wonderful cookbook, packed with extraordinary recipes, will help you gain a rich understanding of the Jewish calendar year, its link to the signs of nature and the produce of the earth in each season.

This valuable resource for the Jewish festivals is organized by season, covering the major holidays and feast days of the Jewish year. *The Essential Book of Jewish Festival Cooking* contains more than 200 tempting recipes that capture the flavours of seasonal foods enjoyed by our ancestors. There are also menus and tips, including the origins, traditions, seasonal and biblical significance of each holiday and its special foods.

The guideline in planning a Sukkot menu is convenience – dishes that can be easily transported from the home to the sukkah easily, such as a hearty soup or casserole made with vegetables that reflect the autumn harvest. Stuffed foods made with a chopped or "beaten" filling are traditional fare on Sukkot, when we beat willow branches in our prayer for rain.

Sukkot suggestions include such enticing dishes as Ladder Challah, Sesame-and-Herb-Stuffed Grape Leaves, Chicken with Dates, Olive Oil and 12 Garlic Cloves, Lamb Stew with Chickpeas, Pomegranates, Squash and Cilantro, Back to the Roots Casserole, and Pears in Red Wine and Spices.

Here is a lovely dairy menu for Sukkot that reflects the flavours of the harvest. These superb stuffed mushrooms reflect the Sukkot tradition of stuffed foods. They have received rave reviews as appetizers, hors d'oeuvres or even as a vegetarian main course. Enjoy…

MUSHROOMS STUFFED WITH WHEAT GERM, SUNFLOWER SEEDS AND FRESH HERBS

16 large mushrooms
3 tbsp. grated Parmesan, Cheddar or Monterey Jack cheese
1 large garlic clove, minced
1/3 cup finely chopped onion
1 tbsp. sunflower seeds, toasted (chop them if you like)
1 cup toasted wheat germ
1 tbsp. chopped fresh Italian parsley
1 tsp. chopped fresh oregano or basil
2 tbsp. butter, melted
salt
freshly ground black pepper
6 tbsp. extra-virgin olive oil (or olive oil mixed with other oil)

Preheat the oven to 350. Grease a large oven-to-table casserole or baking pan with 2 tbsp. olive oil. Set aside.

Rinse or clean mushrooms and gently remove the stems. (Set aside the stems for use in a soup or an omelette.) In a small bowl, mix together the remaining ingredients, except for olive oil. Use a spoon to pack the filling into the mushroom caps and the back of the spoon to press it down.

Place the stuffed mushrooms in the prepared pan. Pour the remaining oil equally over the top. Bake for 20 minutes, or until golden. Serve warm. Makes 16.

SPICED BUTTERNUT SQUASH SOUP

This deep-orange autumn soup with its creamy light texture is a delicious way to start a holiday meal. Vary the recipe by substituting pumpkin or sweet potatoes for the squash, or mix them if desired.

4 1/2 pounds butternut squash, pumpkin or sweet potatoes
3 tbsp. extra-virgin olive or other oil
2/3 cup chopped red onion
5 garlic cloves, minced
1 tsp. sweet paprika
1 tsp. ground allspice or baharat*
1/2 tsp. chili pepper
2 tsp. salt
6 cups water (or more to cover)
1/2 cup crème fraîche, yogurt, dairy sour cream, sweet cream or half-and-half
1/3 cup mixed fresh finely chopped cilantro and Italian parsley (or all parsley)

Scrub butternut squash well and cut off the stem end. Slice in half lengthwise and remove the seeds and strands. Peel and cut into cubes.

In a large soup pot with cover, heat the oil and saute the onion over medium heat, stirring occasionally, until transparent and lightly golden. Add the garlic and saute 1 minute. Add the butternut squash cubes, paprika, allspice or baharat, chili pepper and salt. Add 6 cups water (or just enough to cover the squash) and bring to a boil. Cover and cook over medium-low heat, about 30 to 40 minutes, until squash is fork-tender.

Remove from heat and puree in batches in a blender or food processor. Return to the pot and cook an additional 5 minutes (or reheat gently just before serving). Divide among bowls and garnish each with a tablespoon of crème fraîche, yogurt, sour cream or a zigzag pattern of cream, and garnish each with 1 1/2 tsp. of the cilantro-parsley mixture, or pass small bowls of different toppings and let guests garnish their own. Serves 8.

*Lebanese baharat: Combine 1 tbsp. of each of the following ground spices: allspice, cinnamon, cloves and black pepper.

Coast to Coast

Calgary concert honours the artists of Terezin

By JAMES TARRANT
Special to The CJN

CALGARY — A concert honouring some of the artists who created their works in Terezin during World War II was presented Sept. 26 by the Calgary Jewish Community Council and Calgary Pro Musica Society.

The concert was not so much about remembering the Holocaust as about honoring the creativity of those imprisoned, said Gertrude Cohos, past president of the Calgary Jewish Community Council.

"It is important to remember the spirit of these people. Despite their terrible conditions, they managed to create something that was truly beautiful. And to do their very best to live a life under the most horrendous circumstances."

"Defiant Sparks, Music of the Holocaust," presented at the Beth Tzedec Synagogue, featured internationally renowned pianist Ralf Gothoni and the Ives Quartet, with narration by local actors Emily Talia and Joyce Doolittle.

The concert commemorated the works of four composers who were interned in the Terezin camp 35 miles north of Prague that was used by the Nazis as a holding area for Jews before their deportation to the gas chambers. It was also used as propaganda to show the outside world the Nazis' humane treatment of Jewish prisoners, and with that goal, authorities encouraged a wide range of entertainment activities, especially musical performances. Choral groups were formed, pianists gave concerts and music was composed.

The music performed at the recent concert comes from the Terezin collection of some 50 works for varying ensembles, which survived the war years.

The concert also focused on remembrance, because in the final years of the war, the inmates of Terezin suffered the same fate that befell Jews imprisoned in other camps. Records show that there were about 140,000 people in Terezin between 1941 and 1944, but only 16,000 survived. Three of the four musicians honoured at the concert survived in the camp.

Talia and Doolittle read excerpts from authors who had direct or indirect experience with the genocide and living conditions in these camps.

For Talia, the event was personal – she is a third generation Holocaust survivor.

"There is definitely an influence on my creativity and my life because of what my grandparents went though. My grandparents spent two months in Auschwitz. My grandfather was a well-known speaker at local high schools and in symposiums around Calgary. He was in Oskar Schindler's factory… And my grandmother in Vancouver still speaks a couple times a week all over British Columbia. She was liberated after the death march out of the prison camp in Auschwitz."

Talia says her family background influences who she is today, and thus being a narrator for this event is special.

"I always wanted to use my profession, which is theatre, as a medium to do what my grandparents were doing – Holocaust education. I can't go into a high school with the same effectiveness and talk about my experiences in the camps. But I'm trained in theatre, voice and dance. I've always drifted toward projects that have allowed me to express those things that move people on that topic of racial acceptance and anti-Semitism. And learning from our past. If I can use my skills to do that, then I've succeeded."

The poems read were *After the Holocaust* by David Koenig, *Hollow Cost* by Jobe Smith, *Juliek's Violin* by Michael Blumenthal, *A Few More Things about the Holocaust* by Beatrice H. Lifshitz, *The Second Generation* by Menachem Z. Rosensaft, *Blood to Remember – American Poets on the Holocaust*, edited by Charles Ades, and *Ghost Children* by Lillian Boraks-Nemetz.

This was one of the few times Calgary Pro Musica has staged a concert outside of the University of Calgary campus. The decision to have the event at Beth Tzedec was to give Jewish and non-Jewish members of Calgary and surrounding community a chance to witness this beautiful music, Cohos said.

BBYO FALL CONVENTION: From Sept. 23 to 25, teens from Greater Toronto Area BBYO gathered at Camp Northland for leadership training and an opportunity to explore their Jewish values while basking in the beautiful outdoor setting.

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On Campus

U of T student rallies for peace in Mideast

By SHERI SHEFA
Staff Reporter

In an effort to promote dialogue on campus between Jewish and Muslim students about the conflict in the Middle East, Jonathan Stein is in the process of planning a week-long Peace Rally.

"One of my goals is to get to the people who are undecided [about the conflict], educate them and provide them with an unbiased look at the situation," said the 20-year-old University of Toronto student who is currently studying politics and history, but has ambitions to major in peace and conflict studies.

Stein hopes to lure experts from both sides of the Middle East conflict, to offer their points of view about the problem and posit possible solutions.

"The purpose of this rally is to unite the entire U of T campus in the rallying cry towards a just and fair settlement of the Arab-Israeli conflict."

The Peace Rally, which he hopes to schedule by February or March of 2006, will become a week-long series of events that will not just feature lectures but will be a cultural celebration as well, with music and Middle Eastern food.

"Still, this will be a political-oriented event, as each day will have a different focus. One day we'll talk about Jerusalem, one day we'll talk about the settlements…" Stein said.

He said he wants his event to steer clear from comparisons to one-sided events, such as the recent Israel Apartheid Week at U of T and some events put together by Jewish campus groups.

"I'm trying to bring together both sides, with moderate people. I don't want inflammatory right-wingers or left-wingers," said Stein, who has been a part of Hashomer Hatzair-Kidma – "a progressive Zionist organization that believes in the principles of social justice" – since he was 12 years old.

He said he thinks that extremists on both sides, which represent a small fraction of the populations, get all the media attention and wants the rally to shift the focus to the moderates.

"Extremists have too much say – on both sides."

Stein said while he is still looking for people to fill positions in the programming, public relations and financing department, he is already in the process of contacting people he would like to speak.

He also has ambitions to co-ordinate the event with other campuses across North America.

But ultimately, he wants to contribute to the peace process in any way he knows how.

"I want to bring a fair and balanced dialogue to campus and to promote peace and coexistence on campus. We're looking to educate," he said.

Conference to focus on Darfur situation

Some of North America's most notable scholars will gather in London, Ont., at the end of the month to inform the public about the genocide in Darfur.

The University of Western Ontario will host the weekend-long conference from Oct. 28 to 30 in hopes that those who learn about the issue will become active in raising awareness.

The genocide scholars who are scheduled to lecture include Dr. Gerald Caplan, a leading Canadian authority on genocide and genocide prevention, and an internationally recognized expert on the Rwandan Genocide.

Also speaking at the conference is Dr. Norman Epstein,who is the co-founder of Canadians Against Slavery and Torture in Sudan.

The conference was organized by the Holocaust Literature Research Institute as well as scholarly centres, student groups, and community and hot-for-profit organizations.

For more information, visit www.freewebs.com/crisisindarfur.

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Internal Palestinian feuding increases

By ARNON REGULAR
Ha'aretz Daily Newspaper Ltd.

GAZA CITY — A senior member of the Palestinian general intelligence service was abducted and shot by unknown gunmen in the Gaza Strip, Palestinian sources said last Friday.

According to the sources, Sami Ajour, who is also a Fatah member, was snatched Thursday and later dumped in the street in the northern Gaza town of Beit Lahiya with serious gunshot wounds.

The sources said the ensuing abduction of three Hamas officials in the West Bank late Thursday had been carried out by Fatah members in response to the kidnapping.

But a previously unknown Palestinian group said earlier Friday that it was behind the kidnappings of the Hamas members, accusing the militant group of putting itself above the law.

The incidence of kidnappings among rival Palestinian groups has increased in recent months, as Palestinian Authority President Mahmoud Abbas' efforts to restore law and order have achieved only partial success.

A group calling itself the Omar bin al-Khatab Brigades claimed responsibility for the abductions.

"This is a response to Hamas' violations and disregard for law and order and their attacks on security institutions and Palestinian leaders," the group said in a leaflet. "We warn Hamas and ask them to stop their policy and learn their lessons. This is our first response."

Al-Raz, a prominent university professor, was released early Friday, hours after he was snatched from his West Bank home.

Palestinian police went door-to-door early Friday in the West Bank town of Yatta, arresting 30 suspected criminals in one of the biggest moves toward restoring law and order in the chaos-ridden Palestinian territories.

More than 200 policemen participated in Friday's arrest raid, searching for drug and arms dealers and other wanted criminals, said Ahmed Rabai, the Hebron-area police chief. Village residents said they could not recall such a heavy crackdown by Palestinian police.

Police raided the village before dawn, surrounded homes and called on suspects to surrender. Homes were searched and illegal weapons were confiscated.

"This campaign was ordered by political leaders to enforce law and order and to bring justice to normal Palestinians and make the Palestinian people feel safe," Rabai said. "This campaign will continue, not only in Yatta town, but also in other villages and in the city of Hebron itself."

Israel ponders policies towards Hamas

Continued from page 1

The recent deterioration in Hamas' status began when rockets the group was parading at a Sept. 23 march celebrating the Israeli withdrawal exploded unexpectedly, killing 21 people and wounding more than 100. Hamas falsely accused Israel for the incident and launched dozens of rockets on Sderot and neighbouring Israeli communities just over the Gaza border.

Israel retaliated by renewing its targeted killings of leading terrorists, shelling targets in Gaza and undertaking a massive arrest campaign of Hamas activists in the West Bank. Hamas leadership realized too late that Palestinian public opinion had little sympathy for the group's provocations.

PA President Mahmoud Abbas came out strongly against the Hamas attempt to put the blame on Israel. Gaza residents, who had hoped the Israeli pullout would finally bring peace and quiet, were furious at Hamas for giving Israel a reason to close down the territories, arrest militants and continue with the state of insecurity that was so familiar in pre-withdrawal days.

Some Israelis feel now is the time to continue pounding Hamas until it's too weak to win the really important elections, those for the Palestinian Legislative Council scheduled for Jan. 25, 2006.

Israeli Prime Minister Ariel Sharon recently promised that Israel would not facilitate those elections if Hamas takes part. Defence Minister Shaul Mofaz threatened that Hamas leaders may not live to see election day.

But though Hamas has suffered blows, there's no knockout in sight, and Mofaz knows it. He has threatened to send Hamas leaders "to the places of Ahmad Yassin and [Abdel Aziz] Rantissi" – Hamas leaders Israel assassinated in 2004 – and warned that Israeli artillery along the Gaza border is not there for decoration. But Mofaz knows there are limitations: Israel can't bomb Gaza at random lest the shells hit innocent people.

Moreover, harsh punitive measures, such as renewed target killings and massive arrests, easily could ignite another round of bloody violence.

The Kassam attack was preceded by targeted killings of three Islamic Jihad terrorists in Tulkarm. It was followed by additional fatal clashes and the arrests of 441 people in the West Bank, including 40 people with some political followings.

The arrests did make it more difficult for Hamas to prepare for the municipal elections. If the pattern continues, Hamas will find it even more difficult to prepare for January's general elections.

But can Israel echo U.S. President George W. Bush's statements about democratizing the Middle East while putting Abbas' political opponents behind bars or in cemeteries? Will the next Palestinian Parliament be viable if the results of the elections are impacted by Israeli arrests?

"Let us not delude ourselves," Brig.-Gen. Ya'ir Golan, Israel's West Bank commander, said in an interview with *Ma'ariv*. "We cannot run the politics of the Palestinians."

Then he disclosed one of Israel's secret fears: "It may very well be that the feeling of persecution will bring Hamas more votes."

Golan was articulating a major Israeli dilemma. For years, Israel boycotted any dialogue with the Palestine Liberation Organization because it supported terrorism. Even so, the PLO became the major political force of the Palestinian people until, at Oslo, Israel negotiated with it.

Of course, the condition for political negotiations was that the PLO formally renounced terrorism and accepted Israel's right to exist. Those who object to Hamas' participation in Palestinian elections say Israel is not attempting to dictate Palestinian politics, but note that a political party doesn't hold ballots in one hand and guns in the other.

If Hamas meets the conditions the PLO did, they say, it too can participate in the elections as a legitimate political party.

But Israel faces the danger that Hamas might become the main beneficiary of any stalemate in the political process. A June poll of the Palestinian Center for Public Opinion predicted a strong Hamas showing in the next Parliament, with nearly 27 per cent of the seats, compared to 35 per cent for Fatah, with the rest going to various left-wing parties and independents.

Another pollster, Khalil Shikaki of Ramallah, predicted that Hamas would gain as much as 30 per cent to 35 per cent of the seats, with 45 per cent going to Fatah.

Hamas can't just sit back and wait for miracles in January – it needs to work hard in the Palestinian street and make the difficult choice between violence and politics.

At first glance, it seems Hamas has learned a lesson. In the face of the tough Israeli retaliation, the Palestinian factions on Sept. 27 reaffirmed their commitment to a "ceasefire" that was declared last winter but that they frequently ignored.

The pressure is strong on both sides: U.S. Secretary of State Condoleezza Rice warned that Hamas can't participate in the Palestinian political process unless it disarms, but U.S. pressure is also heavy on Israel. The Americans are concerned that continued blows to Hamas may hurt Abbas. Abbas has said that Israeli raids were undermining his efforts to keep the peace.

For Israel, the dilemma remains: how much damage can be inflicted on Hamas until the attacks end up tipping the balance and strengthening the group?

If Hamas does well in January's elections, Israel hopes power may force the group to change. "If Hamas wins in the elections, government responsibility will compel it to behave differently," Golan said.

World Bank wants road linking Gaza

By ALUF BENN
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — The World Bank supports building a transit-passage between the Gaza Strip and the West Bank in the form of a sunken road, but Prime Minister Ariel Sharon favours a rail link because managing security would be easier, *Ha'aretz* has learned.

The United States will finance a study examining options for linking the Gaza Strip and the West Bank via Israel.

The Israeli response to the study, which is due to be completed in January, "will indicate its future intentions regarding a Palestinian state that would maintain contact between the West Bank and the Gaza Strip," a diplomatic source said last week.

The study was initiated by the World Bank, which asked for American sponsorship to moderate Israel's anticipated objection to its conclusions.

Israel approved the study initiative at a meeting last week between Nigel Roberts, World Bank director for the West Bank and Gaza, and Baruch Spiegel, an adviser to Defence Minister Shaul Mofaz. The U.S. administration gave the project funding on the condition that both parties can come to an agreement.

The study will examine transit options such as a multi-lane road crossing Israel in a deep trench, an elevated road and a rail link between the Erez checkpoint with northern Gaza and the Tarqumiya checkpoint near Hebron. The Palestinian Authority would be responsible for the passage, according to the plans.

An Israeli report prepared in 2001, during the first months of the intifadah, recommended that a road be built, partly at ground level and partly sunken or elevated.

A passage between the two parts of the PA was at the centre of the disengagement talks held among Israel, the PA and the U.S. The Palestinians were concerned that the pullout from the Gaza Strip would be the end of the process and that Israel planned to separate the Strip and the West Bank. That's why they demanded a transit passage between them, even a temporary one.

Mofaz and the Quartet's (the Quartet is made up of the European Union, Russia, the United Nations and the United States) envoy to the region, James Wolfensohn, have discussed opening an experimental passage from Gaza to the West Bank, using bus and later truck convoys accompanied by Israeli vehicles.

Sharon, Abbas scheduled to meet

By ALUF BENN
Ha'aretz daily Newspaper Ltd.

JERUSALEM — Top Palestinian and Israeli officials agreed last Friday to hold a further round of talks prior to a summit between Prime Minister Ariel Sharon and Palestinian Authority (PA) President Mahmoud Abbas that was scheduled for this week.

Dov Weissglas, chief of the Israeli Prime Minister's Office, and Saeb Erekat, chief Palestinian negotiator, met Friday in Tel Aviv to iron out the details of the upcoming summit. Israeli government officials said before the meeting that the two might meet again early this week.

The Sharon-Abbas summit was to take place Tuesday, less than 10 days after an earlier planned summit was cancelled because of the flare-up in violence in the West Bank and the Gaza Strip.

Palestinian sources said there was a "real chance" that Jordanian King Abdullah II would attend the Sharon-Abbas talks.

Both sides want to reach understandings on the most pressing issues, including Israel's demands that the Palestinians rein in militants and the Palestinian demand that Israel release prisoners before the summit, Erekat said.

"We don't want a failed summit. We want a successful summit. We want to agree on the substance," Erekat said.

The meeting Friday covered details of the summit as well as trying to reach an agreement on the terms of release for long-term Palestinians prisoners and the further withdrawal of Israeli troops from West Bank cities.

The sides also agreed Friday to establish two teams to formalize the arrangements for the Rafah crossing between Sinai and the southern Gaza Strip. The crossing will be jointly run by Israel and the PA, with supervision by European Union inspectors and surveillance systems that will convey information to the Israeli side.

Meanwhile, Israeli government sources said before the talks that Israel will consider what steps it can take to ease the situation for the Palestinians.

They said Sharon was not likely to approve transferring ammunition to the PA's security forces. But Israel Radio reported Friday that the Israel Defence Forces planned to recommend that Israel approve the ammunition transfer.

Among topics that were expected to be on the agenda of the Sharon-Abbas summit were the renewal of talks on the operation of border crossings from the PA to Israel, the future of the crossing point between the Gaza Strip and Sinai, the implementation of the Sharm al-Sheikh agreements for the withdrawal of the Israel Defence Forces from West Bank towns and the freeing of Palestinian prisoners.

Israel planned to reiterate its demand that the Palestinians put a halt to terror, and to express its opposition to allowing Hamas to participate in Palestinian parliamentary elections.

The last meeting between the two leaders was June 21, when they agreed to co-ordinate the implementation of the disengagement plan. Since then, apart from a few telephone conversations, they have not been in touch.

Abbas is due to meet with U.S. President George W. Bush in Washington on Oct. 20, and both sides would like to demonstrate diplomatic progress before that.

Guilty plea in AIPAC case

By RON KAMPEAS
JTA

ALEXANDRIA, Va. — Lawrence Franklin's plea-bargain pledge to co-operate with the U.S. government in its case against two former AIPAC officials was put to the test as soon as it was made.

"It was unclassified and it is unclassified," Franklin, a former Pentagon analyst, insisted in court last week, describing a document that the government maintains is classified. The document is central to one of the conspiracy charges against Steve Rosen, the former foreign policy chief of the American Israel Public Affairs Committee.

Guilty pleas are usually remorseful, and sedate. But Franklin was defiant and agitated as he pleaded guilty as part of a deal that may leave him with a reduced sentence and part of his government pension.

His prickliness could prove another setback for the government in a case that the presiding judge has suggested could be dismissed because of questions about the defence's access to evidence obtained through wiretapped conversations.

Franklin's performance unsettled prosecutors, who will attempt to prove that Rosen and Keith Weissman, AIPAC's former Iran analyst, conspired with Franklin to communicate secret information. The case goes to trial Jan. 2.

The argument over the faxed document provided the most dramatic encounter last week.

"It was a list of murders," Franklin began to explain to U.S. District Judge T.S. Ellis when a Justice Department lawyer leapt from his seat, shouting, "Your Honour, that's classified!"

Ellis agreed to seal that portion of the hearing. JTA has learned that the fax was a list of terrorist incidents believed to have been backed by Iran.

There were other elements of Franklin's plea that suggest he is not ready to co-operate to the fullest extent.

The government says Franklin leaked information to the AIPAC employees because he thought it could advance his career, but he says he was frustrated with policy on Iran at the Pentagon.

Franklin said he believed Rosen and Weissman were better connected than he and would be able to relay his concerns to officials at the White House's National Security Council.

He did not explicitly mention in court that Iran was his concern. But JTA has learned that Franklin thought his superiors at the Pentagon were overly distracted by the Iraq war in 2003 – when he established contact with Rosen and Weissman – and weren't paying enough attention to Iran.

The U.S. penal code criminalizes relaying information that "could be used to the injury of the United States or to the advantage of any foreign nation." Franklin's testimony would not be much use to the prosecution if he believed Rosen and Weissman simply were relaying information from the Pentagon to the White House, sources close to the defence of Rosen and Weissman said.

"I was convinced they would relay this information back-channel to friends on the NSC," Franklin said.

The section of the penal code that deals with civilians who obtain and relay classified information has rarely, if ever, been used in a prosecution, partly because it runs up against U.S. First Amendment protections for journalists and lobbyists, who often deal with secrets.

A spokesperson for Rosen's lawyer said Franklin's guilty plea "has no impact on our case because a government employee's actions in dealing with classified information is simply not the same as a private person, whether that person is a reporter or a lobbyist."

The essence of Franklin's plea seemed to be only that he knew the recipients were unauthorized to receive the information. Beyond that, he insisted, he had no criminal intent.

Admitting guilt to another charge, relaying information to Naor Gilon, the chief political officer at the Israeli Embassy in Washington, Franklin said that he wasn't giving away anything that the Israeli didn't already know. "He gave me far more information than I gave him," Franklin added.

Franklin turned prosecutors' heads when he named Gilon, the first public confirmation that the foreign country hinted at in indictments is Israel. Indictments refer to a "foreign official."

The suggestion that Franklin was mining Gilon for information, and not the other way around, turns on its head the hype around the case when it was first revealed in late August 2004, after the FBI raided AIPAC's offices. At the time, CBS described Franklin as an "Israeli spy."

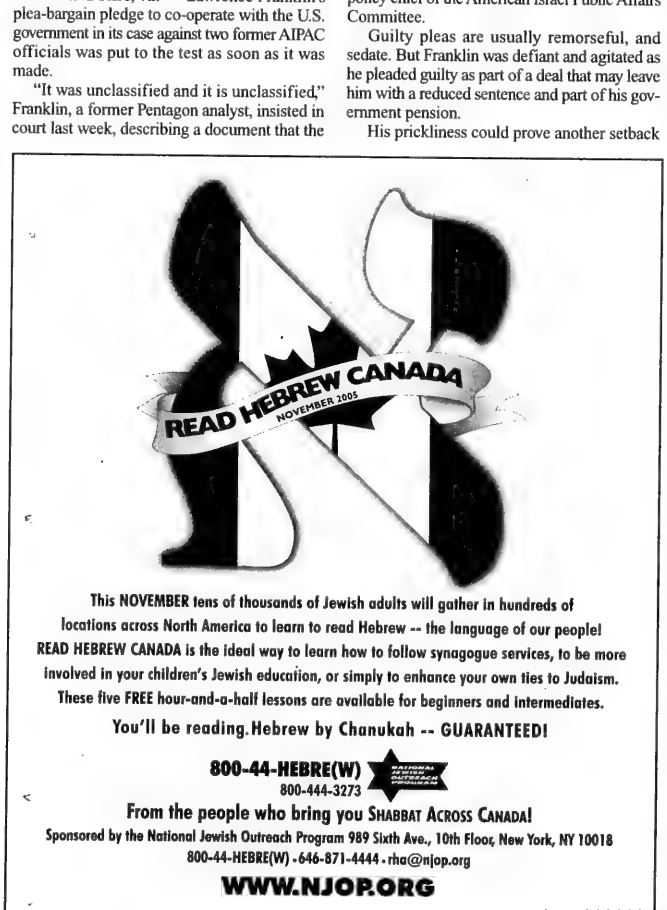
Franklin, who has five children and an ill wife, said he is in dire financial straits. Keeping part of his pension for his wife was key to his plea deal, his lawyer said.

He pleaded guilty to three charges, one relating to his alleged dealings with the former AIPAC officials; one having to do with Gilon; and one for taking classified documents home.

Franklin is not all the government has up its sleeve. The charges against Rosen and Weissman, apparently based on wiretapped conversations, allege the two former AIPAC staffers shared classified information with fellow AIPAC staffers, the media and foreign officials.

The problem with the wiretap evidence lies in the government's refusal to share much of it or even to say exactly how much it has.

AIPAC fired Rosen and Weissman in April but is paying for their defence. AIPAC had no comment, nor did Weissman's lawyers.



Katsav to visit Vatican

Israel's president will visit Pope Benedict XVI in the first visit to the Vatican by an Israeli head of state. Moshe Katsav will visit Rome in mid-November, Israeli officials announced this weekend. The visit will be the latest in a series of steps Benedict has taken since his election to demonstrate his commitment to furthering Jewish-Catholic relations.

Arabs for Zion?

Most of Israel's Arab citizens accept Zionism, a poll found. According to the Hebrew University poll released this week, 63 per cent of Israeli Arabs believe in the principle of two states for two peoples, whereby Palestinians gain independence in the West Bank and Gaza Strip and Israel serves as the Jewish state. Thirty-four per cent of respondents express opposition to the Zionist principle. The findings appeared to counter the hard-line rhetoric of many Israeli Arab leaders, who demand that Israel abandon its principles as a Jewish state.

Court halts army tactic

Israel's High Court of Justice banned an army practice of using Palestinian civilians to help locate terrorists. After three years of deliberations, the High Court found in favour of petitions filed by human-rights groups against the "advance notice" tactic, whereby Israeli troops on counterterrorist raids ask Palestinian bystanders to go to fugitives' hideouts and persuade them to surrender. The three-justice panel disputed the army's position that the practice is voluntary, and said it violates international law by endangering civilians. Some Israeli lawmakers denounced the ruling. Israel Defence Forces Chief of Staff Dan Halutz said the army would implement the court's ruling.

Shalom writes for peace

Israel's foreign minister published an editorial in an Indonesian newspaper calling for rapprochement with the Muslim world. "Israel does not see Islam as an enemy, and has never seen it as such. On the contrary, history has shown us that Jews and Muslims lived in peace, harmony and friendship for many years in the past. This should be the aim in the future," Silvan Shalom wrote in the *Jakarta Post*. "At this time of renewed hope for progress toward peace in the Middle East, we believe that the time is ripe to promote dialogue with all countries." The publication of an article by a senior Israeli official was unprecedented for Indonesia, the world's most populous Muslim country, which has no ties with Israel. Shalom has vowed to capitalize on global goodwill garnered from the recent Gaza Strip withdrawal to normalize Israel's relations with the Arab and Muslim world.

Israeli ship implicated in accident

Israel's biggest shipping company said one of its vessels was involved in a deadly accident off Japan's coast. Zim offered apologies and compensation to the families of seven Japanese fisherman who died in a collision with one of its tankers last week near the northern island of Hokkaido. Zim originally had denied involvement. Israel's Transportation Ministry has said it will aid in the investigation.

Bush: Fight terrorism to protect Israel

America must fight terrorists because they could destroy Israel, U.S. President George W. Bush said. In an address to the National Endowment on Democracy, Bush sought to explain a foreign policy that has become bogged down in the Iraq war. Bush cast Iraq as central to his war on terrorism and cited a litany of catastrophic outcomes should terrorists prevail, among them the destruction of Israel. "With greater economic and military and political power, the terrorists would be able to advance their stated agenda: to develop weapons of mass destruction, to destroy Israel, to intimidate Europe, to assault the American people and to blackmail our government into isolation," he said.

Looming lulav shortage shakes Jewish world

By CHANAN TIGAY
JTA

NEW YORK — U.S. legislators, Israeli officials and Jewish groups were working diplomatic channels last week in an effort to stave off a looming lulav shortage ahead of Sukkot.

Their efforts follow a surprise move by Egypt, which – after years as the world's primary supplier of the palm fronds that form the spine of the ritual lulav – said it would no longer provide the leaves to suppliers in the United States, Israel and beyond.

"We've got everybody on the case, and I told them to shake a leg," U.S. Congressman Gary Ackerman, a New York Democrat, told JTA, pun intended.

Ackerman raised the issue in meetings with the Egyptian ambassador to the United States and America's ambassador to Egypt, and he said he also has a call in to Osama el Baz, a top political adviser to Egyptian President Hosni Mubarak.

In addition, Senator Rick Santorum, a Pennsylvania Republican, has sent a letter to the Egyptian ambassador urging Egypt to "consider the needs of Jewish communities around the world and allow for a sufficient number of these palm fronds to be exported this year."

Staff members from the office of Representative Eliot Engel, another New York Democrat, have also voiced concerns to the Egyptian Embassy.

Israel's Ministry of Agriculture is also in contact with its Egyptian counterpart, which has said that palm-leaf exports had to be cut because removing the fronds damages the trees.

The pressure seems to be having some effect: Israeli officials say they now believe some lulav shipments from Egypt – the source in past years of about one million lulavs worldwide – could go forward, and Rabbi Abba Cohen, Washington director and counsel for Agudath Israel of America, said last week he'd received word from the Egyptians that "a partial release" was in the works.

Still, with a significant cut in the number of lulavs reaching distributors still likely, Jewish officials are concerned they may shortly have a "lulav crisis" on their hands for Sukkot, which falls this year in mid-October.

"The Egyptian action will not only create a tremendous shortage, so that some people won't have lulavim, but those who do might have to pay an exorbitant price," Rabbi Cohen said.

Rabbi Cohen said his group has been in contact with the Egyptian Embassy, the White House and the U.S. State Department on the issue.

Egypt's concerns are backed up by horticulturalists, who say removing the fronds could damage a tree's ability to produce fruit and thrive.

"It is detrimental to the health of the palm to remove the green, productive leaves," said John Begeman, a horticulture agent with the University of Arizona's College of Agriculture and Life Sciences, in Tucson. "They are doing the work of the palm in manufacturing food" through photosynthesis.

Date palms typically have 15 to 20 healthy green leaves at any one time, and removal of leaves should be limited to the dead and dying brown leaves at the trees' base, Begeman said.

The *Encyclopedia Judaica* translates the Hebrew word lulav as "a young branch of a tree" or "a shoot."

The lulav is one of the *arba'ah minim*, or four plant species, that are joined together and shaken on Sukkot. The others are willows and myrtle, which are bound to the lulav with strips of palm; and the etrog, or citron, which is held beside the lulav as it is waved.

Calls to the Egyptian Embassy in Washington were not returned.

Those in contact with the Egyptians say they have been receptive to Jewish concerns. No one interviewed believed that the Egyptian move was politically motivated. They said they hoped the Egyptians might take steps to cushion the blow in light of the appeals.

"We're surely sensitive" to Egypt's needs, Rabbi Cohen said. "What we're looking for is some way to allow them to pursue what's in their best interest, but at the same time allow us to adjust and develop or tap into other sources."

Rabbi Cohen suggested, for example, that instead of cutting off lulav shipments all at once, a decrease could be gradual.

While Egypt has long been the major producer of lulavs – the majority come from the El Arish region of northern Sinai – some distributors have gotten portions of their supplies from California, Arizona and Israel. In light of the news out of Egypt, several Israeli distributors reportedly visited Jordan recently to determine if the Hashemite Kingdom could become a new source.

As Erev Rosh Hashanah fell, U.S. Judaica stores that supply lulavs to local consumers were unsure about the status of their orders.

"I'm very nervous about it," said Madelyn Heyman, proprietor of Bala Judaica in suburban Philadelphia.

Heyman said her distributor had promised that the lulavs would arrive – and had already raised the price on them.

"It's very unusual just to raise the price on the one item," she said. "We sell them as a set."

Heyman was able to get relatively inexpensive etrogs, so she wasn't planning to raise the price on the lulav-etrog sets.

"I'm hoping that we're all wrong and that there's going to be plenty of supply," she said. "We have to be optimistic at this time."

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The vibrant, expressive colours of Sam Borenstein

By SHELDON KIRSHNER
Staff Reporter

The expressive colours of Sam Borenstein seem to jump off the canvas.

Borenstein (1908-1969) was an Anglo-Jewish Quebec painter whose Montreal cityscapes, Laurentian landscapes and poignant portraitures were the acme of vibrancy.

Thirty-six of his canvases are now on view at the Justina M. Barnicke Gallery, in Hart House, on the campus of the University of Toronto.

Previously shown at the Montreal Museum of Fine Arts, "A Passion for Colour: Expressionist Art of Sam Borenstein," runs until Nov. 3. The exhibit then moves to Mount Allison University in Sackville, N.B.

Portrait of Judith

Borenstein, the youngest of 15 children, was born in Lithuania. He and his family arrived in Canada in 1921 and settled in Montreal, a hub of eastern European Jewish immigrants.

The son of a stern religious Jew who frowned upon graven images, Borenstein had little formal education. Apprenticed as a furrier, he toiled in a garment factory, dreaming of being a painter.

Many years would elapse before he could finally support himself and his beloved wife and muse, Judith, as an artist. To make ends meet, he also drove a taxi, sold friends' paintings, dealt in antiques and operated a store.

In the face of adversity and setbacks, a lesser man might have buckled and given up the quest to devote himself, body and soul, to painting. But Borenstein persisted, turning out a panoply of emotionally charged works, which date from the 1930s to the 1960s.

"Explosive colours, dynamic brushwork and compelling energy are the distinguishing characteristics of [his] paintings," writes Loren Lerner – the curator who organized the current show – in the handsome catalogue *Sam Borenstein*.

"He was extremely forceful," observes Judi Schwartz, the director of the Justina M. Barnicke Gallery.

"He was very bold in his approach," says Borenstein's daughter, Joyce, whose exceptional film, *The Colours of my Father: A Portrait of Sam Borenstein*, was nominated for an Academy Award several years ago.

Joyce Borenstein, who was here for the official opening with her sister Erin, added, "He was impetuous, emotional and audacious."

Influenced by the Impressionists, Borenstein was a whirlwind of vitality, virtually finishing an oil painting within a day, and then lovingly applying the final touches to it.

Thirty-six years after his untimely death, he remains a figure whose paintings awaken the senses.

View of Montreal (1963) depicts a winter day, brightened and yet obscured by a pale sun and smoke from the city's industrial heartland. *Montreal at Night* (1933), one of his earliest works, is distinguished by a fervent blue sky. *Street Scene at Night* (1933) is sombre yet alive.

Sam Borenstein as a young man

St. Dominique Street (1942), which foreshadowed his dynamic signature style, illustrated the cover of Mordecai Richler's book, *The Street*.

Borenstein enjoyed the bucolic charms of the Laurentian mountains, a summer retreat for Montreal Jews. In his paintings of this region, his love of the land shines through.

Camp Bertrand (1943) is a pastiche of glowing reds and greens. *Early Sunflowers* (1960) bursts out in a flourish of shades of yellow. *St. Lucie in Motion* (1964) is kinetic and cubist by origin. *St. Bruno* (1967) is an explosion of blues, reds and greens. *St. Margarite Station* (1943), which is calm and collected, is more of a conventional work.

Green Mountain (1968), one of his last pieces, is quintessential Borenstein. Tactile and abstract, it erupts in a wave of colours and highlights his palette knifework technique.

Near Sainte-Agathe (1960) portrays a perfect summer day in the country and harks back, perhaps, to rural Lithuania.

St. Lucie in Winter (1964), which was acquired by the Jewish General Hospital, is an example of his attention to detail. In *Eagle* (1965), Borenstein's respect and adoration of the power of nature is plainly evident.

Borenstein's portraitures, drawn from the hearth of his family and the circle of his friends, are psychologically penetrating.

Portrait of my Father (1943), a charcoal drawing, portrays a glowering and unsympathetic man in geometric patterns, while *Father* (1947), rendered in reddish hues, summons up intimations of the devil.

His portraits of Yiddish poets Ida Massey and Esther Segal, respectively finished in 1945 and 1944, illuminate their intellectual streak. His portrait of his wife, from 1943, is supremely empathetic.

Borenstein's works are exhibited in some of the finest galleries in Canada and the United States today, and this exhibit may burnish his growing reputation. He was truly a Canadian master.

Near Sainte-Agathe

Cantors' hall of fame to pay tribute to chazzan Bagley

By ADAM MICHAEL SEGAL
Special to The CJN

Asking the most revered cantors in the world to voluntarily perform at a concert thousands of miles away would likely require some extraordinary reason for them to oblige.

Paying tribute to famed chazzan David Bagley happens to be such a reason.

On Nov.1, a veritable cantors' hall of fame will converge at the Toronto Centre for the Arts for a gala concert in honour of Bagley, the 73-year-old former chazzan at Toronto's Beth Radom and Beth Sholom synagogues.

Coming from such far-flung places as Belgium and Israel, the cantors will sing a bevy of material both performed and composed by Bagley during his illustrious half-century career.

"All these cantors are volunteering...because there is such respect for David Bagley," says Beth Sholom synagogue Cantor Eric Moses, the concert's producer.

> *'Cantors are performing because there is such respect for David Bagley'*

"There is a tremendous sense of admiration for his charisma and talent as a chazzan, and probably for the interpersonal dealings he's had with these people throughout his career."

Indeed, Bagley has inspired and moved colleagues, congregants and concert audiences across the globe.

Many of the cantors at the upcoming concert have warm memories from performing with or watching Bagley in action.

"On [one] Motzai Shabbat, David led the Havdalah service to an audience of over 3,000 people standing shoulder-to-shoulder," recalls chazzan Moshe Schulhof of Florida.

"His spectacular voice filled the sanctuary with overwhelming sounds, as well as emotion."

The Toronto concert will feature such melodies as *Harninu Goyim Amo* and *Hene-ne*, which Bagley composed, as well as a DVD presentation of archived material showcasing some of his performances of the 1970s and 1980s.

In addition to singing solo, the cantors will join together as a group to present a special chassidic medley.

That kind of medley was likely the first type of tune Bagley heard as a child growing up in Vilna.

Born there in 1932, Bagley was the son of a rabbi who sought to save his family from the horrors of the Holocaust by fleeing to Japan during WWII.

The Bagleys later went to Shanghai for six years and then on to America, first to San Francisco, then New York City.

In New York, Bagley started to cultivate his musical genius.

After being ordained as a rabbi, he learned musical theory, studying with Cantor Louis Lipitz and Madame Chernova.

Like many new cantors, Bagley was quite itinerant, crafting his trade in various places, including Brooklyn, Chicago and Indiana.

International opportunities arose in the 1960s, with Bagley first shuttling off to Mexico, followed by Ramat Gan, Israel and then Johannesburg, South Africa.

Moses, who has interviewed Bagley and archived his work, says the chazzan's favourite experience was in Israel.

"The chazzanim used to walk for miles and miles to listen to him…perform Shabbes services in Ramat Gan," enthuses Moses, who will MC the concert.

"He has this remarkable range of material and the capability to sing very diverse types of music, from Yiddish, to opera and traditional chazzanut, without even thinking about it."

Bagley came to Canada in the late 1970s, singing at congregations in both Toronto and Montreal.

Some of his most cherished work occurred in the 1980s, when the American Society for the Advancement of Cantorial Arts, spearheaded by Chaim Weiner, organized unique concerts in Soviet bloc countries.

"One of the most spectacular and memorable experiences in my career was the historic concert tour of Romania and Moscow around Chanukah [time] in 1988," recalls Schulhof.

"David's voice was then in its prime. He was the senior member of the tour to whom we looked up (to) as a model of what a great chazzan was."

In 1999, a few years after moving back to Toronto from Montreal to be cantor and rabbi at Beth Radom Synagogue, Bagley suffered a debilitating stroke.

He now lives at Baycrest Hospital and half of his body is paralyzed.

To help cater to his health needs, part of the proceeds from the concert will be directed to assisting with Bagley's care at Baycrest.

In addition, money raised at the concert will be administered by the Toronto Cantorial Trust Fund to help establish a scholarship for cantorial arts in Bagley's honour.

For information regarding tickets, please call Ticketmaster at 416-872-1111 or log

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Arts & Travel

Toronto-born actress begins new season on *The Collector*

By SHERI SHEFA
Staff Reporter

Unlike most successful actors, Ellen Dubin didn't grow up fantasizing about being on the silver screen.

"I never wanted to be an actor... I wanted to be a ballet dancer."

Dubin, who grew up in a neighbourhood she describes as "a little Italy with Jewish culture" in the Glencairn Avenue and Bathurst Street area, explained that when she sustained a serious knee injury at 19 and could no longer dance, she didn't want to give up on the exhilaration she felt when she performed in front of an audience.

When she enrolled at the University of Toronto and took theatre classes, she "fell in love with performing for an audience."

While she is most famous for her role as a Tupperware-obsessed mom in the cult hit *Napolean Dynamite*, her resume includes many diverse roles.

"I consider myself a chameleon," she said, referring to her ability to take on roles, whether they are in science fiction, comedy or dramatic films.

"I can be an Irish farm girl one day and a journalist another day.

"But I love doing comedy on stage. When you have to wait for people to stop laughing to go on, that's funny," she said.

She explained that regardless of the roles she chooses, each one requires that she does extensive research.

"If I do a period piece, I research the part... It's like a history lesson, a cultural lesson."

She attributes this kind of dedication to the role to her Hebrew school education.

"I was studying Hebrew, English and French and this taught me a kind of discipline that some actors are lacking today," said Dubin, who added that her Hebrew name is Elana, which means tree – a title that fits her tall, 5-foot-10 frame.

Ellen Dubin with *Napolean Dynamite* co-actor Jon Heder

Although she just finished a movie- of-the-week that was filmed in Ottawa called *Murder in My House*, in which she played the lead's best friend, she seemed more excited about her role as Jeri Slate in *The Collector*, which is set to begin it's third season on CityTV.

"I play a dedicated, passionate journalist who'll do anything to get a story," she said.

"She's a ballsy, fast-talking broad," she added.

Her character also has an autistic son who may have ties with the devil and has a prophetic ability to predict what will happen in the future.

"She's a really intriguing character," said Dubin, who likens her character's relationship with her co-star Chris Kramer, to that of Fox Mulder and Dana Scully of the *The X files*.

"It's sexy in an intellectual way."

As for her role in the cult hit *Napolean Dynamite*, she said while she doesn't get stopped in the streets, when people do find out that she played Ilene, they spit all her lines back at her.

"This movie was huge for me. It helped my career immensely. When I did this movie I could never have imagined this kind of response," she said, commenting on the fact that dolls and T-shirts displaying lines from the movie are flying off the shelves at stores like Target.

As much as she enjoys playing comedic roles, she said she'd love the opportunity to "tackle great Shakespearean roles like Isabella, Cleopatra and Lady Macbeth," but off stage, quirky, off-beat characters appeal to her.

"I love roles that are slightly off. The ones that are comedic and dramatic at the same time."

She said she would love to land a role on a show like *Six Feet Under*, or *Law and Order*.

"I like to play strong women. They've got to have some substance to them."

Her plan, now that she has played almost every role imaginable, is to continue to act and read scripts to find characters she'd like to play, but she'd also love to produce a film herself.

"I have no desire to direct, but I would love to put a film together."

She explained that because she appreciates the hard work of the many people she works with, she would love to be able to give back to them.

Despite her success, Dubin has managed to stay grounded, and discussed her plans to fly to Toronto from her home in Los Angeles to spend the High Holy Days with her family.

"Family is number one to me."

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Eye on Arts

By Bill Gladstone

***Promised Land* is one of two films by Amos Gitai showing at the 5th annual Diaspora Film Festival in Toronto.**

PUBLISHERS PRODUCE MORE HOLOCAUST TALES FOR YOUNG READERS

Toronto author **Karen Levine**'s phenomenally popular Holocaust tale, *Hana's Suitcase*, has sold more than a quarter million copies internationally since its publication by Second Story Press in 2002. Two more books in Second Story's Holocaust Remembrance Series for Young Readers, *The Secret of Gabi's Dresser* and *Clara's War*, have also done remarkably well, having gone into five and three printings respectively.

The latest title in the series is *The Righteous Smuggler* by **Debbie Spring**, which chronicles the story of some Righteous Gentiles who courageously opposed the Nazis to save lives. (Spring is scheduled to speak at the Jewish Book Fair, Nov. 9, 1:30 p.m.)

The series' success may have enticed other Canadian publishers into presenting Holocaust tales for young readers. Another recent addition to the genre is *Dear Canada: Turned Away, The World War Diary of Devorah Bernstein* by **Carol Matas**. The book tells the tale of 5,000 Jewish children in wartime France who were shipped to Auschwitz because Canada and other countries were in no hurry to accept them, even though they had visas. The publisher is Scholastic Canada.

* * *

Jew in the Lotus: Toronto's first Tibetan Film Festival includes a screening of *The Jew in the Lotus*, the 1998 documentary by **Laurel Chiten**, as part of a Spirituality in Exile evening with guest commentator **Evan Solomon** and **Thupten Jinpa**, former translator for the Dalai Lama. Bloor Cinema, 506 Bloor St. W. Saturday, Oct. 15, 7 p.m. www.torontotibetfilmfestival.com

* * *

Names in the News: Born in Dublin, Ireland, and raised in Toronto, **Rafael** and **Yan Feldman** are twins who have both become actors. Both appear in *Serenity*, a new Universal film by writer-director **Joss Whedon**, based on the television series *Firefly*. Halfway through production, Whedon informed the twins that he had rewritten the script to expand their roles. The Feldman twins are also developing a sitcom, *Half Life*, based on their lives as twins.

* * *

Two by Gitai: The 5th annual Diaspora Film Festival in Toronto showcases the work of international filmmakers living and working outside their country of origin. Among the festival's more than 30 films are two by Israeli director **Amos Gitai**. *Promised Land* focuses on the trafficking of women to Israel for prostitution (Thursday, Oct. 20, 9 p.m.) and *Kedma* is about the immigration of European Jews in the early days of the State of Israel (Saturday, Oct. 29, 9:15 p.m.). Innis Town Hall, 2 Sussex Ave. www.diasporafilmfest.org

* * *

None Is Too Many: Historian **Harold Troper** discusses "The History Behind a History: The Writing of *None Is Too Many*" at a fundraising bagel brunch for the Winchevsky Centre, 585 Cranbrooke Ave. $10. Sunday, Oct. 16, 10 a.m. Reservations, 416-489-7681 or 416-368-3569.

* * *

Disabilities and the Arts: The Abilities Festival, A Celebration of Disability Arts and Culture is a four-day event that features many performing and visual artists, two gala performances, a juried art exhibition and more. Artistic director and producer **Sharon Wolfe** worked on it for four years in league with many partners, including **Ray Cohn**, president of the Canadian Abilities Foundation. Oct. 27 to 30, Columbus Centre and Glenn Gould Studio, Toronto. www.abilitiesfestival.org

* * *

Eye On Arts would like to extend best New Year's greetings to all CJN readers. May we all be inscribed in the Book of Life for the coming year.

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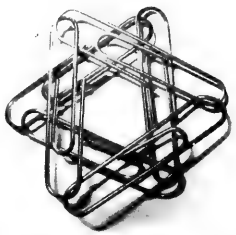

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The spiritual odyssey of a German soldier who became a Jew

By SHELDON KIRSHNER
Staff Reporter

He was born in Germany, grew up under the shadow of Nazism, joined the Luftwaffe, visited Israel, studied Hebrew, converted to Judaism, adopted a new name, married a Jew and settled down in Jerusalem as a tourist guide.

Too fantastic to be true?

Truth can indeed be stranger than fiction.

This was the trajectory of Oskar Eder's life, and now a captivating book about his amazing odyssey, *Pilgrimage From Darkness: Nuremberg To Jerusalem* (University Press of Mississippi), has been written by David Feldman.

Asher Eder

Born in Lauf, a town in northern Bavaria, Eder was a product of his times and milieu.

As a child, he was told by a Catholic priest that Jews were destined to suffer because they had murdered Jesus. And as an adolescent, he heard that "parasitical" Jews were debasing Germany's culture.

Eder did not pick up these prejudices from his parents, who were anti-Nazi socialists who believed that Adolf Hitler's barbaric regime would be short-lived.

Yet Eder, having absorbed the anti-Semitism propagated by the Nazis, was a true believer.

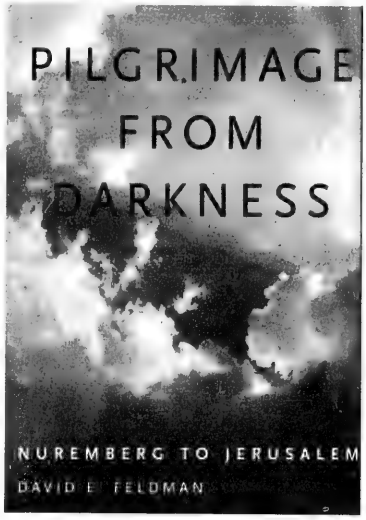
When Kristallnacht descended on German Jews in 1938, his mother said that the infamous pogrom had been orchestrated by the government. Being completetly brainwashed, he thought she was lying.

Eder also challenged his mother's hostile view of Germany's dismemberment of Czechoslovakia, claiming it was justified.

In 1943, when he was 18, Eder was inducted into the Luftwaffe. Having completed his flight training, he was assigned to a base in Bohemia.

There he met Heinz, a dissident who would have a lasting influence on him. Heinz, a philosopher, argued that Germany had strayed down an aberrant path in embracing Hitler.

Heinz's belief that Nazism was a stain on Germany unsettled Eder, but it took a horrifying sight in a train station to finally convince him that the new order imperilled Germany's future.



As he walked to his train, he saw a German army officer dangling from a rope, his uniform covered with a placard that read: "I am hanging here because I declared that the war will be lost."

It was a "watershed moment" in Eder's life, his ineradicable break with Nazism, Feldman writes.

Interned by the Americans after Germany's defeat, Eder was promptly released when his interrogator concluded he had not been a war criminal.

Returning home, he was fortunate to find a job as a day labourer repairing a railway line. Shortly afterward, his father came back from the Russian front, a broken old man in a tattered uniform.

In postwar Germany, Eder studied law at a university in Erlangen. But as a lawyer for a bank in Frankfurt, he felt spiritually empty.

Looking eastward for sustenance, he travelled to India, where he was invited to join an ashram. Continuing his travels on the sub-continent, Eder studied Islam. Then, in Cochin, the home of an ancient Jewish community, he discovered Judaism.

Eder visited Israel in 1957, crossing into western Jerusalem through a militrary checkpoint popularly known as the Mandelbam Gate.

To his surprise, he encounted no discernible hostility when he identified himself as a German.

Through a friend, Eder met a Hebrew University philosophy professor with whom he discussed Judaism and the beauty of the sabbath rituals. This man introduced Eder to Martin Buber, the great German-born philosopher.

Eder, who liked Jerusalem enormously, became increasingly attached to Israel. After a while, he found work on a kibbutz on the shores of the Sea of Galilee.

On Kibbutz Hazarea, where he changed his first name to Asher, he enrolled at an ulpan. The Hebrew classes were difficult, but they enabled him to develop his interest in biblical studies.

Eder made friends on the kibbutz. They encouraged him to stay in Israel, but he took a job at a children's orphanage that had been founded in Berlin. Then he worked as a farmer, planting trees on hillsides.

Having decided to be a Jew, Eder had himself circumcised. The brit was performed in 1968 in Tel Aviv by a doctor whose family had been murdered during the Holocaust. Shortly afterward, he was officially converted to Judaism.

Before his conversion, he discussed the matter with his parents.

His mother was shocked by his decision to leave Christianity. "You can't become a Jew," she said.

"What do you think Jesus was," he countered. She embraced Eder, kissed him on the forehead and said, "You're right."

His father, however, accepted his pending conversion with equanimity, according to Feldman. He said, "Your religion is not my concern. You'll always be my son. Stay honest and straightforward, the way you've always been."

Not along after his conversion, in an ironic turn of events, Eder wed Naomi, a Holocaust survivor. The couple settled down in Jerusalem.

She credits him with having bolstered her knowledge of and appreciation for her heritage.

In 1969, Eder segued into academic work, producing a pamphlet titled *The Sayings of the Quran on the Arab-Israeli Controversy*.

An expanded version was published under the title of *Peace is Possible Between Ishmael and Israel According to the Quran and the Tanakh*.

Two years later, he passed a course for tour guides, and today, he shepherds tourists around Israel.

He was too old to be a soldier in the 1973 Yom Kippur War, but he volunteered to transport soldiers and ferry supplies in his Volkswagen minibus.

In 1996, he and a Muslim cleric of Italian origin, Abdul Hadi Palazzi, founded the Islam-Israel Friendship Fellowship. Peace between Israel and the Muslim world is still far off, but that does not deter Eder.

Eder's amazing life is proof of the aphorism that nothing in this crazy world is carved in stone or is immutable.

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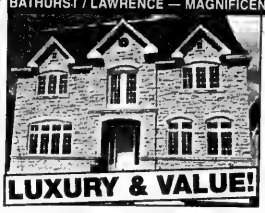

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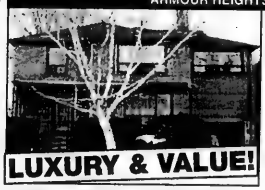

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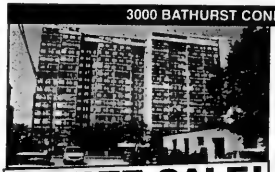

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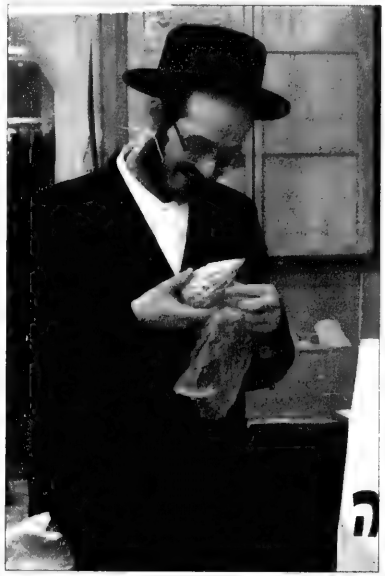

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Children rebel against religion to 'get their parents'

By LEILA SPEISMAN
Staff Reporter

Family conflicts about religious practice or philosophy may not actually be about religion at all, speakers at a recent Torah in Motion program at Shaarei Shomayim Congregation said.

Rabbi Shmuel Veffer, associate rabbi at the Village Shul and a senior lecturer at Aish HaTorah, said that in his experience, religious conflict in a family is always a symptom of something different.

"Torah is a magnifying glass, highlighting the relationship between parents and their children – whether good or bad."

This applies, he said, whether the parents are observant and the children are not; the children are observant and the parents are not; or there is division between the parents about observance, or any other set of circumstances.

Parents must realize, Rabbi Veffer said, that for their children, becoming an adult means changing from a dependent person to one who is independent. It is natural, then, for children, when seeking to be independent, to rebel against what is important to their parents, "whether it's religion or putting hospital corners on their beds." And religion, to most people, is a matter of serious consequence, he added.

Parents confuse a natural expression of becoming an individual with hostility toward religion, he said. "They rebel because they know that's what will get their parents."

Parents need patience, Rabbi Veffer said. "If a teenager feels accepted, feels loved and supported, and the parents keep the lines of communication open, issues usually get resolved just by the child growing up."

Realize, he said, that if you want to influence your child, don't worry about what he is doing – worry about what you are doing. Be a model of the kind of person you want him to be, with the kind of behaviours and values you want for him, Rabbi Veffer advised.

Norman Blumenthal, a clinical psychologist specializing in adolescent and group therapy, said that the need to be a distinct individual reaches a crescendo in adolescence. Ironically, when children grow up, they are usually pretty similar to their parents.

Rebellion, Blumenthal said, is often "a statement about your inconsistency and double standards" in how you lead your life. Children pick up, for instance, on a parent's leaving Shabbat services to debate the merits of different kinds of Scotch at the kiddush club. "Obviously, Scotch is more important than davening."

Conflict can escalate when either the husband or the wife become more or less observant than the other one. "There can be resentment, sarcasm, one parent encouraging the children to rebel as they wish they could," Blumenthal said.

When a child has an exceptional parent or sibling, he or she may feel that they can't possibly measure up. Becoming more or less religious can be one of the few ways he can stand out in the family, Blumenthal said.

Religion, he said, can be a radical weapon, a form of anger and defiance no different than smoking pot would be.

If a person's need to be a distinct individual is handled properly, it can lead to a person who is strong and creative.

Blumenthal cited the story of Natan Sharansky, who endured years of imprisonment and mistreatment in the Soviet Union, until he was allowed to leave. "When he was told to go straight across a bridge to where he would be received by his wife and western officials, he zig-zagged across, as a last act of defiance."

So how do you cope with conflict in the family over religion?

"It's vital to be consistent. You can't steal, and expect your kid not to; you can't wander in late to shul and then criticize your kid for doing the same thing."

This applies equally to relations with your spouse, your children's school and your shul, Blumenthal said. This doesn't mean that there isn't room for individual thought, he added, so long as it is treated with respect.

Whatever you observe, he said, "do it with passion, joy and excitement." The great scholar Rabbi Moshe Feinstein attributed people leaving religious observance to the phrase that was ubiquitous in previous days, "*Sis shver tsu zein a Yid*" – it's hard to be a Jew.

A parent has to allow a certain amount of individuality in a child. "Pick your battles," he advised. If, for instance, you wear a kippah *srugah* (the knitted kippah worn by religious Zionists), don't freak out if your child decides to wear a black hat.

"The more tolerant and respectful you are, the more likely it will be that your kids will follow your path," he said.

In the same vein, the last thing you should worry about, if your child takes a different religious path, is what the neighbours will say. "Do what's right for your kid," he insisted.

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Calendar highlights strength, beauty of women athletes

By RICHARD ASINOF
JTA

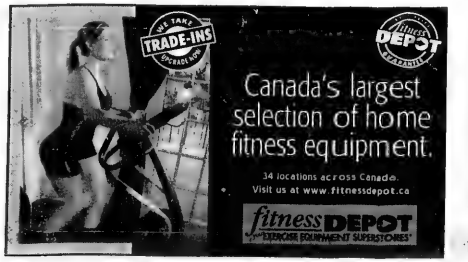
BOSTON — What does a hockey goalie, a pole-vaulter, two fencers, a marathoner and a kayaker have to do with the coming Jewish New Year?

They are female Jewish athletes whose images grace a new calendar for the year 5766. Titled *Jewish + Female = Athlete: Portraits of Strength from around the World*, the calendar is produced by the Hadassah-Brandeis Institute and celebrates 14 current sports stars and 13 legends from the past.

"Jewish girls deserve to grow up knowing that strength is beauty," said Shulamit Reinharz, the founding director of the Hadassah-Brandeis Institute. "Jewish children of both genders should look at these amazing athletes as role models."

The calendar – and a larger-than-life, free-standing travelling exhibit available to schools, synagogues, libraries and community centres – was officially launched at a Sept. 18 celebration at Brandeis University.

Daniela Yael Krakower, a two time Olympian, is Argentina's first judo world champion (2003).



The calendar celebrates contemporary Jewish female athletes from around the world, and pays tribute to the stories of Jewish female athletes who were pioneers in breaking down barriers.

For instance, the month of April, corresponding in the Hebrew calendar to Nisan-Iyar, highlights Israel's professional tennis star, Anna Smashnova.

It also details the "herstory" of Angela Buxton, the only Jewish woman to win at Wimbledon.

Buxton overcame pervasive anti-Semitism in the tennis world. She teamed with the black player Althea Gibson to win the women's doubles championships at Wimbledon and the French Open in 1956. Buxton went on to become co-founder of the Israel Tennis Centers.

The "cover girls" for the calendar are Sada and Emily Jacobson, sisters and sabre fencers from Atlanta, Ga., who both competed in the 2004 Olympic Games. Sada won a bronze medal at the Games and each has won an NCAA championship. In the photograph the two sisters are shown fencing in an open field.

"You can't win just by being the strongest and the fastest. You also have to be the smartest," said Emily Jacobson, in a quote accompanying the picture.

A senior at Yale University, Sada said it was a "big honour" to be on the cover on the calendar.

She said fencing "is a great sport because it incorporates the physical with the intellectual." She and her sister, she continued, are extremely competitive. "When we fence each other, it's all business. We go to win.

"But when the bout is over, we're back to being sisters. We cheer each other on and try to help however possible," she said.

All of the women were chosen for their athletic prowess and their pride in their Jewish identity, according to Reinharz. The decision to focus on Jewish female athletes is credited to Nathalie Alyon, who worked for the Hadassah-Brandeis Institute.

"We hope to help expand the understanding of Jewish women's lives, interests and accomplishments and encourage the Jewish community to rethink traditional gender definitions," Reinharz said.

This year's calendar is the latest in a series produced by the Hadassah-Brandeis Institute to create a new image of Jewish women in the Jewish and non-Jewish communities. A previous calendar featured female rabbis from around the world.

"What's the typical image of a Jew?" Reinharz asked rhetorically. "All too often, it's of a bearded older man praying or blowing the shofar."

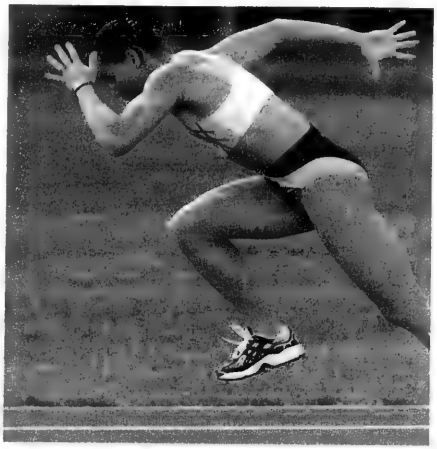
The images of female athletes portrayed in the calendar provide a sharp contrast with that stereotype. Among the featured athletes are Zhanna Pintusevich-Block, a sprinter from Ukraine, shown in mid-stride, arms pumping, and Jillian Schwartz, a pole-vaulter from the United States, soaring over the bar with nothing but blue sky above her muscular body.

"When we're looking at these women, we're looking at their bodies, for sure," said Reinharz. "It's also important for us that you look beyond the picture and see people who have accomplished so much, as humans who have a history, using their minds to figure out what's required to achieve success, using their emotions to go the extra mile."

For Linda Borish, an associate professor of history at Western Michigan University, the calendar represents an opportunity to share her original research on the history of Jewish women in American sports. Her odyssey began in 1999 when she was asked to review a book on Jewish men in American sports for American Jewish History, the official publication of the American Jewish Historical Society.

"I wondered," she said, "why there was no inclusion or record of Jewish women athletes. Was it because women did not participate or play, or was it because the author didn't look."

What Borish found was that Jewish women not only played but were often leaders in their sports. To her, the *Jewish + Female = Athlete* calendar adds to the historical record about Jewish women seeking opportunities in sport and society.



Zhanna Pintusevich-Block, a native of Nezin, Ukraine, was world champion in the 200-metres (1997) and 100-metres (2001).

One of the most compelling stories, according to Borish, is that of Charlotte "Eppy" Epstein, who founded the famed New York Women's Swimming Association and led the way for the recognition of women's swimming as an Olympic sport in 1920. Her swimming champions, known as "Eppy swimmers," set 51 world records and won 30 national relay championships.

"Many people know the story of Jewish athlete Marty Glickman, a sprinter, being denied the opportunity to race at the 1936 Olympics in Berlin," Borish said. "In 1936, Eppy resigned as assistant manager of the U.S. Women's Olympic Swim Team and from the U.S. Olympic Committee in protest of Nazi Germany's persecution of Jews."

Now, says Borish, the story of Epstein and other Jewish female athletes are being rediscovered "For the first time," Borish said, "the new edition of Encyclopaedia Judaica will have entries about Jewish women and sports," based on her research. "I'm waiting for when there are trading cards for Jewish women athletes," she said.

The only Canadian athlete mentioned in the calendar is Fanny "Bobbie" Rosenfeld, a multi-sport star in the 1920s who was named Canada's Female Athlete of the Half Century in 1950.

In addition to being available in Judaica stores, the calendar can be ordered online at www.brandeis.edu/hbi or by phone at (781) 736-8114.

Maccabi Elite Tel Aviv squares off against the Toronto Raptors

Five-time Euroleague Champion Maccabi Elite Tel Aviv will play the Toronto Raptors in a pre-season game on Sunday, Oct. 16, at the Air Canada Centre.

Maccabi Elite Tel Aviv won back-to-back Euroleague Championships in 2004-2005 and 2003-2004. The team's 90-78 win over Tau Vitoria on May 8, 2005, brought the European Cup to Tel Aviv for the fifth time – the third time in the last five years. The club has also dominated Israel's premier basketball league, collecting 45 of a possible 51 national championship titles since 1954 and 35 national cups.

To return or not return a misbegotten gift

Money Matters

Rabbi Jay Kelman, C.A.

Judaism abhors outright hypocrisy. Therefore, a mitzvah performed as a direct result of a transgression, *mitzvah haba b'aveirah*, loses its value. Thus the Mishnah teaches that a stolen lulav may not be used. It would be quite incongruous to thank God with stolen goods. To emphasize the point, and perhaps point to its pervasiveness, the Mishnah specifically disqualifies a stolen *hadas*, *arava* and etrog. While there are few who would actually steal a lulav, there are perhaps many more who may not pay the applicable taxes or custom duties.

The recent guilty plea of David Radler, former chief operating officer of Hollinger International, to mail fraud has brought these issues to the forefront. Queen's University, to which Radler donated $1 million, decided not only to strip his name from a wing of its business school but to return his donation.

Is such an approach necessary?

Recently, a group of U.S. investors initiated a lawsuit against Ridley College in St. Catharines, Ont., alleging that a gift made to the school in 1998 came from monies from which they were cheated. The suit claims that the school "had knowledge of circumstances which would have led a reasonable person to inquire about the source of funds," something the college claims it had no duty to do.

It's quite clear that no one has a right to give charity with money that is not rightfully theirs. Underreporting your income and then donating the resulting tax savings would constitute theft, and the government would be well within its right to recover that money. Similarly, shareholders may demand that a CEO stop making large corporate gifts without their approval, because he is not using his own money to do so.

The *Shulchan Aruch* states that when collecting large sums of money, you must ensure that it actually belongs to the person making the donation. The case discussed involves a woman with no apparent source of income who was making large gifts – the onus is on the charity to ensure she was not donating stolen funds. This ruling would seem to indicate that without a reasonable basis for suspicion, a charity may accept donated funds without further investigation.

The fact someone earned some income illegally does not void donations made from his legitimate earnings. Furthermore, money donated before a person had committed fraud would not be recoverable. Absent direct linkage between a particular transaction and a particular donation, we have to assume that the inappropriate donation would be proportionate to his total income. Thus, if a person's income is $1 million, with $100,000 of it earned illegally, then 10 per cent of a donation can be assumed to be illegitimate. Thus, returning the full amount of the Radler gift appears to be unnecessary. Nonetheless, the money to be returned must not go to the donor, but to those who were defrauded.

The issue of "naming rights" is one in which perception is crucial. Jewish ethics teaches that one should do mitzvot for their own sake, not for recognition. However, as recipients must express gratitude to people who help them, in practice, it's appropriate to put up a plaque acknowledging a donation. And since people like to see their name acknowledged, one should prominently display such plaques. The goal is to raise more money, and honouring past donors helps bring in future ones.

With public displays, in essence, being a tool for inducing further gifts, it would appear that recognizing someone of questionable moral character is likely to have the opposite effect, thus removing such a person's name is the appropriate approach. In addition to these pragmatic considerations, a charity must be careful lest it appear that money is more important than morality.

CHEDDAR CHEESE AND RED BELL PEPPER STRATA

3 tblsp butter, room temperature
1 med red l pepper, thinly sliced
1 c chopped green onions
5 slices white bread
1 1/2 c grated sharp cheddar cheese
2 c milk
3 lg eggs
1 tblsp Dijon mustard
1/2 tsp dry mustard
1/2 ts salt
1/4 tsp pepper

Preheat oven to 350°F. Melt 1 1/2 tblsp butter in heavy large skillet over medium heat. Add bell pepper; and green onions; sauté 1 min. more. Remove from heat.
Spread 1 1/2 tblsp butter thinly on bread. Cut bread into ½" pieces. Layer half of bread in 8" square baking dish. Cover with half of cheese, then half of bell pepper mixture. Repeat layering with bread, cheese and bell pepper mixture. Beat milk, eggs, Dijon mustard, dry mustard, salt, pepper in medium bowl to blend. Pour over strata. Bake until lightly browned on top and set in center, about 45 min. Let stand 10 minutes; cut into squares.
Serves 4 to 6.

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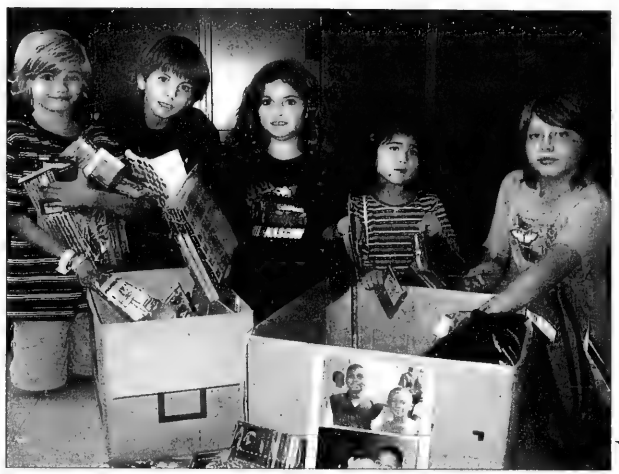

HURRICANE RELIEF: Students at the Paul Penna Downtown Jewish Day School collected school supplies to send to children in Baton Rouge, La. Students from senior kindergarten to Grade 6 wanted to help children who lost everything as a result of Hurricane Katrina. Seen packing the items collected are, from left, Grade 4 students Ezra Greenspoon and Ari Bale; Nemma Miloff, Grade 3; Aya Danzig, senior kindergarten; and Hal Fox, Grade 6. [Jessica Tudos photo]

Sukkot and thatched huts

By AVRUM ROSENSWEIG

URBAN WRITER

The simple wooden room – the sukkah – symbolizes temporary housing used by wandering Jews in the desert following the Exodus from Egypt.

It is designed to be erected and torn down within weeks, and acts as a reminder of that lengthy Jewish trek and some of the hardships they endured; that we were once transient, strangers in a strange land lugging portable havens from sand hill to sand hill. The sukkah is a cheaply built habitation that also highlights the contrast between our comfortable daily residences today and the makeshift existence of our Jewish ancestors.

A Jew is instructed to eat, drink and sleep in the sukkah – to dwell in it. Together with the shaking of the lulav and the smelling of the etrog, Sukkot is a holiday that leads us outside of our drywall surroundings, exposing us to the elements and the frailty of life without the protections of bricks and mortars.

I've often wondered how Jews who lived in abject poverty, like the shtetl Jews of eastern Europe or the impoverished Jews of northern Africa, whose actual lodgings might be pieced together with wire and glue, would design their sukkah. How different could the two have been?

Some Jews truly delight in the mitzvah of eating and sleeping in a wobbly sukkah, impervious to the pestering bees drawn to the honey drips on the spotted sukkah table. They welcome neighbourhood guests, along with the spirits of the patriarchs and matriarchs, into this rough and ready shelter, thrilled to actualize this earthy and outdoorsy Jewish tradition.

Today, living in a community that has amassed much wealth and success, the message of the sukkah might also extend outside of our own particular experiences and history to remind us as well of the poor souls throughout the globe, who still live in sukkah-like abodes.

Perhaps, when we sit around the cramped sukkah table, feasting on holiday delights, we should also speak about the diminutive cages thousands of migrants use as homes in urban China; the cardboard condominiums constructed under the Bloor Viaduct by those we call homeless – Toronto's very own Bedouins; individuals, called the People of the Dead, who live in cemeteries in places such as Alexandria, Egypt, where ancient tombstones keep their shanty homes upright; poor villagers around the world whose thatched huts frequently blow over when a strapping wind visits their village, as those in Sri Lanka during the tsunami; and the weak and pathetic tent cities created in New Orleans following Hurricane Katrina.

Sukhot is a yom tov with extensive ritual and focus on the meaning and importance of "home." Through the construction of this quirky shelter, we are compelled to investigate the universal human drive to build one, regardless of the available tools and materials – sometimes tombstones and other times twigs and mud.

When we feast in the sukkah in 5766 and chant the brachah: Baruch A'to… melech olam, asher kidshanu b'mitzvotav v'itzivanu l'aishav b'sukhah. Blessed is the Lord our God, Ruler of the universe, who has hallowed us with his mitzvot and commands us to reside in a sukkah, let us remember how fortunate most of us are in this community to have a place that will stand firm through thunderous storms, gale-force winds and protect us from the blazing sun of the noon hour and the lurking dangers of the night.

On Sukkot 5766, let us also consider those sukkot that exist in our times, that stand 365 days of the year for millions who are still strangers in their strange lands and homeless in a world with plenty.

Avrum@veahavta.org SUDAN?

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Looking for a rare vintage wine? The 5th Annual Wine Down Easy, hosted by the Mount Sinai Hospital Auxiliary, is here! This exciting event boasts a live and silent auction of sought-after rare and vintage wines along with dinner and dancing.

The proceeds of the event will benefit the Auxiliary's $3.5 million "Healthy Babies" pledge in support of the Women's and Infants' Health Program at Mount Sinai Hospital. The Auxiliary is extremely grateful to Cassels Brock & Blackwell LLP, the Evening Sponsor for the fourth consecutive year.

For information on sponsorship, or to purchase tickets, please call the Auxiliary office at 416.586.4800 ext. 8290

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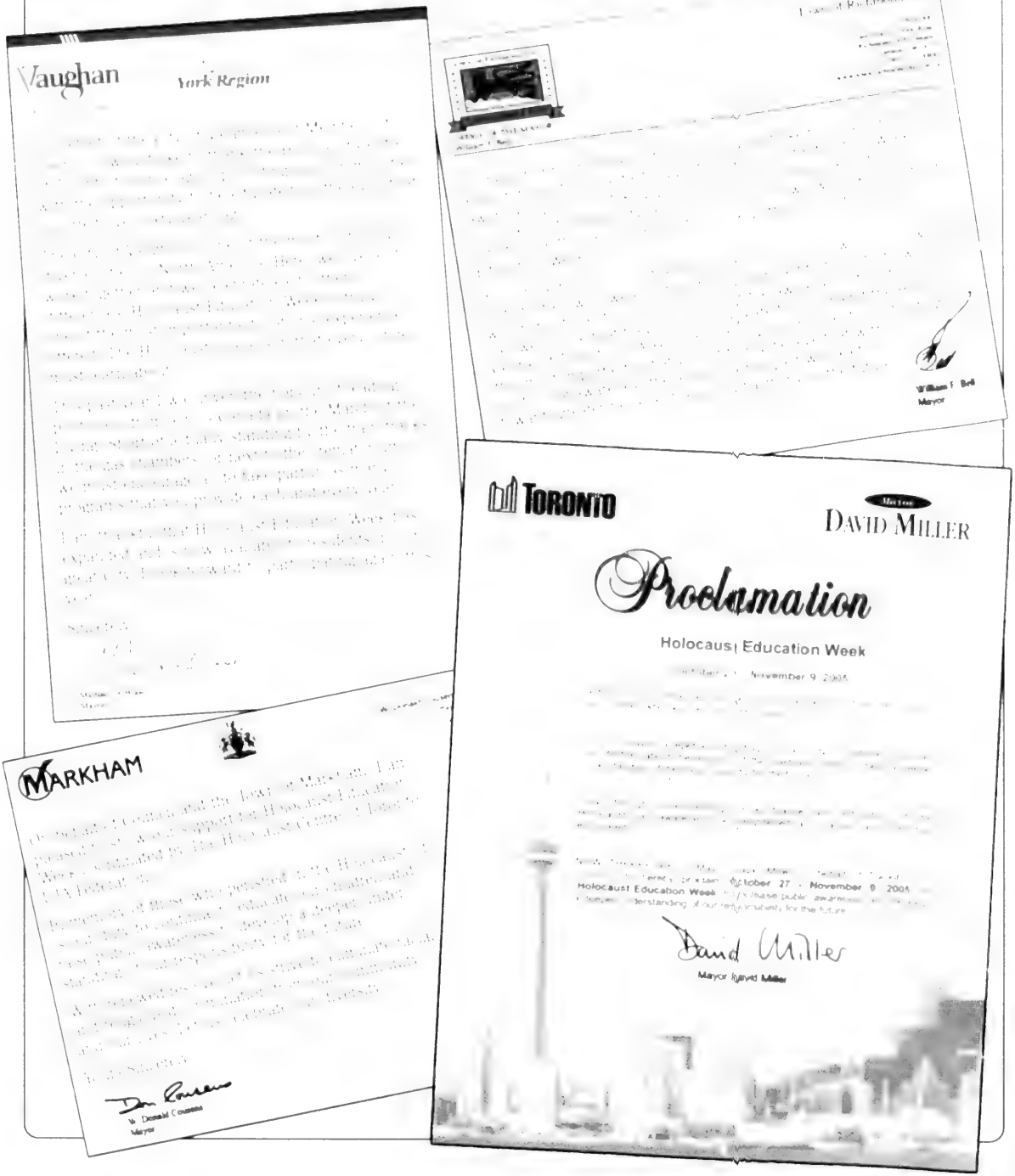

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HOLOCAUST EDUCATION WEEK

Joan Shapero Honey Carr

Co-Chairs, Holocaust Education Week 2005

REGIONAL JEWISH COMMUNITIES OF ONTARIO

On behalf of the 27 communities that make up the Regional Jewish Communities of Ontario (RJCO), I am honoured that we are participating in this year's 25th Annual Holocaust Education Week activities. Once again, we are offering a variety of programs in our communities, ensuring that the lessons of the Shoah continue to be taught to future generations.

I want to thank the members of the Holocaust Education Week Committee, the Holocaust Centre of Toronto and our many community leaders and volunteers who work so passionately to ensure each one of our events is a success. I congratulate and thank our RJCO staff, especially Carson Phillips, who works throughout the year to ensure high calibre programming is available to our communities.

As we continue to learn about and reflect on the tragedy of the Holocaust, we also have the opportunity to promote values of respect and acceptance that affect our lives today. We shall continue to renew our dedication to Holocaust Education and promote an environment that is safe and rewarding for all Canadians.

Dr. Michael Grand

Chair, Regional Jewish Communities of Ontario

THE CHRISTIAN-JEWISH DIALOGUE OF TORONTO

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416 598 4242

In this our 25th anniversary of Holocaust Education Weeks, the Holocaust Remembrance Committee of Christian Jewish Dialogue of Toronto has again worked with churches of all denominations to bring educational programs to the non-Jewish community in Toronto and surrounding areas.

Our mandate is to reach out and, again, it has been a very positive experience, especially with many clergy saying "yes" for the first time. The programs are varied – films, survivor speakers – aimed at people of all ages. Special note should be made that just prior to our opening program, members of the congregation of Our Lady of Lourdes Roman Catholic Church will visit the Holocaust Centre, fulfilling their mandate to reach out to the survivors and those who did not survive. We trust that those who attend the programs will come away with a feeling of kinship and understanding.

Rev. Denise Frances Ada Wynston

Co-Chairs, Holocaust Remembrance Committee

Thursday, October 27 – 7:30 pm

Temple Sinai
416-487-4161 ext. 234
210 Wilson Avenue, Toronto

WEAPONS OF THE SPIRIT: LE CHAMBON-SUR-LIGNON

A CONSPIRACY OF GOODNESS

Le Chambon-sur-Lignon is a tiny Protestant farming village in the mountains of south-central France. From 1940-1944, defying the Nazis and French government collaborators, the villagers provided a safe haven for 5,000 Jews in grave danger. Most of the villagers, proud descendants of the Huguenots, the first Protestants in Catholic France, remembered their own history of persecution. Deeply religious, they tried to heed the Biblical admonition to love your neighbour as yourself.

The day after France surrendered to Nazi Germany, their pastor, André Trocmé, reminded them that "the responsibility of Christians is to resist the violence that will be brought to bear on their consciences through the weapons of the spirit."

PIERRE SAUVAGE, born in Le Chambon and a child survivor of the Holocaust, is an Emmy Award winning filmmaker and founder of the non profit Chambon Foundation. He will illustrate his talk with excerpts from his documentary *Weapons of the Spirit*. In June 2004, Sauvage initiated and played a key role in organizing a "Liberation Reunion" that took place in Le Chambon for the 60th anniversary of D-Day. Mr. Sauvage's mission is to explore and communicate the lessons of hope, intertwined with the Holocaust's unavoidable lessons of despair.

Generously co-sponsored by Larry and Bonnie Moncik, George and Eleanor Getzler & their families, in loving memory of their parents, Abraham and Ida Moncik; by Dr. Theodore Shapero, in honour of the rescuers of Le Chambon-sur-Lignon, by The Teddy Tourney, and by Inge Spitz, honouring the memory of Marianna Cohn, killed by the Nazis for saving Jewish children, including Spitz and her sister Edith Rogers.

FRIDAY, OCTOBER 28

10:15 am & 11:15 am

Yorkdale Adult Learning Centre
416-395-4417 ext. 20011
38 Orfus Road, Toronto

MY PERSONAL TESTIMONY

Holocaust survivor **ELLY GOTZ** was born in Berlin, Germany in 1928. He spent his teenage years in concentration camps and eventually in Dachau, where he was liberated in 1945 by American troops. Later, he was reunited with his parents and together they lived in Germany, Norway, Rhodesia and South Africa. He came to Canada in 1963. A question & answer period will follow.

8:00 pm

Solel Congregation 905-820-5915
2399 Folkway Drive, Mississauga

MY PERSONAL TESTIMONY

BILL GLIED, born in 1930 in Subotica, Serbia, was deported with his entire family to Auschwitz-Birkenau in April 1944. In June 1944, they were transferred to Dachau, Germany, where he worked as a slave labourer in sub-camp No. 3. He was finally liberated by the U.S. Army on April 29, 1945 and came to Canada as an orphan in 1947. A question & answer period will follow.

SATURDAY, OCTOBER 29

8:00 pm

Adath Israel Congregation
416-635-5340
37 Southbourne Avenue, Toronto

60 YEARS AFTER VE DAY: A PERSONAL REPORT ON GERMANY

RABBI ERWIN SCHILD, who was a student at the Jewish Theological Seminary in Breslau, experienced the full horrors of Kristallnacht, followed by incarceration in Dachau. He was in Germany during the 60th anniversary of VE Day, where he received the Order of Merit of Berlin and will give a personal recollection of this experience. Rabbi Schild is the Rabbi Emeritus of Adath Israel Congregation, where he served for more than 40 years. He is a recipient of the Human Relations Award of the Canadian Council of Christians and Jews and the Gold Medal Award for Peace Through Dialogue from the International Council of Christians and Jews. He is a Member of the Order of Canada.

For program changes visit our website www.holocausteducationweek.com or call our hotline 416-631-5689

CHRISTIAN-JEWISH DIALOGUE OF TORONTO – OPENING EVENT

7:30 pm — SATURDAY, OCTOBER 29

Holocaust Remembrance Committee of the Christian-Jewish Dialogue of Toronto
St. John's Norway Anglican Church 416-691-4560
470 Woodbine Avenue *(at Kingston Rd.)*, **Toronto**

HELPING THE HELPLESS: SURVIVAL IN THE NAZI ERA

What are the circumstances that prompt some people to help others? **SISTER RENATE SEEBASS**, an Anglican nun from the Convent of the Holy Name in Derby, England, will shed light on the story of why one German family risked their lives to help strangers.

In April 1945, two young Jewish men fled the Langenstein-Zwieberge concentration camp, a Buchenwald sub-camp, just as the SS was rounding up prisoners to be shot. Adolph Weissmark and Rudolph Klepfisz stumbled upon Pastor Julius Seebass's home. Despite the risk to their own lives, the family took the men in. The Pastor's wife and children, Renate, Ricarda, Stephan and Johannes, nursed the young Holocaust survivors back to health. Ricarda subsequently died of typhus contracted from the escapees. Renate was so moved by the rescue that, shortly after the War, she moved to England where she became an Anglican nun.

PROFESSOR MONA SUE WEISSMARK grew up in Forest Hills, New York, with no other relatives besides her immediate family. She has strung this story together through bits and pieces of information from her father, Adolph, about his experience. Professor Weissmark will present a brief video about this heartwarming story and will be available to sign her book *Justice Matters*.

Sixty years later, Israel's Yad Vashem Commission for the Designation of the Righteous named the late Pastor, his late wife, Hertha, and their children "Righteous Among the Nations," an honour bestowed upon non-Jews who risked their lives rescuing Jews during the Holocaust. Sister Renate will discuss her experience and help us understand why some people retain their human compassion even as others let go of theirs.

CHURCH SPONSORED PROGRAM

Gift of music composed by Martin and Eleanor Maxwell, in honour of Mr. and Mrs. Strobel, the Christian family who sheltered the three Jewish sisters. Beautifully performed and by Anna Hoover, the Pastor's wife, on the organ, with Frank Hoover, as well as by the Gentle Instrument and by CCA Federation Women's Singers & Advocates.

SUNDAY, OCTOBER 30

9:15 am & 11:00 am
St. Peter's Anglican Church, Erindale
905-828-2095
1745 Dundas Street W., Mississauga

MY PERSONAL TESTIMONY

ESTHER BEM was raised in Zagreb, in the former Yugoslavia. Except her eldest sister, several of her family perished in the Holocaust. Esther and her sister Vera joined the Yugoslav Underground Resistance Army in 1941. Her sister Vera was caught and executed by the Nazis in 1942. Another sister, Vera, was killed by Tito's Partisans and became an officer. Esther and her parents survived by hiding in Italy, where poor farmers in the mountains helped them under very difficult circumstances. She and her family arrived in Canada in 1946.

CHURCH SPONSORED PROGRAM

10:00 am
Beth Torah Congregation
416-782-4495
47 Glenbrook Avenue, Toronto

KINDER-EXODUS

This 30 minute documentary describes the remarkable story of Post-Shoah children who were saved during WW II when they were sent from different European countries to England on the *Kindertransports*. After the film Holocaust survivor **MARTIN MAXWELL** will facilitate a discussion. Martin was born in Austria, witnessed *Kristallnacht* in Vienna on November 9-10, 1938, and was fortunate to leave Austria on one of the *Kindertransports* to England in December 1938. He will focus on his experiences in Austria leading up to *Kristallnacht* and on his life as a teen transported to Great Britain and away from all that he knew.

ALSO SUITABLE FOR YOUTH 13+

10:15 am
Oraynu Congregation for Humanistic Judaism
416-385-3910
St Andrews Jr. High School
131 Fenn Avenue, Toronto

AFTER 60 YEARS: THE LEGACY OF THE HOLOCAUST ON THE COLLECTIVE MEMORY OF CANADIAN JEWRY

More than 60 years later, how does the Holocaust affect Canadian Jews? **DR. FRANK BIALYSTOK** asserts that the Holocaust has a continuing impact on Canadian Jewry, suggesting that its legacy shapes their collective identity and individual identities. Dr. Bialystok, author of *Forever Implicated: The Holocaust and the Canadian Jewish Conscience*, will explore the issues at work in this phenomenon. After the lecture, the audience will be invited to discuss the topic and share their personal experiences and reflections.

10:30 am
St. Ansgar Lutheran Church
416-783-3570
1498 Avenue Road, Toronto

ALMA ROSE: VIENNA TO AUSCHWITZ

Born into a famous Vienna musical family, Alma Rose was a gifted violinist. Under Artur Bodanzky she played and conducted the Women's Orchestra of Vienna. Despite her success, she had to flee Austria in 1938. Arriving in Amsterdam, she had to form a new orchestra, this time under the threat of death. Through sheer force of will, she saved the lives of dozens of women before losing her own. **RICHARD NEWMAN**, an award-winning journalist and music critic, is the author of a comprehensive biography of Alma Rose.

CHURCH SPONSORED PROGRAM

11:00 am
Jewish Storytelling Arts
416-782-7125
750 Spadina Avenue, Toronto

TALES OF THE SHOAH

Storytellers **ELI RUBENSTEIN** and **MERYL ARBING** will bring the past to life through stories of the Holocaust.

This program is dedicated to the memory of the late Ada Gadon.

1:00 pm
Koffler Centre of the Arts – Loggia
416-636-1880 ext. 352
4588 Bathurst Street, Toronto

IMAGES FROM THE PAST: THE CHILDREN OF THE VANISHED WORLD

Through a painter's eyes, **EITAN LEVY** deals with personal conflicts and questions of justice arising from the Holocaust. Themes such as love and sacrifice between parents and children, collective punishment, and hope and despair are dealt with in his paintings. With a bright palette of colours, Mr. Levy has brought the black and white photographs of the late Roman Vishniac back to life. Mr. Levy and the exhibit's curator, **NILI LEVY**, will attend this exhibit opening.

Born in Israel in 1945, Levy began his formal art studies at the Bezalel School of Art in Jerusalem in 1965. For the last eight years, he has devoted a major part of his time to this project. The exhibit runs to November 17. See page 24 for information.

Eitan Levy, Exile, 1998, oil on canvas, 48" x 60", Koffler Centre of the Arts Collection, Joseph Andrews

2:00 pm

Canadian Society for Yad Vashem 416-785-1333
Beth Emeth Bais Yehuda Synagogue 416-633-3838
100 Elder Street, Toronto

HOLOCAUST EDUCATION IN CANADA AND EUROPE: CHALLENGES, TRENDS AND AIMS

SHULAMIT IMBER will focus on how Yad Vashem promotes Holocaust education, particularly in Eastern Europe, where Jews are consistently being confronted by anti-Semitic incidents and attitudes. She is Pedagogical Director of the International School for Holocaust Studies at Yad Vashem, Jerusalem, a renowned lecturer and a member of the International Task Force for International Cooperation on Holocaust Education, Remembrance and Research.

During the program, an art exhibit, *Drawings of the Holocaust*, will premier. Consisting of a series of reproductions of archival photographs, the thirty-three pencil drawings were created by grade 9-12 students of Cardinal Newman High School from the Toronto Catholic District School Board, with the guidance of teachers Michele Root and Audrey Ferrer, who attended the Yad Vashem International School for Holocaust Studies in Jerusalem, through the sponsorship of the Canadian Society for Yad Vashem. The exhibit will run to November 30. Docents and tour groups are available by request.

For information, call Golda Steiner at 416-782-7021 or Beverley at Yad Vashem 416-785-1333. See page 24 for more details.

ALSO SUITABLE FOR EDUCATORS

3:00 pm

Jewish Children's Theatre
905-764-5565 (daytime) / 416-781-8031 (evening)
Leah Posluns Theatre (Downstairs Studio)
4588 Bathurst Street, Toronto

THE BOOK OF RUTH

Written by Deborah Lynn Frockt, this play centers on the relationship between a young girl and her grandmother. Set in the Theresienstadt concentration camp in 1944, it explores the importance of tradition and the influence that one generation has on another. First commissioned and produced by Seattle Children's Theatre, it is produced by special arrangement with **THE DRAMATIC PUBLISHING COMPANY** of Woodstock, Illinois. For additional performances, see page 24.

Generously co-sponsored by Lorraine and Alan Sandler, in memory of the 1.5 million children who perished in the Holocaust, and Edith Sereny.

ALSO SUITABLE FOR STUDENTS AGES 9+

3:00 pm

Morris Winchevsky School
and United Jewish People's Order
416-789-2113
Miles Nadal JCC – Al Green Theatre
750 Spadina Avenue, Toronto

DI NAYE HAGODE: A CULTURAL EXPRESSION OF TRAGEDY AND HEROISM

This powerful musical program, which is a tribute to the heroism of the resistance fighters in the Warsaw Ghetto Uprising, will be complemented by poetry, readings and other musical selections. Composed by Max Helfman, with text by Itzik Feffer, the performance features **THE TORONTO JEWISH FOLK CHOIR** and the **TORONTO MANDOLIN ORCHESTRA** with narration by **RUTH BORCHIVER**. The Choir first premiered this work in 1949, accompanied by the Toronto Symphony Orchestra at Toronto's Massey Hall, and most recently at their annual spring concert in June 2005.

Co-sponsored by the Miles Nadal JCC

4:30 pm

Bathurst JCC
416-636-1880 ext. 390
4588 Bathurst Street, Toronto

HANA'S SUITCASE – RETOLD

In March 2000, a suitcase arrived at the Children's Holocaust Education Centre in Tokyo, Japan. On the outside, in white paint, were the words: *Hana Brady, May 16, 1931, Watsenkind*. Japanese children were full of questions: Who was Hana? What sort of girl was she? What happened to her? Through educator **KEVIN KNOPMAN**'s telling of *Hana's Suitcase*, children in grades 3-8 will explore the Holocaust through art and discussion.

ALSO SUITABLE FOR STUDENTS

5:00 pm

B'nai Brith Youth Organization (BBYO)
416-398-2004
4700 Bathurst Street, Toronto

JEWISH YOUTH GROUPS: RESISTANCE AND INVOLVEMENT

During the Holocaust, Jewish youth from across Europe assumed leadership positions and engaged in rescue and resistance activities. **OMER ESHEL** will discuss the impact and importance of these Jewish Youth movements.

His connection to this topic is profoundly personal - he was born and raised on Moshav Merhavia, the same moshav his grandfather helped establish when he immigrated to Israel after liberation from Dachau concentration camp. His grandfather had been a leader in the Dror Youth movement in Europe, and later became a member of the Haganah. Eshel is Educational Director of Habonim Dror and Camp Gesher in Ontario and works with youth in the Regional Jewish Communities of Ontario.

ALSO SUITABLE FOR STUDENTS

7:30 pm
Chapters (Runnymede)
416-761-9773
2225 Bloor Street W., Toronto

FROM VICTIMS TO VICTORS

PETER SILVERMAN was born in 1924 in Jody, Poland (now Belarus). He was 14 years old when the War broke out and spent [illegible] a ghetto. In December 1941, after witnessing the massacre of his town's Jewish population, he escaped with his cousin and spent eight months in hiding. He later joined an elite mixed Jewish Russian Partisan Brigade and actively participated in armed resistance, fighting the Nazis until liberation in July 1944. He is the recipient of medals for bravery and heroism from seven different countries, and is co-author of the award-winning book *From Victims to Victors*. A question & answer period will follow.

7:30 pm
Indigo Books Music & Café
416-925-3536
55 Bloor Street W., Toronto

HITLER'S INFERNO

VERA SCHIFF, award-winning author of *Hitler's Inferno: Eight Intimate and Personal Histories from the Holocaust* and *Theresienstadt: The Town the Nazis Gave to the Jews*, will discuss her personal experiences during the Holocaust. As a young girl, she witnessed the Nazi occupation of Prague, her native city, and later was interned along with her entire family in Theresienstadt concentration camp. She is the sole survivor of her family. A question & answer period will follow.

7:30 pm
Israel's, the Judaica Centre
416-256-2858 ext. 22
870 Eglinton Avenue W., Toronto

BLOND CHINA DOLL

For Jews desperate to leave Nazi Germany, the International Settlement in Shanghai offered a safe haven. Although the area was occupied by Japan, an imperialist nation friendly towards Germany, the influx of Jews was not curtailed. As a result, about 22,000 Jewish refugees settled there, joining the 7,200 Sephardi and Russian Jews already residing there. Among those who made their way to Shanghai was three-year-old **HANNELORE HEINEMANN HEADLEY** and her parents. The title of her book refers to the colour of her hair, unusual in China. Headley, now the owner of two bookstores in St. Catharines, will bring to life a little-known chapter in Jewish history.

7:30 pm
Shaar Shalom Synagogue
905-889-4975
2 Simonston Blvd., Thornhill

THE POWER OF LANGUAGE – HOW WE TALK ABOUT THE HOLOCAUST

Language frames the terms by which we think about events, portray them, interpret them, and give them meaning. The use of language, with its complexities and nuances, can significantly influence how events are perceived and understood. How does the media depict atrocities such as the Holocaust? Is there an element of "sanitization" when describing the Holocaust? If so, why? Can adequate language be found to convey the horror of such a tragedy?

These and other issues relating to the use of words will be explored by the following panel, moderated by well-known *CBC* broadcaster **MICHAEL ENRIGHT.**

PROFESSOR SARA HOROWITZ, Director of the Centre for Jewish Studies at York University and Professor of Comparative Literature in the Division of Humanities. She is the author of *Voicing the Void: Muteness and Memory in Holocaust Fiction* and has published extensively on Holocaust literature, women survivors and Jewish American fiction.

ASSOCIATE PROFESSOR PAUL KNOX, Chair of the Ryerson University School of Journalism, and a Director of Canadian Journalists for Free Expression, a non-profit organization dedicated to protecting journalists and promoting freedom of expression in Canada and around the world. He is a former reporter and editor for *The Globe and Mail*, specializing in international affairs.

URSULA DUBA, prose poet (*Tales from a Child of the Enemy*), writer and lecturer, grew up in the impenetrable silence of post-War Germany. Today she focuses almost exclusively on the legacy of the Shoah and the Nazi regime.

Generously co-sponsored by The Sharon Diamond and Walt Family Fund at Shaar Shalom Synagogue, in loving memory of Sharon B. Diamond and Isidore J. Walt.

FRONT COVER DRAWINGS

From ***...I never saw another butterfly... Children's Drawings and Poems from Terezin Concentration Camp 1942-1944.***

A total of 15,000 children under the age of 15 passed through Theresienstadt (Terezin) between 1942-1944. Of those deported to Auschwitz, only 100 survived – none under the age of 14.

(left) **Doris Weiserova** – deported to Auschwitz, October 1944 at the age of 12

(right) **Ruth Schachterova** – deported to Auschwitz, May 1944 at the age of 14

(bottom) **Hanus Weinberg** – deported to Auschwitz, December 1943 at the age of 12

7:30 pm
Sephardic Kehila Centre 905-669-7654
7026 Bathurst Street, Thornhill

THE SEPHARDI EXPERIENCE OF THE HOLOCAUST

MEHMET ULKUMEN is Chief of Protocol of the Protocol and Liaison Service of the United Nations office in Geneva. He is the son of Selahattin Ulkumen, who rescued 37 Jewish families when the Nazis took control of Rhodes, Greece in 1944. When the Jews of Rhodes were rounded up, the elder Ulkumen, then Turkish consul, insisted that, according to a treaty between Turkey and Germany, Turkish Jews and their spouses could not be deported. The Nazis gave in to his demands but likely in retaliation, German planes bombed the Turkish consulate, mortally wounding Selahattin's pregnant wife, who gave birth to their son Mehmet just before dying. Mehmet struggled for years with the tragic outcome of his father's actions. His father became the first non Christian to receive the Righteous Among the Nations award.

Generously supported by Temple Emanuel of Thornhill, Women's League, Thornhill Chapter. Honorary Chairs: Mayor Susan Fennell and Rabbi Lawrence Englander. Co-chairs: Ellen Weinstock and Ellen Weinstock Goldberg.

MONDAY, OCTOBER 31

10:00 am
Jewish Children's Theatre
905-764-5565 (daytime) / 416-781-8031 (evening)
Leah Posluns Theatre (Downstairs Studio)
4588 Bathurst Street, Toronto

THE BOOK OF RUTH

A play centered on the relationship between a young girl and her grandmother. See page 4 for details.

ALSO SUITABLE FOR STUDENTS AGES 9+

1:00 pm
Hillel of Greater Toronto 416-913-2424
Wolfond Centre
36 Harbord Street, Toronto

TRANSNISTRIA: THE FORGOTTEN CEMETERY

DR. FELICIA CARMELLY is a child survivor of Transnistria, Hitler's largest killing field. After showing a documentary film, she will describe the fate of about half a million victims who perished in hundreds of camps under the control of Romanian Fascist armies and their Ukrainian collaborators. Her lecture is based on her award-winning book: *Shattered! 50 Years of Silence, History and Voices of the Tragedy in Romania and Transnistria*. This program was initiated and organized by Matei Savulescu, a U of T student of Romanian origin.

ALSO SUITABLE FOR EDUCATORS & STUDENTS

7:30 pm
Workmen's Circle
416-787-2081
471-473 Lawrence Avenue W., Toronto

JOURNEY TO MY BOBA'S SHTETL

LILY PORTEZ MILLER [illegible] a Yiddish presentation, [illegible]

Generously supported by Friends of Yiddish and Workmen's Circle.

8:00 pm
Beth Avraham Yoseph of Toronto Congregation
905-886-3810
613 Clark Avenue W., Thornhill

BURIED BY THE TIMES: THE HOLOCAUST AND AMERICA'S MOST IMPORTANT NEWSPAPER

How could the most influential newspaper in the U.S. at the time, the venerable *The New York Times*, under-estimate and under report the mass killing of more than 6,000,000 Jews? **PROFESSOR LAUREL LEFF** will present an in depth look at how the newspaper failed in its coverage of the fate of European Jews from 1939-1945. She will examine how the decisions that were made at the newspaper ultimately resulted in the minimizing and misunderstanding of modern history's worst genocide. She will recount how personal relationships at the newspaper, the assimilationist tendencies of the Jewish owner, and the ethos of mid-century America all led the newspaper to consistently downplay news of the Holocaust, as well as explore how news of Hitler's "Final Solution" was hidden from readers and because of the newspaper's influence on other media - from America at large.

Laurel Leff is a veteran journalist and Professor at Northeastern University School of Journalism.

8:00 pm
Beth Radom Synagogue
416-636-3451
18 Reiner Road, Toronto

NORWEGIAN RESETTLEMENT OF JEWISH REFUGEES AFTER WW II

DR. EUGENE NORMAND is a Technical Fellow of the Boeing Company, serving as the Chief Scientist of the Boeing Radiation Effects Laboratory in Seattle. He has been active in diverse Jewish organizations in the U.S. and is currently Vice President, Washington State Jewish Historical Society. Members of Dr. Normand's family were helped by this Norwegian settlement program in 1947.

Following Dr. Normand's presentation, **MAX CHOTOW, MICHAEL TOP, LENA BIENSTOCK SUGAR** and **EMIL BIENSTOCK**, Toronto residents who were refugees in Norway after World War II will discuss their experiences.

Generously co-sponsored by an anonymous donor

8:00 pm
Jewish Genealogical Society
Info@jgstoronto.ca
Shaarei Shomayim Congregation 416-789-3213
470 Glencairn Avenue, Toronto

INTERVIEWING HOLOCAUST SURVIVORS: THREE PERSPECTIVES

The difficulties and satisfactions of interviewing Holocaust survivors will be addressed from three different professional perspectives. Dr. Eva Fogelman, the writer, and the psychotherapist **DR. PAULA DRAPER**, a Holocaust historian who specializes in memory issues, will share their experiences. Trauma theorists consider the ability of Dr. Draper's patients to recount their stories as a measure of their healing process. Considering the Rescue Committee of Congress, Dr. Fogelman's Oral Testimonies Collection and the Survivors of the Shoah Visual History Foundation founded by Steven Spielberg, Dr. Draper's Shoah Visual History Foundation.

MYRNA RIBACK, a writer, editor and the author of numerous articles on the rescue of Hungarian Jewry, a child of survivors herself, has interviewed both survivors and rescuers. Ms. Riback has interviewed Raoul Wallenberg's sister, Nina Lagergren, for the Spielberg Shoah Foundation.

LISA NEWMAN, a family and individual psychotherapist in private practice, will discuss interviewing techniques, including non-verbal communication and emotional responses of the survivors. She has conducted about 100 interviews and has taught interviewing to medical, social work and other students.

TUESDAY, NOVEMBER 1

10:00 am
B'nai Brith Canada
416-633-6224 ext. 140
15 Hove Street, Toronto

CHILDREN OF THE KINDERTRANSPORT

SUZY GOLDSTEIN and **WENDY SHARE** were [illegible] about their father's [illegible] and growing up in Germany during the Nazi era. Each was [illegible] their parents' [illegible] their own family. Each is married and has children and grandchildren. Suzy is married to a Toronto physician and Wendy is married to a Toronto lawyer. Each recently visited the town in Germany where their parents lived before they were forced to flee. Each will share their own personal experiences and their parents' stories.

ALSO SUITABLE FOR STUDENTS

12:00 noon
Hillel of Greater Toronto
416-913-2424
Wolfond Centre
36 Harbord Street, Toronto

MY PERSONAL TESTIMONY

HERB GOLDSTEIN, born in [illegible], Poland in 1924, moved to Germany in 1925 with his family, including his father who was a decorated World War I veteran. He witnessed and suffered the Kristallnacht pogroms in Germany in 1938 and later found himself in the U.K. Eventually he joined the British Royal Navy and then immigrated to Canada in 1947. A question & answer period will follow.

ALSO SUITABLE FOR HIGH SCHOOL STUDENTS

1:30 pm
Deer Park Library
416-393-7657
40 St. Clair Avenue E., Toronto

MY PERSONAL TESTIMONY

Born in Moldava, Czechoslovakia, **MAX EISEN** and his family were deported to Auschwitz-Birkenau in 1944 where they were [illegible]. Max's father and brother were [illegible] and he was sent to a death march to Mauthausen, Melk and Ebensee. He was liberated in May 1945 by the U.S. 1st Army Task Force Baum, reorganized and fought under the command of General Patton.

After liberation, he returned to Czechoslovakia and lived in an orphanage for three years before coming to Canada. He is the recipient of the 2003 Humanitarian Award from the Friends of Simon Wiesenthal Center for Holocaust Studies. A question & answer period will follow.

ALSO SUITABLE FOR STUDENTS

2:00 pm
Barbara Frum Library
416-395-5440
20 Covington Road, Toronto

100 CHILDREN

This award-winning documentary tells the story of orphaned children who found themselves in Krakow after World War II. They were cared for by Lena Kuchler, who was forced to take the children on a perilous journey to France and then to Israel. It was there that Lena completed her mission — saying goodbye to the children as they were accepted into the Schiller Kibbutz. Lena's daughter narrates this film and, through this trip back to Poland with many of the now adult survivors, we will hear about the experiences that brought them together and the long overdue recognition of one woman's ultimate sacrifice.

[illegible]

ALSO SUITABLE FOR STUDENTS

2:00 pm
North York Central Library, Room 1
416-395-5784
5120 Yonge Street, Toronto

MY PERSONAL TESTIMONY

MAGDA HILF was born in Czechoslovakia in 1921. After the Nazi occupation in 1944, her family was driven to the nearby ghetto in Satoraljauihely, Hungary. She was then deported to Auschwitz-Birkenau in 1944, where her parents and sister were immediately gassed. Her sister's two children, a 10-year-old daughter and an 8-year-old son, were later murdered, as was her 18-year-old brother, Tibor. Magda was in Auschwitz until October 5, 1944 when she was taken to Markleberg, close to Leipzig, for slave labour. On April 13, 1945, she was forced onto a death march and one month later, she and her group were liberated by the Soviet Red Army. She immigrated to Canada with her husband and daughter in 1953. A question & answer period will follow.

ALSO SUITABLE FOR STUDENTS

For program changes
visit our website
www.holocausteducationweek.com
or call our hotline **416-631-5689**

2:15 pm
Louis-Honoré Fréchette School
905-738-1724
40 New Westminster Drive, Thornhill

MY PERSONAL TESTIMONY

MIKE ENGLISHMAN was born in Amsterdam, Netherlands. His entire immediate family and his first wife perished in the Nazi concentration camp. He survived five camps and two prisons and came to Canada in 1952 with his new family. In the 1960s, he became involved in combating Neo-Nazis in Toronto. A question & answer period will follow.

ALSO SUITABLE FOR STUDENTS

7:00 pm
Ve'ahavta: the Canadian Jewish Humanitarian & Relief Committee
416-964-7698 ext. 15
First Narayever Congregation
187 Brunswick Avenue, Toronto

WHAT WE CAN DO: TAKING ACTION IN THE FACE OF GENOCIDE

During Holocaust Education Week, as we focus our attention on the Holocaust, we wonder how the world could have been so silent in the face of such horrors.

The words "Never Again" are on our lips. This program is presented for those looking for ways to stand behind those words, to take action against genocide going on in our own time. We will hear from multifaith and Sudanese community activists who are working to halt contemporary genocides, such as that going on in Darfur, and gather ideas on how we can take meaningful action.

Speakers include **AVRUM ROSENSWEIG**, Director of Ve'ahavta, **DR. NORMAN EPSTEIN**, founder and Co-chair of Canadians Against Slavery and Torture in Sudan (C.A.S.T.S), and **DR. ACOL DOR**, Sudan, Co-chair of C.A.S.T.S. A representative from STAND (Students Taking Action Now: Darfur) will also speak on the group's initiatives.

Co-sponsored by First Narayever Congregation

For Cultural Programs
and GTA Bookstore Displays
see pages 24 & 25

7:30 pm
Baycrest Centre for Geriatric Care
416-785-2500 ext. 2271
Wagman Centre
55 Ameer Avenue, Toronto

FROM DESTRUCTION THROUGH SURVIVAL TO STRENGTH: A MUSICAL CELEBRATION OF THE JEWISH SPIRIT

MOSHE HAMMER

SHOSHANA FRIEDMAN has been praised by critics

[illegible] will be accompanied by pianist **DANIEL E. FRIEDMAN**, who has written over 80 composit[illegible]

7:30 pm
Chapters (Scarborough)
416-335-4311
Kennedy Commons, 20 William Kitchen Road, Toronto

FROM VICTIMS TO VICTORS

PETER SILVERMAN was born [illegible]

7:30 pm
Pride of Israel Synagogue
416-226-0111
59 Lissom Crescent, Toronto

60 YEARS AFTER LIBERATION OUR PERSONAL JOURNEYS

MIKE ENGLISHMAN

[illegible]s. **NOAM PRATZER** and **DEBBIE KATZ**.

8:00 pm
Kolel, The Adult Centre for Liberal Jewish Learning
416-485-7007 ext. 321
151 Eglinton Avenue W., Toronto

THE POETRY OF RUTH MANDEL: IDENTITY, MEMORY AND REMEMBERING

RUTH MANDEL is the daughter and

WEDNESDAY, NOVEMBER 2

10:00 am
Milliken Mills Community Library
905-513-7977 ext. 5344
7600 Kennedy Road, No. 1, Unionville

MY PERSONAL TESTIMONY

JUDY LYSY was born in Kosice

ALSO SUITABLE FOR STUDENTS

WEDNESDAY NOVEMBER 2

11:30 am
Seneca College
Bldg. E. #1525 Student Council Office - Hillel
647-299-7462
1750 Finch Avenue E., Toronto

LUNCH WITH A HOLOCAUST SURVIVOR

[illegible] MAX EISEN [illegible]

[illegible]

1:00 pm
Pierre Berton Resource Library
416-653-7323 ext. 4310
4921 Rutherford Road, Toronto

MY PERSONAL TESTIMONY

ANITA EKSTEIN was born on July 18, 1934 in Lycy, Poland to Edzia and Fischel Helfgott. When her mother was murdered in Belzec death camp, Anita was taken into hiding in 1942 by a Christian family and by a priest in 1943; the same year her father was murdered. Liberated in 1945, she came to Canada in 1948 with a surviving aunt. A question & answer period will follow.

ALSO SUITABLE FOR STUDENTS

1:30 pm
George Locke Library
416-393-7730
3083 Yonge Street, Toronto

MY PERSONAL TESTIMONY

Born in Zaleszczyki, Poland in 1922, **SALLY EISNER** and her entire family were transferred to the ghetto, then to slave labour camps. When her parents were shot, Sally went into hiding with her younger brother, Abraham, travelling from place to place, constantly in great danger. They were liberated in 1944 by the Soviet Red Army. A question & answer period will follow.

ALSO SUITABLE FOR STUDENTS

2:00 pm
Ansley Grove Public Library 905-856-6551
350 Ansley Grove Road, Woodbridge

MY PERSONAL TESTIMONY

FAIGIE LIBMAN [illegible]

ALSO SUITABLE FOR STUDENTS

2:00 pm
Extendicare Bayview 416-226-1331
550 Cummer Avenue, Toronto

SONGS OF THE VILNA GHETTO

MITCH SMOLKIN [illegible]

2:00 pm
Forest Hill Library 416-393-7706
700 Eglinton Avenue W., Toronto

MY PERSONAL TESTIMONY

HELEN SCHWARTZ was born in Bialystok, Poland. She survived the Bialystok Ghetto, where Ukrainian guards took away her little brother. She was later deported to Majdanek, then to the Blishien slave labour camp, to Auschwitz-Birkenau and finally to Bergen-Belsen concentration camp. Liberated on April 15, 1945 by the British Army, she came to Canada in 1948 with her husband Eric. A question & answer period will follow.

ALSO SUITABLE FOR STUDENTS

2:00 pm
Forest Hill United Church 416-783-0879
2 Wembley Road, Toronto

TEA AT TWO

A conversation with **ADA WYNSTON**, a hidden child during the Holocaust. Born in 1936 in Amsterdam, Holland, she and 231 other Jewish children were rescued from a Jewish day care centre by the Dutch underground. At the age of six, she went into hiding with Dutch Reform Christian families from 1942-1945. Altogether, 73 members of her family were murdered in Sobibor and Auschwitz-Birkenau death camps. She immigrated to Canada in 1957.

CHURCH SPONSORED PROGRAM

7:00 pm
Lawrence Park Community Church
416-489-1551
2180 Bayview Avenue, Toronto

IN SEARCH OF A BRILLIANT WHITE CLOUD

SIMON VAN DER HEYM [illegible]

CHURCH SPONSORED PROGRAM

7:00 pm
Temple Kol Ami
905-709-2620
Leo Baeck Day School
36 Atkinson Avenue, Thornhill

A HIDDEN CHILD REMEMBERS

ADA WYNSTON, a Dutch Holocaust [illegible]

ALSO SUITABLE FOR STUDENTS

8:00 pm
Canadian Friends of Laniado Hospital, Ontario Region
416-785-8946
Shaarei Shomayim Congregation
470 Glencairn Avenue, Toronto

THE HOLOCAUST: NO ONE WALKS ALONE

ALVIN ABRAM tells stories of miracles from the Holocaust, stories of chance and circumstance and of Jewish family. He is the author of [illegible] and [illegible] as well as numerous stories and articles. This program is held in conjunction with the 14th Annual Dr. Joseph Weil Memorial Lecture, supporting Laniado Hospital's newest addition, the Children's Medical Centre dedicated to the memory of the 1.5 million children who perished in the Holocaust.

The program is free but pre-registration is required by calling 416-785-8946.

8:00 pm
Beth Emeth Bais Yehuda Synagogue
416-633-3838
100 Elder Street, Toronto

REFUGE IN HELL

[illegible]

DANIEL B. SILVER is the author of *Refuge in Hell* [illegible]

[illegible]

8:00 pm
Chabad Lubavitch Markham
905-886-0420
83 Green Lane, Thornhill

THERESIENSTADT: JEWISH SURVIVAL IN BODY AND IN FAITH

VERA SCHIFF, Holocaust survivor and award-winning author of [illegible] she witnessed the Nazi occupation of Prague, her native city, and later was interned along with her entire family in Theresienstadt. She is the sole survivor of her family and will recount the tragedy that unfolded around her. The documentary [illegible] will be shown after her presentation. Following a question-in-answer period, **RABBI MENDEL KAPLAN** will speak about a crisis of faith in God when inhumanity strikes and inexplicable events occur.

For program changes visit our website **www.holocausteducationweek.com** or call our hotline **416-631-5689**

8:00 pm
Holy Blossom Temple 416-789-3291
1950 Bathurst Street, Toronto

CUSTODY: THE VATICAN AND JEWISH CHILDREN AFTER THE HOLOCAUST

PROFESSOR MICHAEL MARRUS

THURSDAY, NOVEMBER 3

10:00 am
B'nai Brith Canada 416-633-6224 ext. 140
15 Hove Street, Toronto

CHILDREN OF THE KINDERTRANSPORT

SUZY GOLDSTEIN and WENDY SHARE

ALSO SUITABLE FOR STUDENTS

10:30 am
Mount Pleasant Library 416-393-7737
599 Mt. Pleasant Road, Toronto

MY PERSONAL TESTIMONY

JERRY KAPELUS was born in

ALSO SUITABLE FOR STUDENTS

12:00 noon
Goodman and Carr LLP
416-597-4075
23rd Floor Boardroom
200 King Street W., Toronto

THE EFFICACY OF DEALING WITH NAZI WAR CRIMINALS IN 2005

BERNIE M. FARBER,

1:00 pm
Bernard Betel Centre for Creative Living
416-225-2112 ext. 119
1003 Steeles Avenue W., Toronto

THE MARCH OF THE LIVING: THROUGH THE EYES OF SURVIVORS & STUDENTS

NATE LEIPCIGER was born in

with high school students LAUREN SHNEER, MARLON DANILEWITZ, LEORA SMITH and RACHEL BORLACK.

1:30 pm
Unionville Library
905-513-7977 ext. 5537
15 Library Lane, Unionville

MY PERSONAL TESTIMONY

ESTHER BEM was raised in

ALSO SUITABLE FOR STUDENTS

1:30 pm
Bathurst Clark Resource Library 905-709-1103
900 Clark Avenue W., Thornhill

MY PERSONAL TESTIMONY

FANNY PILLERSDORF, [illegible]

ALSO SUITABLE FOR STUDENTS

1:30 pm
Thornhill Community Public Library
905-513-7977 ext. 2182
7755 Bayview Avenue, Thornhill

MY PERSONAL TESTIMONY

[illegible] **ARNOLD FRIEDMAN** was deported to Auschwitz in [illegible]

ALSO SUITABLE FOR STUDENTS

7:00 pm
Centennial College, Residence and Conference Centre
416-289-5000 ext. 8849
940 Progress Avenue, Toronto
(*Immediately So. of the 401 east off Markham Rd. on west side of Progress Ave., which turns north. Free parking*)

THE HOLOCAUST IN COMIC BOOKS AND GRAPHIC NOVELS

PROFESSOR LAURENCE ROTH will examine how the Holocaust figures in comic books and graphic novels and how an art form widely thought of as trivial can offer a distinctive approach to Holocaust education. Examples from the works of Bernard Krigstein, Robert Loren Fleming, Joe Bogdanove, Will Eisner, Osamu Tezuka, Joe Kubert, and Art Spiegelman will illustrate some of the ways that comic books can be used to teach the Holocaust, and also that such texts are never easy reading.

Professor Roth is Associate Professor of English and Jewish Studies, and Coordinator of the Jewish Studies Program at Susquehanna University in Pennsylvania. He is the author of *Inspecting Jews: American Jewish Detective Stories* (Rutgers, 2004). See page 24 for details on the exhibit *Maus and Beyond*.

ALSO SUITABLE FOR EDUCATORS

7:00 pm
Goethe Institut, Kinowelt Hall
416-593-5257
163 King Street W., Toronto

EINSTEIN ON FILM

[illegible]

7:30 pm
Baycrest Centre for Geriatric Care
416-785-2500 ext. 2271
3560 Bathurst Street, Toronto

SEARCHING FAMILY HISTORY AFTER THE HOLOCAUST: CHALLENGES FOR SURVIVORS' FAMILIES

HELEN EPSTEIN [illegible]

Born in Prague in 1947, Epstein grew up in New York City and graduated from Hebrew University and the Columbia School of Journalism. She became a recognized journalist during the Soviet invasion of Czechoslovakia in 1968 when her personal account jump-started her career. She began teaching at New York University in 1974, and in 1981, became the first tenured woman professor in its Journalism Department.

[illegible]

7:30 pm
National Council of Jewish Women 416-633-5100
4700 Bathurst Street, Toronto

PUNCH ME IN THE STOMACH

JUDY WEISSENBERG COHEN.

7:30 pm
St. Gabriel's Passionist Parish (R.C.) 416-221-8866
650 Sheppard Avenue E., Toronto

IT WAS NOTHING IT WAS EVERYTHING

ESTHER NUCHER.

ANITA EKSTEIN.

CHURCH SPONSORED PROGRAM

7:30 pm
The Barnabas Companions, High Park Progressive Clergy
Redeemer Lutheran Church 416-766-1424
1691 Bloor Street W., Toronto

A HIDDEN CHILD REMEMBERS

CHURCH SPONSORED PROGRAM

7:30 pm
Yorkminster Park Baptist Church 416-992-1167 ext. 228
1585 Yonge Street, Toronto *(St. Clair Avenue)*

WE WHO SURVIVED: IN CONVERSATION WITH HOLOCAUST SURVIVORS

Holocaust survivors **WANDA LEREK, SALLY WASSERMAN, ERNST WEISS, LEONARD VIS, MARTIN MAXWELL** and others represent the diverse experiences of the many Holocaust survivors now living in Toronto. They will relate their personal stories and answer questions in small, informal groups.

CHURCH SPONSORED PROGRAM

7:30 pm
Kulanu 416-913-2424
519 Community Centre
519 Church Street, Toronto

HOMOSEXUALS IN AUSTRIA: NAZI PERSECUTION AND THEIR LONG STRUGGLE FOR REHABILITATION

KURT KRICKLER

SATURDAY, NOVEMBER 5

10:30 am
Beth Sholom Synagogue 416-783-6103
1445 Eglinton Avenue W., Toronto

60TH ANNIVERSARY OF THE LIBERATION OF HOLLAND

MARTIN MAXWELL, born in Vienna in 1923, witnessed the Kristallnacht pogrom in Vienna in 1938. He escaped to England on the Kindertransport and was adopted by an English couple. He later joined the British Army in 1942 and took part in the D Day invasion of Normandy on June 6, 1944. When he fought in the battle of Arnhem, Holland, he was wounded and taken prisoner. Liberated in May 1945, he came to Canada in 1952. He will speak during the regular Sabbath morning service.

7:30 pm
Congregation Darchei Noam
416-638-4783
15 Hove Street, Toronto

LOST COMPOSERS OF THE HOLOCAUST

JERRY FINK, past president of [illegible]

7:30 pm
Beth Tzedec Congregation
416-781-3514 ext. 34
1700 Bathurst Street, Toronto

DOCTORS FROM HELL

At the age of 21, **VIVIEN SPITZ** was [illegible] court reporter at the Nuremberg War Crimes Trials, where she documented over 300,000 pages of testimony of the actions of 23 doctors who tortured and killed by experiments they authorized in the name of patriotism and scientific research. This landmark trial resulted in the establishment of the Nuremberg Code, which sets the guidelines for medical research. Ms. Spitz went on to become the first woman court reporter for the U.S. Senate, and has taken down the words of four American Presidents.

The pervasive lies of Holocaust deniers spurred her to become a passionate activist, to date speaking out to over 45,000 people worldwide. She has been honoured numerous times for her work, with President Clinton paying her special tribute for receiving "the first NCRA Humanitarian Award in recognition of her service as a court reporter during the Nuremberg War Crimes Trials and her dedicated efforts to promote Holocaust remembrance." Following her talk, she will be available to sign her new book, *Doctors from Hell: The Horrific Account of Nazi Experiments on Humans*.

[illegible] co-sponsored by the Joseph Kerner Annual Endowed Lecture and the Beth Tzedec Max and Beatrice Wolf Lecture, and by the Bob Gerzon Memorial Fund, Harry Kesh and in memory of his great grandsons Hayden and Spencer, and Mayor Harris Bake Dean.

7:30 pm
Congregation B'Nai Torah 416-226-3700
465 Patricia Avenue, Toronto

HIDING AND SEEKING: FAITH AND TOLERANCE AFTER THE HOLOCAUST

[illegible] Academy Award® winning documentary [illegible] Holocaust survivors [illegible] whose people are [illegible] hiding [illegible] of Scripture [illegible] Engaging [illegible] tolerance [illegible]

For over 25 years, **MENACHEM DAUM**, the father depicted in this film, has been interviewing Holocaust survivors, like his parents, in an attempt to understand their crisis of faith. This movie explores the ways in which faith in God has perhaps unintentionally led to intolerance for others. Mr. Daum, the film's director, will be present to answer questions after the screening.

8:00 pm
Temple Kol Ami 905-709-2620
Leo Baeck Day School
36 Atkinson Avenue, Thornhill

CONTINUING THE LEGACY: REMEMBERING THE PAST

The March of the Living program educates about the horrors of the Holocaust and its results to thousands of high school students from all over the world who will, hopefully, teach this lesson to future generations. They visit Poland, where participants witness evidence of Hitler's "Final Solution." The students then travel to Israel where they experience entirely different emotions. After returning from this life altering trip, **JAIME REICH** and **CALLY SCHWARTZ**, two young members of Temple Kol Ami, will discuss their own experiences, describe the impact the March had on them and illustrate their trip with a brief video. Holocaust survivor **MIKE ENGLISHMAN**, who participated in the same trip, will discuss it from his perspective. Mike was born in Amsterdam, Netherlands. His entire immediate family and first wife perished in the camps. Mike survived five concentration camps and two prisons and came to Canada in 1952 with his new family and soon became involved in combating Neo-Nazis in Toronto. He has received honour and recognition from the Government of Canada for the work he does educating the general public. A question & answer period will follow. *Of interest to the whole family.*

For program changes visit our website www.holocausteducationweek.com or call our hotline 416-631-5689

SUNDAY, NOVEMBER 6

10:00 am
Temple Emanu-El 416-449-3880
120 Old Colony Road, Toronto

CONSPIRACY THEORY & REVISIONISM: THE PROTOCOLS OF THE ELDERS OF ZION DURING THE HOLOCAUST & TODAY

PROFESSOR ALAIN GOLDSCHLÄGER [illegible]

Professor Goldschläger is Director of the Holocaust Literature Research Institute at the University of Western Ontario.

Generously co-sponsored by Mr. [illegible] in memory of his late wife, Esther [illegible]

10:00 am
Emmanuel Lutheran Church 416-757-1593
1684 Victoria Park Avenue, Toronto

MY PERSONAL TESTIMONY

JUDY WEISSENBERG COHEN [illegible]

CHURCH SPONSORED PROGRAM

10:30 am
Church of St. Giles (Anglican) 416-755-5316
35 Kecala Road, Toronto

MY PERSONAL TESTIMONY

MARTIN MAXWELL [illegible]

CHURCH SPONSORED PROGRAM

10:30 am
St. Barnabas Anglican Church 416-463-1344
361 Danforth Avenue, Toronto

MY PERSONAL TESTIMONY

[illegible] Amsterdam, Holland, **ADA WYNSTON** [illegible]

CHURCH SPONSORED PROGRAM

11:00 am
Miles Nadal JCC
Al Green Theatre 416-924-6211
750 Spadina Avenue, Toronto

JOURNEY TO MY BOBA'S SHTETL (GRANDMOTHER'S VILLAGE)

LILY PORITZ MILLER [illegible] an English presentation, illustrated with [illegible]

1:00 pm
Goethe Institut
Kinowelt Hall 416-593-5257
163 King Street W., Toronto

THE MANNS (DIE MANNS)

[illegible] **Originally shown as a TV series, this film will be presented in 3 parts: 1:00 pm, 3:30 pm and 6:00 pm.** *Tickets $5 per screening or $10 for the [illegible]*

2:00 pm
Bathurst Clark Resource Library 905-709-1103
900 Clark Avenue W., Thornhill

HOLOCAUST MEMORIALIZATION

[illegible] **LEN RUDNER**, [illegible] Relations, Canadian Jewish Congress. [illegible] questions following his presentation.

2:00 pm

The Koffler Gallery
416-636-1880 ext. 270
4588 Bathurst Street, Toronto

HELMBRECHTS WALK

In 1998, New York artist **SUSAN SILAS** visited former Holocaust sites to photograph the contemporary landscape. In *Helmbrechts walk*, a suite of forty eight annotated colour prints, she retraces the forced march of 580 Jewish women from a camp in Helmbrechts, Germany to Prachatice in Czechoslovakia. She also visited four concentration camps – Treblinka, Chelmno, Belzec and Sobibor – where she filmed elements of the landscape. Ms. Silas will officially open this exhibit.

Born in 1953 to Hungarian Jewish parents, Ms. Silas received her M.F.A. from the California Institute of the Arts. She has exhibited in the U.S., France and Slovenia. Curator: Carolyn Bell Farrell.

The exhibit runs until Dec. 18. *See page 24 for details.*

2:00 pm

Lodzer Centre Holocaust Congregation
416-636-6665
12 Heaton Street, Toronto

THE LOST WOODEN SYNAGOGUES OF EASTERN EUROPE

For hundreds of years, the Jews of Eastern Europe built their houses of worship out of wood in the rural communities. With the Holocaust came the destruction of these wooden synagogues. Of the more than a thousand structures that existed before WW II, only a handful remain today. All are boarded up and abandoned.

ALBERT BARRY, executive producer of the multiple award-winning documentary, *The Lost Wooden Synagogues of Eastern Europe*, will tell the story of these synagogues, the life that surrounded them before the War and what happened to them in the last 60 years. He has researched and collected rare photographs of these synagogues for the past 40 years, has built scale models of these structures and has donated them to The Judaica Collection at Florida Atlantic University Libraries in Boca Raton, Florida, where they are on permanent display.

Co-sponsored by the Polish Jewish Heritage Foundation, and the Stanley Tessis & Yadwi Wagensberg families, in memory of Joseph and Dena Tessis and Zenek Wagensberg.

3:30 pm

Beit Rayim Synagogue **905-770-7639**
9711 Bayview Avenue, Richmond Hill

EVERY LIFE REMEMBERED: AN INTERACTIVE EXHIBIT

ILYSE LUSTIG, a library resource teacher, was named York Region's first "Teacher of the Year" for her commitment to educating young students about the Holocaust. Having read Karen Levine's award winning book, *Hana's Suitcase*, with a group of Grade 8 students, both teacher and class felt compelled to pass on the message of "Never Again." They created an interactive exhibit that travels throughout the year to various schools. The students' efforts were captured in a documentary that will be part of this presentation *for adults and students 10 years +.*

ALSO SUITABLE FOR EDUCATORS

4:00 pm & 7:00 pm

Toronto Jewish Film Society **416-924-6211**
Miles Nadal JCC
750 Spadina Avenue, Toronto

THE DANISH SOLUTION: THE RESCUE OF THE JEWS IN DENMARK

This documentary separates truth from fiction in this tale of a people who displayed courage and humanity when they were most desperately needed. Special guest producer/director **KAREN CANTOR** will introduce this film. **Another showing will follow at 7pm.** *Tickets for both shows on sale at the door 15 minutes before screening time. $10 MNJCC members, $12 non-members.*

7:00 pm

Beach Hebrew Institute **416-694-7942**
109 Kenilworth Avenue, Toronto

STRUMA

To escape the massacres in Romania in 1941, 778 Romanian and Russian Jews embarked on a vessel in Constanza, bound for Palestine. On February 23, 1942, Turkish police seized control of the *Struma* and towed it into the Black Sea. The following day, a Russian submarine sank her with a single torpedo, killing all, but one, aboard. Among the victims was the grandfather of Greg Buxton. Buxton later led an expedition to locate the wreck and to commemorate those lost. A documentary, produced by Simcha Jacobovici and associate director Felix Golubev, will tell this story.

JOE LEINBURD will lead a discussion following the screening. He was born in 1922 in Suceava (Bucovina), Romania. When the Romanian Fascist Regime, collaborating with Germany, deported the Jewish community of Northern Bucovina to Transnistria, Joe and his family survived the torturous forced march. He went back to Romania in 1944 and lived in Displaced Persons camps before coming to Canada with his wife in 1949.

Co-sponsored by SF Partnership LLP, Chartered Accountants, in memory of all who perished in the Holocaust.

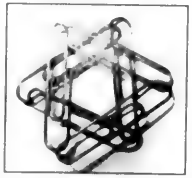
7:30 pm
Indigo Books Music & Café (Yorkdale)
416-781-6660
3401 Dufferin Street, Unit #29, Toronto

A PARTISAN'S MEMOIR

Born in Lodz, Poland, **FAYE SCHULMAN** was [illegible] when the Germans invaded Poland in 1939. Escaping the ghetto and the Soviet gulags, she joined Tuvia Bielski's partisan group in the forests of Belorussia. She married Asael Litvin in 1944; she was decorated by several governments for her bravery. In 1948, she immigrated to Canada. Faye is the author of *[illegible]*. Memoir has been featured in two documentaries, *Defiance* by Jewish and other [illegible] Eye. A question & answer period will follow.

7:30 pm
Beth Sholom Synagogue 416-783-6103
1445 Eglinton Avenue W., Toronto

PAPER CLIPS



It began as a lesson about prejudice – what happened next was a miracle. In 1998, the students of Whitwell Middle School in rural Tennessee embarked on a classroom project aimed at teaching about cultural diversity in a small community, almost exclusively white and Christian. The school's principal, Linda Hooper, created "Paper Clips" to help her students grasp the enormity of human suffering during the Holocaust. The idea was to collect six million paper clips – one for each of the six million Jewish victims of the Holocaust – an idea that touched a chord among Holocaust survivors, their families and even world leaders and celebrities. The students eventually amassed millions of paper clips, from around the world. President George W. Bush, former President Bill Clinton, and many German citizens as well as thousands of others from 29 countries and 49 states. This film, produced in 2003, takes viewers from the initial stages of the project through to its fruition.

The program will conclude with a panel discussion that focuses on challenges faced by Toronto educators to help their students develop an understanding of issues relating to anti-Semitism and racism. **KAREN MURTON**, Principal of Branksome Hall and **HAL HANNAFORD**, Headmaster of Royal St. George's College, will discuss how they helped their students deal with an anti-Semitic incident. **LEN RUDNER**, National Director of Community Relations for Canadian Jewish Congress, will discuss ways in which students can be encouraged to make ethical choices.

Co-sponsored by Alan and Gerda Warner and Krisch Singer, in memory of Leisor and Ann Warner and Samuel Singer, with the support from Toronto Jewish Film Festival

ALSO SUITABLE FOR EDUCATORS

MONDAY, NOVEMBER 7

1:30 pm
Angus Glen Public Library
905-513-7977 ext. 7144
3990 Major Mackenzie Drive E., Markham

MY PERSONAL TESTIMONY

Born in Kovno, Lithuania, **HELEN YERMUS** [illegible] Kovno Ghetto. Her brother [illegible] labor camps and never returned. In 1944 she, [illegible] were deported and her father was sent to Dachau, Germany, where he died. [illegible] Helen and her mother were sent to the Stutthof concentration camp in Germany. Both survived and were liberated by the Allies. A question & answer period will follow.

ALSO SUITABLE FOR STUDENTS

1:30 pm
Dufferin Clark Library 905-653-7323
1441 Clark Avenue W., Thornhill

MY PERSONAL TESTIMONY

GEORGE BERMAN was born in Poland in [illegible] and his family lived in the Lodz Ghetto between 1940-1944, and were then transferred to Auschwitz-Birkenau, where he lost both his parents. Two years later, he was transferred to Gross-Rosen, a [illegible] camp near Sarsina, from which he was liberated on May 8, 1945 – just one day before the end of the War. He returned to Lodz briefly before immigrating to Canada. After [illegible] he met his future wife, Georgie, and his family has been living in Canada since 1950. A question & answer period will follow.

ALSO SUITABLE FOR STUDENTS

4:30 pm
Ryerson University 416-979-5000 ext. 6293
380 Victoria Street (off Gerrard St.), Toronto
Jorgenson Hall, POD 144

WOMEN AND GIRLS IN THE HOLOCAUST/ PORRAJMOS

MARLENE KADAR is a Professor of Comparative Literature at York University in Toronto. She has published widely in the field of autobiographical studies, Arabic, and is the editor of *[illegible]*. Among [illegible] Wilfrid Laurier University Press Mastercraft Award, she published a collection of Canadian women's poetry, *[illegible]* (2004) and *[illegible]* (2005). She co-edited a collection of theoretical essays on the variety and uses of autobiographical genres, including an essay based on research in the Ravensbrück Concentration Camp Archives. She will speak about Gypsy women and girls in Ravensbrück.

SARA R. HOROWITZ, a Professor of Comparative Literature at York University, is the author of the award winning *Voicing the Void: Muteness and Memory in Holocaust Fiction*, and co-editor of the journal *Kerem*. She has published extensively on Holocaust literature, women survivors, Jewish American fiction, and pedagogy. Currently, she is completing a book called *Gender, Genocide, and Jewish Memory*. She will discuss Jewish girls and women in Auschwitz.

Co-sponsored by George Brown College

6:30 pm
Holy Blossom Temple
416-789-3291
1950 Bathurst Street, Toronto

LIBERATOR AND LIBERATED: TWO PERSONAL PERSPECTIVES

[illegible] **RONALD "ANDY" ANDERSON**, [illegible] his battalion joined with the British and Americans in a daylight parachute drop into Germany. There the troops found what appeared to be a camp enclosed by barbed wire which they later learned was the Bergen-Belsen concentration camp. The images seen by Anderson, then a 22-year-old platoon sergeant, have remained with him to this day.

MARK LANE was born in Munkachevo (Munkacs). In the spring of 1944, he was deported to Auschwitz-Birkenau. Of his immediate and extended family of 40 people, only his father and Mark survived. He was liberated on May 5, 1945 in Gunskirchen the the U.S. 761 Black Tank Battalion, a segregated unit that fought under the command of General Patton.

7:00 pm
Goethe Institut
416-593-5257
163 King Street W., Toronto

BEING JEWISH IN THE NEW GERMANY

Germany today boasts the fastest growing population of Jews in Europe. The streets of Berlin abound with signs of a revival of Jewish culture, ranging from bagel shops to the sight of worshippers leaving synagogue on Saturday. In this surprising description of the rebirth of a community, **PROFESSOR JEFFREY PECK** argues that there is, indeed, a vibrant and significant future for Jews in Germany. He also explores new forms of anti-Semitism and relations between Jews and Turks – the country's other prominent minority population. This lecture will also examine Jewish history in Germany before, during and after the Holocaust.

Jeffrey Peck is Professor of Communication, Culture, and Technology at Georgetown University in Washington, D.C., and a senior fellow-in-residence at the American Institute for Contemporary German Studies. He is the co-author of *Sojourners: The Return of German Jews and the Question of Identity*.

7:30 pm
L'Arche Daybreak – Dayspring Chapel
905-884-3454 ext. 246/226
11339 Yonge Street, Thornhill *(SE corner at Devonsleigh)*

HOW NOT TO BE A BYSTANDER: STOPPING ANTI-SEMITISM, RACISM AND BULLYING

[illegible]

CHURCH SPONSORED PROGRAM

8:00 pm
Beth Tikvah Synagogue 416-221-3433
3080 Bayview Avenue, Toronto

JEWS IN FRANCE DURING THE SECOND WORLD WAR

PROFESSOR ERIC JENNINGS will examine the nature and origins of the Vichy regime's discriminatory, exclusionist, xenophobic and collaborationist policies. He will consider the fate of both French and foreign Jews in France, as well as discuss the place of anti-Semitism there, give examples of French Righteous Gentiles and explore the memory of the Holocaust in France. Jennings, a Professor in the History Department of the University of Toronto, is a specialist in Modern French History, and has written extensively on Vichy France.

Co-sponsored by Helen Stollar, in memory of her beloved husband, Jack Stollar.

8:00 pm
Medina Theatre Ensemble 416-785-1074
Temple Sinai, 210 Wilson Avenue, Toronto

ANGEL IN THE NIGHT

Written by Joanna Halpert Kraus and directed by Ralph Small, this drama about a young girl's courage is based on the true story of Marysia Pawlina Szul, a Polish Catholic teen, who saved the lives of four Jews during World War II. It is an inspirational story of courage, compassion and heroism, reinforcing the concept that one individual can make a difference and that, ultimately, love is stronger than hate. Staged reading.

TUESDAY, NOVEMBER 8

10:00 am
Maple Library 905-832-2959
10190 Keele Street, Maple

MY PERSONAL TESTIMONY

BRONKA KRYGIER spent 1939-41 in the Warsaw Ghetto. She managed to escape and later worked as a farm labourer. Escaping once more, she went into hiding between 1942-1944 with a female relative. Occasionally they lived with and were helped by partisan groups. Bronka was liberated by the Soviet Red Army in July 1944. She came to Canada with her husband and children in 1957.

ALSO SUITABLE FOR STUDENTS

10:30 am

Netivot HaTorah Day School
905-771-1234 ext. 226
18 Atkinson Avenue, Thornhill

MY PERSONAL TESTIMONY

MARTIN MAXWELL, born in Vienna in 1923, witnessed *Kristallnacht* in Vienna in 1938. He escaped to England on the *Kindertransport* and was adopted by an English couple. He later joined the British Army in 1942 and took part in the D-Day invasion of Normandy in 1944 to 1944. When he fought in the battle of Arnhem, Holland, he was wounded and taken prisoner. Liberated in May 1945, Martin came to Canada in 1952. A question & answer period will follow.

co-sponsored by Leo Baeck Day School

ALSO SUITABLE FOR STUDENTS

12:00 noon

Beth Tikvah Synagogue
416-221-3433
3080 Bayview Avenue, Toronto

ANNE FRANK

This spirited girl became an icon not only for the history of the Shoah but, indeed, for all of world history. Her epic diary written during her two years in hiding in Amsterdam has sold more than 25 million copies in more than 54 languages. This Lunch and Learn program consists of a lecture by **GERALD ZIEDENBERG**, the screening of an award-winning documentary and a discussion. It will examine the life that touched the minds and hearts of countless millions worldwide. Mr. Ziedenberg regularly lectures on historical topics, including the Holocaust, Jewish and Middle Eastern History, World War I and II and Historical Personalities. *Lunch: $30.00. Advance reservations required. Call 416 221 3433 ext. 0.*

ALSO SUITABLE FOR STUDENTS

2:00 pm

Danforth/Coxwell Library
416-393-7783
1675 Danforth Avenue, Toronto

MY PERSONAL TESTIMONY

SALLY WASSERMAN was born in Katowice, Poland in 1935. When the War started, her family was expelled from their town and went to live in her father's home town, Dombrova. Her father was soon taken away and Sally, her mother and brother were forced to move to the Dombrova Ghetto. When the Ghetto was liquidated in the summer of 1943, Sally's mother gave her to an elderly Polish Gentile couple she met in the Ghetto. Sally remained in hiding with her rescuers until Liberation. She was 11 years old when she left Poland for a German DP camp. There she was selected with other Jewish orphans to go to New York. Her mother's sister then took her to Canada in February 1947. A question & answer period will follow.

ALSO SUITABLE FOR STUDENTS

2:00 pm

Northern District Public Library
416-393-7619
40 Orchard View Blvd., Toronto

MY PERSONAL TESTIMONY

MANNY LANGER was born in Poland and lived in the Lodz Ghetto. Later he was transported to Auschwitz, Buchenwald and Bergen-Belsen concentration camps. He came to Canada after Liberation, and now dedicates volunteers as a survivor speaker educator for the UIA Federation Holocaust Centre of Toronto. A question & answer period will follow.

ALSO SUITABLE FOR STUDENTS

2:00 pm

Wychwood Library
416-393-7639
1431 Bathurst Street, Toronto

MY PERSONAL TESTIMONY

Born in Potsdam, Germany, in 1927, **INGE SPITZ** survived the *Kristallnacht* pogrom in Nazi Germany in 1938. Her father managed to escape and her mother was deported to Riga in 1941. She and her sister went into hiding in France and then, in 1944, sneaked into Switzerland. The Spitz family survived and was re-united in England after the War. A question & answer period will follow.

ALSO SUITABLE FOR STUDENTS

7:00 pm

Tyndale University College & Seminary
416-226-6620 ext. 6707
25 Ballyconnor Court, Toronto

HARD LESSONS FROM THE RWANDAN GENOCIDE: EARNING THE COURAGE TO CARE AND TO ACT

MAJOR BRENT BEARDSLEY, MSC, CD, MAMSC, is a Staff Officer at the Canadian Forces Leadership Institute, Royal Military College. He has served for 27 years as an Infantry Officer in the Royal Canadian Regiment of the Canadian Army. His service includes four tours of regimental duty in Canada, Europe and the Middle East. His operational tours include duty in Cyprus, UN head quarters in New York and in Rwanda. In 1993-94, he served as General Romeo Dallaire's personal staff officer before and during the genocide in Rwanda, and is the co-author of General Dallaire's best-selling memoir *Shake Hands with the Devil: The Failure of Humanity in Rwanda*.

Major Beardsley is currently serving as a research officer at the Canadian Forces Leadership Institute at the Canadian Defence Academy. He is in the process of completing his Masters of Arts degree in War Studies at RMC, where the focus of his studies is on genocide and humanitarian intervention.

8:00 pm
Hart House, University of Toronto
Music Room
7 Hart House Circle, Toronto
For directions call 416 978 8849

IN PERFORMANCE: VANISHED WORLD AND WHITE ROSE

Selections from Elie Wiesel's *Ani Maamin*, a song lost and found again, with music by Darius Milhaud, Udo Zimmermann's *White Rose*, and the innovative *Children of a Vanished World*, with over 70 Roman Vishniac photographs projected on a 10'x14' screen with *shtetl* songs and narration, will be performed in honour of the 25th Annual Holocaust Education Week. Returning from acclaimed performances at Prague's Spanish Synagogue, director **JUDY KOPELOW** and conductor **SABATINO VACCA**, with dynamic singers **MARTA MATULEWICZ** and **JOEY NICEFORO**, unite in powerful musical remembrances of young people who perished in the Holocaust. Discussion will follow. *For program information, call 416 787-1060. Tickets $10. Box office 416 978 8849 or [illegible]. Limited seating.*

7:30 pm
Friends of Simon Wiesenthal Center for Holocaust Studies
416-864-9735 ext. 28
U of T New College, William Doo Auditorium
45 Willcocks Street, Toronto
(Two streets south of Harbord Street, southeast corner of Willcocks & Spadina)

HATE ON THE INTERNET

LEO ADLER and **RICHARD WARMAN** will describe the dangers of hate speech on the Internet and offer guidance on how to combat it. During their presentation, they will show examples of this international scourge.

Mr. Adler is a Toronto lawyer and Counsel and Director of National Affairs for the Friends of Simon Wiesenthal Center for Holocaust Studies. The Wiesenthal Center has long been monitoring hate and terrorist sites on the Internet. Mr. Warman is an Ottawa-based human rights lawyer who has worked as Counsel at the Office of the Solicitor General of Canada, the Federal Department of Justice, and the Canadian Human Rights Commission. The complainant in a 2003 groundbreaking case involving a Canadian hate website that resulted in a fine and damages, he is currently involved with approximately ten more complaints involving hate on the Internet.

This program is supported by YAD (Young Adults Division of UJA Federation)

7:30 pm
Shaarei Tefillah Congregation 416-787-1631
3600 Bathurst Street, Toronto

UNKNOWN ITALIAN HEROES: RESISTANCE AND RESCUE IN ITALY

BIANCA SCHLESINGER was eight years old when her family had to flee Croatia due to the Nazi invasion, seeking refuge in nearby Italy. While it may seem a paradox that Jews were seeking refuge in a country allied with Nazi Germany, the Italian people were not anti-Semitic and did not cooperate with the persecutions. In September 1943, when the Germans invaded Italy, Bianca was hidden and saved by Italian villagers. After the War, she immigrated with her family to Israel.

Bianca's cousin, **ESTHER BEM**, a survivor speaker at The Holocaust Centre of Toronto, was raised in Zagreb. During the War, she and her parents survived by hiding in Italy, where poor farmers helped them. Esther and her family arrived in Canada in 1966.

FATHER MARCO BAGNAROL was ordained as a Priest in 1993. He worked in Uganda as a missionary between 1996-1998 and then in Portugal between 1998-2004. He has translated two books from Italian to English about the Holocaust and is presently translating the memoirs of the former Chief Rabbi of Rome.

This program is supported by Villa Charities

WEDNESDAY, NOVEMBER 9

10:00 am
École secondaire Mgr-de-Charbonnel 416-393-5537
110 Drewry Avenue, Toronto

MON TÉMOIGNAGE PERSONELLE (MY PERSONAL TESTIMONY)

Avant les évènements subis par la famille de **SAMUEL SHENE** (formerly Gerszenfisz) au cours de la 2 ieme guerre mondiale, elle se composait de ses parents, de deux filles (13 ans-8 ans) et de deux garçons (6 ans 4.1/2 ans). Leur vie était confortable jusqu'en 1942. Mais suite à la signature du pacte entre le gourvernement français de Vichy et Hitler et dont l'une des conditions était de livrer les juifs de France à l'allemagne nazie, leur vie a été brisée, bouleversée.

Sa mère a été arrêtée la première, puis son père. Tous les deux sont morts gazés dans les camps. Ses deux soeurs ont été sauvées par l'armée du salut. Son jeune frere a ete tue à l'age de 4 1/2 ans. Mr Shene a survécu en passant une multitude d'epreuves. Il a vécu sous un faux nom jusqu'en 1945. Il a retrouvé ses deux soeurs après la guerre. Il a vécu en Israel de 1946 à 1958. De cette date il a partagé son temps entre Israel; la France et le Canada où il vit aujourd'hui.

PRESENTED IN FRENCH.

Wednesday, November 9 – 7:30 pm

Adath Israel Congregation 416-635-5340
37 Southbourne Avenue, Toronto

WE REMEMBER AND HONOUR

An evening commemorating *Kristallnacht*, honouring the Survivors and paying tribute to the Liberators

GERDA WEISSMANN KLEIN was living a happy childhood in Bielsko, Poland when German soldiers invaded in September 1939. Within months her brother, Artur, was taken away and the family was ordered into ghetto quarters. In 1942, she was separated from her parents and forced into slave labour.

Three years later, she was one of 200 slave girls remaining from the 4,000 who were forced on a 1,000-mile winter death march, which ended in the Czech town of Volary. Among the Americans who liberated them was a Jewish lieutenant named Kurt Klein. He and Gerda would eventually marry and begin a new life together.

A recipient of many awards, including seven honorary doctorates, she has appeared frequently on TV. She is the author of several books, including her autobiography *All But My Life*, and her most recent *A Boring Evening At Home*. A documentary film about her experiences, *One Survivor Remembers*, won an Academy Award in 1996. Speaking at the Oscar ceremony, she expressed the belief that the most treasured place on earth is home and that during her years of suffering, she longed to spend a "boring evening at home" with her family.

Gerda Klein will speak about her experiences during and after the Holocaust, as well as the work of The Gerda and Kurt Klein Foundation, founded to promote tolerance, lessen prejudice and encourage community service focused on hunger relief.

THE HONOURABLE BARNETT (BARNEY) DANSON will also participate. A native Torontonian, he enlisted as a rifleman in the Queen's Own Rifles of Canada at the age of 18 and was later wounded during combat in Normandy.

In 1968, Mr. Danson was elected to the House of Commons as the Liberal Member of Parliament for North York and subsequently held two Cabinet positions. He retired from politics in 1979 and, in 1996, was named an Officer of the Order of Canada.

This program will commemorate the 67th anniversary of *Kristallnacht*, the Night of Broken Glass, when on November 9-10, 1938, a massive, coordinated attack was carried out against Jews throughout Germany and Austria. A solemn candle lighting ceremony will be held.

Generously co-sponsored by Martin Maxwell, in memory of his two sisters, Josetine and Erna Meisels, who died during the Holocaust, and by the Gottesman family, in memory of Herman Gottesman

All Out of Town Programs are co-sponsored by the Regional Jewish Communities of Ontario.

SUNDAY, OCTOBER 30

7:30 pm
Beth Israel Congregation
613-533-2290
116 Centre Street, Kingston

BURIED BY THE TIMES

PROFESSOR LAUREL LEFF, Northeastern University School of Journalism, Boston, will present an in depth look at the coverage of the Holocaust from 1939-1945 by *The New York Times*. See page 6 for more program details.

TUESDAY, NOVEMBER 1

7:00 pm
Lakehead University Hillel 807-343-8110
955 Oliver Road, Bora Laskin Building, Thunder Bay

MY PERSONAL TESTIMONY

VERA SCHIFF will discuss her personal experiences during the Holocaust. See page 5 for more on Vera Shiff.

7:30 pm
Congregation B'nai Israel 905-685-6767
190 Church Street, St. Catharines

REFUGE IN HELL

PROFESSOR DANIEL B. SILVER will describe how Berlin's Jewish hospital miraculously outlasted the Nazis. See page 11 for more details.

SUNDAY, NOVEMBER 6

2:00 pm
Or Hadash Synagogue 905-898-2220
17665 Leslie Street, Newmarket

MY BEAUTIFUL LIFE

Movie and book reviewer **MARILYN HERBERT** will present this film and engage participants in discussion afterwards. Winner of 30 international awards, this film is not without controversary as it takes its viewers on a radical departure of how Holocaust-themed movies are presented.

MONDAY, NOVEMBER 7

7:30 pm
Shaar Hashomayim Congregation 705-524-6789
158 John Street, Sudbury

PRESERVING JEWISH MEMORY

Commemorating the 67th anniversary of *Kristallnacht*, the Night of Broken Glass. **MICHAEL SOBERMAN**, National Director of Canada Israel Experience, will speak about the Holocaust and its impact on the world. He will be joined by Holocaust survivor **MAX EISEN**. See page 7 for more on Max Eisen.

7:30 pm
University of Guelph – Jewish Students Organization
University Centre Bldg, 50 Stone Road, Guelph

MY PERSONAL TESTIMONY

VERA SCHIFF will discuss her personal experiences during the Holocaust. See page 5 for more program information, e-mail [illegible] or visit the Jewish Student Organization office at UC [illegible]

TUESDAY, NOVEMBER 8

7:00 pm
Am Shalom Congregation 705-792-3949
767 Huronia Road, Barrie

LET MEMORY SPEAK

This award winning documentary, written, directed and produced by **BATIA BETTMAN**, child survivor and educator, deals with the experiences of child survivors before WW II, during the Holocaust, Liberation and the present. A discussion with Ms. Bettman will follow the screening.

7:30 pm
Beth Jacob Congregation 705-256-8061
147 Bruce Street, Sault Ste. Marie

MY PERSONAL TESTIMONY & KRISTALLNACHT

MAX EISEN will recount his experiences during the Holocaust. See page 7.

WEDNESDAY, NOVEMBER 9

1:00 pm
Warnica Public School 705-722-3000
211 Warnica Road, Barrie

LET MEMORY SPEAK

BATIA BETTMAN will present her documentary and lead a discussion following the screening. A free teachers' guide is available from www.bjec.org. *Co-sponsored by St. Margaret of Scotland Anglican Church, Am Shalom Congregation and generous support from the Political Action Committee of the Simcoe County Elementary Teachers' Federation.*

ALSO SUITABLE FOR EDUCATORS

7:00 pm
Beth Israel Congregation 705-743-8671
775 Weller Street, Peterborough

KRISTALLNACHT COMMEMORATION

A Jewish community commemoration of the 67th anniversary of *Kristallnacht*, the Night of Broken Glass. A solemn candle lighting ceremony will be held. **VERA SCHIFF** will discuss her personal experiences during the Holocaust. See page 5. She will be joined by Lindsay resident **JESSICA SIEGEL**, participant in the 2005 March of the Living, who will discuss this life-altering journey to Poland and Israel.

OCTOBER 14 – NOVEMBER 30

Centennial College Learning & Resource Centres

MAUS AND BEYOND

In 1992, Art Spiegelman won a Pulitzer Prize for the graphic novel *Maus*, which told the story of his parents' Holocaust experience in comics form. However, this isn't the first comic to depict the Holocaust era, as many comic books and graphic novels in different genres have appeared since the 1940s. This exhibit, from the collections of the Anita Ekstein Holocaust Resource Library, the Albert & Temmy Latner Jewish Public Library and the private collection of Steven M. Bergson, will show the ways that different writers and artists have represented the Shoah. *For details about campus locations and hours, call 416-289-5000 ext. 2600 or visit www.centennialcollege.ca*

OCTOBER 28, 30, 31

Jewish Children's Theatre
Leah Posluns Theatre (Downstairs Studio)
4588 Bathurst Street, Toronto

THE BOOK OF RUTH

Written by Deborah Lynn Frockt, this play centers on the relationship between a young girl and her grandmother. First commissioned and produced by Seattle Children's Theatre, it is produced by special arrangement with **THE DRAMATIC PUBLISHING COMPANY** of Woodstock, Illinois. See page 4 for details. ***Performances: Fri., Oct. 28 at 1:00 pm; Sun., Oct. 30 at 11:00 am & 7:00 pm; Mon., Oct. 31 at 2:00 pm.*** *Admission for these performances only. Adults: $12; Seniors Students (with ID): $8; Children (under 12): $5. To reserve call 905-764-5565 (day), 416-781-8031 (eve)*

OCTOBER 30 – NOVEMBER 17

Koffler Centre of the Arts 416-636-1880 ext. 352
4588 Bathurst Street, Loggia, Toronto

IMAGES FROM THE PAST: THE CHILDREN OF THE VANISHED WORLD

This exhibit, by Israeli-born artist **EITAN LEVY**, reminds us once again of the unforgettable faces of the children who vanished under the brutality of the Nazi regime. Levy and the exhibit's curator, **NILI LEVY**, will attend the opening on October 30. See page 3

OCTOBER 30 – NOVEMBER 30

Beth Emeth Bais Yehuda Synagogue 416-633-3838
100 Elder Street, Toronto

DRAWINGS OF THE HOLOCAUST

A series of reproductions made by grade 9-12 students of Cardinal Newman High School in Toronto. See page 4 for more details. *For exhibit information, contact Goldi Steiner at 416-782-7021 or Beverley at Yad Vashem 416-785-1333. This exhibit was made possible by the generosity of the Canadian Society for Yad Vashem.*

NOVEMBER 3 – 14

Leah Posluns Theatre 416-636-1880 ext. 368
4588 Bathurst Street, Toronto

29TH ANNUAL JEWISH BOOK FAIR

A 9-day event featuring authors prominent in their field

NOVEMBER 3 – DECEMBER 18

The Koffler Gallery 416-636-1880 ext. 270
4588 Bathurst Street, Toronto

HELMBRECHTS WALK

New York artist **SUSAN SILAS** will read selections from her work on **November 3 & 4 at 1:00pm.** Notes the author: *"In 1998, I set out to retrace steps of a group of European Jewish women, conscripted to bravery and marched without adequate food or shelter. Why I chose this march and this particular set of women I can't say with certainty. That they were all women was important to me."* See page 17 for more details

NOVEMBER 10 – 20

Te-Amim Music Theatre and
Friends of Simon Wiesenthal Center for Holocaust Studies
City Playhouse Theatre
1000 New Westminster Drive, Thornhill

THE SECRET OF GABI'S DRESSER

Based on the award-winning children's novel by Kathy Kacer, this play, directed by Mark Cassidy, introduces students to horrific events that took place during the Holocaust and also makes strong connections to contemporary issues of human rights. Holocaust survivors will participate during a question & answer period and educational material will be available. *Call 416-489-4709 for details. Weekdays: Nov. 10-18, 10:00am & 1:00pm; Sun., Nov. 13, 2:00pm & 7:00pm; Sun., Nov. 20, 10:00am*

TUESDAY, NOVEMBER 22 – 12:45pm

Jewish Public Library 416-635-2996
Lipa Green Building, 4600 Bathurst Street, Toronto

THE CONVERSION

PROFESSOR ADAM FUERSTENBERG will lead a discussion following his book review of *The Conversion* by Aharon Appelfeld. In an Austrian city two generations before the Holocaust, where almost all Jews have converted to Christianity, Karl, an ambitious young civil servant, is converting to clear his path to a coveted high government post. But with his promotion comes a political crisis that turns his conversion into a baptism by fire, unexpectedly reuniting Karl with his past and forcing him to take a stand he could never have imagined. Professor Fuerstenberg is Professor Emeritus at Ryerson University's English Department and publisher of *Parchment*

JANUARY 10 – 15, 2006

Teatron 416-781-5527
Leah Posluns Theatre, 4588 Bathurst Street, Toronto

HOME OF THE BRAVE

This award-winning drama by Arthur Laurents deals with anti-Semitism in the U.S. Army during World War II. When a group of soldiers, including a Jew, volunteer for a dangerous mission, prejudice, fear and friendships are exposed. *Previews: Tues., Jan. 10 @ 2pm & 8pm. Opening night: Wed., Jan. 11 @ 8pm. Thurs., Sat. & Sun. @ 8pm, matinees: Wed., Jan. 11 & Sun., Jan. 15 @ 2pm. For ticket information call 416-781-5527*

Bravo! newstyle arts channel

For information call
416-591-7400 ext. 2802

Sunday, October 30 –1:00 am

THE MAN WHO CRIED

A Jewish Russian peasant immigrates to America with a promise to send for his mother and young daughter. Attempting to join her father, she eventually ends up on a ship bound for England, where she is renamed and raised by a British family. Many years later, now living in Paris, she must decide whether to leave occupied Paris and continue the search for her father in America or remain at great personal risk. (2000)

Sunday, October 30 – 8:00 pm

SAMUEL BAK: PAINTER OF QUESTIONS

This documentary explores Samuel Bak's work and life through the lens of his childhood experiences. Born in 1933 in Vilna, Poland, he was declared a child prodigy painter, but when his family was marched into the Jewish Ghetto, his artistic vision changed forever. Saved from the death camps by his father, the miracle of his survival became, and still is, the recurring theme in his art. Holocaust scholar Lawrence Langer and gallery owner Bernard Pucker speak about the meaning and importance of his work.

Friday, November 4 – 1:00 am

FATHERLAND

This fictional drama is set in 1964 following Germany's victory in World War II. An SS officer, investigating a gruesome murder, uncovers a terrible secret — one for which the Nazis will kill. As U.S. President Joseph Kennedy heads toward Berlin to sign a peace treaty with Hitler, the officer, aided by an American reporter, races to solve the murder and expose the War's most shocking atrocity. (1994)

VISION TV

For information call
416-368-3194 ext. 240

Wednesday, November 2 – 10:00 pm

UNDYING LOVE

This documentary tells the true stories of Jewish men and women who found love during the Holocaust, and who, through their devotion to one another, managed to endure the horror and its shattering after math.

GTA Bookstore Displays

During Holocaust Education Week, displays of Holocaust-related books will be mounted at the following bookstores:

BRAMALEA
- **Coles**, 25 Peel Centre Dr

BRAMPTON
- **Chapters**, 52 Quarry Edge

BURLINGTON
- **Chapters**, 3315 Fairview
- **Indigo**, 1250 Brant St

MARKHAM
- **Chapters**, 3175 Hwy #7

MISSISSAUGA
- **Chapters**, 3050 Vega St
- **Coles**, 100 City Centre
- **Coles**, 2225 Erin Mills Pkwy
- **Coles**, 5100 Erin Mills Pkwy

NEWMARKET
- **Chapters**, 17440 Yonge St

OAKVILLE
- **Chapters**, 310 N. Service W

PICKERING
- **Coles**, 1355 Kingston Rd
- **Mitchell's Family Bookstore**, 2200 Brock Rd

RICHMOND HILL
- **Coles**, 9350 Yonge St
- **Indigo**, 8705 Yonge St

SCARBOROUGH
- **Chapters**, 20 W. Kitchen Rd
- **Coles**, 300 Borough Dr
- **Coles**, Eglinton & Victoria Pk

THORNHILL
- **Batner Bookstore**, 180 Steeles Ave. W
- **Chapters**, 7040 Yonge St
- **Israel's, the Judaica Centre**, 441 Clark Ave. W

TORONTO
- **Aleph Bet Judaica**, 3453 Bathurst St
- **Anglican Bookstore Centre**, 600 Jarvis St
- **Another Story**, 164 Danforth
- **Bob Miller Book Room**, 180 Bloor St. W
- **Canadian Children's Book Centre**, 40 Orchard View Blvd
- **Centennial College Bookstore**, 941 Progress
- **Chapters**, 2901 Bayview Ave
- **Chapters**, 2225 Bloor W
- **Chapters**, 142 [illegible]
- **Chapters**, 1950 The Queensway
- **Coles**, 181 Bay St
- **Coles**, 200 Bay St
- **Coles**, 939 Lawrence Ave. W
- **Coles**, 250 The East Mall
- **Coles**, 25 The West Mall
- **Crux Bookstore**, 5 Hoskin
- **David Mirvish Books**, 596 Markham St
- **George Brown College Bookstore**, 346 Lytton Blvd
- **Indigo**, 55 Bloor St. W
- **Indigo**, 3401 Dufferin St
- **Indigo**, 2300 Yonge St
- **Israel's the Judaica Centre**, 897 Eglinton Ave. W
- **Mabel's Fables**, 662 Mt. Pleasant Ave
- **Mitchell's Family Bookstore**, 565 Gordon Baker Rd
- **Mitchell's Family Bookstore**, 1020 Islington Ave
- **Negev Book & Gift**, 3509 Bathurst St
- **Pages Books**, 256 Queen W
- **Parentbooks**, 201 Harbord
- **Ryerson Univ. Bookstore**, 17 Gould St
- **Seneca College Bookstore**, 1750 Finch E
- **Speelman's Christian Bookstore**, 5010 Steeles W
- **Tyndale Univ. Bookstore**, 25 Ballyconnor Ct
- **United Church Book Room**, 3250 Bloor St. W
- **U of T Bookstore**, 214 College St
- **Women's Bookstore**, 73 Harbord St
- **World's Biggest Bookstore**, 20 Edward St
- **York Univ. Bookstore**, 4700 Keele St

WOODBRIDGE
- **Chapters**, 3900 Hwy #7 W

[illegible]

Runnymede United Church 416-767-6729
432 Runnymede Road, Toronto

LEONARD VIS was born in the Netherlands in 1930. As a teenager, he went into hiding but was betrayed and arrested. He managed to escape from a transport headed for deportation and went into hiding again, until he was liberated in 1945. Leonard then served in both the Dutch and U.S. Armies and immigrated to Canada in 1967. He will preach the sermon during the regular Sunday morning service.

CHURCH SPONSORED PROGRAM

THURSDAY, NOVEMBER 13

St. Michael's College
University of Toronto - Sorbara Hall
70 St. Joseph Street, Toronto

Forty years ago the Roman Catholic Church held the 2nd Vatican Council, which had as its mandate to renew and re-invigorate the Church. One of the documents resulting from this Council was "Nostra Aetate" (Our World). It set out the importance of engaging in interfaith relations, acknowledged the special relationship the Roman Catholic Church has with Judaism, and expressed the need to start a serious and productive dialogue in order to ensure that the lessons of history have been learned. Forty years later, this **FULL DAY SEMINAR** will present expert speakers who will look at the history of the document and present their ideas concerning what issues need to be addressed in order for Catholic-Jewish dialogue to move forward in a positive and productive manner.

Guest speakers include: **EDWARD CARDINAL CASSIDY**, former President of the Pontifical Council for Christian Unity (this Council oversees Catholic/Jewish relations); **RABBI RICCARDO DI SEGNI**, Chief Rabbi, Main Synagogue of Rome; **THE VERY REV. JAMES PUGLISI**, Minister General of the Franciscan Friars of the Atonement and Head of the Centre for Christian Unity in Rome; **FR. GEORGE TAVARD**, Peritus, 2nd Vatican Council; **PROFESSOR DAVID NOVAK**, J. Richard and Dorothy Shiff Chair of Jewish Studies, U of T.; **PROFESSOR OVEY MOHAMMED**, Regis College, U of T.

Co-sponsored by Christian-Jewish Dialogue of Toronto, Ecumenical and Interfaith Office, Archdiocese of Toronto, St. Michael's College, U of T, Regis College U of T, and St. Augustine's Seminary. Tickets $10. For further information, contact Christian-Jewish Dialogue 416 598 4242 or visit www.cdt.org

Our Lady of Lourdes Roman Catholic Church
416-924-6257
The Holocaust Centre of Toronto
Lipa Green Building, 4600 Bathurst Street, Toronto

A Holocaust survivor speaker will conduct a tour of the UJA Federation Holocaust Centre of Toronto.

CHURCH SPONSORED PROGRAM

[illegible]

Congregation Habonim
416-782-7125
5 Glen Park Road, Toronto

Congregation Habonim was founded by European refugees from the Holocaust, many of whom witnessed *Kristallnacht*. The Congregation will hold a brief anniversary ceremony marking its 67th anniversary.

[illegible]

Beth Tikvah Synagogue
416-221-3433
3080 Bayview Avenue, Toronto

MARTIN MAXWELL was born in Austria, witnessed *Kristallnacht* in Vienna on November 9/10, 1938, and was fortunate to leave Austria on a *Kindertransport* to England in December 1938. He will speak during the regular Sabbath morning service.

SUNDAY, NOVEMBER 17

9:15 am & 11:00 am
Grace Church on the Hill
416-488-7884
300 Lonsdale Road, Toronto

MY TESTIMONY

Born in 1936 in Amsterdam, Holland, **ADA WYNSTON** and 231 other Jewish children were rescued from a Jewish day care centre by the Dutch underground. At the age of six, she went into hiding with Dutch Reform Christian families from 1942-1945, and immigrated to Canada in 1957. She will preach at both sermons in connection with Veteran's Day.

CHURCH SPONSORED PROGRAM

The UJA Federation Holocaust Centre of Toronto gratefully recognizes the generosity of those listed below:

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Susan Weltman & Seymour Hershenfeld and Family
Rose Wolfe
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Ronald Zucker

In addition, we acknowledge a grant from the Conference on Jewish Material Claims Against Germany Inc Rabbi Israel Miller Fund for Shoah Research, Documentation and Education

If you wish to be a supporter of the annual Holocaust Education Week, you are invited to make a tax-receiptable donation.
You will help perpetuate the memory of the victims of the Shoah and ensure that future generations be taught the lessons of the Holocaust. For more information, call Mary Siklos at 416-635-2883 ext. 301 or e-mail: msiklos@ujafed.org
Thank you.

UJA FEDERATION HOLOCAUST CENTRE OF TORONTO

For almost two decades, the Centre has been committed to preserving the memory of the victims of Nazi persecution while also serving as a Centre for education.

Visitors of all ages can view a film portraying European Jewry before, during and after World War II; witness first-hand the horror of the Holocaust through memorabilia and displays; and, experience the reflective Hall of Memories, where families pay tribute to their loved ones.

School groups have the opportunity to hear the personal testimony of Holocaust survivor speakers and view an interactive exhibit, "We Who Survived..." featuring contemporary portraits of these survivors and autobiographical sketches. As well, The Anita Ekstein Holocaust Resource Library, with its extensive Holocaust-related collection, serves all segments of the community.

The Centre is located in the Lipa Green Building at 4600 Bathurst Street, Toronto. For more information or to book a school or group visit, call 416-635-2883 ext. 153 or visit www.jewishtoronto.com

The Holocaust Centre of Toronto has acquired The Limited Edition Collectors Box Set of *Schindler's List*. It includes the film, CD soundtrack, *Schindler's List* by Thomas Keneally and a photo book with introduction by director Steven Spielberg. It can be purchased for a $50 tax receiptable donation and will be available at featured Holocaust Education Week programs and through The Holocaust Centre at 416-635-2883 ext. 301 or msiklos@ujafed.org

HOLOCAUST EDUCATION WEEK

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On this, the 25th anniversary of Holocaust Education Week, we wish to acknowledge the Past Chairs, whose commitment and vision have helped Holocaust Education Week achieve the success that it has today.

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Ina Glick, *Communications Production Manager, UJA Federation*

[illegible]

ADMISSION TO ALL PROGRAMS IS FREE UNLESS OTHERWISE NOTED.

However, to ensure that the highest caliber of Holocaust programs may be perpetuated in future years, a voluntary donation of at least $3 per person per event would be appreciated. Donation boxes will be available at all events.

We thank you for your generosity.

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The Canadian Jewish news

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This Week

National

Sharing the mitzvah: Volunteers collect clothing for Israel. *Page 24*

Former ambassador recalls Operation Solomon. *Page 30*

Russians replace Argentines as source of Jewish immigrants to Winnipeg. *Page 32*

Arts & Travel

The Medium is the Matzo for Toronto artist. *Page 41*

Books & Authors

Tight, pointed shoes can cause foot pain. *Page 45*

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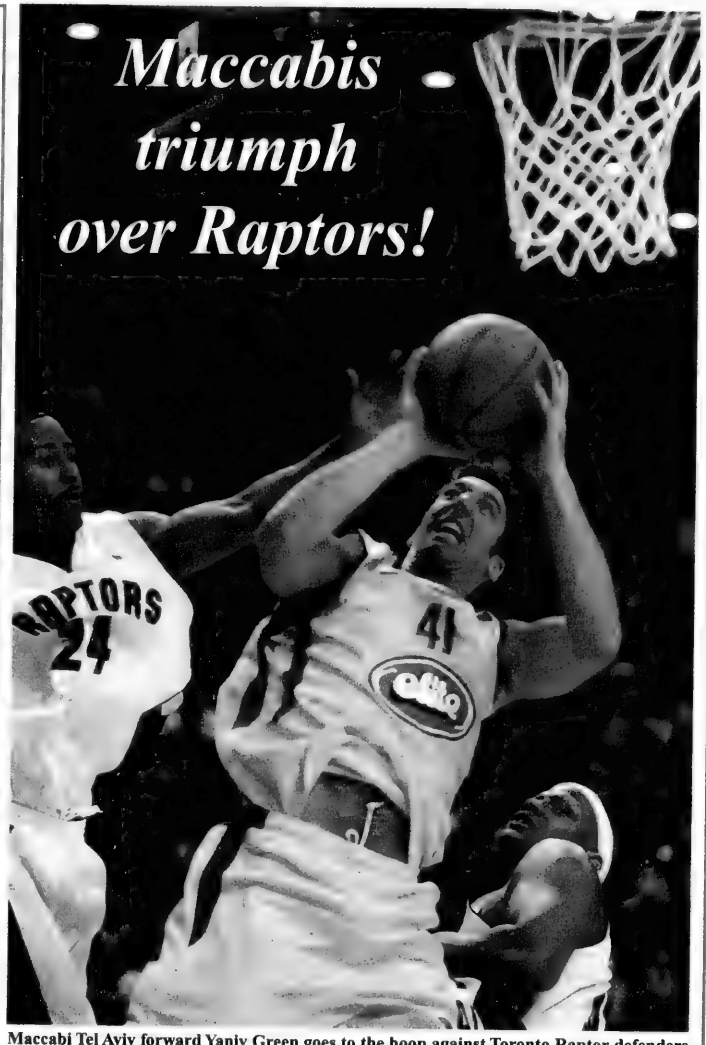
Maccabis triumph over Raptors!



Maccabi Tel Aviv forward Yaniv Green goes to the hoop against Toronto Raptor defenders Morris Peterson, left, and Charlie Villanueva in an exhibition game Sunday in Toronto. The visitors defeated the home squad 105-103. *See related article on page 46.* *[Vidal Keslassy photo]*

Israeli wins Nobel for economics

By DAN BARON
JTA

JERUSALEM — It may sound strange, but an Israeli has educated the world on conflict resolution.

Robert Aumann

Such was the praise heaped on Robert Aumann, the Hebrew University professor named last week as co-winner of the 2005 Nobel Prize in economics.

Aumann, 75, and American scientist Thomas Schelling "enhanced our understanding of conflict and co-operation through game-theory analysis," the Royal Swedish Academy of Sciences said in a statement.

The two will share the $1.3 million (US) prize.

Game theory is the science of strategy, the study of how various rival groups – whether business colleagues or warring parties – can interact to secure an ideal outcome. Aumann specialized in "repeated games," analyzing conflict over time.

"I am very moved by this honour," he told reporters outside his office at the Hebrew University's Center for Rationality. "I think credit should also go to members of the school of thought who have helped to make Israel perhaps the world's No. 1 superpower when it comes to game theory."

Aumann, who is religiously observant, was born in Frankfurt but moved to the United States with his family in 1938. He took degrees from the City College of New York and the Massachusetts Institute of Technology, emigrating to Israel in 1956.

Aumann is the second Israeli to win the Nobel for economics. Two Israeli biochemists shared the Nobel Prize for chemistry last year, and

Continued on page 46

Shabbat Chol Hamoed Sukkot
Candlelighting: 6:06
Havdallah: 7:11

Greater Toronto Area

Jews praise new German chancellor — please see page 38

The News in Brief

CANADA

Female Clergy Hired

HAMILTON — Beth Jacob Congregation, a Conservative shul in Hamilton, has hired fifth-year rabbinical student Julia Andelman as its part-time spiritual leader for the coming year, replacing Rabbi Mark Biller, who left after six years for a pulpit in New Jersey. She will fly in once a month from New York, where she studies at the Jewish Theological Seminary, to lead Friday night and Shabbat morning services, and to teach an adult education class. A Newton, Mass., native, Andelman graduated from Harvard University in 1998 with a degree in visual arts.

Quake Relief Needed

TORONTO — UJA Federation of Greater Toronto has set up a fund to help survivors of the Oct. 8 earthquake that hit India, Afghanistan and Pakistan. The money will finance the efforts of IsrAid and other Israeli relief groups. To donate, call 416-631-5700 or visit www.jewishtoronto.com.

Trader Charged

TORONTO — The Ontario Securities Commission has filed three charges against Boaz Manor, the Israeli cofounder of the hedge fund Portus Alternative Asset Management. He is accused of improperly diverting some $95 million in clients' funds to Portus and himself; of destroying documents and lying to regulators; and of trading securities without proper registration or filing a prospectus. Manor faces up to 15 years in jail and $15 million in fines, Bloomberg News reported. He fled to Israel after Portus was shut down in February, and his lawyer says he's too sick to talk to investigators. Portus, which he and Michael Mendelson cofounded in 2003, was one of Canada's largest hedge funds, with $800 million in assets.

WORLD

Rabbis Rap Madonna

SAFED — Madonna has angered some Israeli rabbis with a song about a famous Jewish mystic. The pop singer's upcoming album *Confessions on a Dance Floor* includes a song titled *Isaac*, which is reportedly a paean to Rabbi Isaac Luria, the 16th-century kabbalist mystic also known as the Ari. "This is an inappropriate act, and one can only pity [Madonna] at the punishment she will receive from Heaven," Rabbi Rafael Cohen, head of the Ari Yeshiva in Safed, told *Ma'ariv*. "The Ari is holy and pure, and immodest people cannot sing about him."

Graves Desecrated

ST. PETERSBURG — A Jewish cemetery in St. Petersburg, Russia's second biggest city, was vandalized. About 50 headstones were destroyed or seriously damaged in the incident, which was reported Oct. 6. Local Jewish leaders called on police to investigate. The vandalism may have stemmed from a dispute between two firms that operate the cemetery, which has been desecrated many times in recent years.

Jewish School Opens

MOSCOW — A new Jewish educational complex was dedicated Oct. 9 in Moscow. The 6,000-square-foot building will house a Jewish day school for 300 children. The multimillion-dollar complex, believed to be the first Jewish school built in Russia since the 1917 Revolution, is a project of the Chabad-led Federation of Jewish Communities, Russia's largest Jewish group.

Gold Train Apology

WASHINGTON — The United States has apologized for its role in the Hungarian "Gold Train" affair. In 1945, U.S. troops confiscated a train full of Hungarian Jewish property looted by the Nazis. No serious attempt was ever made to return the property to its owners, and the U.S. government settled a class-action lawsuit this year by paying $25 million, most of it to Hungarian Holocaust survivors in need, and by pledging an apology, which came Oct. 11.

Jews Stone Shul

LONDON — Jews in London stoned a Stamford Hill synagogue that belongs to the Neturei Karta, a small haredi anti-Zionist sect. The shul's windows were smashed and its front spray-painted with red paint on Oct. 8, the *Hackney Gazette* reported.

Rabbis Convert 200 B'nai Menashe in India

CALCUTTA — Israeli rabbis have formally converted some Indians who say they are descended from Jews.

Some 200 members of the B'nai Menashe underwent conversion last month under six rabbinical judges dispatched to India by the Shavei Israel organization.

The conversions were performed with the approval of Israel's chief Sephardi rabbi, Shlomo Amar. Last March, he recognized the B'nai Menashe, who live near in the eastern Indian states of Mizoram and Manipur and claim descent from the lost Israelite tribe of Menashe, as "descendants of Israel," and agreed to restore them to the Jewish people.

According to Shavei Ismel, more than 800 B'nai Menashe have immigrated to the Jewish state.

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Same old Hadassah-WIZO bazaar – with a few tweaks

By CAROLYN BLACKMAN
Staff Reporter

After 80 years, more than 80,000 Toronto Hadassah-WIZO volunteers have helped run the organization's annual fall bazaar, which has attracted more than one million shoppers.

The 81st Hadassah-WIZO bazaar, set for Nov. 2 at the National Trade Centre, Exhibition Place, promises to keep up the longstanding tradition, with an additional few tweaks.

"We're trying to give it a new feeling," says Roseanne Bresge, 43, bazaar chair.

Along with her co-chairs Sherri Pinsker, 37, and Robyn Ulster, 38, Bresge says the trio has taken over bazaar leadership from more senior members of the organization.

"It's an intensive year, planning the bazaar, and the organization had run into a leadership vacuum. They needed new blood to take over, or there was the risk of seeing an end to the [annual tradition.] Everyone wanted a bazaar but there was no one to lead it."

Independent of one another, the three women decided almost a year ago, that they would commit their time and energy to ensuring that the bazaar continues.

Their first task as a team, says Bresge, was to find a warehouse to house merchandise donation. "We've had one donated on a long-term basis so that will also help ensure the bazaar's continuity."

Shopper makes a purchase at last year's bazaar.

They've spent much of the year procuring those donations finding corporate sponsors, which have doubled since last year, and co-ordinating the bazaar committee. "The senior members have been very supportive. They're very encouraged by [the fact] that a younger generation is taking over bazaar," says Ulster.

"There's a misconception that the bazaar is a big garage sale. We actually sell very little used merchandise; most items are brand new, and they're sold at great prices," says Pinsker.

Among the merchandise being offered – a lot was procured from the chapter level – is a lot of new toys, designer shoes, clothing, kitchenware and books. There is kosher food for sale, and they're also planning a fashion show and a live auction for which they're seeking a celebrity master of ceremonies.

"We're doing what we can to give it a new feel. We've tried to bring in better merchandise and we're giving away door prizes throughout the day. Usually we get about 10,000 shoppers, but we're hoping to raise the bar," says Bresge.

The women stress, however, that they haven't "thrown out" the long-standing traditions.

"Bazaar has a lot of credibility, and people within the Jewish community and outside of it look forward to it every year," says Bresge.

The one-day event means a lot to each of them, they say. "I can remember my great-grandmother taking her brisket on the streetcar in Montreal to bring it to the bazaar," says Pinsker.

Bresge, who grew up in Winnipeg, also attended the bazaar. "We had a small Jewish community, and to us Hadassah was [a very important institution]."

Continued on page 45

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Greater Toronto Area

The future that must be avoided

From the editor's desk

Twice since Israel's unilateral withdrawal from Gaza last summer, the political aides of Prime Minister Ariel Sharon and Palestinian Authority President Mahmoud Abbas have attempted to arrange a meeting between the two leaders.

Both times the efforts failed, a sign that the two respective staffs could not agree ahead of time on all aspects of the intended outcomes of the meetings.

In less contentious parts of the world, where neighbours share interests as well as borders, it is not unusual for summit meetings to be nothing more than photo opportunities rather than working sessions of statecraft. Electronic images of a leader of government in the collegial yet earnest company of a fellow head of government are generally a gold mine of good domestic press.

But in the severely damaged relations between the Palestinians and the Israelis, non-working summits are generally to be avoided. The Israeli and Palestinian publics are themselves so factionally riven that it would actually be disadvantageous domestically – especially for Abbas – to be seen in the smiling company of his counterpart in the absence of any tangible results from that meeting.

Palestinian elections are scheduled for January and Abbas does not want to appear to be Sharon's "poodle" – to use the asperity most feared in Middle East politics – and thereby offer up a windfall of partisan propaganda for Hamas, his main opponents.

But Abbas was expected to visit Washington this week. There will undoubtedly be some diplomatic messages for Sharon from President George W. Bush and as a result of the latter's discussions with the Palestinian leader.

I would hazard that the next attempt to arrange a Sharon-Abbas summit will likely not fail.

It is now nearly two months since Israel completed its unilateral withdrawal from Gaza. And though he would have it otherwise, the political spotlight is still shining its hot light at the moment clearly upon Abbas. The U.S. government and quite surprisingly, the Europeans too, have called on him to assert PA control of the area.

Despite some efforts lately by the PA police at disarming the many murderous gangs who use their weapons against Palestinians and Israelis alike, anarchy still rules.

Alas, three Israelis were killed and five were wounded in two back-to-back, drive-by shooting attacks on Sunday afternoon at a hitchhiking post in Gush Etzion between Bethlehem and Hebron. One of the victims was 15 years old. Another had been married merely three months ago.

The leadership of the Al-Aksa Martyrs' Brigades claimed responsibility for the shootings and the killings. When they kill Israelis, these heroic Palestinian "freedom fighters" also kill a little bit more of the possibility of coexistence with their Jewish neighbours.

Abbas realizes and understands this too. But he appears unmoved by the apparent withering of the possibility of coexistence. He seems to have adopted a strategy of appearing intent on truly governing without actually taking the necessary steps to do so. It is as if he simply wants to stretch the process as long as possible, while still retaining, nominal if not functional, governmental control.

The reason, we can speculate, is that he knows, as we all do, that the political spotlight that is focused on him at the moment will inevitably be shifted back onto Israel. He is banking on the fact that the international goodwill that the disengagement engendered toward Israel will be short-lived. He is merely waiting for the next round of international pressure on Israel.

In an incisive analysis by Hillel Halkin called *Israel After Disengagement* in the October 2005 issue of *Commentary*, we catch a glimpse of the possible form such future pressure may take.

"And time is not in Israel's favour. This is so not just demographically. In recent years, the propaganda push to depict Israel as an apartheid state in which ruling Jews victimize helpless Palestinians has been gaining frightening momentum. Apart from the United States, there is scarcely a western country in which, despite years of Palestinian terror, anti-Israel sentiment in the media and intellectual life is not dominant and getting stronger.

"This is especially the case in Europe, whose large and feared Muslim populations have also helped tip the balance of public opinion against the Jewish state. But even in America, Israel's image has steadily eroded, as evidenced by the recent disinvestment campaigns of large liberal church groups. Although fortunately there is still a long way to go, it is no longer unimaginable that Israel may one day come to be so widely regarded as a latter-day South Africa that public pressure will encourage Western governments, in any case anxious to cozy up to Arab and Muslim nations, to treat it as one.

"From the South African analogy, moreover, has flowed an idea that is increasingly voiced even though it is the most absurd of all. If a resemblance to apartheid South Africa is the problem, this line of reasoning goes, then let a resemblance to post-apartheid South Africa be the solution. Turn Israel/Palestine into a single, one-man, one-vote country, and let justice and harmony reign."

If this is the future turn of diplomatic posturing against Israel, then Abbas will want to stretch the process indefinitely. But we must all be prepared. And resist it.

— MBD

SeeJN

SUN SHINES THROUGH THE ROOF

IDF soldiers decorate the sukkah on their army base. They seem to be enjoying the task and the weather seems to be helping them.

[Isranet photo]

Alicia's mom delivers final love letter to daughter

By PAUL LUNGEN
Staff Reporter

Alicia Ross was laid to rest recently following a funeral service that paid tribute to the young woman's zest for life, her adventurousness and her love of family.

Alicia Ross

Sharon Fortis, Alicia's mother, delivered a final love letter to her daughter – a eulogy that was by turns tender, nostalgic, loving, humorous, intimate and sad.

Many of the 1,500 people at the Beth Emeth Bais Yehuda Synagogue were moved to tears as Fortis recounted memorable moments in her 25-year-old daughter's abbreviated life.

Alicia was her "bashert," destined to be with her since she was adopted as an infant. "I fell in love with that baby girl and will hold my love until the day I lie beside her," Fortis said.

Alicia "was an adorable and good baby, a precocious toddler, a blossoming pre-teen and a terrible, terrible teenager." Eventually she gained her independence and became "a lovely, mature, appreciative woman."

"Alicia loved her family, our dogs, her friends. She loved reading good books, listening to music, her job, travelling, going on canoe trips, going to rock concerts. She loved working out in the gym, watching *24* and *The Amazing Race* – always saying 'we could do that mummy!' I can't swim."

Alicia was close to her stepfather, "Julie," and would turn to him for advice and emotional support. The two shared a love that "went two ways."

Though a mature woman, Alicia retained her attachment to pieces of fluff, her "shmoochy," when she slept. Fortis recalled a canoe and camping trip to Algonquin Park she and Alicia undertook five years ago.

"That night we lay on the dock in the Muskoka in pitch black dark, staring at the stars, sharing a bottle of red wine, making spooky faces into our flashlights and laughing our drunken heads off. She said to me, 'Mummy, it doesn't get any better than this.' No, it doesn't. Later, my five-foot-10, 20-year-old baby slept in my arms, smelling her shmoochy in one hand, sucking her finger with the other, and I was happy."

Alicia had recently been hired by Hewlett-Packard, where "she blossomed from a nervous, uninformed greenhorn to an appreciated member of the team," Fortis said.

When Fortis visited the firm recently to thank people for their support and to pick up Alicia's personal belongings, she was told by one of Alicia's co-workers that she had had a profound impact on his life.

The co-worker and his wife were childless and when Alicia asked if they planned to adopt, he said no, because he "'would be crushed if his child ever wanted to find her biological mother.' Alicia said, 'I didn't… I have the best mother in the world, and we have a wonderful relationship. Why would I need anyone else?' He then told me he had been so inspired by her, he went home and told his wife he'd changed his mind – he now wants to adopt. He then told me, that as a tribute, if they adopt a girl, he hopes to name her Alicia."

Fortis closed her eulogy by singing a favourite lullaby to her daughter: "Down in the valley, the valley so low/ Hang your head over and hear the wind blow/ Roses love sunshine, violets love dew/ Angels in heaven say 'I love you.' Good night my *zeese kind* – my sweet child.

"From mummy and Julie, your brothers and sister, your bubbie, aunts, uncles and cousins and your friends who will love you forever: good night, our love, our dove, our tender vine, our lily among the thorns."

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Tuesday, November 8th
Anne Frank – A Film and Discussion

Presenter: **Gerald Ziedenberg, BA Hist/BSC PHM**
Chair, Beth Tikvah Jewish Education Centre

As part of Holocaust Education Week, Mr. Ziedenberg will examine the life of this spirited girl that touched the minds and hearts of countless millions worldwide. Anne Frank became an icon not only for the history of the Shoah, but indeed, for all of world history.

Tuesday, November 15th
"The History of Jewish Comedy"
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"Jews in France During the Second World War"
Monday November 7th at 8 p.m.

University of Toronto Professor Eric Jennings will examine both the nature and the origins of the Vichy regime's discriminatory, exclusionist, xenophobic, and collaborationist policies. He will consider the fate of both French and foreign Jews in France and will ponder the place of anti-Semitism in France more broadly.

This program is generously co-sponsored by
Helen Stollar, in memory of her beloved husband Jack Stollar

"60th Anniversary of the Liberation of Holland"
Shabbat Morning November 12th at 9 a.m.

Martin Maxwell was born in Austria and witnessed Kristallnacht in Vienna on November 9-10, 1938. He was fortunate to leave Austria on a Kindertransport to England in December 1938. He will speak during the regular Sabbath morning service on the **Liberation of Holland**.

"Paperclips"
Monday November 14th at 8 p.m.

Join us for this moving film about young school children in Tennessee who learn, for the first time, about the Holocaust.

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The Community is Invited to Attend. There is no Charge.

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Toronto man one of two living survivors of Nazi camp

By FRANCES KRAFT
Staff Reporter

Joseph Peretz spent 18 months in a forced labour camp in France during World War II. The Belgian-born Toronto resident, an 84-year-old retired real estate broker, is one of only two living survivors of Les Mazures.

The other man, Jules Koganovitsch, lives in Antwerp and attended the unveiling of a monument on the site of the camp in the Ardennes – now a soccer field – this summer. Peretz, whose vigor belies his age, says he received notice about the event too late to make plans.

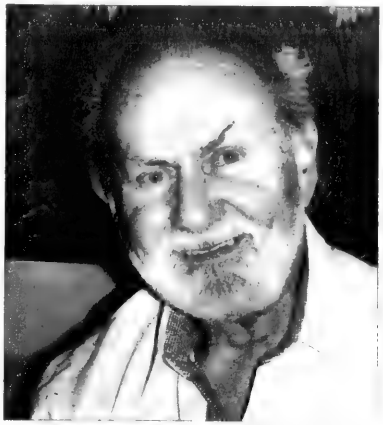
In July 1942, Peretz and approximately 300 other Jewish men from Antwerp were deported to the work camp, where they laboured "under harsh circumstances" making charcoal to fuel German trucks. Before the Germans invaded Belgium in 1940, Peretz apprenticed as a goldsmith and spent two months in obligatory military service, a stint that was cut short under German occupation.

Eventually, 28,000 Jews were deported from Belgium to Auschwitz. Peretz was part of a group at Les Mazures that was also transferred to the infamous concentration camp, but he managed to escape when an armed guard at the train station was looking the other way.

About 22 men were able to escape from the car once it was moving. They were given asylum by members of the Resistance in France until the end of the war.

Peretz wrote his memoirs a decade ago in a book called *The Endless Wait*. In the recollection, originally written for his daughter, granddaughters and four great-grandchildren, he also writes about Josie, his wife of almost 61 years. She lived under an assumed name during the war, and even managed to visit him once at Les Mazures when she was a teenager, wearing a large cross around her neck to lend credence to her charade. Their wedding was the first Jewish wedding in Antwerp after the war.

The French-language commemorative plaque at the site of Les Mazures calls the camp an "antechamber of death before Auschwitz." It concludes with a quote from Primo Levi, the Italian-born author and Holocaust survivor, asking visitors that "our deaths not be in vain."



Joseph Peretz

Of the approximately 300 Belgian Jews at Les Mazures, 237 died in Auschwitz and other concentration camps, 27 survived those camps, 22 escaped Les Mazures successfully, and two were killed in Belgium after escaping.

The plaque was installed by the *Association pour la Mémoire du Judenlager des Mazures*, a group of families of survivors of the camp, their rescuers, and historians including Jean-Emile Andreux, a Belgian professor living in France.

He and Yaël Reicher, the group's Brussels-based president, were responsible for having the memorial installed, said Peretz. The next projects, already in the works, involve filing documents to have Emile Fontaine, the resistance leader in the area, as well as the local stationmaster, a Monsieur Devingt who was also a member of the resistance, declared Righteous Gentiles.

In an eloquent speech at the memorial, Reicher said the group has an obligation – in memory of their loved ones and with future generations in mind – to say no to racism, intolerance, hatred and crime.

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Chevreh, it's time to do business in Israel

By PAUL LUNGEN
Staff Reporter

At an evening meeting in a plush midtown hotel, Israeli trade commissioner Ephraim Shoham had a message for the 160 people in attendance: Israel is open for business – to Israelis!

Though not quite preaching to the choir, Shoham delivered his message of taking their business to Israel to a group of Israeli business people now living in Toronto. Delivered almost entirely in Hebrew, the message was clear: chevreh, you've done well here in Canada, now bring your talents, capital, skills and ambitions back to Ha'aretz.

Speaking to *The CJN* after the event, Shoham said "the purpose was to meet Israeli business people living in the Toronto area and to attract them with business offers from Israel."

Israeli firms have approached the economic mission for help in hooking up with business partners in Canada. There are deals to be made in numerous industries, including consumer products, space technology, biotech, information technology, software and electronics, he said.

Some are looking to invest in Canada and are seeking local partners. Others would like to develop Canada as an export market for their products.

Shoham said his office is acting as a business shadchan, bringing together entrepreneurs, hoping to create a perfect match.

"My office receives requests every day from Israeli companies who want help finding Canadian distributors, agents and customers, and also startups developing new products are looking for Canadian investors," he said.

The Canadian market can be difficult to break into, he said. Canadian businesses are oriented southward, towards their American neighbour. Canada exports only about $280 million (US) to Israel while Israel sells $380 million in products to Canada, with another $150 million in goods entering Canada via the United States.

About $1 billion is invested by Israeli real estate companies in Canada, he added.

Some Canadians are already doing business in Israel. Montreal-based real estate developer David Azrieli has become famous for introducing Canadian-style shopping malls, while Creo, a British Columbia company, purchased Scitex, an Israeli firm specializing in computerized printing systems.

A global office furniture company has established two plants in Israel that produce merchandise for sale in Europe, taking advantage of Israel's free trade agreement with the EU.

One businessman involved in a number of projects in Israel is Eli Rubinstein, president of Canadel Inc. Rubinstein, a Toronto-based land developer, has been doing business in Israel for years "and it's been a real roller coaster," he told *The CJN*. "Overall, it's been a positive and gratifying decision with no regrets."

His passion for Israel drew him to do business in the country and he has recorded some major successes there, in part by introducing a Canadian way of building.

Lev Ha'Park, for instance, is a model development launched in 1991 in the town of Ra'anana, northeast of Tel Aviv. The last unit was sold about a month ago. The development involved 756 units in 42 buildings that included a combination of condominium and rental units.

The development was unique for Israel in that it introduced the concept of master planning an entire community, as opposed to the more haphazard approach undertaken prior to the project. That meant creating a lushly landscaped neighbourhood atmosphere "to make it all fit together." It included a unity of design and resident friendly streets, including pedestrian malls, what the locals call "Dutch streets," Rubinstein said.

Rubinstein believes real estate developers can prosper in Israel if they bring something new and desirable to the market.

Other projects he is involved with include the 30-storey Isrotel Tower in Tel Aviv, a building that doubles as a condominium and luxury hotel, and the Okeanos BaMarina multi-building project in Herzliyah that features 200 suites.

Rubinstein said he has witnessed a remarkable upsurge in optimism in recent years, with Israeli entrepreneurs launching new projects.

Uriel Domb, founder of Telespace Inc., a privately held firm that helps clients plan, launch and operate satellites, told the gathering that projects in the high frontier field start with person-to-person contacts. He recommended that entrepreneurs in Canada "identify the project, identify the individual and go ahead and do it."

Israel launched its first satellite, Ofek, in the mid-1980s to gather military intelligence. In 1996 it launched the Amos 1 telecommunications satellite and followed that up with Amos 2. It is set to soon launch Amos 3. Telespace is involved in the ground control for Amos 3, which will be used for television broadcasts, direct to home broadcasts and data communications.

Domb suggested there are many applications that could be loaded onto satellites, including satellite radio (think Sirius and XM) and global positioning navigation (with a maritime application).

"Because I'm Israeli, I take greater interest in business in Israel," Domb said. "If we do business with Israel, others will see that and repeat it."

"You can do business in Israel in space and in other sectors, and you don't have to wait for the government to point the way for you. If you have your own initiative, contacts in Israel are more open to external business opportunities than Canadian business or government," he said.

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Throughout his professional career, Ambassador Baker has represented Israel in international conferences and negotiations in various fields of international law. He served as Israel's representative to the Legal Committee of the United Nations General Assembly, to the preparatory committees and conferences involved in the establishment of the International Criminal Court and to numerous bodies involved in all fields of international law. He has written several articles on such matters.

Between 1985-1989 Ambassador Baker was seconded by the Government of Israel to the Office of Legal Affairs at the United Nations Headquarters in New York where he served as a senior United Nations lawyer.

Ambassador Baker studied law at University College London, United Kingdom, and has a Masters Degree in International Law from the Hebrew University of Jerusalem. He is married and has three sons. He is also a musician.

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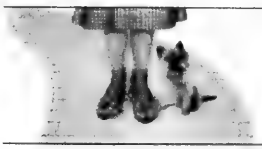

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Worthy resolution

The holiday of Sukkot is resplendent with rich, colourful symbols and motifs. The central motif, of course, revolves around the temporary, insubstantial, starlight-visible, thatched-roof sukkah that we are enjoined to build as a weeklong commemoration of the Exodus from Egypt. And, unlike the two companion pilgrimage holidays of Pesach and Shavuot, we are expressly bidden to "take happy delight in this holiday."

Thus, the five-day transition from the end of Yom Kippur to the start of Sukkot is from sombre introspection to joyful celebration – a biblically ordained and rabbinically imagined catharsis for the constantly striving Jewish soul.

One of the important issues that troubles the Jewish soul is the core existential one of Jewish demographics. No statement illustrates the knife-in-the-heart dilemma of Jewish demographics more starkly than the following: In 1939, there were approximately 18 million Jews in the world. In 1945, there were approximately 12 million Jews in the world. In 2005, there are approximately 13 million Jews in the world!

Many of the enemies of the Jews who attribute virtually every natural or man-made calamity to Jewish conspiracy might have second thoughts if they knew these numbers. But then, if they actually did think about things or even read, they might not be enemies of the Jews. For our own sake, however –for the sake of the Jewish people – these numbers should actually stop us in our tracks and cause us to think deeply about our own contributions to a future for the Jews.

As demographers, sociologists, educators, historians and community leaders of every stripe have been saying for decades, the only sure way to ensure meaningful Jewish life is by fostering meaningful Jewish identity. And the only sure way to foster meaningful Jewish identity is through the expansive availability of intensive, inspiring Jewish education – broadly defined.

The cause of facilitating Jewish education for the widest swath of families possible is the single most urgent and most far-reachingly important cause for our community leaders. Involvement in Jewish life and Jewish causes – whatever they are – flows only from a sense of Jewish self that derives from Jewish education. That is why we call attention to the Yom Kippur resolution issued last week by the Orthodox Union that calls on the Jewish community to dedicate 5766 to Jewish Education. To be sure, the OU focuses primarily on Torah literacy and Torah education. But its message was also aimed far wider.

"Believing that the key to building a vibrant Jewish nation is Jewish knowledge, we will take important steps to help the entire (North) American Jewish community increase investments, resources and time on Jewish education," the resolution states. "We call upon the *entire* Jewish community – through its federations, foundations and communal campaigns – to ensure the Jewish identity of *all* of our children and grandchildren by dedicating 5766 to Jewish education."

The OU resolution is a worthy one. We must all take it to heart and commit its important message to action.

25 years ago in *The CJN*

U.S. vice-president Walter Mondale announced an agreement on a formula for Washington to sell oil to Israel in times of shortage or soaring prices. After giving up the Sinai oil fields, Israel was buying oil from Mexico, Egypt and the spot market.

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The term 'suicide bomber'

Whether innocent people are killed and maimed in Israel, London, Bali or elsewhere, it is time to stop referring to the perpetrators as suicide bombers. To do so almost creates the picture of somewhat of a hero with a noble purpose, when in fact the opposite is true. Because of the complete lack of respect for the dignity of life and the absence of any feeling of humanity and compassion, I propose that instead of the words suicide bomber, the media should call them psychopathic mass murderers. With that characterization, I believe supporting countries would have difficulty describing these butchers as martyrs or freedom fighters.

Bert Raphael
Toronto

Shabbat in northern Vermont

The article "Shabbat at sea off Baffin Island" (*CJN*, Sept. 22) reminded me of a similar, wonderful Shabbat experience I had a few years ago.

My family and I were on summer vacation at Jay Peak in the Green Mountains of northern Vermont, a place that is better known for winter skiing. As the week progressed, I told my wife that it would be a wonderful idea to have a minyan for Shabbat services. We didn't know of any other Jews staying there, but I didn't let that stop me.

I received a list from the hotel of people renting townhouses for the month, and with the list in hand, I called every name that sounded Jewish. After all the phone calls were made, we were still short of a minyan by three men. One man wasn't home, but his wife said he would call me back later. Even with him, we would still be short by two. Still, I didn't give up hope. I remembered what my teacher in yeshiva taught me years before: that a Jew never gives up hope, that if you give up hope, you're not thinking straight!

Thursday night, I received a phone call. It was the man calling back. He said he would be delighted to attend as would two of his buddies, who were also Jewish. I realized then that if everybody came who said they would come, we would have our minyan for Shabbat!

Friday morning, I went back to the city, a two-hour drive, to get a sefer Torah, *talleisim*, siddurim, Chumashim and yarmulkes. I made a big Shabbat Shalom sign with a picture of a mountain peak in the background, which we taped onto the front door. We set up the chairs facing east, which just happened to face the mountain. We spread a tallit over the kitchen counter from which we would read the Torah, and arranged a kiddush on the dining room table.

Shacharit was called for 10 a.m. (The people were on vacation, after all.) By 10:05, the entire minyan had arrived! We even had a kohen! All the men were wearing Bermuda shorts and baseball caps, which they kept on. They were an ideal minyan, as there was no talking during the davening.

Before Shacharit, some of the men came over to me and told me not to give a certain older man an aliyah because he didn't know Hebrew. I decided there and then that this man would definitely get one. When I called him, he refused to get up. I told him I would help him say the blessings, and reluctantly, he agreed. After his aliyah, he started crying in front of everybody.

I took him aside privately and asked him what was wrong. He told me that because of an embarrassing incident that occurred to him in a shul more than 60 years ago, he vowed he would never enter a shul again. His friends convinced him that this was not a real shul, but more of an adventure. He furthermore told me that because of that incident, he never had a bar mitzvah. I told him that by receiving his first ever aliyah that morning, he was "officially" bar mitzvahed! All choked up, the man said he couldn't wait to tell his grandchildren. After services, I told everyone that the kiddush was in honour of this man's bar mitzvah!

The next Shabbat at Jay Peak we once again had our minyan with the same men who had come the week before. But this time, they were dressed in long pants, and all, without exception, put on a yarmulke! There was some talking going on, but as my wife pointed out to me, "Now, it's a real shul!"

Rabbi Mordechai Bulua
Montreal

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'Find of the century' may be King David's palace

By DAVID HAZONY

In what many archeologists hail as the potential find of the century, remains of a massive structure dating to the time of King David have been discovered in the heart of biblical Jerusalem. Eilat Mazar, the Israeli archeologist leading the excavation, has suggested that it may in fact be the palace built by David as described in the Bible.

The discovery has shaken the already contentious field of biblical archeology to its roots. For the last few years, a number of respected archeologists—most prominently Israel Finkelstein, chair of Tel Aviv University's archeology department and author of the 2001 bestseller *The Bible Unearthed* – have argued that the biblical accounts of Jerusalem as the seat of a great and united monarchy under the rule of David and Solomon are false. If Mazar's hypothesis proves right, it would go a long way toward proving them wrong.

Her findings will also doubtlessly affect the broader political battle over Jerusalem – that is, the question of whether the Jewish people have their origins in the city, and thus have a special hold over it, or whether the concept of a Jewish origin in Jerusalem is nothing but a myth.

With such a potentially powerful find, there will naturally be no shortage of skeptics, whether for reasons of politics or scholarship. Yet there are many good reasons to identify Mazar's find, at least provisionally, as the palace described in the book of Samuel. These reasons deserve to be heard.

According to archeological evidence, Jerusalem was founded two millennia before David arrived on the scene in 1000 BCE. Because of its unique topography – a high hill nestled between two deep valleys that converge at its southern point, graced with abundant sources of water and exposed to attack only along a ridge from the north – the location proved ideal for the capital of a kingdom. Therefore, David did not destroy the city when he conquered it from the Jebusites, but rather added to it. The most notable addition was the palace built by the Phoenician king, Hiram of Tyre, as a gesture of friendship.

Based on the biblical account, coupled with textual clues as to the topography and findings previously published by Kathleen Kenyon, Mazar formulated her proposal as to the location of the palace in a 1997 article in *Biblical Archaeology Review*. "If some regard as too speculative the hypothesis, I shall put forth in this article," she wrote, "my reply is simply this: let us put it to the test in the way archeologists always try to test their theories – by excavation." In early 2005, with the support of the Jerusalem-based Shalem Center, the City of David Foundation and the Hebrew University, Mazar did just that.

The evidence she found is remarkable. A section of a massive wall, which runs about 100 feet from west to east before making a right-angle turn heading south, implies the existence of a very large building. Other findings include pottery shards, discovered in the dirt-fill between the stones of the wall, which were dated to the 11th century BCE, the earliest possible date of the building's construction.

Additionally, the building is positioned directly on bedrock along the city's northern edge with no archeological layers beneath it. This implies that the structure, built two millennia after the city's founding, constituted a new, northward expansion of the city's limits, as described in the biblical account. It is located at what was then the summit of the mountain – a reasonable place for the palace from which David is said, in II Samuel 5:17, to have "descended."

Some of the many pieces of pottery found on the site.

Finally, Mazar discovered a remarkable clay bulla, or signet impression, bearing the name of Yehuchal Ben Shelemiah, a Judean prince from the time of King Zedekiah mentioned by name in Jeremiah 37:3 – evidence suggesting that four centuries after David, the site was still an important seat of Judean royalty. This matches the biblical account of the palace being in continuous use from its construction until the destruction of Judea by the Babylonians in 586 BCE.

Left, the clay bulla bearing the name Yehuchal Ben Shelemiah. Above, an aerial view of the site. [Photos courtesy of the Shalem Center in Jerusalem]

The evidence seems to agree surprisingly well with Mazar's claim that this could be David's palace. The location, size, style and dating of the building all match the textual description and there are no finds that suggest the contrary, such as the idolatrous statuettes or ritual crematoria found in contemporary Phoenician settlements. Furthermore, the building appears in an ancient world where such constructions were extremely rare and represented the greatest sort of public works. Finally, the evidence fits well with previous archeological finds from the site.

Naturally, many archeologists, having been trained in a scholarly world wary of religious enthusiasts, will be extremely reluctant to identify any new archeological find with particulars found in the Bible. Others, driven by a combination of interests, ideologies or political agendas, will seize on any shred of uncertainty in the building's identification to distract attention from the momentousness of the find. Both groups will invoke professionalism and objectivity to undermine the proposition that this was David's palace: they will either raise the bar of required proofs to a standard that no archeological find could ever meet or they will simply dismiss it all as wishful thinking in the service of religious or Zionist motives.

Yet even if this is not in fact David's palace, there is no doubt that we are talking about an archeological find of revolutionary proportions. It is still the first discovery of a major construction from the early Israelite period in Jerusalem. No longer is it reasonable to claim, as many revisionist archeologists have done, that the absence of evidence from the relevant period shows that the great unified monarchy of David and Solomon was really an imaginary historiosophic creation. It is thus significant that the normally reserved Mazar, one of the most esteemed scholars in the field of biblical archeology and author of the standard textbook *Archaeology of the Land of the Bible, 10,000-586 B.C.E.*, has described the discovery as "something of a miracle."

Furthermore, so long as we are willing to admit that possible future evidence may prompt a different conclusion, there is no reason not to identify this building as David's palace. Put simply, we have before us two things – a biblical text describing in detail the creation of a Phoenician-style palace by David on a particular mountain around the end of the 11th or beginning of the 10th century BCE and a grand Phoenician-style structure dating from the same time on the summit of that very mountain, located with assistance from the text and previous archeological discoveries.

Is this absolute proof? No. But surely it is enough to shift the burden of proof. For in the end, the theory that this is David's palace is thus far the best explanation for the data. Mazar says, "Anyone who wants to say otherwise ought to come up with a better theory."

This is neither wishful thinking nor an imagined past. It's good science.

David Hazony is editor-in-chief of Azure (www.azure.org.il). *A longer version of this piece appears in the journal's autumn 2005 issue.*

Opinions

A truly magical wedding

It was true Hollywood magic. Actors Ashton Kutcher and Demi Moore recently got married in a ceremony that (according to the Kabbalah Center) was "full of understanding, wisdom, and connections that essentially sew the two soul-halves together, creating one new whole soul." What's more magical than a celebrity Kabbalah wedding?

Rabbi Chaim Steinmetz in Montreal

We all love magical rituals that purport to offer blessing. Isn't it wonderful that, with a few quotes from the mystical Zohar, a marriage becomes indestructible? Isn't it great that you can transform your life by drinking whisky at a holy man's grave? And if the source of these charms is a respected tradition, how bad can it be?

Actually, very bad. Our relationship with God should be wholesome, based on spirituality and ethics. These "holy" superstitions turn God into a heavenly slot machine. They try to manipulate God – you drink special water or carry an obscure, but expensive, Aramaic book so that God will bless you.

Of course, we chase these superstitions because we love miracles. They give us hope and optimism. The problem is we chase the wrong miracles.

The Kotzker Rebbe has a wonderful interpretation of the selection of Rebeccah, Isaac's wife. Eliezer, Isaac's servant, stands by the well in search of a wife for Isaac. He decides that the proper choice will be any woman who is kind enough to offer him, a stranger, water. The midrash adds that while he is watching Rebeccah, water miraculously jumps out of the well into her jug. Yet Eliezer continues to wait to see if she will treat him with kindness. The Kotzker Rebber wonders: shouldn't Rebeccah have been chosen immediately? Wasn't a miracle enough evidence of her worthiness?

He offers an illuminating response: Eliezer waited "because one act of kindness is worth 1,000 miracles".

Indeed, the greatest miracles are the ones where people act with kindness. At a wedding, when two people vow to love each other forever, the greatest miracle, true love, is present.

So, with apologies to Ashton and Demi, I'd like to note a truly magical wedding. Jennifer Pollack and Andrew Friedberg were to be married Sept. 4 in New Orleans. Unfortunately, because of Hurricane Katrina, they had to relocate to Houston. They left everything behind – ketubah, gown, tuxedo, rings. The Houston community came to their rescue and outfitted them with everything they needed. To complete the circle of giving, the young couple asked that guests make a donation to Katrina relief efforts instead of giving a gift.

This was a truly magical wedding. No, there was no blessed water or passages from the Zohar. What made it magical was the greatest miracle of all: human love and compassion.

Teens need more than 'juvenile Judaism'

Last Sukkot, I heard the same simplistic explanation of the lulav and etrog three times in two days. Being a reasonably intelligent person, I absorbed it the first time around. Actually, as a relatively well-educated Jew, I had already heard that explanation, and others. Yet ours is the age of "juvenile Judaism." In a community made up largely of university graduates, we endure the same simplistic riffs repeatedly.

Gil Troy in Montreal

Indeed, in this era of widespread Jewish illiteracy, the lowest common denominator rules. Professionals who are super-protective of their own areas of expertise blather on about Judaism without any learning or humility. Enabling this pathology, too many rabbis and Jewish professionals have dumbed Judaism down, blithely offering the *pshat* (basic interpretations) while neglecting Judaism's spiritual, ethical and intellectual depth.

Seeing Judaism as a quaint collection of tribal rituals and childish folktales, too many modern Jews neglect Jewish education. The defining metaphor should be Moses' arms expanding ever-outward toward the heavens – with more and more of us learning more and more complicated, substantive and inspiring insights as we age. Instead, modern Jewry builds Pharoah's pyramid, with more kids learning about Judaism than adults, retreating from a relatively broad base to a dysfunctionally narrow peak.

The big break often comes in high school. A bar or bat mitzvah should launch a more intensive, engaging, empowering Jewish learning journey, not mark the end of a child's formal Jewish education. With most modern Jews' Jewish understanding frozen at the junior high school level, it's no wonder Judaism seems like easily discarded child's play.

The latest research confirms our instincts and anecdotes. The teenage years are critical in identity building. Yet just as students begin navigating beyond the family cocoon, parents foolishly strip them of Jewish compasses, concepts, values and communities.

Elementary school education is necessarily fundamentalist – students first need simple building blocks. During high school, they start building complex ideas from those basics, and they assert their own identities. Moreover, during the teen years, our students confront modern popular culture's seductions most intensely and make essential lifelong alliances with peers. Why deprive them of the added filters of Jewish morality, spirituality and tradition? Why not root them in Jewish friends learning Jewish ideas in a Jewish space, living according to Jewish time by the Jewish calendar? On a limited budget, I would send my child to Jewish high school rather than elementary school, even though our community should free parents from such dilemmas by making Jewish education affordable for all.

Those who fear that Jewish education is too provincial forget how homogenizing and alluring modern teen culture is. Few kids remain cloistered. Those who do can easily transcend that state after only a few weeks in university.

For this vision to succeed, our Jewish high schools must be great, not merely good. They must be centres of excellence, providing top-notch, substantive general and Jewish educations. They must be exciting laboratories for Jewish living and learning, stretching students spiritually, ideologically, emotionally and morally, as well as intellectually. They must be flagship institutions, setting the highest behavioural standards and attracting attention with the most effective teaching techniques – both cutting-edge and traditional – that challenge students to be the best they can be.

Parents should also be encouraged to continue their learning in parallel with their children, even as the kids supplement their experiences through Jewish camps, community service and youth movements.

Mediocrity, rigidity, sloppiness, obsolescence and laziness are unacceptable. The stakes are too high. A bad Jewish high school experience is worse than no Jewish high school experience at all.

All of us, community leaders and philanthropists, parents and professionals, must take responsibility for delivering quality, lifelong Jewish education in all it dimensions, especially to teens.

The lulav (palm branch), lacks taste and smell, while the etrog, sweet and fragrant, represents the rabbinical vision of completeness. The etrog's great taste and smell, I learned repeatedly last year, represent individuals combining learning and morality. Without effective, inspiring and enlightening Jewish education, how can we develop the next generation's ethical and intellectual superstars, or even a committed, competent and literate core who will build an exciting Jewish future?

We must invest the time, money, energy, creativity and soul needed to cultivate a community of sweet etrogim, blessed with a sophisticated education, good enduring values, a positive feeling about being Jewish and a mastery of the modern Western world.

Secular courts, Jewish courts and agunot

During the recent debate in Ontario about the implications of bringing *sharia*, Muslim law, into the rubric of the province's arbitration act, many pundits drew comparisons between the function of a Jewish court, or beit din, and a *sharia* court in a Canadian context.

Sara R. Horowitz in Toronto

Discussions rarely focused on the role of religious laws in business conflicts. Instead, they pointed to matters of marriage, or, more correctly, the dissolution of marriage in divorce. While Canadian law strives for even-handedness in such issues as property division, support, and custody, both Islamic and Jewish law offer men potent legal advantages over women.

Traditional Jewish law requires that divorce be initiated by husbands, who alone may authorize the writing of the necessary *get* (divorce contract). The traditional ketubah (marriage contract), is designed to protect the financial interests of the wife should the marriage end. But in reality, some men use this singular power – to initiate and tender a divorce – to extract grossly unfair financial and custody settlements that would not be theirs under civil law. Some men withhold a *get* out of anger, even after a civil divorce, preventing their ex-wives from remarrying in a Jewish ceremony. Such women, effectively separated but not halachically divorced, are called agunot – anchored ones – anchored to their estranged husband and the ruins of their marriage.

The agunah problem is a product of modernity. Before gaining the rights of citizenship, European Jews lived in Jewish communities that operated as autonomous entities, which – subject to the laws of the lands they were in – exerted authority over constituents. Rabbis could apply sanctions to recalcitrant husbands who unfairly withheld a *get*. Jews subsequently won the rights of citizenship as individuals, but lost communal autonomy and the ability to enforce rabbinic rulings.

In North America, Jews have worked with civic legislators to apply sanctions in such cases. Under New York state law, for example, civil courts may impose financial penalties on a legally divorced man whose withholding of a *get* presents "a bar" to his wife's remarriage. Canadian law can prevent a divorced man from remarrying if his ex-wife has been refused a *get*. Under Ontario law – which the premier has said will change – family courts can penalize a recalcitrant ex-husband in settling divorce related claims until he issues a *get*.

The impetus for get legislation in North America came from the Jewish community, not – as many pundits during the recent *sharia* debate asserted – from federal or provincial governments seeking to bring the Jewish court system into compliance with Canadian (or, for that matter, American) norms. In fact, Jewish groups have worked creatively with secular courts to accomplish what has eluded most Orthodox authorities operating solely within halachah. The Jewish community should be proud of utilizing civic courts to ameliorate the tragedy of the agunah, and to limit the power of unscrupulous men to use halachah for personal gain or vengeance. But such solutions are also a mark of failure of Orthodox rabbinic authorities to come up with a solution on purely halachic grounds.

Reform Jews have done away with the need for a *get*, viewing a civil divorce as sufficient. Several decades ago, Rabbi Saul Lieberman introduced a ketubah amendment commonly called the Lieberman clause. Adopted by the Conservative movement, it provides that should a marriage break down, either spouse may summon the other to a beit din and both would be required to follow its instructions.

Some Orthodox rabbis – most notably Rabbi Joseph Soloveitchik – approved of this strategy for resolving the problem of agunot, but others felt that it did not comply with the demands of halachah that a *get* be given freely and without coercion.

Blu Greenberg once famously said, "Where there is a rabbinic will, there is a halachic way." A few courageous rabbis have implemented halachic solutions to the problems of agunot, without turning to the secular courts for muscle. In Israel, this would be the only path for resolution. But such solutions are seen as controversial and have yet to gain wide acceptance.

More than 1,000 years ago, Rabbeinu Gershom, the leading rabbinic authority for Ashkenazi Jews, issued a number of takanot, or ordinances, that lessened the disparity between husband and wife in divorce. He ruled that not only women, but also men, must be monogamous in marriage, and that a wife's consent was required for divorce. Comparable boldness, compassion and fair-mindedness in our time would help the plight of agunot within a halachic framework.

The Kirshner File

A long road lies ahead for Mahmoud Abbas

Three weeks before Israel's withdrawal from the Gaza Strip and four isolated settlements in the West Bank last month, Mahmoud Abbas (Abu Mazen), the president of the Palestinian Authority, made an observation that may yet haunt his presidency and determine Prime Minister Ariel Sharon's attitude toward him and the whole notion of Palestinian statehood. "Gaza will be an important experience, a test, a challenge for us," he said.

Sheldon Kirshner in Toronto

What he meant is that his success or failure will largely depend on his ability to impose law and order, deliver basic services, revitalize the anemic economy and, last but not least, rein in the militias that have launched rocket and mortar attacks against Israel since the pullout was completed on Sept. 12.

Judging by events since the withdrawal, Abbas – who succeeded Yasser Arafat following last January's parliamentary election – has not gotten off to an auspicious start.

No sooner had the last Israeli soldier vacated Gaza than mobs of Palestinians poured in – looting the ruins of Jewish settlements, stripping hothouses of building materials, burning empty synagogues Israel had strangely not dismantled and swarming past the border into Egypt. All the while, Palestinian police officers nonchalantly stood by, doing virtually nothing to stop the spectacle. The Palestinian prime minister, Ahmed Qureia, urged the looters and the scavengers to end their activities. But his admonition had a hollow ring to it, as if he was merely paying lip service to the virtues of stability.

In effect, the PA was implicitly allowing the hordes to let off steam. It could be argued, from the Palestinians' point of view, that they were viscerally entitled to their moment of triumph. But the overall impression they left as they tore through Gaza in a vengeful binge was not one that inspired confidence, either in Israel or abroad.

Incredibly enough, the eruption of lawlessness in the aftermath of Israel's withdrawal was but the tip of a dangerous iceberg. In a preview of the seething internal tensions that bedevil Gaza, Palestinian police officers and Hamas gunmen waged running street battles in early October in which three Palestinians were killed and 40 wounded.

The violence – which was preceded by clashes in May and July over efforts by the PA to enforce the shaky Feb. 8 ceasefire with Israel – broke out after the PA began enforcing a prohibition against militants carrying weapons in public in Gaza. When the dust settled, Palestinian policemen stormed into Gaza's parliament building, demanding a crackdown on the militants and complaining that they were outgunned by Hamas. In the face of the mayhem, Qaddoura Fares, a member of Abbas' mainstream Fatah movement, issued a dire warning: "We are on the verge of a civil war if the situation remains out of control."

Fares' warning fell on deaf ears. Some days later, a senior Palestinian military intelligence official, Bassam Azzam, was seriously wounded when he was shot by unknown assailants who had attempted to kidnap him. Azzam was a close associate of Moussa Arafat, a powerful PA official who was assassinated in September. Shortly after Arafat's murder, Hani al-Hassan, a former PA interior minister and a member of Fatah's central committee, escaped an attempt on his life. Denouncing the chaos as "irresponsible," Abbas pledged to subdue the militants. Abbas, having promised to impose "one authority, one law and one gun" on Gaza, wants to crush the phenomenon of armed militiamen brazenly cruising the streets of Palestinian towns and villages. But by the same token, he has repeatedly rejected Israeli and international appeals to dismantle their operational capabilities once and for all.

Like Arafat, Abbas fears the spectre of a civil war, and is reluctant to deal harshly with the gunmen unless Sharon offers him a political horizon, a firm Israeli assurance that further withdrawals from the West Bank will take place so that the Palestinians can create a viable, geographically contiguous state.

In the meantime, however, Gaza seems to be crumbling, as Yuval Diskin – the director of the Shin Bet, Israel's domestic intelligence agency – has warned. In a rare briefing with reporters, he said that the PA is barely functional, that Abbas is too weak to enforce order, that Hamas took advantage of Israel's pullout to smuggle huge amounts of weapons into Gaza, and that Hamas is increasing its influence in that strip of land, where the economy shrank last year and seven out of 10 Palestinians live below the poverty line.

It is debatable whether Hamas is taking over Gaza and transforming it into an Islamic terrorist bastion, as Israeli opponents of the disengagement had widely predicted. But what seems certain is that Hamas is perfectly capable of igniting tension with Israel and thus imperilling the PA's relationship, such as it is, with Israel.

During the waning days of September, when Israel's 38-year occupation of Gaza was already a memory, Hamas fired dozens of Qassam rockets into Israeli territory, thereby shattering last winter's ceasefire. Some of the Qassams landed in Sderot, a Negev town adjacent to Gaza, and wounded five civilians.

Hamas claimed that it was reacting to an Israeli raid near Tulkarm, in which three Islamic Jihad fugitives were slain, and to an explosion during a Hamas "victory parade" in Gaza, in which more than 15 Palestinians were killed. Hamas charged that Israel fired on the parade, but the PA refuted that accusation, greatly embarrassing Hamas.

Responding to Hamas' rocket barrage, Israel launched Operation First Rain, a one-week offensive in which some 400 members of Hamas and Islamic Jihad in the West Bank were arrested and several of its key operatives in Gaza were assassinated.

Palestinian Authority President Mahmoud Abbas

Abbas, who recently pledged to unleash an "iron fist" against Palestinian militias that break the Feb. 8 truce, protested. But he received no international support. The perception was that Israel was defending its sovereign territory from aggression.

As Abbas floundered, Israel upped the ante. Its defence minister, Shaul Mofaz, threatened to kill two important Hamas leaders, Mahmoud Zahar and Ismail Haniya, if the Qassams continued to fall on Israeli towns. Israel's chief of operations, Gen. Yisrael Ziv, warned that retaliatory artillery strikes would turn the main Qassam launching site, principally the northern Gaza town of Beit Hanun, into an uninhabitable demilitarized zone.

Hamas got the message, promptly silencing its Qassam barrages. But the basic problem festers. Due to Hamas' refusal to disarm, Sharon has expressed opposition to its participation in next January's PA national election. In all likelihood, Abbas will not accede to his request, since Hamas is a fairly formidable force in Palestinian politics. In recent West Bank municipal elections, Hamas won 26 per cent of the vote, compared to Fatah's 54 per cent.

But Abbas is definitely concerned by Hamas' apparent determination to "liberate" the West Bank and Jerusalem. Having described Israel's withdrawal from Gaza as a retreat under fire, a position held by most Palestinians, Hamas is convinced that the West Bank can be wrested from Israel, too.

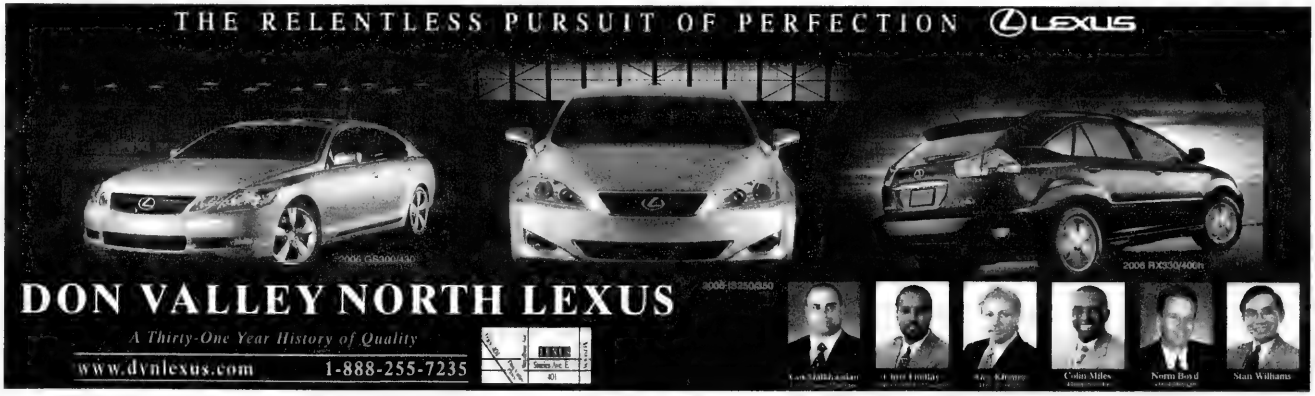
Abbas also covets the West Bank and eastern Jerusalem, but he prefers to use political means rather than violence to achieve that goal. As he has often said, the militarization of the second Palestinian uprising – the Al Aqsa intifadah, which has taken the lives of some 3,000 Palestinians and about 1,000 Israelis since September 2000 – was a strategic mistake.

Abbas is anxious to move forward on the diplomatic front. But since he and Sharon sharply differ on what comes after Israel's disengagement from Gaza and parts of the West Bank, Abbas' quest for a meeting with the Israeli leader has been twice postponed.

In accordance with the 2003 "road map" peace plan – which envisions a two-state solution – Sharon argues that the onus now lies with the Palestinians, and that they must dismantle the terrrorist infrastructure and end incitement. By contrast, Abbas wants Israel to freeze settlement construction and to fulfil previous obligations, from the release of prisoners to the departure of Israeli troops from West Bank towns.

Since taking office, Abbas has chalked up three achievements. He presided over a smooth transition after Arafat's death last November. He convinced Palestinian militias to abide by a truce, in theory at least. He took over Gaza. But he has yet to gain control over Gaza's crossing points and thereby manage the movement of people and goods; ease the web of Israeli restrictions and checkpoints in the West Bank; secure the release of all Palestinian prisoners; persuade Israel to cease construction of its security barrier, which may yet define its final border; improve the lives of Palestinians; impose his will on Hamas and Islamic Jihad; or convince Sharon to enter into permanent status talks on such crucial issues as settlements, borders, water and refugees.

For Abbas, as for the Palestinians, the road that lies ahead is long and arduous.



Greater Toronto Area

GO ARGOS: Nose tackle Noah Cantor, centre, took part in a "meet and greet" with 47 members of BBYO and Teen Connection after the Toronto Argonauts' Thanksgiving Day loss to the Edmonton Eskimos. Each teen got a T-shirt and a chance to win a jersey donated by Cantor.

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YIDDISH CORNER

Edited by: ALEK SILVER

יידיש־ווינקל

רעדאַגירט פון: אַלעק סילווער

איך קוק אויף דער סוכה און כ׳זע...

פון אַלעק סילווער

איך קוק אויף דער סוכה און כ׳זע . . . ווי דער פריילעכער יום־טוב סוכות, דער „זמן שמחתנו" קומט אַריין אין אונדזער שטעטל אין דער אַלטער היים. דאָס וועטער איז שוין האַרבסטיק. די בלעטער אויף די ביימער טוישן זיך פון גרין אויף גאָלד. אונדזער שטעטל סטאָפּניץ, איינס פון הונדערטער אַזעלכע שטעטלעך אין פּוילן, ליטע און אוקראַינע, האָט אויפגענומען דעם יום־טוב מיט אָפּענע אָרעמס און מיט פרייד. כאָטש די אָרעמקייט איז געווען גרויס, איז אָבער דער יום־טוב געווען אַן אָנגעלייגטער גאַסט.

איך קוק אויף דער סוכה און כ׳זע . . . די קליינע קינדערלעך קומען אַריין אין דער סוכה זי צו „דעקאָרירן". זיי ברענגען זייערע פּאַפּירענע „קייטן", צייכענונגען, פרוכטן ווי דיניעס (באַניעס) (pumpkins), איילבירטן, קוקורודזע (corn), וואָס מיר פלעגן רופן אין דער אַלטער היים „טאַשקעווייצן", זיכער אַ פאַרגרייזונג פון „טערקישער ווייץ", ווי עס האָט געטראָגן דעם נאָמען אין אַ סך ייִדישע ראַיאָנען.

איך קוק אויף דער סוכה און כ׳זע . . . זייערע טאַטעס און זיידעס שלעפּן אַלטע ברעטער, קלעצער, טירן און שטיקער האָלץ צונויפצוקלאַפּן אַ סוכה פאַר זיך און פאַר שכנים. מען האָט עס געמוזט מאַכן דויערהאַפטיק, כדי עס זאָל קענען אויסהאַלטן די האַרבסטיקע רעגנס און ווינטן.

איך קוק אויף דער סוכה און כ׳זע . . . די מאַמעס און באָבעס פון די קינדערלעך לויפן אויפן מאַרק איינצוקויפן דאָס בעסטע און שענסטע, כדי נישט פאַרשעמט צו ווערן ביי דער יום־טובֿ סעודה. איך זע אויך די זעלבע מאַמעס און באָבעס, צוזאַמען מיט זייערע טעכטערלעך, צינדן ליכט אין דער סוכה און בעטן ביים רבונו־של־עולם פאַר געזונט, פּרנסה און נחת פון די קינדער.

איך קוק אויף דער סוכה און כ׳זע . . . די זעלבע טאַטעס און זיידעס גיין אין שיל אָדער אין בית־מדרש, האַלטנדיק די צאַרטע הענטעלעך פון זייערע יינגעלעך און אייניקלעך. די ייִדן וועלן אָפּגעבן אַ דאַנק דעם אייבערשטן, בעטן פאַר גֶשֶם און זיך משמח זיין מיט דער תורה. מען וועט אויך כאַפּן אַ גלעזעלע משקה, כדי צו קענען זיך ווינטשן „לחיים".

איך קוק אויף דער סוכה און כ׳זע . . . די גלאַנציקע שטיוול און באַטשוועקעטע זוילן פון די אַריינמאַרשירנדיקע נאַצישע מערדער. איך זע די בהלה אין שטעטל. ייִדן זוכן באַהעלטענישן ווו נאָר מען קען. די דייטשן קומען זיך איזדיעקעווען איבער די ייִדישע איינוווינער און איבערגעלאָזן נאָך זיך אַ סך קרבנות.

איך קוק אויף דער סוכה און כ׳זע . . . דאָס יאָר 1942, דער לעצטער יום־טוב סוכות אין שטעטל, דאָס לעצטע יאָר פון ייִדיש לעבן, ווי מיר געדענקען עס. מען איז שוין דעמאָלט נישט געזעסן אין דער סוכה, בלויז זיך „אַריינגעגנבעט" אין אַ סוכה, כדי צו קענען מאַכן קידוש און עסן אַ שטיקעלע חלה, כדי אויסצופאָלגן די מצוה פון זיצן אין דער סוכה.

איך קוק אויף דער סוכה און כ׳זע . . . שוין גאָרנישט, בלויז אַ פאַרוויסט ייִדיש שטעטל. נישטאָ מער די קינדערלעך מיט זייערע „דעקאָראַציעס". נישטאָ מער די טאַטעס און זיידעס, וואָס האָבן געבויט די סוכה לויט ווי גאָט האָט זיי געבאָטן. נישטאָ מער די מאַמעס און באָבעס, וואָס האָבן געלערנט זייערע נאָכקומענדיקע דורות ווי אַזוי צו דינען גאָט, און ווי אַזוי צו באַשיינען דעם יום־טובֿ סוכות לויט דער ייִדישער טראַדיציע.

איך קוק אויף דער סוכה און . . . איך הער אויף צו קוקן אויף דער סוכה, ווייל דער ווייטיק איז נאָך אַזוי גרויס און דאָס האַרץ טוט ווייי. פאַרניכטעט איז געוואָרן די סוכה פון אונדזער אַלטן שטעטל צוזאַמען מיט די ייִדישע איינוווינער. נישטאָ שוין מער. . . נישטאָ . . .

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Thursday, November 3

7:00 pm
STEPHEN MARCHE *reads from his novel Raymond and Hannah. Sponsored by Canada-Israel Committee, an agency of CIJA. $10*

8:00 pm
SAUL'S GIFT *A tribute to the late Nobel Laureate, Saul Bellow. Presented by Professor* **ELAINE NEWTON** *and featuring readings by acclaimed actor* **PAUL SOLES.** *Sponsored by Albert J. and Temmy Latner Jewish Public Library of UJA Federation. $18*

Saturday, November 5

8:00 pm
PEDRO A.SANJUAN *author of The UN Gang will speak on A Memoir of Incompetence, Corruption, Espionage, Anti-Semitism and Islamic Extremism at the UN Secretariat. Sponsored by Canadian Friends of Tel Aviv University. $18*

Sunday, November 6

10:00 am
ANNA MORGAN *reads from her new book Daughters of the Ark. Sponsored by The Canadian Jewish News. Ages 10+. Students $1 Aduits $3*

11:00 am
MERVIN BUTOVSKY and ODE GARFINKLE, *editor and translator of The Journals of Yaacov Zipper 1950-1982 will speak on The Struggle for Yiddishkeit. Sponsored by United Jewish People's Order and Morris Winchevsky School. FREE*

1:30 pm
MICHAEL BAR-ZOHAR *speaks on his new book Yaacov Herzog A Biography. The Harvey Yalonetsky Memorial Lecture sponsored by Canadian Friends of Peace Now. $5*

2:30 pm
LAURIE MCGAW, *illustrator of Avram's Gift. Presentation on book illustrating and shofar-blowing demonstration. Ages 6-8 Students $1 Adults $3*

3:30 pm - NEW DAY AND TIME

DAVID MATAS, *author of Aftershock speaks on Anti-Zionism and the Rise of Contemporary Anti-Semitism. Sponsored by League for Human Rights, B'nai Brith Canada. $5*

4:00 pm - FEATURED IN THE NEW YORK TIMES

MICHAEL WEX, *author of Born to Kvetch speaks on Yiddish Language and Culture in All Its Moods. Sponsored by the Zukerman Family Foundation. $5*

7:00 pm
Dr. DANIEL BROM, *author of The Trauma of Terrorism, will speak on The Faces of Courage: Tales of Recovery in the Wake of the Terror. Sponsored by The Jewish Health Alliance, a social and professional network for health-care providers and Canadian Friends of Herzog Hospital-Ezrath Nashim. $10*

8:00 pm
DEBORAH E. LIPSTADT, *author of History on Trial will speak on My Day in Court with David Irving. Sponsored by Canadian Friends of Hebrew University. $18*

Monday, November 7

10:30 am
LAURIE MCGAW *See Sunday, November 6 at 2:30 pm*

1:30 pm
MIRIAM BECKERMAN and LILY PORITA-MILLER. *Journey to My Boba's Shtetl. Slide presentation and readings from A Thousand Threads - A Story Told Through Yiddish Letters. Sponsored by Women's League for Conservative Judaism, Canadian Seaway Branch. FREE*

8:00 pm - SCOTIABANK GILLER PRIZE NOMINEE

EDEET RAVEL, *author of A Wall of Light, Ten Thousand Lovers and Look for Me, will speak on Love on a Collision Course With History. Sponsored by New Israel Fund of Canada. $10*

Tuesday, November 8

10:30 am and 1:30 pm
CAROL MATAS *will speak on her new bookTurned Away: The World War II Diary of Devorah Bernstein. Ages 8-12 Students $1 Adults $3*

8:00 pm
GEORGE JONAS *author of Beethoven's Mask will speak on Notes on My Life and Times with introduction and readings by* **BARBARA AMIEL.** *Sponsored by B'nai Brith Canada. $10*

Wednesday, November 9

10:30 am and 1:30 pm
DEBBIE SPRING *speaks on her new book,The Righteous Smuggler. Ages 9-12 Students $1 Adults $3*

8:00 pm
DEREK J. PENSLAR, *co-editor of Contemporary AntiSemitism: Canada and the World, speaks on What's New About the 'New Antisemitsm'? Sponsored by the Board of Jewish Book Fair. $10*

Thursday, November 10

10:30 am and 1:30 pm
ANNA MORGAN. *See Sunday, November 6 at 10:00 am*

8:00 pm - SHIRLEY KUMOVE SPEAKS IN ENGLISH

SHIRLEY KUMOVE *will speak in English and read several poems in Yiddish from her new book, Drunk from the Bitter Truth-The Poems of Anna Margolin. Sponsored by Committee for Yiddish and Friends of Yiddish. The Yetta and Shloime Steinhart Yiddish Program. $10*

Saturday, November 12

8:00 pm
Performance in Yiddish of Fiddler on the Roof
by The Dora Wasserman Yiddish Theatre of the Saidye Bronfman Centre for the Arts. With English surtitles. $36

Sunday, November 13

10:00 am
DEBBIE SPRING. *See Wednesday, November 9, 10:30 am*

11:00 am
SIMCHA SIMCHOVITCH *reads in English and Yiddish from his new book of poems, Dos Likht Fun Khesed (Light of Mercy). With Professor* **NORMAN SHNEIDMAN and LENKA LICHTENBERG.** *Sponsored by LZA Seniors Yiddish Club. FREE*

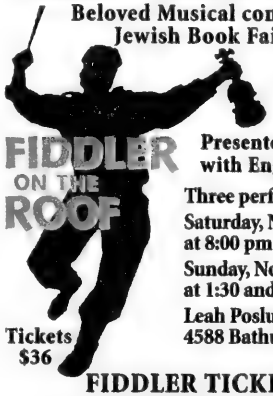
1:30 pm
Performance in Yiddish of Fiddler on the Roof
by The Dora Wasserman Yiddish Theatre of the Saidye Bronfman Centre for the Arts. With English surtitles. $36

2:30 pm
JOAN ALEXANDER, *author of Lines of Truth and Conversation will speak on the Fiction of Consolation. Sponsored by The Downtown Jewish Community School and Teatron Toronto Jewish Theatre. $5*

7:00 pm
Performance in Yiddish of Fiddler on the Roof
by The Dora Wasserman Yiddish Theatre of the Saidye Bronfman Centre for the Arts. With English surtitles. $36

Fiddler on the Roof

Beloved Musical comes to Jewish Book Fair



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Jewish Book Fair is a program of the Koffler Centre of the Arts at the Bathurst Jewish Community Centre with the cooperation of UJA Federation.

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Day school enrolment rises

New statistics demonstrate enthusiasm for Jewish education

By HOWARD ENGLISH
UJA Federation

More students are attending Jewish day schools and pre-schools this year than last year, according to preliminary statistics from UJA Federation's Board of Jewish Education.

They show that enrolment at BJE affiliated pre-schools is up by 3 per cent, the number of students attending elementary day schools is down slightly by one per cent and secondary school enrolment has increased by one per cent. Supplementary school figures are not yet available.

The new figures defy predictions by some that enrolment would decline because of tuitions.

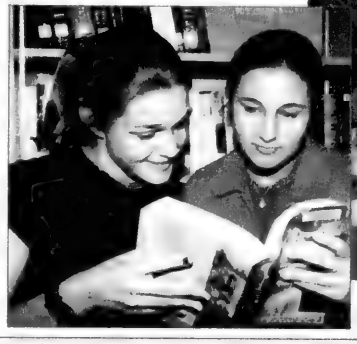
"The relative stability in day school enrolment figures is probably due to the traditional trust that Toronto Jews have in our excellent schools," says Dr. Seymour Epstein, UJA Federation's senior vice president of Jewish Education and Identity.

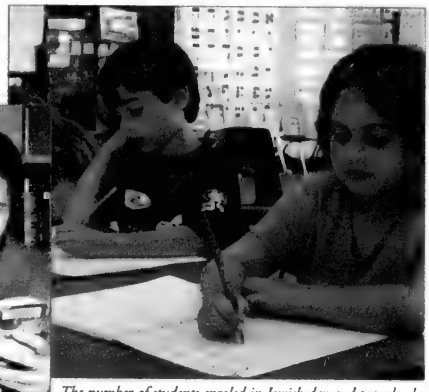
"Generations of Jews in our community have been made Jewishly literate because of the high quality and diverse options in our day schools. Parents know that, and even in a period of low birth-rates and high tuitions, the Toronto tradition of day school education continues to flourish."

The latest figures are even more significant considering the population decline for elementary school age Jewish children. In 1996, there were 20,565 Jewish children of elementary school age. Last year, the corresponding number was 18,680, a drop of nine per cent. Yet the percentage of Jewish children enrolled in elementary day schools increased by five per cent over the same time period.

In total, more than 17,000 students attend Jewish day schools and supplementary schools in the Greater Toronto Area, and community financial support for Jewish education through UJA Federation, at nearly $12 million, is the highest in North America.

"We're excited that day school enrolment is so stable, but we recognize the financial burden of tuition fees on so many families," says UJA Federation Board chair, David Engel. "We are working hard to help out in this area, by supporting Canadian Jewish Congress in hiring a new specialist to advocate for government funding and other measures, about which we are still ironing out details."





The number of students enroled in Jewish day and pre-schools has increased over last year.

UJA Federation opens fund for Asian earthquake victims

UJA Federation's Earthquake Relief Fund for victims of the devastating disaster that struck India, Pakistan and Afghanistan is financing the operations of IsraAid, a delegation of Israeli search and rescue specialists.

IsraAID, best known for its life-saving efforts at the scene of disasters, such as last year's tsunami in south-east Asia and the recent Hurricane Katrina in New Orleans, is a coordinating body of Israeli and Jewish non-governmental organizations active in relief and humanitarian work.

In south-east Asia, following last December's tsunami, IsraAID not only rushed to the scene to provide emergency services, but also remained for months afterward to help with food distribution, housing construction and psycho-social programs.

In Louisiana, IsraAID crew members participated with local authorities in the search for bodies following Hurricane Katrina.

"IsraAID has shown what it can do under the worst possible conditions, to help those in need," said UJA Federation Board chair David Engel. "Its recent work in New Orleans was outstanding, and I have no doubt that its expertise and compassion will make a difference in the lives of many victims of this terrible tragedy."

The earthquake has killed tens of thousands and created more than 4 million refugees whose homes were demolished.

Donations to the UJA Federation Earthquake Relief Fund can be made online at www.jewishtoronto.com or by calling the hotline at 416.631.5700.

Kashmiri women hug each other after the October 8th earthquake that devasted India, Pakistan and Afghanistan. (AP Photo/Rafiq Maqbool)

A first for the United Jewish Communities General Assembly

Global Jewish Marketplace open to the public

By DANIEL HOROWITZ
UJA Federation

So much to do. So little time!

Participants at this year's upcoming General Assembly (GA) in Toronto will have their hands full with a plethora of captivating speakers.

After all, the GA, which runs from November 13 to 15 at the Metro Toronto Convention Centre, is the largest annual Jewish conference in the world.

But how can someone visiting Toronto - or even natives of the city themselves - not take advantage of what promises to be one of the best shopping opportunities anywhere?

Well, for the first time, the GA's Global Jewish Marketplace, featuring a Jewish world full of vendors and attractions from Israel, the United States, and of course, this year's host nation, Canada, will open to the entire Toronto community - from 7:30 to 11:00 p.m. - on Saturday November 12, prior to the GA's opening plenary the next day.

Shoppers will be able to take a relaxing stroll down the marketplace's Philanthropist's Alley, or visit Ben Yehuda Street West for Israeli vendors and their handcrafted Judaica, books and CDs. One of the highlights promises to be a selection of crafts, handmade by Ethiopian immigrants now living in Israel.

In addition, the work of Jewish organizations around the world, including UJA Federation's overseas partner agencies, The Jewish Agency for Israel, and the American Jewish Joint Distribution Committee, will be showcased at the marketplace.

To register for the GA, and to find-out more about the Global Jewish Marketplace, visit www.GAtoronto.com or call 416.849.1000

Israeli products and crafts will be highlighted at this year's GA Marketplace.

Any questions concerning information or photos that appear on these pages should be directed to jewishtorontonews@ujafed.org

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Campaign 2006 strikes a chord with donors

UJA Federation divisions propel campaign to $35 million

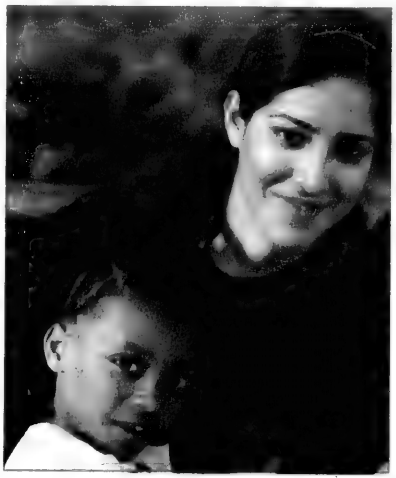
By DANIEL HOROWITZ
UJA Federation

UJA Federation's Campaign 2006, which is focused on helping youth at risk, is clearly hitting a nerve with donors, with more than $35 million already raised.

The campaign, chaired by Honey Sherman and Warren Kimel, highlights three strategic commitments: social justice - assisting the poor and vulnerable; rebuilding Israeli lives after five years of terror; and connecting Jewish youth to Jewish life.

A number of UJA Federation divisions are reporting unprecedented increases in gifts over the same period a year ago.

"We decided that we would run this year's Finance Division as a business, with an eye towards the future," says Daniel Klass, who along with Larry Ullman, are first-time chairs of the division, which has already raised $800,000, an increase of 17 per cent over last year. "We owe a lot of our success to youth. Lauren Harris and Evan Cooperman are chairing our Young Finance Division and the enthusiasm and energy they've brought to the division is unbelievable. They've also attracted a lot of young, first-time donors to the Finance Division, which bodes well for the future."



This year's campaign focuses on youth at risk in Toronto, Israel and around the world.

UJA Federation's Fashion Division has raised $450,000. According to David Weinberg, co-chair of the division with Jon Strauss, its success is based on a natural evolution.

"I've been involved in the Fashion Division for ten years now, and I think this year's success is a combination of factors," he says. "First of all, I think it's an ongoing process whereby we build on the year's previous campaign. We learn as we go, and, eventually, we find the right combination; the right relationship between canvassers and donors. Another important factor in this year's success is the campaign case. With much of our attention going to helping the poor and vulnerable - especially our children - the message is really hitting our donors where they live. We're really connecting with donors this year."

Fly-In offers insight into Washington politics

By TAALI LESTER TOLLMAN
UJA Federation

Completely invigorated by the day's events, the 44 participants of this year's UJA Federation Washington Fly-In had by all accounts experienced a unique, vital and exhausting trip to the US capital.

Meeting with dignitaries on Capitol Hill, at two embassies and at AIPAC (The American Israel Public Affairs Committee) all in one day, the participants were enlightened by high profile professionals who are on the front lines of American politics and Middle East policy, working to effect change and influence decision makers.

The Fly-In, chaired by George Grossman and Nathan Lindenberg, began when the private plane carrying the group touched down in Washington D.C. at 8:15 am. The participants were then taken directly to Capitol Hill for a candid briefing on Hurricane Katrina by Mike Hirsch, an official with FEMA (the Federal Emergency Management Agency).

"This was the worst hurricane season I can remember; it's like the third world down there," he explained. "And FEMA dropped the ball. We didn't have the foresight to force people's hands for compulsory evacuation. We needed to be more aggressive, we needed more buses. There was just a lack of disaster relief experience."

(top photo, left to right) Hillel students Hagai Kuperman, Keren Katz, Rachel Koffman and Brandon Frankfort.
(bottom photo) Fly-In participants outside the Canadian Embassy in Washington.

The next step was the Canadian Embassy for comments from Jon Allen, who is in charge of political affairs, Ron Brownstein a writer for the *LA Times* and Barry Swartz, senior vice president of United Jewish Communities, the umbrella organization for Jewish federations.

Then it was off to AIPAC.

"The reason we are so effective in influencing American policy is that we are single minded in our focus," explained political director Bob Bassin. "We actively encourage members of AIPAC to build solid relationships with congressmen, politicians, local governments. It is the operating principal of AIPAC. Relationship building is the key. It is harder to say no to someone you have a relationship with than a total stranger."

"This was an incredible eye-opener," Sheldon Richman, a Fly-In participant said. "To be able to meet people of influence and get such current information has been just fabulous."

"I am so grateful for this wonderful opportunity," said Rachel Koffman, one of four Hillel students selected to participate on the trip. "We've learned so much that will be useful to us back at school."

UJA Federation nurtures Eilat's young leaders

By DVORA WILSHANKSY

Toronto's twinned community in Israel - the Eilat/Eilot Region - is quickly gaining an impressive reputation thanks to the quality and training of its young Jewish leaders.

Twinned through the Jewish Agency of Israel's Partnership 2000 (P2K) initiative, Eilat-Eilot, with the help of UJA Federation of Greater Toronto, has seen its Young Leadership Group become a national model for other communities.

Members of the Eilat Young Leadership group.

Its goals include increasing involvement in the local community, promoting volunteerism to meet community needs, and strengthening the connection with Toronto's Jewish community. The group is comprised of approximately 30 volunteer members between the age of 25 and 45.

Cohi Zeno, who has been involved since the Eilat YL group's inception five years ago, explains that the group recently completed a project to collect school supplies for needy children in Eilat. "We received lists of needy children directly from the schools, and collected as much as we could," she said. "Another project started when the principal of Toronto's Bialik School visited the Joseftal Hospital in Eilat. He returned to Toronto and raised funds from Bialik, which were sent to Israel. With the assistance of the Eilat YL Group, televisions are being purchased for patients in the hospital."

The group recently hosted the first P2K Young Leadership National Conference, which was attended by 170 volunteers from leadership groups in 23 different partnership regions throughout Israel.

Conference participants learned about leadership, fundraising, ties with the Diaspora, recruitment and maintenance of volunteers and initiating community projects.

"We are proud that Eilat's Young Leadership Group does so much within the local community, and also with its partners in Toronto," said Eilat Mayor, Meir Yitzhak Halevy. "It's very gratifying that Eilat's group is serving as a role model to other communities around the country."

JEWISH TORONTO IS PUBLISHED AS A COMMUNITY SERVICE BY UJA FEDERATION OF GREATER TORONTO.

Greater Toronto Area

Beth Radom honours longtime members

By CYNTHIA GASNER
Special to The CJN

People who have been members of Beth Radom Congregation for 50 years or more were recently honoured at a luncheon held at the shul.

Beth Radom's origins are in the Radomer Mutual Benefit Society. The society was founded by a group of Radomers from Poland and chartered in 1925 to assist needy Jews in Toronto, and as a co-operative credit association.

After the war, in 1950, a group of survivors from Radom organized B'nai Radom. In 1962, the Radomer Mutual Benefit Society, in partnership with B'nai Radom, founded the conservative Beth Radom Congregation at its present location at 18 Reiner Rd.

Beth Radom is lucky to have more than 50 members who have been with the synagogue for at least 50 years, said Raul Knoll, the chair and organizer of the luncheon. Some 40 longtime members attended the event with members of their families.

Rabbi Steven Schonblum said "it is an honour and a privilege to be associated with a synagogue that has so many 50-year members and has been part of this great community in which I was born and raised."

The rabbi congratulated the members for their "devotion and dedication to Yiddishkeit" and noted that they have belonged to Beth Radom "six years longer than I was born."

He added that Beth Radom has a bright and positive future. "You must continue to work with the younger members," he said.

Entertainment at the event included a performance by Ben Silverberg, the cantor of Shaar Shalom Synagogue, singing such favourites as *Yossel Yossel*, *Yism'chu*, *Tumbalaleika* and *Adon Olam*.

From left, top row, are Raul Knoll and Max Katz and from left, front row, are Rabbi Steven Schonblum, Saul Libstug and Sam Weisberg, who all attended a recent luncheon at Beth Radom Congregation at which people who have been synagogue members for more than 50 years were honoured. [Cynthia Gasner photo]

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CHAT grad wins Waldman scholarship

By SHERI SHEFA
Staff Reporter

The Dennis Waldman Foundation for Jewish Education has given another promising student a scholarship in honour of a beloved teacher who died suddenly at the age of 41.

This year, Leora Jackson, a recent graduate of the Community Hebrew Academy of Toronto with an academic average of more than 90 per cent, won the annual $2,500 award.

When Dennis Waldman, a junior high teacher at Associated Hebrew Schools, passed away in 1989, his family and friends established a trust in his honour to contribute to the education of Jewish youth in the community.

"Over the years, we've had an amazing array of young people win the award. It's been gratifying to all of us – family and friends – who've been involved in it," said Nell Waldman, Dennis' widow.

The non-profit organization provides scholarships for students who are completing high school with the intention of going on to a post-secondary education.

To win, applicants must demonstrate involvement in the Jewish community, as well as supply an essay, proof of academic achievement, teacher references, a list of extracurricular activities and service to the community.

Jackson, who is studying science in her first year at Queen's University, impressed the foundation's board of directors with her many accomplishments.

Continued on page 36

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The Kindness of Strangers...

Join the community as we salute acts of selfless heroism and bravery that spared the lives of Jews during the Holocaust.

HOLOCAUST EDUCATION WEEK

Opening Program

WEAPONS OF THE SPIRIT: LE CHAMBON-SUR-LIGNON

A CONSPIRACY OF GOODNESS

Thursday, October 27 – 7:30 pm

Temple Sinai
210 Wilson Avenue, Toronto

A tiny Protestant farming village in the mountains of south-central France, Le Chambon-sur-Lignon, probably means very little to our community. Yet, citizens of that small town played a pivotal role in the lives of 5,000 Jews in grave danger during the Holocaust. By defying the Nazis and providing the Jews with a safe haven, they, too, placed themselves at great risk.

Pierre Sauvage (center) with Righteous Among the Nations Marie Brottes and Henri Héritier at the Le Chambon premiere of Weapons of the Spirit.

PIERRE SAUVAGE, a child survivor of the Holocaust and Emmy Award-winning filmmaker, will retell the story of these courageous villagers, using excerpts from his documentary *Weapons of the Spirit.* Born to produce this film, Mr. Sauvage was himself one of those saved in Le Chambon.

Mr. Sauvage is the founder of the Chambon Foundation, whose mission is to explore and communicate, especially on film, the lessons of hope intertwined with the Holocaust's lessons of despair.

Admission Free | For information call 416.487.4161 ext. 234

Generously co-sponsored by Larry & Bonnie Moncik, George & Eleanor Getzler and their families; Dr. Theodore Shapero; The Teddy Tourney; and Inge Spitz.

Christian-Jewish Dialogue of Toronto Opening Event

HELPING THE HELPLESS:

SURVIVAL IN THE NAZI ERA

Saturday, October 29 – 7:30 pm

St. John's Norway Anglican Church
470 Woodbine Ave, Toronto

What are the circumstances that prompt some people to help others? Perhaps no one is better suited to answer that question than **SISTER RENATE SEEBASS**, an Anglican nun from the Convent of the Holy Name in Derby, England.

In April 1945, two young Jewish men, fleeing from the Langenstein-Zwieberge concentration camp in Germany, found themselves at the home of Pastor Julius Seebass. Despite the risk to their own lives, he and his family took them in and nursed them back to health. Daughter Renate was so moved by the rescue that, after the War, she moved to England where she became an Anglican nun.

PROFESSOR MONA SUE WEISSMARK, daughter of Adolph Weissmark, one of the two men rescued, will present a brief video about this heartwarming story and speak about her father's experience.

(l-r) Professor Stephan Seebass, Sister Renate Seebass, Professor Mona Sue Weissmark and her daughter, Brittany Weissmark-Giacomo.
photo courtesy of charly kurz/lookatonline.com

Free Admission | For information call 416-691-4560

Generously co-sponsored by Martin & Eleanor Maxwell; Anita Ekstein & the Ekstein family; the Goethe Institut; UJA Federation Women's Campaign & Advocacy; with the support of the Foreign Ministry of the Federal Republic of Germany.

Holocaust Education Week, October 27 – November 9

is coordinated by the UJA Federation Holocaust Centre of Toronto

For a brochure of all Holocaust Education Week events,
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A Panel Discussion
Has the portrayal of the Holocaust been 'sanitized'? If so, why? Language frames our thinking. With its complexities and nuances, language can significantly influence how events are perceived and understood. How do the media depict atrocities like the Holocaust? Can adequate language be found to convey the horror of such a tragedy?
Michael Enright, Moderator
Professor Sara Horowitz
Professor Paul Knox
Ursula Duba
Sunday, October 30 – 7:30 pm
Shaar Shalom Synagogue
2 Simonston Boulevard, Thornhill
905-889-4975
This program is generously co-sponsored by Shaar Shalom Synagogue and the Sharon Diamond and Walt Family Fund in loving memory of Sharon B. Diamond and Isidore J. Walt.

Pope Benedict could retreat from predecessor's views on Judaism

Guest Voice

By MURRAY TEITEL

In 1941, Joseph Ratzinger, age 14, joined the Hitler Youth. Two years later, he was enrolled in an anti-aircraft unit that protected a BMW factory making aircraft engines. The workforce included slaves from Dachau concentration camp. Following that he was sent to Hungary, where he set up tank traps and saw Jews being herded to death camps. None of this would be attracting scrutiny 64 years later had Ratzinger not become Pope Benedict XVI on April 19.

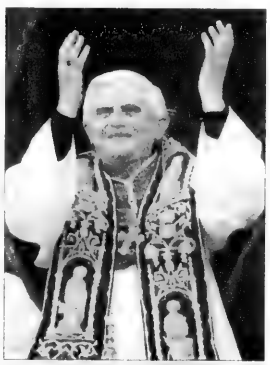
Just three months into his term, Pope Benedict condemned a spate of terror attacks in England, Iraq, Turkey and Egypt, without mentioning one that occurred on June 12 in Netanya, Israel, that killed four Israelis and wounded 70 others. When Israel, which on a per capita basis has lost more civilians to terrorist attacks than any other country on earth, protested this omission, Vatican spokesperson Joaquin Navarro-Valls said the Pope was referring only to recent attacks. When it was realized that the British bombing had preceded the Israeli, the Vatican clarified the remark, stating: "Not every attack against Israel could be followed by an immediate public condemnation. There are various reasons for this, among them the fact that attacks against Israel were sometimes followed by immediate Israeli reactions not always compatible with the norms of international law. It would, consequently, have been impossible to condemn the former and remain silent on the latter."

This was a nice try, but it didn't work. Israel's policy of surgical strikes against only those responsible for the attacks is a more benign response to terrorism than that adopted by the United States and Britain, whose invasion of Iraq has so far resulted in the deaths of 25,000 civilians. Egypt and Turkey torture suspects, often to death. But even if that was not the case, are Israelis victims less worthy of sympathy because of the means their government employs to protect its citizens? Does Catholic teaching not stress that all humans, including Israelis at a Netanya shopping mall, are created in the likeness of God?

But before we jump to the conclusion that Pope Benedict dislikes Jews – after all, membership in the Hitler Youth was at the time compulsory – let us examine a more likely explanation for his unfortunate remarks. This explanation is rooted in the history of the Catholic Church.

Nazism was abhorrent to the Catholic Church. But Nazism sprouted in a field prepared for almost two millennia by Catholicism. During this time, it was the policy of the Vatican to denigrate, persecute and demonize Jews to prove that the Jews have incurred God's displeasure for not recognizing Jesus as His son and their saviour. This was supposed to demonstrate that Catholicism was true and Judaism false.

Prior to World War II, *Civilta Catholica*, a Jesuit publication functioning as the unofficial Vatican mouthpiece, decried the pernicious influence of Jews on society and advocated ghettoization. It approved of the Nazi treatment of Jews, while



Pope Benedict XVI

lamenting that it was motivated by barbarism rather than faith. Pope Pius XII, fully aware of the mass murder of millions of Jews as it was taking place, never publicly uttered a word of condemnation. And Leon Berard, Vichy ambassador to the Holy See, after enquiring as to how the Vatican viewed his government's anti-Jewish racial laws, was able to report: "They have no quarrel with our statute."

For men of such a mindset, the rebirth of the State of Israel in 1948 must have been problematic. If God hates the Jews for not recognizing the one true religion, why is he favouring them by returning them to their ancient home? It could be said that the Church went into denial.

Pope Paul VI, visiting Christian holy sites in Israel in January 1964, acted as if Israel was not a country. He never referred to the state by name, nor to its president by his title. He refused the mandatory foreign-dignitary visit to the Holocaust memorial, Yad Vashem, and would not meet either of Israel's chief rabbis.

It would not be until the 45th year of Israel's existence that the Vatican finally agreed to establish diplomatic relations with it. This happened during the papacy of Pope John Paul II, whose visit to Israel in 2000 could not have contrasted more with Paul VI's. According to Jewish custom, he placed a *kvitil* (a prayer on piece of paper) in between stones of the Western Wall. He prayed to the God of Abraham and, in a sign of great respect, called Judaism Christianity's older brother.

Ratzinger, by contrast, upset many Jews with a statement in 1987 that Jewish history and scripture reach fulfilment only in Christ. In 2000, he signed a document, *Dominus Jesus*, in which he argued that only in the Catholic Church is there eternal salvation. The rebirth of a Jewish state in the land of Jesus is inconsistent with the theological chauvinism of Benedict XVI. Like Paul VI, who visited Israel pretending it didn't exist, Ratzinger, in omitting Jewish terror victims, was voicing his religious problem with the fact of Israel's existence. If during his papacy he gets his way, we can expect to see a retreat from the beginnings of legitimacy his predecessor bestowed on Judaism and a Vatican foreign policy both irrationally critical of Israel and undeservedly supportive of those countries that would destroy it.

Then again he might not get his way. As historian Michael Marrus has pointed out, the Vatican is a bit like a university. The president doesn't necessarily get his way. The Church hierarchy is made up of many individuals who do not agree on everything. I would not be surprised if there are even some who believe Vatican II was a mistake and Jews should never have been absolved of guilt for the death of Christ. There are probably others who believe (what not too long ago would have seen them burned alive) that Catholicism is but one way among others to God.

That's how it goes with the Catholic Church. Sometimes it is one step forward and two steps back and sometimes it is one step back and two steps forward. Never underestimate the capacity of the Church to move forward – albeit at a glacial pace.

Murray Teitel is a Toronto lawyer.

Jewish Life

Sukkot: not an ancient relic

By RACHAEL TURKIENICZ

With the passing of Rosh Hashanah and Yom Kippur, the calendar immediately involves us with the holiday of Sukkot. The ancient symbols of this holiday seem out of place in a modern world. Jewish law commands us to spend some time in a sukkah, a temporary makeshift dwelling. The historical association of dwelling in a sukkah, just as the Israelites dwelled in booths in the desert, is the reason usually offered for constructing such an odd structure. But why is it important for us to live as they did? Why do we want to mirror ancient Israel's living conditions? What is the significance?

Another seemingly strange symbol, the taking of a lulav and an etrog into our hands and making special blessings on them, also seems irrelevant in a modern world. Someone once asked me why Jews walk around with a lemon and a bush during Sukkot. We are no longer an agricultural nation, so why do we continue to carry seemingly meaningless agricultural symbols?

Although it seems that the acts of dwelling in booths and blessing the lulav and etrog are meaningless, one need not look far for their significance.

The Torah has instructed us to construct, once a year, a dwelling whose main defining feature is that it not be permanent. In fact, Jews should leave their permanent dwellings as often as possible to spend time in this flimsy structure. Why such an odd request? The answer may lie within another ancient text.

The rabbis in the Mishnah stated that you must never begin to judge another person until you have arrived in their place. For one week each year, we arrive in the place of the homeless. For one week, we scratch the surface of what life must be like for those whose home is never permanent. We have been forced into this position by Divine decree – circumstances beyond our control.

Each of us encounters homeless individuals on the streets of our cities. We are quick to judge them as being responsible for their circumstances – surely they are lazy or guilty of substance abuse. Perhaps dwelling in a sukkah will remind us that they may have arrived on the street through circumstances beyond their control. If we are lucky, the booths have given us perspective.

Blessing the lulav and the etrog can also teach us much beyond agricultural cycles. The midrash states that the etrog symbolizes Abraham, the palm branches symbolize Isaac, the "boughs of thick trees" symbolize Jacob and the willows symbolize Joseph. One is not surprised to see the patriarchs embodied within such an important ritual. However, the same midrash continues to say that the etrog equally symbolizes Sarah, the palm branches symbolize Rebeccah, the "boughs of thick trees"symbolize Leah and the willows symbolize Rachel. The lulav and the etrog stand for many things, and among them are both our patriarchs and our matriarchs.

If we view Sukkot as an agricultural relic from our past, the symbols become obsolete and are easily dismissed. If we allow ourselves to experience the holiday, and not just commemorate it, we open up the possibility of gaining humility and balance.

Sukkot, Shmini Atzeret and rain

By MARK MIETKIEWICZ

We are well into the holiday of Sukkot and as Jews dine and entertain under a canopy of branches, they check the skies for threatening clouds. Ironic, because this Tuesday, Shmini Atzeret, we recite a special prayer, for rain. Today, the relationship between this holiday season, rain, water and the Jews.

As Amnon Bazak points out in Sukkot and the Attributes of Justice, rain is often seen in the Torah as a blessing and its absence, a curse. If the people of Israel turn away to serve other gods, "the anger of God will burn against you, and He will shut up the heavens and you will have no rain" (Deuteronomy 11:17). But if the nation listens to God's commandments, then "I shall give the rain of your land in its time; the early rain and the late rain" (Deuteronomy 11:14). **[http://tinyurl.com/bwzwh]**

Sukkot itself is tied closely to water. One of the happiest ceremonies in Jewish tradition took place during this holiday. While the Temple was standing, a special water-pouring ceremony called Simchat Bet HaShoavah was held on Sukkot. The drawing of the water was performed with such intense joy that the following saying remains a testament: "He who has not seen the rejoicing at the Simchat Bet HaShoavah, has never seen rejoicing in his life." **[www.ou.org/chagim/sukkot/libations.htm]**

The Babylonian Talmud presents a dramatic narrative of the ceremony, which brings to life the joy, music and elation of the times: Men of piety dancing, countless Levites playing on harps and trumpets; the sounding of the shofar at dawn; and Rabban Shimon ben Gamliel, who "would take eight burning torches in one hand and toss them upwards; he tossed one and caught one, and never did one touch the other." **[http://sukkot.123holiday.net/ sukkot_story3.html]**

And while we're thinking about drawing water with joy, now's the perfect time to listen to the most famous song on the topic, *Mayim, Mayim.* The song draws its lyrics from Isaiah 12:3, "With joy you will draw water from the wells of deliverance." You can listen to the tune **[http://tinyurl.com/8zgr9]** and check out the choreography notation. **[www.recfd.com/dancenotes/mayim.htm]**

The Tel Shemesh website draws another parallel between Sukkot and water. "Interestingly, the mitzvah of sukkah dwelling and the mitzvah of mikvah, or ritual immersion, are the only two mitzvahs that we do with our entire bodies, and both have to do with water, either real or symbolic… **[http://tinyurl.com/9fz75]** (I wonder if we might add donning a tallit as a third mitzvah that we do with our entire bodies, although it's not as all-encompassing as entering a sukkah or being immersed in a mikvah.)

Jason Elbaum takes the water theme full circle. He suggests that as much as Sukkot, which ushers in the rainy season, is drawn to water, Passover, at the beginning of Israel's dry season, is practically phobic toward the liquid. Just think about what happens to matzah if it stays moist too long as it's being baked! To understand why these holidays have such diverging takes on water, read his article, the Sukkot-Passover Rain Continuum. **[http://tinyurl.com/avq2h]**

Once Sukkot is over, Jews pray for a fall and winter blessed with plenty of rain in the Land of Israel. *Tefilat Geshem* is a beautiful prayer that shows how crucial water has been to the heroes of the Torah. For example: "Remember the one [Moses] drawn forth in a bulrush basket from the water. They said, 'He drew water and provided the sheep with water.' At the time, Your treasured people thirsted for water, he struck the rock and out came water. For the sake of his righteousness, grant abundant water!" The prayer ends with the entire congregation praying "For a blessing, not a curse. For life and not for death. For abundance, not for famine." **[http://tinyurl.com/a8wr9]**

And from that day until Passover in the spring, Jews continue to pray for rain three times each weekday.

Have their prayers been heard? It may not always be easy to tell. But you can get a fairly good idea if you go to the Israel Meteorological Service website and check out the latest forecast. **[www.ims.gov.il/index_en.htm]**

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com.

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MEMORIAL SERVICE: The Canadian Society for Yad Vashem held its annual community memorial service Oct. 9 at the Yad Vashem Holocaust Memorial in Earl Bales Park. Chazzan Tibor Kovari of Beth Tikvah Synagogue, left photo, sang *O Canada* and *Hatikvah*. [Rachel Alpert photos]

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Yossi Klein Halevi is the author of *At the Entrance to the Garden of Eden*, a Senior Fellow at the Shalem Center in Jerusalem, and is currently writing a book about the Israeli paratroopers who reunited Jerusalem in 1967.

Introduction: Allan Gotlieb

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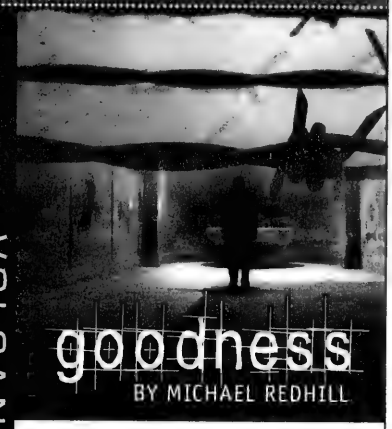

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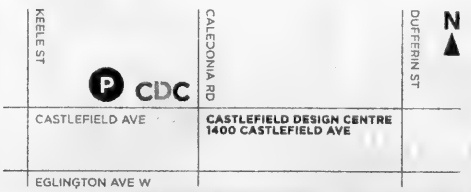

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Torontonian collects, ships used clothing to Israel

By CYNTHIA GASNER
Special to The CJN

Three organizations, in Canada and Israel, are working together to assist victims of terror and their families in Israel, "sharing the mitzvah."

Clothing for Israel is a local good used-clothing collection project that was founded by Toronto volunteer Ellie Korenblum. Clothing for Israel and Yad Eliezer, which has been distributing the clothing to the needy in Israel, will now work with OneFamily Fund. The Fund will distribute clothing to accommodate increased needs in Israel. Now that several 1,000-bag containers of clothing are being sent to Israel each year, OneFamily Fund will share the contents of the containers with Yad Eliezer.

"With this project," says Korenblum, "we are all sharing the mitzvah."

In Israel, the clothing is either free or sold for a small token payment at a *gemach*, which is similar to a thrift shop.

Korenblum started Clothing for Israel after she sent her late father's clothing to Israel 20 years ago and discovered that there is a need for used clothing there.

Over the years, more and more people learned about her project by word of mouth and approached her to donate clothing. The project grew in leaps and bounds until a depot was required.

"Philip Davidovits, who is in the Bathurst-Glencairn area, offered to store the enormous amounts of clothing being dropped off," says Korenblum.

"And five years ago, through the efforts of Naomi Pinczower, who made 2,000 flyers which she distributed to Bais Yaakov and Eitz Chaim schools, other schools and the community became aware of the need and the project catapulted."

Korenblum says that the next container will be shipped to Israel early this month.

OneFamily Fund helps victims of terror, providing for their immediate and long-term needs, including financial help, emotional support, psychological and medical care, legal help, job retraining and basic love and attention. More than 70 per cent of the families of victims of terror live below the poverty line.

Pam Albert, the Canadian director of OneFamily, worked as a volunteer for the organization for several years after she visited Israel. "I looked for an organization that assisted victims of terror in a tangible, concrete and ongoing basis and didn't just send money," she says.

Local volunteer Ellie Korenblum, left, collects good used clothing for needy Israelis and Pam Albert is the Canadian director of OneFamily, which distributes the clothing in Israel. [Cynthia Gasner photo]

Marc and Chantal Belzberg, founders of OneFamily Fund, asked Albert to form a Canadian branch of the organization.

Albert says that OneFamily involves all the members of a family in their projects. "We have an obligation to provide a living example of giving back… in Israel," she says.

For information, or to drop off good used clothing to be shipped to Israel, call 647-892-5174.

Less desirable clothing can be donated to the local bikur cholim,which is raising funds to facilitate their chesed. Call Caroline Zahler, 416-782-5015.

For information about the OneFamily Fund, call 416-644-4955.

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Greater Toronto Area

Jeweller retires after 37 years

By LARA GREENBERG
Special to The CJN

He started Samuel Kleinberg Jewellers in 1968 and now, Samuel (Sam) Kleinberg has announced his retirement.

Since the announcement, Kleinberg says that people have come into the store to thank him for his jewelry and to make "one last purchase" or have "one last chat."

Samuel Kleinberg

Over the past 37 years, Samuel Kleinberg Jewellers has become somewhat of an institution for Torontonians.

"Customers are the key to this business, and the special elements we have provided for them are the product itself, the quality of our work and our service," said Kleinberg.

He finds it difficult to name his favourite piece of jewelry over the years. "There have just been so many pieces," he said.

Much of the jewelry Kleinberg sells is custom-made. He says that he has always enjoyed designing jewelry according to the taste of the customer. As well, most of the jewelry featured in the store is made by Kleinberg Jewellers.

Through another branch of the business, from 1981 until a little earlier this year, Samuel Kleinberg Jewellers provided a manufacturing service for other stores in Canada and the United States.

The store has only ever been in one location, on Bathurst Street near Lawrence.

The seventy-two-year-old Kleinberg, who hopes to retire by the end of the year, was motivated to end his jewelry career due to his age and health. He also wants to spend more time with his wife, children and grandchildren.

He is a keen sportsman who enjoys playing golf, tennis and racquetball, and with a bit more time on his hands, he hopes to have more time for his sports.

Kleinberg is also looking forward to being able to travel. Over the years, he has travelled a lot for business but never had a chance to visit a destination as a tourist. His goal now is to go on a tour of Australia and Africa.

At the moment, plans for the future of the store are unknown. There are, as yet, no plans for anyone to take over the business and Kleinberg is not sure that the store will even carry on.

His main focus of the moment is on liquidating his merchandise. "I've never conducted a sale before. Now I need to in order to raise money for my retirement," he said.

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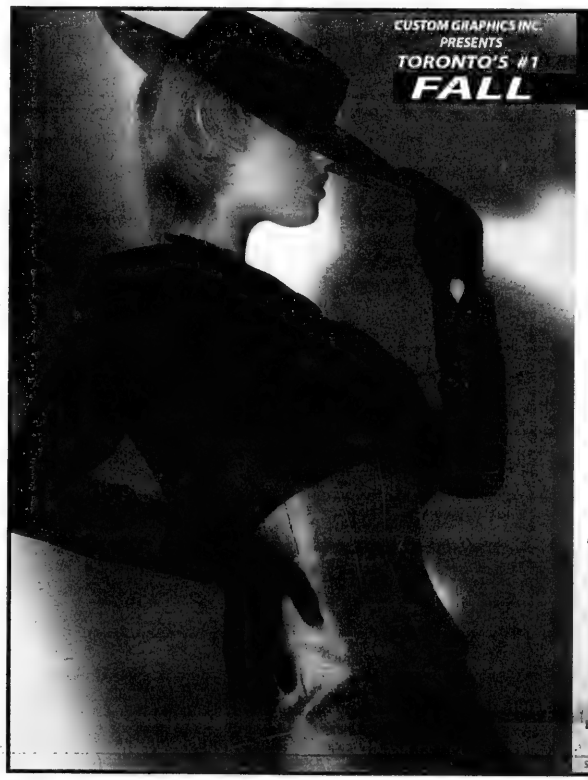

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Food, Scrumptious Food

Sharing some Moroccan traditions

By CAROLYN BLACKMAN
Staff Reporter

Esther Benaim, co-owner of Great Cooks On Eight, a cooking school housed at The Bay downtown, grew up in Morocco eating salsa without knowing what it was.

"My mother would finely chop cucumbers, tomatoes, onions and parsley and serve it in a vinaigrette. It was salsa before its time," says Benaim, who has lived in Canada for more than 40 years.

"Every culture has some version of the same food. It's hard to know how dishes travel across cultures."

Her mother, who was born in Portugal but whose family is from Morocco, still helps out at the school. "She has her own version of a lot of 'traditionally' Jewish foods. The whole matzah ball thing is new to her. She takes chicken and then she adds lots of beans. It's chicken soup with a Moroccan twist.

"Moroccan foods are full of flavours such as cumin, cinnamon, paprika and saffron. We still use them at home to liven up food because our family likes to keep up our traditions. It gives character to the food."

A typical holiday chicken dish would be stewed rather than roasted, she says. "It's done on top of the stove with lemon and olives, or prunes and almonds.

"Our version of gefilte fish is a fish ball, usually made of white fish. It's a little 'tomatoey', peppery and garlicy and it's mildly spiced."

Their meals always involve some sort of salads, either raw or cooked, she says. "There's always a good assortment – carrot salad, roasted pepper salad or the Moroccan 'salsa.' We also serve lots of vegetable soups."

Benaim, a member of the Women's Culinary Network, says if she had to name a typically Moroccan dish, "it would definitely be couscous. It is often a dish by itself. There is a sweet version with sugar and cinnamon, or we may serve a huge couscous platter with a separate bowl of vegetables and broth.

Esther Benaim

"The couscous goes through about three steams and then it is fluffed. If it's steamed on top of meat, it will take on that flavour. Traditionally, we bring a couscous dish when someone moves to a new house."

As with every culture, she says, Moroccans project their love through food. "At my mother's house, everyone has to eat. There is no such thing as visiting and not being fed. The mint tea is also essential. When people come to visit, they often hang out in the kitchen.

"When our family really gets lucky, my mother will bake a white bread with an egg crust. It's golden in colour and topped with sesame seeds.

"She also makes pastelles, a fried potato dish filled with meat. They're a lot like potato knishes, and they're an important holiday food."

Benaim offers the following recipes:

SEVEN VEGETABLE SOUP

4 stalks swiss chard, use mostly white part and a bit of green leaf
1 quince peeled, cored and cut into quarters
1 lb. Chinese winter melon or zucchini peeled and cut into cubes
1 rutabaga peeled and cut into cubes
2 leeks white part only, cut into small pieces
1 small butternut squash peeled and cut into cubes
½ small white cabbage cut into pieces
2 veal bones, with marrow
2 tsp. salt
1 tsp. white pepper
a few threads of saffron

Place all vegetables and bones in a soup pot and cover with cold water. Bring to a boil. Add salt, pepper and saffron.

Turn heat down and let simmer, covered, till all vegetables are soft. Remove veal bones. Using a hand blender, puree all ingredients. Adjust seasoning and the soup is ready to serve. Serves 4-6.

GRATED CARROT SALAD

1 lb. carrots
½ cup raisins – soak in a bit of orange juice for ½ hour.
½ cup orange juice
½ cup olive oil
salt and pepper to taste
1 tbsp. vinegar or lemon juice
fresh parsley, chopped

Continued on page 27

CANADIAN MAGEN DAVID ADOM For ISRAEL

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E-MAIL ADDRESS: _____
DAY: OCTOBER 30, 2005 ☐ NOVEMBER 6, 2005 ☐
TIME: SHIFT # 1 9:00 A.M – 1:30 P.M ☐
SHIFT # 2 1:00 P.M – 6:00 P.M. ☐

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Food Scrumptious Food

'Every culture has some version of same food'

Continued frompage 26

Wash, peel and coarsely grate the carrots. Add soaked raisins. Mix orange juice, oil, vinegar, salt and pepper. Add to carrots and sprinkle with chopped parsley. Serves 4-6.

PAPRIKA OIL

My mother always has a jar of this in the cupboard.

2 cups vegetable oil
1 cup paprika

Mix oil and paprika in a jar and keep for at least a day before using. This does not have to be refrigerated. Shake before using.

COOKED PEPPER AND TOMATO SALAD

10 peppers, red and green
8-10 tomatoes or 1 large can, seeded and chopped
4 cloves garlic, chopped
1 tsp. salt or to taste
1/2 cup paprika oil

Grill and peel the peppers. Remove seeds and cut peppers into small pieces. Set aside. Gently sautée garlic. Add the tomatoes and gently cook, uncovered, for 15-20 minutes. Add paprika oil, and roasted peppers and season with salt.

Continue to simmer uncovered over low heat until all the juice is absorbed. This should take about 2 hours. Stir often, especially as salad thickens. Serve hot, cold or at room temperature.

FISH TANGINE WITH TOMATOES

4 halibut or grouper steaks
1 hot banana pepper
2 red or green peppers, sliced
1 large tomato, sliced
1/2 cup chopped coriander
6 whole garlic cloves
1/4 cup paprika oil
salt

Preheat oven to 350. Place a layer of sliced tomatoes in a shallow baking dish. Place fish slices on tomatoes then top with the pepper slices. Add coriander and garlic cloves. Drizzle with paprika oil. Season with salt.

Cover with foil and bake for about 45 minutes. Uncover and continue cooking for another 10-15 minutes, till juices evaporate.

The Canadian Jewish news

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Location of wedding _____

Subscription will begin two weeks after receipt of information.
If you wish, please enclose a photo - we'd be honoured to publish it in an upcoming issue.

Family Moments

only from The Canadian Jewish news

Mazel Tov to...

Mazel tov Dr. Harold & Ann Linton on your 65th anniversary on Sept. 13. Love, Marlene, Stan, Gayle, Harold, Helene, Marvin and all the grandchildren.

Thanks
SAM COHEN and family thank everyone who honoured him on the occasion of his ***100th Birthday.***

Mazel tov to Hyman & Betty Singer who recently celebrated their 60th anniversary. We wish you good health and happiness. Love, your children and grandchildren.

Happy first birthday to our wonderful son Blake. You are our world and you make us so happy. Our sunshine, our only son. Love mommy (Ada) and daddy (Dadadad).

Haya & Adrian Furman and Frances & Jerry Freud are happy to announce the engagement of their children Shirley Furman & Kevin Freud. Mazel tov.

Dennis & Judy Schwartz and Lorraine Goldin are delighted to announce the marriage of Ora & Ryan. We wish them health, happiness and joy.

SEND US YOUR PHOTOS!!

Label the back of all photos and keep wording to 25 words or less. Send a self-addressed, stamped envelope for return. Mail to: The CJN, Family Moments, 1500 Don Mills Rd., Suite 205, North York, ON. M3B 3K4.

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What's New

By REBECCA NADLER

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What's New deadlines: Monday, October 31 is the deadline for the November 10 issue and Monday, Nov. 7 is the deadline for the November 17 issue. I receive calls on deadline days only. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Sunday, Oct. 23

IN GOD'S IMAGE

Temple Kol Ami's free lectures at the Indigo Book Store, Richmond Hill at Yonge and Highway 7, continue with **Rabbi Daniel Gottlieb discussing** "B'Tzelem Elohim: In God's Image." 7:30 p.m. All welcome.

SUKKOT CELEBRATION

The Winchevsky Centre invites the public to mark the fall harvest by celebrating Sukkot, 11 a.m.-1 p.m. at 585 Cranbrooke Ave. Enjoy fun activities for people of all ages including decorating the sukkah, learning about the symbols and significance of Sukkot through music, stories, games and activities, planting bulbs in the Winchevsky Centre garden and a barbecue lunch. $8, reduced rate for members. For information call 416-789-5502.

JEWISH SINGLES GAME NITE

Jewish singles ages 21-39 are invited to an evening of bingo and board games. 7:30 p.m. at Beth Torah Synagogue. For information call **Mollie** at 416-733-3634.

SINGLES MIX AND MINGLE

Shaar Shalom Singles in conjunction with the Intersynagogue Singles 35+ host mix and mingle evening "Israel: A Musical Collage" featuring **Linda Segal**. 7:30 p.m. 2 Simonston Blvd. For information call **David**, 416-224-9494.

Monday, Oct. 24

BOOK CLUB

Holy Blossom Temple Library Book Club will discuss **Naim Kattan's** *Farewell, Babylon.* 10 a.m. Free. For information call **Anne**, 416-789-3291, ext 235.

Wednesday, Oct. 26

WMN'S TFILLAH & HAKAFOT

Celebrate Simchat Torah with a Women's Tfillah and Hakafot, 9:30 a.m. at the Winchevsky Centre, 585 Cranbrooke Ave. Kiddush will be served. Bring your own siddur. Babysitting provided. For information contact **Aurora** at 416-256-6062 or aurora.mendelsohn@majorstreet.ca

SAR-EL INFO SESSION

Find out about Sar-El, an opportunity to volunteer on an Israeli supply/maintenance base. 7:30 p.m. 788 Marlee Ave. 416-781-6089 or visit ww.serve.com/CVI.

Other news

REJEWVENATION AT U OF T

"ReJewvenation: The Futures of Jewish Culture," a four-day conference exploring contemporary Ashkenazi Jewish culture runs October 28-31 at the University of Toronto. The conference features academic papers, roundtable discussions, a klezmer concert and more. For program information visit www.rejewvenation2005.com.

SURPRISING WOMEN

Find out about the little mentioned women in the Bible: Shifra, Puah, the daughters of Tzlophchad, Rachav, Michal, the Witch of En Dor and Shunamit. **Ilana Sober** will spend six weeks discussing Bible, midrash and commentaries related to these women exploring their role in Jewish tradition. Mondays, Oct. 31-Dec. 5, 8-9:30 p.m. at 159 Almore Ave. To register contact 417-877-2050 or study@mekorot.ca.

BEREAVEMENT GROUP

Beth Tzedec Congregation begins "Learning to Walk the Valley: The Process of Mourning," a six week bereavement support group for men and women led by **Dr. Elaine Cooper**. Wednesday, November 2 to December 7 at 1:30 p.m. Advance registration is required. Members

Continued on page 29

TORAH in MOTION
Confronting the Challenges of Modernity

4TH ANNUAL CONFERENCE
In memory of
Nathan Noteh Krauss z"l

Renewing Our Spirit

Self, Family, Nation

Saturday Night Nov. 5, 2005
8:00 - 10:00pm
Sunday November 6
9:00am - 5:00pm

Shaarei Shomayim Congregation
470 Glencairn Avenue

We thank the Adult Education Committee of Shaarei Shomayim Congregation for hosting this event and the contribution of the Canadian friends of the Herzog Hospital/Ezrat Nashim.

SPEAKERS

Dr. Lisa Aiken
Author of *To Be a Jewish Woman* and *Guide to the Romantically Perplexed*, Jerusalem

Rabbi Saul Berman
Director of *Edah*, New York

Dr. Danny Brom
Director, Temmy and Albert Latner Israel Center for the Treatment of Psychotrauma, Herzog Hospital, Jerusalem

Rabbi Mark Dratch
Director of *JSafe*: The Jewish Institute Supporting an Abuse-Free Enviroment, New York

Rabbi Meir Soloveichik
Doctoral student in Religion, Princeton University, Assistant Rabbi, Kehillat Jeshurun, New York

Dr. Eric Lawee
Associate Professor in York University's Division of Humanities and Centre for Jewish Studies, Toronto

Wendy Shalit
Author of *A Return to Modesty*, Toronto

Dr. Marc Shapiro
Author of *The Limits of Orthodox Theology*. Holder of the Harry and Jeanette Weinberg Chair in Judaic Studies, University of Scranton.

Henna White
Community Liaison Office of the District Attorney, Brooklyn, New York

TOPICS INCLUDE

- Returning to Religion: The Experience of the Baal Teshuvah and the Challenge to Contemporary Jewry.
- Ultra-Orthodox Women: Conceptions and Misconceptions.
- Modesty - The Last Taboo?
- What must Jews believe? Maimonides and the 13 Principles of Faith.
- Religion and Rage: Dealing With Spousal Abuse in the Jewish community.
- Jew against Jew: How Strongly may we Fight for our Principles
- Is Truth the Ultimate Value in Orthodoxy?
- A Fearless Orthodoxy for the 21st century.
- Beyond Bashert: A Jewish View of Love and Intimacy.
- Dealing With Trauma: Israelis and the Aftermath of Terror.
- Are There Limits to Women's Torah Study?
- The Aftermath of Survival: The Price for Israel and Israelis.

Full conference price $40, lunch included
(After November 1st - $55)
Saturday night only - $10
Tim Pass holders $10 for lunch
Please Pre-register

www.torahinmotion.org
416.633.5770 info@torahinmotion.org

Sponsorship of $250 includes 2 tickets, cd's and tax receipt to maximum allowed by law.

What's New

Continued from page 28

$30, non-members $50. Call **Marlene** 416-781-3514, ext. 34.

GENERAL ASSEMBLY IN T.O

The world's largest annual Jewish Conference: The 2005 General Assembly takes place at the Metro Toronto Convention Centre November 13-16. Guest speakers include Justice Minister **Irwin Cotler**; **Heather Munroe-Blum**, principal and vice-chancellor of McGill University; **Ben Stein**, writer and actor; and **Deborah Lipstadt**, who successfully defended a libel charge from Holocaust denier David Irving. To register go to http://www.gatoronto.com/.

REFORM CONFERENCE

The Union of Reform Judaism will hold their 68th Biennial in Houston, Tex., Nov. 16-20. For information visit www.biennial.urj.org.

SHOMRAI SHABBOS DINNER

Shomrai Shabbos Chevra Mishnayos is hosting a fundraising dinner on Sunday, Nov. 20 at BAYT. The dinner marks the launching of the congregation's expansion project, as well as the beginning of a Sefer Torah project. The new Torah will be dedicated in memory of **Rabbi Gedalia Felder**. For information call 416-830-9321 or email dinner@shomraishabbos.com.

EMPLOYMENT PROGRAMS

JVS offers free employment programs for women over 25 who are unemployed and in need of support to re-enter the workplace. They offer one on one counselling, job search workshops, career exploration groups and a transition to work groups. As part of their program, participants will have access to a job developer, job postings, computers, the Internet, fax and photocopier. For information call WISE Program, King and Yonge St. location, 416-682-9095 or WINR Program, Finch and Keele Ave. location, 416-661-3010.

CAREGIVER SUPPORT

Baycrest Centre offers a support and education group for spouses of dementia sufferers living at home. The group meets every Tuesday, 6-7:30 p.m. from Nov. 1-Dec. 6 at 3560 Bathurst St. A social worker leads the discussion. Free. Registration required, call 416-785-2500, ext. 2332 or 2308.

RESPITE FOR CAREGIVERS

The Bernard Betel Centre provides respite to caregivers 55+ who are looking after a spouse at home. For information on how to arrange for some free time contact **Paula Mintzberg**, respite co-ordinator, 416-225-2112, ext. 118.

JF&CS GROUPS

Jewish Family & Child Service Information/registration call 416-638-7800. Lipa Green Building, 4600 Bathurst St.

For registration or information on the following call ext. 246.

PALS Social Skills Programs offer children a positive social experience, enhance self-esteem and help them develop social skills. Eight week groups start Tuesday, Nov. 1 (ages 6 to 8) and Thursday, Nov. 3 (ages 9-11). 6-7:30 p.m.

Adolescent Social Skills Group, an 8-week group for teens beginning Tuesday, Nov 1 (ages 12-14), and Wednesday, Nov. 2 (ages 14-17). 7-8:30 p.m.

Parenting Children With Challenging Behaviour, a 6-session group for parents with children who frequently demonstrate difficult behaviours. Begins Monday, Nov. 7.

Parenting Teens with Challenging Behaviours, a 6-session group for parents with adolescents who frequently don't follow rules, demonstrate poor emotional control, lack motivation and have poor communication with parents, etc. Begins Wednesday, Nov. 9.

For registration or information on the following programs call ext. 215.

When You're About to Separate: What To Tell The Kids, a workshop for parents about to separate or in the early stages of separation. Tuesday, Nov. 1, 9:30-11:30 a.m. at The Promenade Mall, suite #313.

Choices, a six week-group for young women, 16 to 18 years of age, who would like to understand how to develop and maintain healthy relationships. Begins Tuesday, Nov. 1, 4:30-6 p.m.

The Challenge of Anger for Women, a six-session group to learn to express their anger in an assertive, non-aggressive way. Begins Tuesday, Nov. 1, from 7:30-9 p.m.

Adult Children Losing A Parent, a 6-session group for adult children who have recently lost a parent. Begins Tuesday, Nov. 1, 7:30-9 p.m.

Younger Widow/Widower Bereavement Group, a 6-session group for individuals 60 and under who have recently lost a spouse. Begins Tuesday, Nov. 1, 7:30-9 p.m.

Living With Teens, a 6-session group about parenting your adolescent without losing your cool. Begins Wednesday, Nov. 2, 7:30-9 p.m.

Today's Women, a 6-session group for women wanting to discuss relevant issues and wanting to make a change in their lives. Begins Monday, Nov. 7, 7-9 p.m.

Surviving Separation and Looking Ahead, a 6-session group for newly separated or divorced individuals who are dealing with the initial feelings of loss, anger, loneliness and want to move forward. Begins Monday, Nov. 7, 7:30-9 p.m.

Effective Parenting, a 4 session group to help parents learn what they can do to raise a happy, motivated and well behaved child. For parents of children ages 3-11 years. Begins Tuesday Nov. 8, 7-9 p.m. at The Family Resource Centre, Promenade Mall.

Developing A Successful Parenting Plan, a workshop for parents wanting to develop a businesslike relationship with their 'ex' by negotiating the day-to-day details of their children's lives. Wednesday, Nov. 9, 7-9 p.m. The Promenade Mall, suite #313.

Happiest Baby on the Block, a one-night workshop for parents of newborns and infants to learn to calm your baby, based on the principals of **Dr. Harvey Karp**. Thursday, November 10, 7-9:30 p.m. at The Family Resource Centre at The Promenade Mall. Registration required and fee includes a parent kit.

One Family, Two Homes, a three-session series for families experiencing separation and divorce. Children participate in separate age appropriate groups. Begins Tuesday, Nov. 15, 6:30-8:30 p.m.at The Promenade Mall, suite #313.

Depression Speaker Series, Depression 101, presented in conjunction with The Mood Disorders Association of Ontario. Thursday, Nov.17, 7-9 p.m. Registration required.

Effective Parenting, a 4 session group to help parents learn what they can do to raise a happy, motivated and well behaved child. For parents of children ages 3 to 11 years. Begins Monday, Nov. 21, 7-9 p.m.

Couple Communication, a 4 session group for couples wanting to learn communication skills to help deal better with day-to-day issues, resolve conflicts and build a more satisfying relationship. Wednesday, Nov. 30, 7 to 9 p.m.

FOR SENIORS

The Earl Bales Seniors In The Club House In The Park. Sunday Dance, Oct. 23. Casino Rama, Monday, Oct. 31. Casino Niagara and Festival of Lights Tour, Wednesday, Dec. 21. Beginners Hebrew class, Tuesdays, 1-3 p.m. Call 416-395-7881.

WAGMAN CENTRE

55 Ameer Ave. 416-785-2500.

Wagman community brunch, Monday, Oct. 31, 11 a.m. Members $7, non-members $10.

BERNARD BETEL CENTRE

1003 Steeles Ave. 416-225-2112.

"Stories of Life," a literary lunch with **Alvin Abram**, Thursday, Oct. 20, 12:30-2:30 p.m. Members $13, non-members $16.

"One Torah, One People, But Never One Opinion," with **Rachael Turkienicz**, Thursday, Oct. 20, 7-9 p.m. Members $2, non-members $4.

Fall Festival, Thursday, Oct. 27, 10 a.m.-3 p.m. Vendors, demonstrations and entertainment. Free.

Managing Diabetes, a speaker from the Canadian Diabetes Association, Thursday, Oct. 27, 1-2 p.m.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St., 416-636-1880 or www.bjcc.ca.

BJCC 10th Annual General meeting, Sunday, Oct. 30, 10 a.m.-noon.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or wwwmilesnadaljcc.ca.

Intermediate Hebrew II, a 6-week class for advanced intermediate level students begins Tuesday, Nov. 1, 7-9 p.m. Fee.

Hebrew Conversation 2, an 8-week course Thursdays, beginning Nov. 3. 7-9 p.m. Fee.

Yiddish for Beginners, an 8-week introductory class, Mondays, beginning Oct. 31, 7:30-9 p.m. Fee.

YOUNG FAN MEETS COTLER AT SHAARE ZEDEK HOSPITAL FUNDRAISER: Joshua Smith, left, a young supporter of the Shaare Zedek Medical Center purchased his own ticket with money he received from his recent bar mitzvah to attend the organization's dinner and have the opportunity to meet the Hon. Irwin Cotler, right, the guest speaker at the Toronto event which raised over $250,000 for the Jerusalem hospital.

SINGLES EVENTS CAN BE FOUND ON PAGE 32

OBITUARIES
and Related Notices

BENJAMIN'S PARK MEMORIAL CHAPEL

Alicia Ross	Sep 21/05	3 Bronte Road
Sonia Mandel	Sep 29/05	7601 Bathurst St.
Fanny Schneiderman	Sep 29/05	94 Forest Heights Blvd.
Ada Siegel	Sep 30/05	3 Chiltern Hill Road
Dorothy Shore	Sep 29/05	645 Castlefield Ave.
Helen Steinfeld	Sep 30/05	7460 Bathurst Street
Ruthe Ross	Oct 1/05	65 Spring Gate Avenue
Libby Bergman	Oct 1/05	330 Spadina Road
Sofia Blumwald	Oct 1/05	3560 Bathurst Street
Bettie Denberg	Oct 2/05	2 O'Connor Drive
Esther Epstein	Oct 3/05	271 Ridley Blvd.
Albert Bossin	Oct 4/05	3560 Bathurst Street
Irwin Borins	Oct 4/05	110 Munro Blvd.
Harry Kreitzman	Oct 5/05	129 Charlton Blvd.
Ruthe Axelrod	Oct 4/05	15 Barberry Place
Aleksander Dovenman	Oct 5/05	99 Finch Ave., East
Karen Wolfman	Oct 7/05	7 Shouldice Crt.
Helen Rutkowski	Oct 7/05	3 Vinci Court
Marco Zevy	Oct 8/05	7 Townsgate Dr.
Cecil Halpern	Oct 7/05	54 Laureleaf Rd,
Joseph Rosenberg	Oct 7/05	18 Lower Village Gate
Sydney Gotfrit	Oct 6/05	7805 Bayview Avenue
Regina Raskin	Oct 8/05	668 Roselawn Ave.

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TRADITIONAL BURIAL SERVICES

Dorothy Cohen	Oct 1/05	3560 Bathurst Street

Steeles Memorial Chapel

Levy, Bertie	Oct. 3/05	170 Red Maple Rd.
Strobach, Ruth	Oct. 3/05	Baycrest Apotex Ctr.
Ginzburg, Boris	Oct. 5/05	4981 Bathurst St.
Stroli, Matilda	Oct. 5/05	429 Walmer Rd.
Kozorez, Michael	Oct. 6/05	42 Virgilwood Dr.
Isen, Robert	Oct. 6/2005	66 Daniel Reaman Cres.
Shore, Hilda	Oct. 7/2005	1201 Steeles Ave. W.
Glass, Mary	Oct. 9/2005	
Shebes, Isaak	Oct. 9/2005	6101 Bathurst St.
Sounitsky, Inessa	Oct. 10/2005	111 Inverlochy Blvd.
Kendler, Pepi	Oct. 10/2005	155 Marlee Ave.
Podolski, Grigori	Oct. 11/2005	
Henry, Dr. Laurence P.	Oct. 12/2005	

Subscribe to
The Canadian Jewish news

The unveiling of a monument to the memory of the late
LEOLA FRANKEL ל"ז
will take place
Sunday, Oct. 23rd, 11:00 a.m.
Holy Blossom Memorial Park
Brimley Rd. N. of St. Clair
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
BERNARD FINKLER ל"ז
will take place
Sunday, Oct. 30th, 2:00 p.m.
Beth Tzdec Memorial Park
5822 Bathurst St. (N. of Finch)
Section 13
Relatives and friends are invited to attend

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Former Israeli ambassador to Ethiopia recalls Operation Solomon

By MYRON LOVE
Prairies Correspondent

WINNIPEG — Tunisian-born Asher Naim served as an Israeli diplomat for 42 years, holding ambassadorial posts around the world. But the highlight of his diplomatic career, he said, came while he was Israeli ambassador to Ethiopia from 1990-92.

It was Operation Solomon in May 1991, the dramatic rescue of Ethiopia's Jewish community over a period of 36 hours.

Now retired from the diplomatic service, Naim was in Winnipeg last month as part of a cross-Canada speaking tour, and spoke about Ethiopia to the Jewish Federation of Winnipeg's Combined Jewish Appeal Young Adult Division

Ethiopia, he said, is a unique country. It has a 3,000-year history and its own language and culture that are distinct from any those of any other country or region in Africa. Ethiopia was an empire when Europe was still a backwater. And the country remained independent even after most of the rest of Africa was divided up among the European powers in the 1880s.

Naim spoke about how Christian missionaries discovered Ethiopian Jewry in the late 19th century, and described the Falashas' first contacts with European Jewry, stressing the discrimination they faced and the poverty in which they lived. Modern conveniences and technology were entirely foreign to them before they arrived in Israel.

"In just over three hours [the time it took to fly from Ethiopia to Israel], they went from a society living 700 years in the past to the modern world," he said.

Asher Naim played a pivotal role in that transformation.

Haile Selassie, the longtime emperor of Ethiopia, consistently refused to let his Jewish subjects leave for Israel. In 1974, he was overthrown by a brutal military leader, Mengistu Haile Mariam, who was propped up for years by the former Soviet Union. When the Soviet Union collapsed in 1989, Mariam turned to Israel for help. Naim said that since Israel was willing to pay $1,000 per person to bring Romanian Jews to Israel, Mariam felt they would also be willing to pay for Ethiopian Jews.

While Israel was unwilling to provide Mariam with weapons, the government of the Jewish state was willing to maintain a dialogue with him. Naim, as Israel's ambassador to Ethiopia, was in frequent contact with the dictator.

"We would propose economic projects, and for each proposal, he would let 1,000 Jews out of the country," Naim said. "By March 1991, though, the rebels were closing in on Addis Ababa. We felt that the 14,000 remaining Jews in the country would be in danger and decided to take them all out."

Asher Naim

After three weeks of bargaining, Mariam agreed to let all the Jews go in return for $35 million. The money was pledged by Jewish community leaders at a meeting in New York. The morning the money was to be delivered, Mariam fled the country.

"Because the Americans had persuaded the rebels and the government to call a truce for four days to try negotiations, we had that time period to take everyone out," Naim said. "Our [Israel's] air force said it would be no problem."

The unforeseen problem, however, was that after word went out to the Jews to come to the Israeli Embassy to be evacuated, 35,000 people showed up. "We had to spend a few precious hours determining who was Jewish and eligible to go," Naim recalled.

Still, Operation Solomon was flawless in its execution. At a diplomatic reception given by the Greek ambassador after the operation was completed and became public knowledge, Naim said he enjoyed outlining in great detail to the Arab ambassadors present how well the Israel Air Force had performed. He also recalled that the Ethiopian foreign minister stormed in and asked how he could become Jewish, too.

"The essence of Operation Solomon is that we are our brothers' keepers," Naim said. "That is part of what being Jewish is all about."

Naim's involvement with Ethiopian Jewry did not end with Operation Solomon. He and six other former Israeli ambassadors raise funds to send Ethiopian youngsters to schools of higher learning.

"We started with five students and now support 270," he said. "Education is the key to integrating Ethiopians into Israeli society."

Naim's appearance was part of the Young Adult Division's CJA campaign kickoff and part of its Israel Awareness programming. Last year, the division raised $270,000. This year, YAD has raised $98,000 in the first month of the campaign.

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Coast to Coast

Russian Jews replace Argentines as source of immigrants coming to Winnipeg

By MYRON LOVE
Prairies Correspondent

WINNIPEG — The influx of Argentine Jews that has reinvigorated Winnipeg's Jewish community over the last half decade has slowed considerably this year, but Russian families from Israel filled the void in the first six months of 2005.

And it's largely word of mouth that seems to be attracting growing numbers of them to Manitoba's capital.

"We are not soliciting immigrants from Israel [as the community did in Buenos Aires as part of its Grow Winnipeg initiative]," said Evelyn Hecht, the Jewish Federation of Winnipeg's immigration officer. "They are approaching us."

Michael and Alesia Smoliak and their young daughters arrived here in late June, while Valeri and Marina Lvovsky and their two sons came in early July.

Both Marina Lvovsky and Michael Smoliak said they came to Winnipeg because they have friends in the city.

Originally from Leningrad (now called St. Petersburg), Smoliak had been living in Israel for the past 15 years. His wife had been in Israel for 10 years.

"Winnipeg seems to be a nice place," he said. "The climate is the same as Russia. I missed the snow."

Smoliak, an electronic engineer by training, has found work in a factory, while his wife is a cook in a hotel.

The Lvovskys are originally from Ukraine and had been living in Israel for 11 years. Like Smoliak, Valeri Lvovsky trained as an (industrial) engineer. He is currently working as a computerized machine operator.

Hecht said 61 Jewish families immigrated to Winnipeg in the first six months of the year. Their number includes 59 children and 108 adults. Twelve of the families are from South America (including two from Venezuela) while the rest are Russian Jews from Israel.

Winnipeg's Jewish population stands at about 15,000, up from about 14,700 in 2001. At the community's height in 1961, some 19,400 Jews lived in the city.

In the last five years, approximately 100 families, or about 500 people, have come to Winnipeg from Argentina, which experienced a severe economic crisis from 1999 to 2002.

"Conditions in Argentina have improved," Hecht said. "And some prospective immigrants from Buenos Aires don't have the money to come."

While the Argentine immigrants have blended into Winnipeg's Jewish community fairly quickly, Hecht said, it's too early to tell how this new group of Russian Israelis will fare.

"Many Russian Israeli families that came here earlier came either because they had job offers or they came through the [provincially sponsored] Manitoba nominee program [for skilled workers]," she said.

"Many of them couldn't speak English when they arrived, and that has held them back. As a result of new regulations introduced on June 1, 2004, the newer immigrants have a much better command of English. So they should have an easier time adjusting."

She added that a number of other Israelis are coming in on short-term contracts and have approached Jewish community institutions for assistance with schooling and other matters.

"We have no advance warning about these other Israelis," Hecht said. "It is putting quite a strain on the federation's resources."

She foresees a steady stream of new Jewish immigrants coming for the rest of this year and beyond.

"We are getting people coming on exploratory visits almost every week," she said.

"We had 12 in September. We have five more scheduled for October, eight for November and six for December."

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UN report could put Assad in a tight spot

According to Reports

By PAUL MICHAELS

Oct. 25 is a much-anticipated date on the Middle Eastern calendar. That's when UN special prosecutor Detlev Mehlis releases his report to the Security Council on the assassination of former Lebanese prime minister Rafik Hariri last February.

It's widely anticipated that he will deal with Syria's involvement.

Several weeks ago, Mehlis's investigation resulted in Lebanese officials arresting four Beirut-based security chiefs known to be close to Bashar Assad's Syrian regime. This gives credence to the speculation that while Syria has withdrawn its troops from Lebanese soil, many of its intelligence agents remain active in and around Beirut.

The Sept. 29 *Economist* article "Bashar Assad is in a pickle, and has no easy way out" says: "Whoever it does turn up, Mr. Mehlis's investigation, backed by the clout of the UN Security Council, will deeply embarrass Syria's government. Should there be proof of complicity or worse [in Hariri's assassination], and should Syria fail to hand over suspects for trial, Mr. Assad's government is sure to be punished by further isolation and an internationalization of sanctions that are now unilaterally imposed by America."

Assuming the investigation implicates Syrian agents, the *Economist* gives several possible outcomes for the Assad regime:

- Assad may be forced to put some of his advisers on trial.
- Assad may have to yield to U.S. demands, including closing the border to prevent insurgents from reaching Iraq, and ending support for the Iranian-backed Hezbollah terrorist organization, as required by UN Security Council Resolution 1559.
- Assad might be replaced, possibly in a military coup, either by elements of Syria's dominant Sunni population or by someone from Assad's own Alawite community. (The Alawites make up just 15 per cent of Syria's population, but they have long ruled the country.)

Already, Assad has become an isolated and weakened figure in the Arab world. This may account for his continuing close ties with Iran. (Assad's father Hafez supported Iran during its long war with Iraq in the 1980s.)

In "Syrian-Iranian alliance starting to grow stronger," (*Winnipeg Free Press*, Oct. 4), Samuel Segev writes about the "alarming" Syrian and Iranian involvement in Beirut: "The new speaker of Iran's [parliament], Gholam Ali Haddad Adel met [on Oct. 2] in Damascus with the leaders of nine Palestinian terrorist groups, including Hamas and Islamic Jihad. Adel promised enhanced Iranian assistance to the various groups against Israel. He told them that Iran is opposed to any attempt to disarm Hezbollah or the Palestinian groups."

According to Segev, Ahmed Jibril, head of the Popular Front for the Liberation of Palestine – General Command, is a former Syrian army captain with close ties to Syrian intelligence. He has sent forces to Palestinian refugee camps south of Beirut to bolster Hezbollah and further destabilize Lebanon.

Segev writes: "Beirut's political and intellectual elite is either abroad or in hiding," and he notes that Rafik Hariri's son Saad fled to Paris months ago, while prominent anti-Syrian journalists have been badly injured or assassinated.

One aspect of the Hariri assassination that the media have ignored is the surprising lack of conspiracy theories blaming Israel. Some diehard anti-Israel writers in the West, including Robert Fisk and Eric Margolis, did point the finger at Israel after Hariri's murder. But most Lebanese analysts immediately blamed Syria, as did most citizens, resulting in widespread anti-Syria rallies. The arrest of the four Lebanese security officials further underscores this rational reaction, a welcome change in attitude from the usual blame-Israel response to problems within the Arab world.

Paul Michaels is communications director for the Canada-Israel Committee.

Scholarships help students get to Israel

By SHERI SHEFA
Staff Reporter

Jeff Seidel has helped send 466 Jewish students to study in Israel so far this year, and he says he won't stop until he reaches his goal of sending 1,000.

His Old City Center and the Jewish Student Information Centers near Hebrew University in Jerusalem and Tel Aviv University offer $500 scholarships to North American students who want to visit Israel and learn about their Jewish heritage.

Seidel, originally from Chicago but now living in Jerusalem, has been running the information centres for 20 years.

But it wasn't until early this year that he initiated a scholarship program.

"[I want] to help Jewish students learn about their background and make a connection to the land of Israel," Seidel said.

Any post-secondary student who is accepted into a three- to four-week Jewish studies course at a Jewish school in Israel is eligible, he said.

Whether applicants return to North America after the four-week course or remain at an Israeli university to study for a year has no bearing on their chances to receive the $500 scholarship, which is meant to be used for a plane ticket to Israel, he added.

Applications are accepted all year round. For more information, visit www.jeffseidel.com.

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A cultural and literary historian, Gilman is the author or editor of over seventy books, including, most recently, *Jurek Becker: A Life in Five Worlds* (2003), *Fat Boys: A Slim Book* (2004), and *Smoke: A Global History of Smoking* (co-edited with Zhou Xun). He holds an honorary doctorate from the University of Toronto and is an honorary professor at the Free University of Berlin.

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Roskies' major recent publications include *The Dybbuk and Other Writings by S. Ansky* (1992), *A Bridge of Longing: The Lost Art of Yiddish Storytelling* (1995), and *The Jewish Search for a Usable Past* (1999). He has recently completed *The Last Yiddish Novel: A Memoir.*

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Coast to Coast

David and Carol Matas hold a joint book launch

By MYRON LOVE
Prairies Correspondent

WINNIPEG — David Matas credits his fellow author – and first cousin – Carol Matas, with the idea of having their first joint book launch.

"It seemed like a good idea," David says. "Our books were coming out at about the same time and we would be inviting much the same people."

"Our books have the same themes," Carol adds. "And David had already set the time and date."

Thus, David and Carol Matas jointly launched their new books, *Aftershock* and *Turned Away* respectively, at a downtown Winnipeg bookstore recently.

The two authors work in different genres. Carol Matas' forte is fiction – much of it Jewish themed – aimed at upper elementary and high school students. She began writing more than 25 years ago as a way to fill in time between acting assignments. Her first novels were science fiction. Her books have been translated and sold in several European countries, including France, Spain, Sweden and Denmark.

Matas' first novel was *Lisa's War*, an account of the rescue of Denmark's Jewish community during the war as told through the eyes of a teenage Danish Jewish girl. Matas learned about that heroic chapter of World War II from her husband's family. (Her husband, university drama teacher Per Brask, is originally from Denmark.)

Her most successful Holocaust-themed book has been *Daniel's Story*, which she was commissioned to write for the opening of the Holocaust Museum in Washington.

Matas' latest book, *Turned Away*, is a more ambitious book that is part Holocaust and part war story. She says it was inspired by Canada's sorry record of turning back Jewish refugees from Europe before and during the war.

"I go into schools and talk to kids about the Holocaust," she says.

"I find that Canadian children have no idea about Canada's terrible record in refusing entry to Jewish refugees. The kids think all the bad stuff happened overseas and that Canada was innocent."

Turned Away is set in Winnipeg in December 1941. The central character is a 12-year-old Jewish girl whose brothers are serving in the Canadian armed forces. One is in the Royal Canadian Air Force, while the other is a member of the Grenadiers. They are stationed in Hong Kong on the eve of the Japanese capture of the British colony.

The girl's family is attempting to bring to Canada cousins in Paris without success, despite ongoing lobbying and the efforts of Jewish communal organizations. "There were a large number of Jewish children in France during the war who had Canadian visas," Matas says. "All were denied entry."

Turned Away is part of Scholastic Canada's Dear Canada series of historical novels for older children. "No one had done a World War II novel in the series," says Matas, who has written previous novels for the series. "I thought this was an important story to tell."

A world-renowned campaigner for human rights, David Matas is involved in the fight against anti-Semitism. A lawyer, he specializes in refugee, immigration and human rights cases when not travelling the world investigating the disappearance of World War II Swedish diplomat and hero Raoul Wallenberg, taking on special assignments for the United Nations or attending international conferences. He is the author of several books related to human rights, the rights of refugees and the hunt for Nazi war criminals in Canada.

Aftershock is about the new anti-Semitism. "Anti-Semitism has become respectable again," he says. "There has been a horrific rise in the number of attacks on Jews around the world."

Aftershock traces the new anti-Semitism right back to the Holocaust.

David Matas says that he and Carol signed quite a number of books at the launch. "We bought each other's books as well," he says.

Next month, both of them will be taking to the road to market their new books. They will be starting their national tours in Toronto in early November, at the Jewish Book Fair.

KIOSK FOR KATRINA VICTIMS: A group of Grade 5 students at United Synagogue Day School's Richmond Hill campus recently opened a "Kiosk On Wheels" to sell small items room to room to other students during recess and lunch periods. Pictured, from left, are Malone Raphael, Eric Sepiashvili, Nadav Amar and Leal Cohen.

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Vancouver Jewish high school gets new building

By PETER CAULFIELD
Special to The CJN

VANCOUVER — Greater Vancouver's co-ed Jewish community high school has a new building.

King David High School (KDHS), opened its doors for the 2005-06 school year on Sept 6 at a facility on West 41st Avenue in the Oakridge section of west Vancouver.

It cost more than $16 million and can accommodate up to 250 students. Construction began in 2004 and finished in time for the school's September opening.

Students come to KDHS from all over Greater Vancouver, including some of the more distant suburbs. Enrolment this year is 137 students in grades 8 to 12, up from 89 last year – an increase of 55 per cent.

The increase exceeded the school's expectations.

"There's no doubt the new building helped to boost our enrolment," said executive director Dan Shmilovitch. "That and the quality of the education we provide, of course."

The new building is fully equipped. In addition to classrooms, it has two science labs, a home economics lab, a music and dance studio, a library, an art room and a computer lab. It also has more than 80 computers on its own network and wireless Internet access throughout the building.

The school is one block east of the Jewish Community Centre of Greater Vancouver, and students will use the JCC's facilities for gym classes.

Shmilovitch said the new building replaces an old wood-frame modular one on nearby Baillie Street that was erected by the Maimonides School Society.

KDHS, which was established in the mid-1980s and operated under a number of different names, teaches both Jewish subjects and the regular British Columbia high school academic curriculum. It has 20 staff, 13 full-time and seven part-time. Four teach Judaics.

Shmilovitch said the new building was built because the Vancouver Jewish community needed a first-class high school with modern facilities.

"We wanted a Jewish high school that met or exceeded the standards of students and their families. It had to be equal to or exceed the standards of the other high schools they could choose," he said. "A vibrant, alive high school will help the community grow and prosper."

The building's official opening took place Sept. 25. The Diamond Family Foundation, which purchased the land and financed most of the building's cost, was singled out for special honour.

As well, KDHS' three founding families – Sam and Frances Belzberg, Naomi and Dennis Frankenburg, Evelyn and the late Leon Kahn – were honoured for their longtime dedication to the school.

For more more information on KDHS, visit www.kdhs.org.

New Orleans Jewish community communications director describes flood's aftermath

By MYRON LOVE
Prairies Correspondent

WINNIPEG — Adam Bronstone, the director of communications for the New Orleans Jewish community for the past four years, returned to his temporary new office in Baton Rouge, the state capital, last week after a two-week hiatus in Winnipeg.

He had returned to his hometown to lead yom tov services – along with Cantor Arky Berkal – for Congregation Shir Tikvah, a three-year-old Conservative congregation that comes together only for the High Holy Days. While here, he spoke to several Jewish groups about the destruction wrought by Hurricane Katrina.

"There is a greater impact on people when they hear about this kind of thing first hand from someone they know, as compared to simply reading about it in the paper," Bronstone says.

Winnipeg has raised $60,000 for disaster relief

Bronstone also spoke about the disaster in his Congregation Shir Tikvah yom tov sermon.

"People are hard-pressed to know what to say," he says. "It is the kind of situation that is hard to imagine if you're not in it. I am in it and I still find it hard to imagine. Up until two months ago, I was leading a normal life, too."

Bronstone reports that the Winnipeg Jewish community has raised $60,000 for New Orleans disaster relief. Overall, North American Jewish communities have raised over $22 million for the people of New Orleans, he notes.

On his way back south, Bronstone stopped in Minneapolis to speak at a synagogue. He also has speeches scheduled for St. Louis, Columbus, Tucson, New York, Montreal and Toronto. (He will be in Toronto in November for the United Jewish Communities General Assembly.)

"I have good friends in all of those cities who are helping to raise funds," he says.

Bronstone expects to be working out of Baton Rouge's Jewish community offices for at least three or four weeks, with occasional trips to Houston where he originally relocated just prior to the disaster that struck the city on Aug. 29.

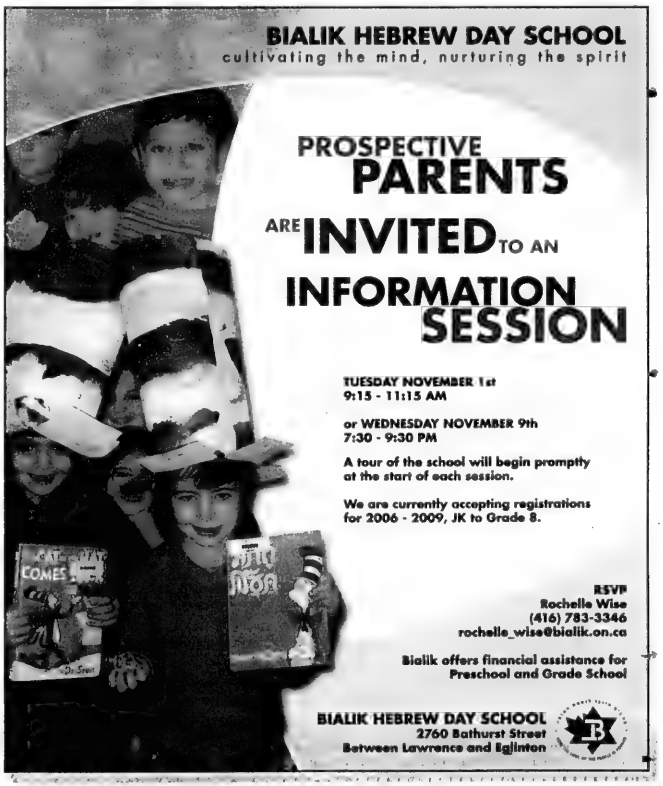
"There is a lot of work to do," he says. "We are acting as a bulletin board for people who need housing in New Orleans. We are helping people with financial assistance issues. We are also trying to co-ordinate all the offers of hands-on assistance. People want to help somewhere. We have to figure out where they can be most effective."

Prior to the hurricane, New Orleans had a Jewish population of about 10,000. The community had a long history dating back to the early 19th century.

"Some Jewish members of the community have moved back," Bronstone says. "Others have gone back to look at their homes and assess the damage. Parts of the city are up and running again."

He says he knows of at least 100 families or individuals who aren't going back and he expects the number to grow. "Some families have already registered their children in school in new communities," he says. "After a year away, they are unlikely to return."

Bronstone has been back to his home once to pick up some of his things. "I am going back to get some more stuff," he says, "but I am leaving my clothes and furniture behind because of the smell."



On Campus

Fast for the victims in Sudan raises awareness

By SHERI SHEFA
Staff Reporter

In response to the apathetic attitudes of the people of the western world, Students Taking Action Now: Darfur, or STAND, made a statement Oct. 6 when they organized a worldwide fast in an effort to raise awareness about the genocide in Darfur, Sudan.

The premise behind the International Solidarity Fast for Darfur is that the participants were expected to abstain from a meal or a luxury, like a coffee or a chocolate bar, and give the money they saved to STAND representatives who will donate all proceeds to Doctors Without Borders, a charitable organization that provides relief to Darfurian refugees.

Aside from raising money for the cause, the fast was also meant "to send a powerful message that we, the international community, recognize our responsibility to protect the world's populations from humanitarian crises."

Jonathan Laski, the media director for STAND Canada at the University of Toronto, said it is too early to tell how much money was raised, but he is encouraged by the information he received from campus representatives at the University of Western Ontario.

"Western had 250 to 350 students at the rally… and about $350 was raised," he said.

But, this is just one of the more than 100 campuses that participated in the international event.

STAND, in association with Tzedec Hillel and the Innis Residence Community Outreach Committee, presented a lecture at the Innis Residence at U of T by Dr. Norman Epstein and Dr. Acol Dor, co-chairs of Canadians Against Slavery and Torture in Sudan.

They gave a historical overview of the conflict in Sudan, and informed the gathering about ways to put pressure on the government to help. Dor also shared her story of escape from Sudan.

Since 2003, the pro-government Arab militia, Janjaweed, has attempted to exert control over a country divided by religious and ethnic backgrounds.

The conflict over land between African farmers and Arabic nomads escalated into a violent war between African guerrilla groups and the Janjaweed.

To date, about 400,000 people have been killed, about two million are displaced, and millions more are suffering from starvation, exposure, and disease. It is feared that the death toll could reach one million if the international community doesn't interfere.

Laski is also excited about the media attention the project has received. MTVU, a channel designed for college and university students that combines news and music, visited 10 American campuses and filmed scenes from the fast.

He said that BBC World has agreed to broadcast that footage in Darfur and Eastern Chad to show them that there are people in North America who care and are making an effort to help.

While Laski recognizes that little can be done without the support of the government, he hopes that the fast will demonstrate the community's willingness to do whatever it takes to resolve the crisis.

He said Jews have a special responsibility to the victims in Darfur.

"We have experienced the worst genocide," said Laski, referring to the Holocaust. "We need to be the first to stand up…We have the opportunity, as well as a responsibility to stop a genocide."

Laski hopes that the fast will educate the participants, stir their emotions and help them connect with active students.

"There is still a lot to be done. Overall, the idea is to educate. You can't have someone advocate unless they know what's going on," he said.

They are still accepting donations through their website, www.darfurfast.org. For more information, visit www.standcanada.org.

Waldman scholarship

Continued from page 18

Leora Jackson

In addition to responsibilities as yearbook editor-in-chief and head of research for CHAT's Holocaust commemoration committee, she was involved in many extracurricular activities, from singing in the school choir to volunteering as a swim instructor for special needs children.

"She is a most impressive young woman," Waldman said.

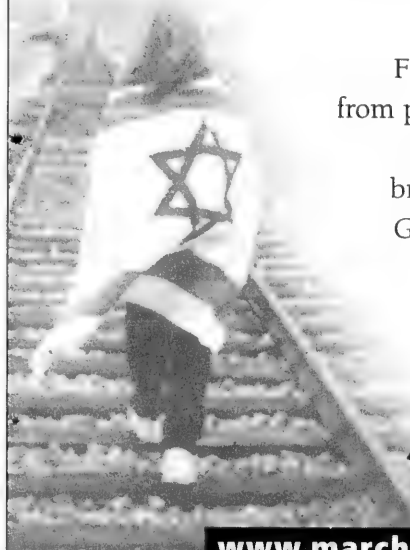
Jackson is grateful for the gift.

"Thank you for the opportunity to apply for the scholarship in memory of Mr. Waldman that values community, education and the quest for knowledge," the 18-year-old wrote in her application.

"These are values that are important to me as well."

The deadline to apply for the next award will be established in late April or May 2006.

March of the Living Special Broadcast
CTS, Channel 36 (Rogers Channel 9)
"Passages" | Sunday, Oct. 23 | Time: 10:00 p.m.



Featuring moving images from past March of the Living programs and a special broadcast from California Governor Arnold Schwarzenegger on the importance of Holocaust remembrance and the March of the Living

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Deadly attacks in West Bank

By DAN BARON
JTA

JERUSALEM — Two terrorist incidents this week in the West Bank have some Israeli officials warning about a new stage in the five-year-old Palestinian terror campaign against Israel.

Twin drive-by shootings Sunday killed three Israelis in the West Bank and wounded another four. Most of the casualties were teenage settlers trying to hitch rides home.

The Al-Aksa Brigade, a terrorist wing linked to Palestinian Authority President Mahmoud Abbas' Fatah faction, claimed responsibility for the attacks, the worst against West Bank settlers in four months.

Israel accused the Palestinians of abusing recent decisions by the Defence Ministry to ease restrictions on movement in the West Bank out of respect for the Ramadan fast month.

"Unfortunately, the Palestinians have exploited these measures in order to carry out these murderous attacks," said David Baker, an official in Israeli Prime Minister Ariel Sharon's office.

Sunday's bloodshed was an embarrassment for Abbas, who was slated to travel to Washington for talks with President George W. Bush later this week.

"This is unfortunate. It shouldn't have happened. We should work hard in order to prevent this from happening," Palestinian Authority Planning Minister Ghassan Al-Khatib said.

Israel has called on Bush to use the talks with Abbas to demand a Palestinian Authority crackdown on terrorists in the West Bank and Gaza Strip as required by the "road map" peace plan.

In an effort to head off the criticism, the Palestinian Authority said in the month since Israel withdrew from Gaza its security forces had foiled 17 attempted attacks from the territory and confiscated dozens of rockets and bombs from terrorist groups.

Israel is continuing its own crackdowns in the West Bank

Israel does not dispute that violence emanating from Gaza has abated. But officials warn that the various Palestinian factions have merely shifted their efforts to the West Bank.

"We had no direct intelligence warnings about today's attacks," a senior Israeli security source said, referring to the shootings outside the settlements of Efrat and Eli. "But the sense of a new groundswell of violence in the West Bank is no surprise."

Sharon's opponents in Israel have accused the government of encouraging a new stage in Palestinian terror by withdrawing from Gaza unilaterally. Government officials say the move was meant as a stopgap measure in the absence of negotiations with the Palestinian Authority, but was never seen as a solution.

Taking no chances, Israel is continuing its own crackdowns in the West Bank. On Sunday, troops arrested five Hamas members, pursuing a dragnet that has already led to the detention of hundreds of suspected West Bank terrorists.

In a separate incident, undercover commandos killed an Islamic Jihad commander near Jenin. Military sources said the unit was on a routine patrol when the terrorist opened fire at it.

NHLer doesn't play on Yom Kippur

JTA

WASHINGTON — Jeff Halpern, the captain of the NHL's Washington Capitals, sat out a game because of Yom Kippur.

Halpern didn't play in the team's Oct. 12 game against the Carolina Hurricanes.

"I wish we didn't have a game. But it's too important to me, my family and the community that has supported me, not to participate in the holiday," Halpern told *the Washington Post*.

"I'm not the most religious person in the world, but this is something my family has always observed."

The Capitals lost the game 7-2.

YOM KIPPUR IN TEL AVIV

The religiously diverse nature of Tel Aviv is evident in this photo of the start of Yom Kippur in Tel Aviv. **(Israel Sun photo)**

CANADIAN ZIONIST FEDERATION
35TH WORLD ZIONIST CONGRESS ELECTIONS

The World Zionist Organization has determined that a World Zionist Congress will take place in June, 2006. An international election of delegates to this Congress will take place approximately three months prior to the Congress. In Canada, the right to vote for delegates to this Congress will be determined by membership in a member organization of the Canadian Zionist Federation in good standing on December 31, 2005 and in compliance with dues requirements for 2006, or by individual membership, on or before December 31, 2005, and in compliance with dues requirements for 2006. In addition, only persons of 18 years of age or older on June 30, 2006 will be entitled to vote.

a. Existing organizations. In accordance with the constitution of the Canadian Zionist Federation, existing organizations wishing to maintain their good standing so as to permit their members to vote in the Congress election must have paid the fee in the amount determined by the National Executive, which amount shall be due as to 50% on September 30, 2005 and as to 50% on December 31, 2005, and must be in compliance with dues requirements for 2006. In the event of failure to pay, an organization shall be suspended until it shall have complied with the provisions of the constitution of the Canadian Zionist Federation as to re-instatement including payment of a 20% surcharge on all amounts in arrears. Dues requirements for 2006 are set out below.

For existing organizations, only members who have been named in the membership list for the year ending December 31, 2005 for existing organizations in good standing for the year ending December 31, 2005 are entitled to vote in the election, provided the organization is in compliance with dues requirements for 2006.

b. New organizations. Any organization not currently a member in good standing of the Canadian Zionist Federation and not in default of its obligations to the Canadian Zionist Federation wishing to become a member organization of the Canadian Zionist Federation in time to permit its members to vote in the Congress election must, on or before December 31, 2005:

1. apply and adhere to the aims and objectives of the CZF as set out in its constitution;
2. meet the criteria set forth by the National Executive of the CZF as to submission of its members' names and payment of fees or receive approval by the National Executive and make payment of a stipulated annual fee in lieu of dues per capita, for the year ending December 31, 2005;
3. encourage its members to fulfill their obligations toward the Keren Hayesod-United Israel Appeal, the U.J.A. and the Jewish National Fund
4. maintain a membership of no less than 300 individuals; and
5. conduct Zionist activities in more than one region of the C Z F.

New organizations must be in compliance with dues requirements for 2005 and 2006. Dues requirements for 2006 are set out below.

Members who have been named in the membership list for the year ending December 31, 2005, for new organizations in good standing for the year ending December 31, 2005 are entitled to vote in the Congress election, provided the organization is in compliance with dues requirements for 2006.

c. Individual members. Only individuals who are members of the C. Z. F. for the year ending December 31, 2005 are entitled to vote in the election. Individuals may join the C. Z. F. by signing a membership application indicating their acceptance of the Jerusalem program and paying the membership fee prescribed by the National Executive of the C. Z. F. Such individuals must be in compliance with dues requirements for 2006.

The National Executive of the Canadian Zionist Federation has determined that dues for calendar 2006 will be set at $4.00 per individual member, which dues shall be payable in full not later than the day preceding the date upon which voting for the Congress commences.

Organizations which are members in good standing of the C. Z. F. on December 31, 2005, or which become members of the C. Z. F. in good standing on or before December 31, 2005 are entitled to propose a nomination list.

If you have further questions please contact the Canadian Zionist Federation offices by : **Fax: 514-739-9412**
e-mail: czfnational@fedcjamtl.org
mail : Canadian Zionist Federation, 1 Carre Cummings Square, Montreal H3W 1M6

Hamas leader arrested

Israel arrested a Hamas member wanted for his alleged involvement in deadly terror attacks. Ibrahim Ranimat, believed to have been involved in a 1997 bombing of the Apropos cafe in Tel Aviv, was arrested near Bethlehem. He is also believed to have been involved in the 1996 kidnapping and murder of Israeli soldier Sharon Edri. Also last week, Israeli soldiers arrested a 14-year-old Palestinian in a West Bank refugee camp who was believed to be planning a terror attack. The boy said the Fatah Party's Tanzim militia, including a member of the Palestinian Authority security forces, had pressured him into plotting the attack, the *Jerusalem Post* reported.

Saban buys Bezek

Israel's national phone company has been privatized. Israeli-American media baron Haim Saban and affiliated investors paid $944 million (US) for a 30 per cent stake in Bezek, with an option for another 10 per cent, effectively completing a takeover of the formerly state-owned firm. Bezek employees will enjoy profit-sharing and stock-option rights as part of the deal, but dozens are expected to be laid off. The takeover was announced in May, part of a privatization drive championed by then-finance minister Benjamin Netanyahu.

Strategic dialogue resumes

Israel and the United States are resuming their strategic dialogue after a long hiatus. The first new round of bilateral talks will begin next month, based on an agreement between Israeli Foreign Minister Silvan Shalom and U.S. Assistant Secretary of State for Near Eastern Affairs, David Welch, officials in Jerusalem said. The dialogue, seen as a key means of maintaining the Israeli-U.S. alliance, was suspended three years ago amid Pentagon anger at Israel's arms technology exports to China, *Ha'aretz* reported.

With files from JTA

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German Jews praise Merkel

By TOBY AXELROD
JTA

BERLIN — As Germany stands on the brink of a new political era – about to have its first woman and first former East German as chancellor – Jews are peering over the horizon with cautious optimism.

Seven years of Chancellor Gerhard Schroeder turned out to be rather good for the Jews. But Angela Merkel isn't exactly an unknown quantity either.

When it comes to relations with Israel and with Germany's Jewish community, a Merkel administration isn't likely to bring much change, observers say. And transatlantic relations, another issue of import to the Jewish community, are likely to improve.

In coming weeks, Merkel's Christian Democrat Union (CDU) and Schroeder's party, the Social Democratic Union (SDU) will craft their coalition.

Paul Spiegel, head of the Central Council of Jews in Germany, reserved comment until the new cabinet ministers are named, but others were less shy.

"There's no 'getting to know you,' no breaking-in period needed," Rabbi Israel Singer, chairman of the World Jewish Congress and president of the Claims Conference, said of Merkel. "We know her commitments."

Merkel "frequently finished a sentence that I began when we talked about Jewish issues. It's rare that you sit with somebody whom you don't need to win over and who is not only on the same page as you are, but on the same line as you are," Rabbi Singer said.

Merkel has "demonstrated considerable interest in a positive and dynamic relationship with the Jewish world," Deidre Berger, head of the American Jewish Committee office in Berlin, who also has met frequently with the CDU leader, said.

Merkel's track record on Jewish issues is "excellent," said Michael Wolffsohn, a history professor at the University of the Bundeswehr in Munich.

"She has always been in touch with the Central Council and the Israeli Embassy," Wolffsohn said. "Jewish-Israeli matters are close to her heart," as they are for the leadership of her party in general.

Merkel "is a direct, serious, knowledgeable, hands-on person who listens," said Abraham Foxman, national director of the Anti-Defamation League, "and she has very clear views on issues of our concern."

"I for one feel comfortable that her leadership will continue the dual tradition of taking responsibility for the past and being guided by it," Foxman said.

Merkel was born in 1954 to a Lutheran pastor and a teacher. She studied physics and worked as a chemist before becoming involved in politics after the fall of the Berlin Wall in November 1989.

She became a political protégé of former Chancellor Helmut Kohl, and has headed the CDU since 2000.

A proponent of economic and social reform, Merkel wants to make Germany more competitive by allowing longer work weeks and removing barriers to firing employees.

She is a strong advocate of transatlantic relations, and even supported the U.S.-led invasion of Iraq at a time when the view was most unpopular in Germany – a "high political risk" that Jewish leaders respected, Wolffsohn said.

In keeping with majority German opinion, however, Merkel rejects Turkish membership in the European Union.

For German Jews, the top items on the domestic agenda are integration of Jews from the former Soviet Union, funding for cash-strapped Jewish communities, support for Jewish education and training of rabbis, security, and efforts to combat anti-Semitism. Internationally, the issues are close ties with Israel and the United States.

Under Schroeder, Jewish communal life took a great leap forward with the signing of a historic contract in 2003 between the Central Council and the German government that placed the Jewish community on a legal par with the Protestant and Catholic churches.

Schroeder's foreign minister, Joschka Fischer, proved to be a great supporter of Israel, most observers agree.

The Schroeder administration also took a strong stand against anti-Semitism, particularly at the 2001 UN Conference Against Racism in Durban, South Africa, where Fischer defended Israel, and at the conference on anti-Semitism in Europe convened by the Organization for Security and Co-operation in Europe and hosted in Berlin. Merkel was one of the speakers at the OSCE event.

"I look to Mrs. Merkel for at least as much understanding" as the past administration showed, Rabbi Singer said.

She "has always been sympathetic to us when she was in the opposition, and helped us on every issue in the last seven years," including the fight for home-care payments to Holocaust survivors.

Growing up in East Germany taught Merkel "the importance of what it is like to live under the yoke of a system that is not amenable to human rights," Rabbi Singer said.

Foxman said Merkel had made "her own pilgrimage" to come to terms with the Nazi past.

"She said to us that her parents tried to enlighten her contrary to what she was taught" in East Germany, which held that the Nazi perpetrators had all come from western Germany and which tended to deny the unique nature of the Jewish genocide.

Merkel "is aware of the poison that was fed to millions of Germans on the eastern side for years," Foxman said. The government "has the responsibility not only to be aware of it but to deal with it."

France, U.S. warn Iran on nuclear talks

Ha'aretz Daily Newspaper Ltd.

PARIS — France and the United States urged Iran last Friday to restart talks on its nuclear program and warned that the option of referring Tehran to the United Nations Security Council for possible punishment remains open.

U.S. Secretary of State Condoleezza Rice said "we strongly encourage Iran" to seek a diplomatic solution with France, Britain and Germany, which led European negotiations with Iran until it effectively broke off the talks in August.

"The Iranians need to get involved in negotiations and restore the confidence of the international community that they are not trying to build a nuclear weapon," Rice said after meetings with French President Jacques Chirac and his foreign minister.

The French minister, Philippe Douste-Blazy, said France and the United States agree on the way forward for discussions with Iran. But he also underlined the need for firmness, saying the threat that Iran could be referred to the UN Security Council is real.

He said a civilian nuclear program in Iran should not need to be accompanied by fuel-making facilities, because Russia has offered to supply Iran with nuclear fuel. Washington fears that Iran wants to enrich uranium to make nuclear weapons, not to fuel civilian reactors as it claims.

"No civilian nuclear program can justify the fuel cycle," Douste-Blazy said.

Rice said the international community "has no reason to trust" that Iran "would deal responsibly with the fuel cycle."

Last month, the 35-nation board of the UN atomic watchdog agency approved a resolution that could lead to Iran's referral to the UN Security Council for violating a nuclear arms control treaty, unless Tehran eases suspicions about its nuclear activities.

Rice said the international community must make clear to Iran that while dialogue is possible so, too, is referral to the UN.

"It is a course that is available to the international community and it is therefore important that Iran negotiate in good faith," she said.

Douste-Blazy said the option of UN action must be "totally credible" and "must remain sufficiently dissuasive" to convince Iran to give up its sensitive nuclear activities.

Rabin's daughter furthers his legacy

By RON KAMPEAS
JTA

WASHINGTON — Ten years after her father was felled by an assassin's bullet, Dalia Rabin is finally getting a little vindication.

She was happy to see that her country has matured in the past decade, and that Prime Minister Ariel Sharon's own break with the settlement movement did not register the kind of rancour that culminated in Yitzhak Rabin's death on Nov. 4, 1995.

Her tone tinged with surprise, Rabin marvelled at the smoothness of Israel's recent withdrawal from the Gaza Strip.

"We were all surprised how smooth it went, relative to what was expected. It took Israeli society time, 10 years, to become ripe for such a move," Rabin told JTA recently in Washington, where she launched commemorations of her father's legacy that will culminate Nov. 12 at the educational centre named for him in Tel Aviv.

"We proved that, after all, with the right leadership and with the consistency and the strong determination of Ariel Sharon," extremists "did not have the political support they did in 1995," she said.

The change is not simply a matter of edging toward political civility, Rabin said, but of coming around to her father's vision of Israel as a "normalizer" of Jews and a confident actor on the world stage.

"He thought that we already came to the point that we made peace with our neighbours, and now we have to define for ourselves who we want to be," she said.

A decade later, she said, Sharon – once one of Rabin's fiercest political rivals – has come around to the same vision.

"Ariel Sharon finally decided when he took this position, the disengagement, that this is the only way, and he realized that this is the way to gain the support of the world," Rabin said. "After doing the disengagement, Ariel Sharon came to the UN for the first time. He came from the feeling that the world is not against us anymore."

Still, Rabin sees much work ahead, and she aims to help effect change through her chairmanship of the Yitzhak Rabin Center for Israel Studies' educational wing.

"The most successful program right now is workshops within the army, border police and police. We have about 12,000 soldiers and policemen coming for one-day workshops in the centre every year for the last three years," she said. "You should hear what they say in the morning when they come, when they start each workshop.

"We've got a lot of work to do."

Her father's name still draws major-league attention. Former U.S. president Bill Clinton, whose eloquent eulogy to Rabin still resonates in Israel, helped raise $1.5 million (US) for the Rabin Center at a Sept. 22 dinner in Washington, and he will keynote the Nov. 12 event in Israel.

"In the last 10 years, hardly a day has gone by that I have not missed Yitzhak Rabin in a personal, aching way," Clinton said at the dinner. "The only thing we can do is to be more like him."

The Communications Workers of America also pitched in on a farewell request from its retiring president, Morton Bahr, who was close to the Rabins. A Rabin Center wing will be named for Bahr, who paid for the September dinner.

In 2003, the U.S. Congress appropriated $5 million for the centre.

Rabin said such support from U.S. institutions was appropriate, given her father's closeness to the United States – he served as ambassador to Washington in the late 1960s and early 1970s – and given the Bush administration's current mission to spread democracy in the Middle East.

"I based my approach to the people on [Capitol Hill] on my father being a very, very important pillar in creating the relationship between Israel and the United States," she said.

"The United States still represents the superpower that pushes forward democracy all over the world," and Israel should be engaged in that effort, she said.

Rabin, 55, seems to have found her niche in chairing the centre. She seems relaxed, and in personal interviews she displays the same engaged, tempered curiosity that characterized her father in conversation. They also share a close physical resemblance, especially in her reserved half-smile.

Rabin spent much of the last decade in her own turbulent quest to find her place in her father's legacy. In 1999 she helped found the Center Party, imagined as Israel's salvation from the old Likud and Labor stalemate.

The party imploded in recriminations within a few years, and its six former Knesset representatives now barely speak to one another.

For a brief period Rabin was Israel's deputy defence minister – the first woman to hold the position – but she quit after a year.

Eighteen months ago, she made headlines when she was hospitalized for heart palpitations after learning that her father's assassin, Yigal Amir, hoped to marry. The prison services won't allow it, though Amir's request is snaking its way through the legal system.

Just pronouncing the name of the man serving a life sentence for killing her father still sends visible shivers down Rabin's spine. Speaking of Amir, she unleashes some of the fury her late mother, Leah, was famous for.

"This was a Jew, wearing a yarmulke, with Jewish ideology, deciding to put an end to a political process by killing a prime minister," she said, leaning forward in the hotel divan. "And unfortunately, for a long time it seemed that he succeeded."

She paused.

"And he has a lot of supporters in Israeli society," she added.

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Judy and David present their alternative to Christmas

BY PAM CLAVIR
Special to The CJN

One of the most prolific children's acts in North America, Thornhill's very own Judy and David, are bringing their bouncy and interactive children's musical performance Chanukah Live to the GTA for the fifth straight year.

If you don't have young children at home, you may not know that this Juno award-winning pair are the stars of Treehouse TV's hit series *Judy & David's Boom Box*, which features a new original song written by the duo on every show.

With 18 recordings, a hit TV show, a 1998 Juno award for best children's album and a nomination for a 2005 Juno for children's album of the year, Judy and David are Canada's top-grossing children's entertainers with millions of recordings sold worldwide.

So why have a Chanukah show?

"Chanukah Live was created as an alternative to all the Christmas parties. We wanted to do something similar for Jewish families and thought we should have representation for Chanukah," said David (Gershon), who has two children of his own with Judy. "Chanukah parties tend to be a guy with an accordion, and not a big production like Ross Petty shows that tend to be big and theatrical."

And this production is big, with talented members from York Region's CharActor Theatre Troupe taking part in a show that features candlelighting, Boomy the Boom Box, the Magic Menorah, Bagel the Dog and other surprises.

Yet people of all faiths attend the Chanukah Live show because the performance is engaging, David said.

From rock to Klezmer, jazz to country, and calypso to hip-hop, Judy and David exude a sense of joy and playfulness with their music and movement.

"Music has a way of breaking down barriers, and not only by appreciating someone's culture or musical tastes, although that is one way of building connections between people," said Judy (Adelman Gershon). "But it's also by bringing everyone together, having everybody jump up and down and becoming a group. Not too many other experiences can give you that instant connection with people around you."

Married in 1991, Judy and David met when she was teaching Sunday school to kindergartners and he was the substitute music teacher. Judy was impressed with the way David led her class in a sing-song and instantly fell for him.

Bumping into each other three months later at a Chanukah party, they got to talking. Talking turned to singing and the rest is musical history.

Judy has degrees in teaching and piano performance from the University of Toronto. A former orchestra and bandleader, she can play numerous instruments.

"That's why we don't let her play any instruments on stage," laughed David, although Judy sometimes plays piano at a performance.

"Judy is already the looks, the brains, the talent and the voice. That doesn't leave me much to do, which is why I play guitar on stage."

The duo live. [All Together Now Entertainment photo]

Chanukah Live at Thornhill's City Playhouse Dec. 10 and 11 (for tickets call 905-882-SHOW) and at the Al Green Theatre at the Miles Nadal JCC Dec. 17 and 18 (call Ticketmaster at 416-872-1111).

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The Medium is the Matzo for artist Melissa Shiff

By CYNTHIA GASNER
Special to The CJN

Video, performance and installation artist Melissa Shiff is rethinking and reframing Jewish ritual through her creative installations and video art.

"I believe that Judaism is not only a religion but also a place from which to create commentary on the world today," says the 38-year-old conceptual artist. "I am not bound to one medium."

She explains that conceptual art "uses whatever you need to express a concept."

Shiff's art reflects her reinvigorating of the long continuum of Jewish tradition and ritual over the millennia juxtaposed with recent experiences in the Jewish Diaspora.

"It is not so much the object but the idea. I am fascinated with Jewish rituals because they are performances of identity. They contain so much history and have the potential of becoming vehicles of artistic expression."

Shiff was raised in a secular home. She attended Forest Hill Collegiate in Toronto, received her training at The School of the Museum of Fine Arts in Boston and holds a degree from Tufts University.

She will participate in an art exhibit as part of ReJewvenation 2005: The Futures of Jewish Culture, to be held Oct. 28 to 31. The conference is presented by University of Toronto is organized by professors Andrea Most, Anna Shternshis and Louis Kaplan. The art exhibition will be on display from Oct. 21 to Nov. 20, with an opening reception Oct. 23.

The show will include Shiff's video installation *Gender Cuts: The Jew Under the Knife*, a feminist inquiry into the ritual of circumcision.

To commemorate its 100th anniversary, the Jewish Museum in Prague (JMP) has chosen Shiff to be its keynote artist for the Year of Jewish Culture. Her show will open in April 2006 in the Czech Republic.

A new, site-specific creation by Shiff titled *Ark*, conceived and created for the JMP centennial, will be on display for seven months.

JMP director Leo Lavlat says Shiff's work is powerful. "It has a great potential for becoming a highly effective tool for bridging differences, for increasing the mutual understanding of people from various cultural and ethnic backgrounds as well as various religious and political affiliations."

Ark is an outdoor creation. It will be installed on Pinkas Street, adjacent to the Pinkas Synagogue and the Holocaust Memorial at the Old Jewish Cemetery, both of which are visited by some 600,000 visitors each year.

Shiff's *Ark* project consists of a 15-foot-high ship/ark made of translucent material that Lavlat says "will resonate with the Prague flood of 2002 as well as the ancient biblical flood for which Noah built his ark. The contemporary ark will also serve as a symbol of Jewish Diaspora, displacement, escape and salvage, issues that have been especially pertinent to the Jewish experience in the past century."

The ship will also be a symbol of travel and refuge, he says, "but by being stationary, it will also be a metaphor for the impossibility of escaping catastrophic times."

Shiff has prepared a video projection from the JMP's collection to illuminate the ark and its two sails. She says this projection onto the boat reflects the rich cultural contents of the Jewish people's collective memory and tradition.

Two new versions of Shiff's earlier works, *The Medium is the Matzo*, and *Avant-Garde Jewish Wedding* will also be on exhibition in Prague.

Avant-Garde Jewish Wedding is a short film of her own wedding staged as a multimedia performance art piece on Oct. 12, 2003. It has been screened at major Jewish film festivals in Canada and Argentina.

Shiff explains that in her presentation of *The Medium is the Matzo*, "the matzah becomes a medium in the story we tell at Passover, a symbol of oppression.

"So, as an artist, I wanted to create an environment that the viewer would relate to – contemporary forms of oppression such as hunger and homelessness."

Each of the 600 pillows in the exhibit has a photographic image of a matzah with the words, "Crush Oppression."

"When viewers walk on the pillows, they are crushing oppression."

Melissa Shiff: The Medium is the Matzo.

Shiff also rephrases traditional Jewish rituals within the context of contemporary, postmodern society in her other works: *Looking for Ararat, Times Square Seder: Featuring the Matzoh Ball Soup Kitchen*, *Passover Projections – Slaves to Memory* and *Elijah Chair*, which is in the permanent collection in the Jewish Museum in New York.

The *Passover Projections* installation is an interactive projection that superimposes the viewer onto the scene of Cecil B. DeMille's film *The Ten Commandments*, where the Jews flee from slavery through the miraculous parting of the Red Sea.

"This installation," she says, "enacts the Passover injunction to consider yourself as if you were a slave in Egypt who is being liberated."

Shiff is a member of the York University advanced research seminar for the study of Jewish Diaspora and New Media. She is a member of the advisory board of Mosaica, a website for Jewish art online.

For more information on the *Ark* project in Prague, e-mail Shiff at melissa@melissashiff.com.

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Arts & Travel

SHURUM BURUM CD RELEASE: Critically acclaimed Toronto-based trumpeter and composer David Buchbinder launches his first solo jazz CD – *SHURUM BURUM Jazz Circus* – a stylistically surprising CD that travels a large musical/emotional palette and features a top-notch ensemble of musicians.

Buchbinder has enjoyed a rich and multi-facted career that spans world music with his Flying Bulgar Klezmer Band, Medina, and a fledgling Roma Brass Band; composition of six feature film scores, numerous short films (including the animated Stone of Folly which won the Cannes Film Festival Prix du Jury); music for radio, dance and theatre (including Shadowland's The Lost Supper earlier this month and large scale creation (the Ashkenaz Festival and SHURUM BURUM Jazz Circus). He now returns to his jazz roots with the release of his first recording under his own name which Buchbinder co-produced with Juno winner Roberto Occhipinti.

Buchbinder will perform two concerts to launch this CD at The Rex Jazz Bar 194 Queen St. W., Toronto, Nov. 10 and 11 at 9:30 p.m. Tickets: $12. Call TicketKing at 416-872-1212, visit ticketking.com or at the door.

[Cylla von Tiedemann photo]

Toronto parkette to be named for poet George Faludy

By BILL GLADSTONE
Special to The CJN

Sixteen years after the well-known Hungarian-Jewish poet George Faludy moved back to his native Budapest, the city of Toronto is planning to designate a downtown parkette in his honour across from the apartment building at 25 St. Mary St., near Charles and Bay, where he lived for many years.

Plans call for a monument – a bronze medallion featuring Faludy's likeness by Toronto sculptor Dora de Pedery-Hunt – to be unveiled in the George Faludy Parkette at a ceremony in the spring of 2006, coinciding with the 50th anniversary of the Hungarian uprising of 1956.

Mayor David Miller wrote the 95-year-old poet this summer, explaining that the city's Legacy Committee wished "to recognize your outstanding accomplishments in the art of poetry and literature, as well as your significant contribution to the intellectual life of the City of Toronto." The committee has previously honoured only one other artist in a similar way, having named a courtyard in the Toronto Dominion Centre last year after jazz pianist Oscar Peterson.

Born in 1910, Faludy lived in Toronto for 23 years, from 1966 to '89, and returned to Hungary after the fall of the Berlin Wall. A Canadian citizen, he taught at the University of Toronto and received an honorary doctorate from the university in 1978. While in Toronto, he was the centre of a vibrant circle of Hungarian intellectuals, including the writer George Jonas.

His translations of the poems by 15th-century French poet François Villon made him a literary celebrity in Hungary in the late '30s; an ardent anti-fascist, he managed to evade the Nazis and escape to Paris. Although a warrant had been issued for his arrest, a kindly Hungarian official promised to keep it in a drawer until receiving a postcard from him of the Paris Opera House.

After the war, in 1949, the Hungarian communists were enraged at Faludy's refusal to pen a birthday tribute to Matyas Rakosi, the country's Stalinist boss, and sent him to the Recsk concentration camp. He survived the notoriously brutal conditions in the camp, which closed after the death of Stalin in 1953. In his autobiography *My Happy Days in Hell*, written in London in 1966, he explained that he survived by maintaining a rigorously intellectual inner life, writing poems in his head and giving lectures on philosophy, literature and art to his fellow inmates.

"[Writer-critic] Arthur Koestler referred to him as the greatest living Hungarian poet," said Grace Westcott, an arts lawyer and volunteer with the city's Legacy Committee, which has raised about $8,000 of the $20,000 cost needed for parkette landscaping, the medallion and a plaque. The Legacy Project was initiated by Toronto's former poet laureate, Dennis Lee, who has translated some of Faludy's poems.

Faludy had an international reputation in Toronto and "was part of our lives," Lee recalled. "He was very courtly and for such a wiry little man, larger than life. He wrote some of his best poetry here."

Tribute evenings were held on both sides of the Atlantic in September to mark his 95th birthday. One took place at the Toronto Reference Library, the other at the Hungarian National Theatre in Budapest, where Mayor Miller's letter announcing the parkette was read in his presence. The Canadian Embassy in Budapest is also planning a party in his honour in December.

"We're creating a small beauty spot in the city," Westcott said. "It's really important that we honour our writers."

For further information, contact Terry Nicholson of the city's cultural affairs department, 416-392-8674.

BENNY GOODMAN TRIBUTE

The Ross Wooldridge Sextet will be performing a tribute to Benny Goodman on Oct. 24, 8 p.m. at the Old Mill Inn, Toronto.

Wooldridge, one of Canada's leading arrangers and a master clarinetist, has chosen a marvelous cast of players to fill the roles of Goodman's band: Lionel Hampton (vibraphonist Frank Wright) Charlie Christian (guitarist Jesse Barksdale) Teddy Wilson (pianist Danny McErlain) Gene Krupa (drummer Glen Anderson) and Neil Swainson on bass.

The host for the evening will be JAZZ.FM91 program host Larry Green.

Tickets $22 for JAZZ.FM91 members and students. $25 all others. 416-595-0404 extension 245

Arts & Travel

Israel's peace treaty with Jordan is the subject of a timely film

By SHELDON KIRSHNER
Staff Reporter

Israel's historic peace treaty with Jordan, signed amid fanfare and optimism 11 years ago this week, was the culmination of years of secret contacts.

The two nations finally ended their state of war on Oct. 26, 1994 with an agreement that could only be described as a diplomatic triumph for Israel.

But long before that day, Israel and Jordan had been resolving common problems through clandestine talks. This is the premise of Dov Gil-Har's absorbing documentary, *Shalom, Jordan*, which was screened at the last Toronto Jewish Film Festival.

The one-hour movie, which is in Hebrew with English sub-titles, suggests that Israel and Jordan came achingly close to signing a peace treaty in the early 1950s and again in 1987.

King Hussein

In the wake of the first Arab-Israeli war, King Abdullah I of Jordan was seriously ready to come to terms with Israel. But with Abdullah's assassination, talk of an agreement vanished.

Israel's then foreign minister, Shimon Peres, drafted a treaty with King Hussein, Abdullah's grandson, in 1987. But Israel's recalcitrant prime minister, Yitzhak Shamir, was simply not interested.

After Abdullah's untimely death, Israel and Jordan had no unofficial contacts until 1963, when Israel received a message from King Hussein's Jewish dentist in London. He informed Israel's ambassador in Britain, Yaacov Herzog, that he was ready for a dialogue.

Gil-Har glosses over King Hussein's unwise decision to attack Israel in the opening hours of the 1967 Six Day War. But he reminds us that Jordan's ignominious defeat, with the loss of the West Bank, did not cool King Hussein's ardour to continue meeting Israeli officials.

In the years to come, he met with Israelis from Yigal Allon to Abba Eban, all of whom received ornamental swords as gifts.

Gil-Har also skims over another important episode – King Hussein's warning to Israel, in September 1973, that Egypt and Syria planned to regain the Sinai Peninsula and the Golan Heights by means of war.

But he compensates for this omission by focusing on the 1993 Oslo accords, which King Hussein regarded as a slap in the face. Israel apparently did not apprise Jordan of its talks with the Palestinians, and when the news of the breakthrough was announced, King Hussein was caught completely off-guard.

Israel's prime minister, Yitzhak Rabin, was a great advocate of peace with Jordan. But after the Oslo era was launched, Gil-Har claims, to the beat of the score for the TV show *Mission Impossible*, he was skeptical about such prospects.

Peres, Israel's foreign minister, thought otherwise and conducted negotiations with King Hussein. Through a slip of the tongue, Peres let it be known that peace with Jordan was at hand. The disclosure so infuriated King Hussein that Rabin shunted Peres aside and took over the Jordan file.

Rabin, in turn, entrusted the talks to Efraim Halevi, the British-born director of the Mossad. According to Gil-Har, Halevi and King Hussein actually drew up the peace agreement.

This was followed by a series of mutual friendly gestures, from Rabin's visit to Petra – a mythical place for Israelis – to King Hussein's flamboyant flyover of Israel with an Israeli escort.

Signed in a festive ceremony in the Arava desert, the peace treaty has been mutually beneficial. But problems have arisen and, as Israel's former ambassador to Amman charges, Israel has failed to assign top priority to its pivotal relationship with Jordan.

"This is a peace that has soured," he says, referring to Israel's botched assassination of a top Hamas official in Amman in 1997 and the outbreak of the second Palestinian uprising in 2000.

Despite bumps in the road, Israel and Jordan are at peace, all the more so since Israel's unilateral withdrawal from the Gaza Strip, and that is what a viewer should bear in mind when watching *Shalom, Jordan*.

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Books & Authors

Eye on Arts

By Bill Gladstone

As we turn the page into the New Year of 5766, Eye On Arts presents its annual survey of what some people in the arts and literary community are reading.

PEOPLE OF THE BOOK

Toronto-born poet **Yerra Sugarman**, who is a university lecturer on creative writing in New York, recently read *Hope Against Hope*, the first part of Nadezhda Mandelstam's memoir about her husband, the Russian poet **Osip Mandelstam**, who died about 1938 in the Stalinist purges in the Soviet Union. Sugarman read the **Max Hayward** translation published by Modern Library in 1999.

"I had always wanted to read this book because Mandelstam is arguably one of the major poets of the 20th century," Sugarman said. "He wrote a very light-hearted satire about Stalin and he was arrested and exiled, and he finally died in a camp. His wife and others memorized his poetry to keep it alive. Because of her efforts, the work lived."

Hope Against Hope is "a very well-written memoir. On another level, it talks about the effects of the Stalinist purges on the intelligentsia in Russia. It's also an amazing account of what it is to be a writer and a poet. I really think it's something people should read if they want to be a writer."

Sugarman also had deep praise for *Clouded Sky*, a book of poetry by Hungarian-Jewish poet **Miklos Radnoti**, who was killed by wartime fascists. "He was buried in a mass grave, the body was exhumed, and his wife found a notebook of his poems in his pocket."

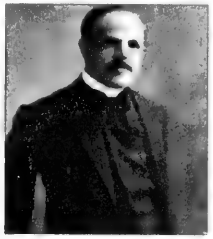
Radnoti's translated poems were published by Sheep Meadow Press, the same house that brought out Sugarman's award-winning collection, *Forms of Gone*.

* * *

Winnipeg author **Allan Levine** offers reserved praise for **George Jonas's** very recent *Beethoven's Mask: Notes on My Life and Times* (Key Porter). "He's a very erudite journalist and a deep thinker. The man is very interesting, quite insightful and very passionate. I've always liked his columns [in the *National Post*]."

Stretching from Jonas's birth in Hungary in 1935 to 9/11, *Beethoven's Mask* is "part memoir and part essay" and offers intelligent commentary on the Holocaust, terrorism and politics as well as many personal episodes. "He spends an awful lot of time talking about the Holocaust, and his point is that it's not a singularly unique event in world history," Levine said.

"He's wrong – he doesn't understand the systematic aspect of the Holocaust. If it wasn't unique, it was unprecedented and it's not just a footnote of history. He just failed to understand the systematic nature of how the Holocaust was implemented. He doesn't understand that the gas chambers of Auschwitz make the whole thing different than anything else."



Allan Levine, left, Haim Nachman Bialik and Russian poet Osip Mandelstam

Jonas also writes about Israel, Levine reports, and makes some interesting points about nationalism and anti-Semitism. "It's a thought-provoking book. He set out to write about his life and times, and I think he succeeded. I would recommend it even though I don't agree with it. It's sure to infuriate some people."

Allan Levine's most recent book is *The Devil in Babylon* (McClelland and Stewart).

* * *

Toronto editor-playwright **Lily Poritz Miller** saw Lajos Koltai's film *Fateless* during the Toronto International Film Festival and was greatly moved by it. "I was so deeply stirred by this account of a 14-year-old Hungarian Jewish boy's experiences in German concentration camps that I tracked down the book," she said.

The novel was written by **Imre Kertesz** in Hungarian and originally published in 1975. Poritz Miller read the English translation by **Christopher** and **Katharina Wilson**, published by Northwestern University Press.

"It's a heart-wrenching story told with an innocence that makes it all the more poignant. Step by step, one is taken into the atrocities and indignities which the boy so stoically faces. The details are so vividly and so effortlessly brought to life… I can understand why Kertesz received the Nobel Prize for Literature" in 2002.

Poritz Miller, former senior editor for McClelland and Stewart, recently co-translated and co-edited *A Thousand Threads: A Story Told through Yiddish Letters* (Remembrance Books).

* * *

Ralph Wintrob, a former North York teacher-librarian who gives book club presentations, recently read *Foiglman*, by Israeli author **Aharon Megged**. Originally published in 1968, the book was translated into English and published by Israel's Toby Press in 2003.

"It's a story of a Holocaust survivor who is a poet, and an Israeli professor of the Holocaust who is anything but a poet – he's pedantic and rational. The relationship between these two develops quite accidentally, becomes quite passionate on both sides, and then ends tragically.

"It's really quite a powerful work about the relation between Israel and the Diaspora, between the generation of the Holocaust and the generation after the Holocaust, and about the inability of language to convey profound experiences."

Wintrob was also impressed recently by another translated volume from the Toby Press: *Random Harvest and Other Novellas* by the famed poet **Haim Nachman Bialik**. "It absolutely blew me away. Here is prose written like poetry, and it's so evocative and rich that you can't read too much at once. The imagery and symbolism are just overwhelming. This is a side of Bialik that nobody knows."

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Wearing tight, pointed shoes may cause Morton's neuroma

By LEILA SPEISMAN
Staff Reporter

We tend to take our feet for granted – they are expected to take us from here to there without any argument. We wash them, dry them, put socks or stockings and shoes on them, and away we go.

We use them to work, to transport us and to participate in our favourite leisure activities. They are supposed to get us around for a lifetime. We may abuse them – some of us loathe them – but they usually serve us well anyway, that is, until something goes wrong.

Those who have had foot problems, including bunions, heel pain and ingrown toenails, can testify to the pain and discomfort they've suffered.

Another problem that can cause foot pain is Morton's neuroma, a condition in which the nerves that run between the long bones (metatarsals) of the foot become irritated and then pinched or enlarged.

Toronto podiatrist Hartley Miltchin said neuroma might be caused from and aggravated by wearing tight, poorly fitting, pointed shoes.

The patient experiences "burning, numbness, pins and needles, sort of like an electric shock," Miltchin said.

The problem usually occurs in the middle two toes, closest to the small toe. "When the infrequent pain strikes, the patient has to take off the shoe and massage the foot to relieve the pain."

Miltchin compared neuroma to carpal tunnel syndrome, which occurs in the wrist.

A conservative treatment for neuroma, he said, is by high-speed, high-intensity laser, which has proved successful. Other treatments include prescription orthotics, which balance the front of the foot and therefore take the pressure off the nerve, ultrasound therapy and cortisone or vitamin B injections.

If conservative therapy proves ineffective, Miltchin said, surgery may be necessary. The newest type of surgery, which he and two colleagues have introduced, involves releasing the ligament between the adjacent metatarsals in order to relieve pressure on the affected nerve.

This procedure is performed in the office, under local anesthetic, and takes only about 10 minutes. A bandage is applied afterward and the patient walks out, resuming normal activities soon after.

Miltchin warned that the longer the condition has been present, the thicker the nerve becomes, and so there is less chance of success.

Currently, Miltchin is developing a non-invasive method to treat neuroma, using the Swiss DolorClast equipment. This is an electronic instrument he introduced to Canada to treat heel pain and Achilles tendonitis. He believes it can be used successfully on neuroma as well.

About Nutrition

By LISA WEINBERG

Q. I have three kids, ages 11, 8 and 5. They all eat very differently, but I don't think that any of them has a balanced diet, and I am concerned. One hates dairy, one hates meat and one hates vegetables. How do I get them eating these foods?

A. You probably can't and probably don't need to. I know that I would not want to be forced to eat something I don't like, so I wouldn't try to force someone else to. Most kids do not eat perfectly balanced diets, but neither do most adults. As long as your child is getting either fruits or vegetables on a daily basis, some whole grains (whole grain breads, cereals, pasta, crackers, etc.) and some protein (meat, poultry, fish, eggs, nuts, soy or dairy) then you're likely okay.

If you think your child who doesn't like dairy is not getting any calcium at all, you can try calcium enriched orange juice, (but it is high in calories, as is all juice) or almonds or calcium enriched soy products. If all of that fails, talk to your child's doctor about a calcium supplement. However, kids who dislike milk often like chocolate milk, cheese, yogurt, frozen yogurt, ice cream or milkshakes. Make sure you've exhausted all of these options but without pressure. The less of an issue you make around food the better.

Q. I am finding that most baked goods in the store and bakery contain a lot of white flour, white sugar and trans fat. Is there an alternative?

A. Unfortunately you are right. There are, however, some brands and bakeries committed to using healthier ingredients. A good place to start looking is in specialty (health) grocery stores or health food stores. Or try the health food section of your big grocery store. Many of the natural and organic brands are committed to using more natural, healthier ingredients.

Another excellent solution is to make it yourself. It is more time consuming but always worth the effort in taste and nutrition. Try making oatmeal chocolate chip cookies, raisin bran muffins, banana nut bread, carrot muffins, whole wheat chocolate chip cookies with added wheat germ, low fat coffee cake or blueberry bran muffins. When baking, simply follow your favourite recipe and replace the white flour with whole wheat in muffins and most cakes. Then, for butter, oil, margarine or shortening, substitute with either plain yogurt, buttermilk or applesauce (this doesn't work in cookies) and reduce the sugar slightly or substitute with Splenda. Make a double batch and freeze the extra, or refrigerate half the batter for fresh baked goods again in a few days. Another easy way to get into lighter baking is to pick up a healthy eating magazine. They are full of seasonal recipes and gorgeous pictures and very affordable compared to the cost of a new cookbook.

Lisa Weinberg is a registered dietitian/nutritionist in Toronto, in private practice and at the Genesis Professional Group. If you have any nutrition questions, please send them to The CJN.

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Hadassah bazaar a family tradition

Continued from page 3

Ulster says her husband's great-grandmother, grandmother and mother worked at bazaars in Toronto, and her husband was born one day after a bazaar. "To us, its a family tradition."

The women are happy to take over. "We're being good role models for our children. They can see how important it is to raise money for the community," says Bresge.

Money raised at the bazaar will be directed to three hospitals: the trauma units at Hadassah Medical Centre in Israel and at Sunnybrook and Women's College Health Sciences Centre in Toronto, and the Comprehensive Breast Care Institute at the Assaf Harofeh Hospital in Israel.

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Israel & the Jewish World

'End to conflict far off'

Continued from page 1

former Prime Ministers Yitzhak Rabin, Shimon Peres and Menachem Begin have won the Nobel Peace Prize.

"His work is important and a major contribution to the world of economics and to theory," Hebrew University President Menachem Megidor told Israel Radio.

Schelling, 84, is a University of Maryland lecturer recognized for his application of game theory to issues of global security.

Aumann's work has focused on the more abstract principle of "repeated games," or conflict that lasts over an extended period.

In a telephone conversation with the academy, he suggested that this could give insight into Israel's struggle for survival in the Middle East.

"I do hope that perhaps some game theory can be used and be part of this solution," he said.

But Aumann, who lost a son during Israel's invasion of Lebanon in 1982, said an end to the conflict with the Palestinians is far off.

"It's been going on for at least 80 years, and as far as I can see, it is going to go on for at least another 80 years. I don't see any end to this one, I'm sorry to say," he told reporters.

British playwright Pinter wins Nobel for literature

JTA

British Jewish playwright Harold Pinter won the Nobel Prize for Literature last week

Pinter, 75, has attributed some of the alienation and isolation that permeates his work to the anti-Semitism he experienced as a child in London's East End. His works include *Betrayal*, *The Homecoming* and *The Birthday Party*, and his spare style – echoed in the works of David Mamet and a host of other playwrights – has spawned the adjective "Pinteresque."

Announcing Pinter's prize Oct. 13, the Swedish Academy said his writing "forces entry into oppression's closed rooms."

In recent years, Pinter has been an outspoken opponent of the Iraq war and a supporter of Mordechai Vanunu, the Israeli jailed for 18 years for revealing his country's nuclear secrets.

Sports & Leisure

TO fans celebrate Maccabi Tel Aviv win against Raptors

By PAUL LUNGEN
Staff Reporter

Israeli consul Yakov (Kobi) Brosh was grinning from ear to ear. NBA commissioner David Stern, not so much.

As thousands of pro-Tel Aviv spectators waved Israeli flags, danced and whooped with joy, Brosh high-fived other courtside spectators. The reason for his joy and Stern's chagrin? Maccabi Elite Tel Aviv had just handed the Toronto Raptors a 105-103 defeat, on their home court no less, and for supporters of the team, the last-second win over the Raptors felt like an international championship.

Surrounded by Israeli media – the game was covered extensively in Israel and broadcast there on tape delay – Israeli coach Pini Gershon acknowledged it was a "great feeling, a great win for the club away, in North America.

"Raptors played their best players and it wasn't easy. Maccabi committed several mistakes but the team played much better in the second half."

The game was played in a festive atmosphere with much more emotion than a normal pre-season game would warrant. Maccabi, winner of the last two Euroleague championships, scored first, Toronto quickly tied and then took a lead they nursed until the final minutes. At halftime, they led by 12 and they expanded the lead to 14 points at one point in the third quarter.

But the yellow-clad Israeli squad, led by American forward Anthony Parker and Croatian centre Nikola Vujcic, kept chipping away at the lead, hitting shots from the perimeter, and turning away Raptor forays.

With 2:39 left in the contest, Maccabi Elite took a 95-93 lead, their first since the opening minute. They never relinquished the lead, though the Raptors twice tied the score, the last time with only 18.8 seconds on the clock at 103 each.

In its last-ditch attempt at victory, Israel fielded four guards plus Parker. Parker, last year's Euroleague MVP, later described his game-winning basket like this: "We drew it up for me to get the ball... It didn't happen exactly the way we drew it up, but I did end up getting the ball. Once I had it, I just wanted to make sure I got the last shot. It's something I've practised a lot and thank God it went in."

Parker's fade-away jumper from the baseline with .8 seconds left on the clock drew a thunderous cheer from the partisan crowd and sealed the Raptors' fate.

"I thought before the game that the place would be full of Raptor fans, but they cheered for us during critical moments in the game and it helped push us to win the game," Gershon said.

Continued on page 50

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Israel hockey juniors to play in Montreal, Ottawa, Toronto

By PAUL LUNGEN & DAVID LAZARUS
Staff Reporters

When Israel's under-18 hockey team faces off against players from LaurenHill Academy in Montreal, and later against Forest Hill Selects in Toronto, it will mark less than a year since the junior squad was last in Canada for an exhibition game, but eons in terms of team development, evolution, and the progress of Israeli hockey as a whole.

That's a point Alan Maislin, chair for the last two years of the Israeli Ice Hockey Federation, wanted to make clear in the run-up to the event.

Since the under-18s laced skates against Montreal's Bialik High School in 2003 – and lost – the calibre of Israeli hockey has grown by leaps and bounds, he said.

Last winter, the junior "Team Israel" won the bronze medal in Bulgaria at the International Ice Hockey Federation (IIHF) Championships. The senior players were no slouches either, garnering a completely unexpected gold medal two weeks later at the IIHF Division II, Group B championship, in Belgrade. That win moved Israel up to the IIHF's Division I.

Add to that the fact the Israeli hockey federation now has a developing scouting program, training camps and ambitious plans to develop coaching as well as native player talent both at home and abroad (two Israeli kids are now training at the Athol Murray College of Notre Dame in Wilcox, Sask.) and you have a level of respectability Israeli hockey never enjoyed before.

Next March in Metulla, headquarters for Israeli hockey at the Canada Centre, Israel will for the first time host the IIHF world championships.

"We're no different than Team Canada, except we don't have money," joked Maislin, who has been largely credited for being responsible for the progress made.

Maislin defers that credit. He gives it to people like former Montreal Canadiens coach Jean Perron, who coaches the Israeli teams, the late Roger Neilson, who ran a hockey camp every summer in Metulla, and to others who have played a big part in the development of Israeli hockey.

The games in Toronto and Montreal will be part of a two-week, six-city North American exhibition tour for the under-18s that will include stops in Florida, Philadelphia, New York, Ottawa (Oct. 27) and Toronto.

"We're bringing Israel to the rest of the world," Maislin said.

The team will arrive in Toronto on Oct. 28 and play a friendly game against the Forest Hill Selects at the Pavilion Ice Arena on the 29th, said Steven Maislin, chair of the Toronto visit. The team will practise on the 30th before flying home later the same day, he added.

Steven Maislin said the boys will be billeted with families and one of the goals of the visit is to cement bonds established last February when the team trained in Toronto prior to the IIHF tournament. Fundraising will not be a component of the upcoming visit to Toronto, though last February $60,000 was raised to rent ice at the team's home rink in Metulla and for two scholarships for the Israeli boys attending school in Saskatchewan.

Alan Maislin said Eli Sherbatov, a sabra skater now playing in Quebec, is one of the players the under-18 team is relying upon. Dubbed "the Chosen One," in the tradition of the Great One, the Magnificent One and the Next One, Sherbatov was Israel's top scorer in Bulgaria, racking up nine points in five games, even though he was playing against guys four years older. Alan Maislin said he's now tearing up his bantam league in Quebec.

Sherbatov, 14, was born in Rehovot, the son of Russian olim. His mother, Anna, was a skating coach in Moscow before immigrating to Israel. She's now working in Montreal as a power-skating coach.

While in Montreal, the Israeli juniors will participate in two fundraising hockey clinics involving Perron, former Canadien Gaston Gingras, TSN analyst Pierre McGuire and Philadelphia Flyers head coach Ken Hitchcock, whose team will be in town for a game against the Habs.

Israeli hockey, Alan Maislin said, is a far cry from what it was when he took over the helm of the Israeli hockey federation only two years ago.

"We were just four guys sitting around a table," he recalled. "Now we have a five-year plan, a business plan, with hundreds of volunteers, and I think we can sustain it."

A new generation of sabra talent is being honed. "Now we have kids with the potential to go pro," Alan Maislin said.

There's also a sea change in how the team perceives itself.

"Playing well and losing is not good enough for us anymore," Maislin said. "We're a different team and a different organization."

For more specific information on the juniors schedule in Canada, visit the Israel Ice Hockey Federation site at www.israel-hockey.com.

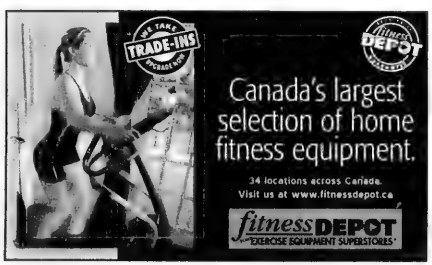
World Cup hopes over

CJN News Services

JERUSALEM — Israel was mathematically eliminated from World Cup contention last week when France defeated Cyprus 4-0. Had Cyprus won – which would have been a shocking upset – Israel would have come in second in its group and advanced to a playoff for a space in next summer's tournament in Germany.

Israel last appeared in the World Cup in 1970.

France finished on top of Europe qualifying Group 4 with 20 points. Switzerland finished even with Israel at 18 points, but will advance to a playoff round thanks to a superior goal differential.



Maccabi Tel Aviv stuns Raptors

Continued from page 46

Later, team officials and players – and many spectators – could be seen with cellphones pressed to their ears, telling the world what had just transpired. Gershon at one point held two phones, one pressed to each ear.

Brosh said, "I think the best director could not create a better story than we had today."

"It's a great day," said Yaniv Green, whose lay-up in the last minute gave Israel a 103-101 lead. "It's a historic day for Maccabi Tel Aviv.

"Everybody remembers the game Maccabi played and won against the Washington Bullets 20-something years ago. They are still talking about it and I'm sure 20 years from now they will still be talking about this one."

In the other dressing room, Raptors coach Sam Mitchell said, "We knew these guys were going to play hard… They came out to try to prove something. You have to tip your hat to them – they played well. We got them down by 14 points and they kept fighting back.

"There are good players around the world. Just because you're in the NBA doesn't mean there's people out there that aren't battling or just as good. If you don't play, for the most part, at certain positions, the talent level is the same. It comes down to execution and who wants it. They beat us, there's no ifs, ands or buts about it."

While the Raptors are not a particularly good NBA team, Maccabi Elite Tel Aviv is no ordinary Israeli squad. Winners of Israel's national cup 35 times, league champions 45 times, they have also won five Euroleague titles, including the last two.

General manager Ami Eshel said Maccabi does not approach even friendly games against opponents as mere exhibitions. "It's a challenge and Maccabi does not like to lose any game. It's part of the spirit of Maccabi… The organization stresses winning," he said.

Maccabi co-owner David Federman said the team has a special place in the psyche of the Israeli people. When it plays in a European championship, "the country practically comes to a stop."

In addition to its win on the court, Israel scored another victory on Sunday, Brosh suggested. "Maccabi Tel Aviv in Israel is a symbol. It was here to show to the Canadian people that Israel has more to offer than politics and terror. We have many achievements. Today, [Canadians] know that Israel is much more than political problems."

* * *

Raptors minority owner Larry Tanenbaum had for some time discussed taking the team to Israel for an exhibition but as circumstances developed, it was the Israelis who visited Toronto before flying on to Orlando for a second game.

Businessman Gerry Schwartz hosted a dinner in honour of Maccabi Elite Tel Aviv and Jewish community organizations were asked to spread the word and encourage attendance at the game, said Moshe Ronen, co-chair of the Canada-Israel Committee (CIC).

"We felt it was an opportunity for the community to come out at an event that enhances Canada-Israel relations based on sport and competitive spirit," he said.

"CIC believes that opportunities of linking Canada and Israel in a positive way is what we should focus on."

Finding refuge from cancer in a sukkah

By MARC SILVER
Special to The CJN

Four years ago, my wife told me not to build a sukkah. She had a good reason.

In September 2001, Marsha was diagnosed with bilateral breast cancer – a tumour in each breast. Cancer was pretty much running our lives. We were visiting doctors every other day as Marsha tried to settle on a team of physicians and appropriate treatments. And did I mention we were planning our younger daughter's bat mitzvah?

Guest Voice

So Marsha was absolutely right. How could I find a couple of hours to put together a prefab sukkah?

But I didn't listen. Building a sukkah was a family tradition, and I didn't want cancer to take that away. With the help of my two daughters, Maya and Daniela, I put up the structure. When we sat in the sukkah, peering up at the stars through boughs of green overhead, we felt as if we'd found temporary refuge from the breast cancer ordeal.

There were other times I didn't listen to my wife. And in those cases, not listening was a big mistake. Like the day Marsha called me at work to tell me that a blunt radiologist had eyeballed her mammogram and said, "Sure looks like cancer to me." I ignored the anguish in Marsha's voice. I pretended everything was fine. I stayed at work until quitting time. And when I did come home, I still wasn't sure how to listen. My instinct was to try and cheer Marsha up instead of paying attention to how she was really feeling.

As the weeks went by, I honed my listening skills. Listening, I found, can be complicated.

What if your wife says, "You don't have to come to the doctor with me." Maybe she wants to spare you from the inconvenience of taking off from work. Then again, maybe you're not good when it comes to medical matters, and she'd rather have her sister the nurse with her. You can take your wife at her word. Or you can follow the advice of Anne O'Connor, a nurse care co-ordinator at Georgetown University's Lombard Cancer Center. She suggests saying, "I love you and I need to know what's going on. We're in this together."

Listening also means letting your wife speak, and not cutting her off if she wants to talk about how scared she is. Many people think optimism is a cure for cancer. But studies have shown that breast cancer patient who let out all their emotions cope better with the stress of treatment.

Unfortunately, men aren't born listeners. For guys who need a crash course, oncology social worker Patricia Spicer suggests an exercise called "paired sharing." The wife tells her husband what she is feeling, then he repeats it back to her. Then he tells her his thoughts and she echoes them. "It's amazing what you hear," Spicer says. "And what you don't hear. It's eye-opening to think you're parroting your spouse's feelings, only to have your spouse say, 'I never said that.'"

Maybe that's why cancer experts told me that the breast cancer husband's motto should be "shut up and listen."

I could have learned some of the same lessons by turning to the Torah.

In the story of Sarah and Abraham, Abraham is distressed about Sarah's wish to "cast out" Hagar and her son. The Lord's advice to Abraham is, "Whatever Sarah tells you, do as she says."

So there you have it: biblical advice for the breast cancer husband. And the only time you don't have to listen is if she tells you that you don't have to build a sukkah.

Marc Silver, an editor at U.S. News & World Report, *is the author of* Breast Cancer Husband: How to Help Your Wife (and Yourself) Through Diagnosis, Treatment, and Beyond.

MASCARPONE & CITRUS KUGEL
BY JEFF NATHAN

Kugel
12-oz. package medium egg noodles
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2 1/2 c sour cream
1 tsp vanilla extract
Grated zest of 1/2 lemon
5 lg eggs
3/4 c sugar
8 oz mascarpone cheese
Grated zest of 1 orange

Topping
1/2 c crushed cornflakes
2 tbsp brown sugar
1/4 tsp freshly grated nutmeg
1 tsp cinnamon
1 stick unsalted butter, melted

Preheat oven to 350°F. Grease 13" x 9" baking dish. Boil noodles until tender, about 8 min. Drain well, return to pot. Add butter until melted to coat noodles. Whisk eggs and sugar in medium bowl. Add sour cream, mascarpone, vanilla, and zests just until combined. Do not overwhisk, or mascarpone will separate. Pour over noodles and mix. Pour into baking dish

Topping. Combine cornflakes, brown sugar, cinnamon, and nutmeg. Sprinkle evenly over kugel; drizzle melted butter.

Bake about 35 minutes. Let stand 10 minutes. Cut into squares and serve warm

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"Jews in history"

By JOE KING

Admiral Hyman George Rickover (1900-1986) was the father of the atomic submarine by proving that nuclear sea power was feasible.

After World War II, Rickover was head of the Nuclear Power Division of the U.S. Bureau of Ships. Beginning in 1947, he worked on making a reactor to power the Nautilus, the first nuclear submarine. It was launched in 1954 – the first of more than 150 nuclear-powered vessels.

Rickover was born in 1900 in Russian Poland, but was educated in Chicago and graduated from the U.S. Naval Academy in 1922.

After the war, he convinced Admiral Chester Nimitz, then head of naval operations, that nuclear sea power was feasible. The Nautilus put out to sea in 1954 and did not have to be refuelled for three years, after sailing 62,500 miles. Nuclear power changed naval warfare as the concept was extended from subs to aircraft carriers and other vessels.

Admiral Hyman Rickover inspecting USS Nautilus, the world's first nuclear submarine.

Rickover was outspoken. He once declared: "The Defence Department is already too big and if you let it grow on as it is, it soon will be controlling the country."

And because he had an abrasive personality, he was repeatedly passed over for promotion.

One navy board report indicated, for example, that "he does not have enough all-around experience to warrant his advancement to rear admiral." However, he was promoted to rear admiral in 1953, and named a vice-admiral in 1958.

Nuclear powered warships became a reality in the United States Navy only because of his refusal to accept the decisions of officers senior to him, and he finally became a full admiral in 1973, and nine years later, after a record 63 years of service, was retired.

Rickover twice received the American Congressional Gold Medal, as well as many other honours, in recognition of his input into the development of civilian nuclear power plants.

Excerpted from The Jewish Contribution to the Modern World.

Joe King is a veteran Montreal writer and publicist.

Mondays with Pat

By AVRUM ROSENSWEIG

URBAN WRITER

Patricia (Pat) has cleaned my place and done my laundry every Monday for the last three years. Two weeks ago, she left me a note stating, "I'll be in touch with you soon, but I'm leaving you the keys for now because you never know what can happen."

I've called her a few times since, but it's been difficult to connect because she doesn't have a phone. I've had to leave a message with her neighbour. Pat has called back a couple of times and left messages. We still haven't spoken.

I'm very sad that Pat won't be coming by my place anymore, or at least that is what I believe she was telling me in her note. I don't know why she decided to stop, but I have a sense she had to, so she could grow differently, maybe become an artist. But I already miss her.

Some people call people like Pat "cleaning ladies," or "maids." I never liked those titles though, because they often make us believe that people who scour and scrub our homes are simpletons, excelling in uncomplicated undertakings like mopping, laundry and dusting.

Pat cleaned my place so she could pay her bills. Her personality and interests, however, are far from simple. She is a proud mother, a native Canadian artist and an erudite political critic with a thought-out worldview shaped, in part, because of time to think while cleaning (like biblical shepherds who developed philosophies of life). She is lovely, charming and frequently intriguing through her descriptive silence, impulsive repartee and earthy consciousness.

When I first met Pat, I noticed right off the bat, she wouldn't walk next to me, but instead a few feet behind me. I figured she was carrying some baggage from another "boss" or authority figures that likely didn't treat her well. I just let her be – and every week when we would walk around my apartment I would slow down just a bit so that we could get a little bit closer. Eventually, we walked side by side.

A lot of times, Pat and I would leave notes for one another with messages having to do with cleaning issues, such as a request to clean my windows or defrost my fridge, but I always felt the notes were more a way of sharing something special between us – J-cloth pen pals. Over time, our friendship grew and the spaces between the words and sentences took on a rich meaning.

Sometimes Pat would write me about a picture I had just painted and would express a raw critique, saying things like, "It's not your best one, but I liked the way you mixed the reds and purples."

When my dog, Max, was alive Pat would write notes like, "The light bulb in the fridge is broken and I bought a new one for $1.98. Don't worry about the money. Oh ya. Max looked so unhappy the moment you went to work. I felt so bad for him."

I started looking forward to coming home on Mondays, to smell the lemon-scented wood polish and read Pat's notes. Their length never varied much and the content was generally something to do with cleaning, a refreshing thought she had during the day and then her signature – *Patricia* – in a most elegant script.

I was so sad when I read her last note. I'm still trying to find her. I guess a lot of us get really close to the people we pay for services and when they decide to move on, it's sad, because so often you never see them again. Damn, I am so bad with separation. I think Pat isn't great with it, either.

Avrum@veahavta.org SUDAN?

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This Week

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Israel's friends march in Jerusalem

Canadians were among 5,000 Christian pilgrims who marched through the centre of Jerusalem last week in the annual Sukkot Jerusalem March. The march was organized by the International Christian Embassy Jerusalem. The embassy criticized fellow Christians who are spearheading divestment campaigns against Israel and said it would fight such efforts. *See related story on page 3.* *[Israpet photo]*

Pressure grows on Assad over Hariri murder

Ha'aretz Daily Newspaper Ltd.

DAMASCUS — Waving placards and pictures of their president, tens of thousands of Syrians on Monday protested the UN report implicating him in the death of former Lebanese prime minister Rafik Hariri.

"Mr. Mehlis: we are not murderers," read one banner, referring to Detlev Mehlis, the German prosecutor who wrote the report. Organized to show support for the beleaguered government of President Bashar Assad, the demonstration in central Damascus came a day before the UN Security Council was due to debate the report. The United States and Britain were calling for the council to take a firm stand on Syria.

"With our soul and our blood, we redeem you, Bashar," the crowd chanted in Sabe Bahrat Square. The people held up large posters of Bashar and of his father, the late Syrian president Hafez Assad.

"Wake up Arabs, your turn will come soon," read one banner, in an attempt to draw pan-Arab solidarity.

The protesters also shouted slogans against the United States and unfurled banners with messages such as: "Get away from Syria" and "Syria will never be another Iraq."

Meanwhile, in New York, diplomats said the United States prefers not to take far-reaching steps against Damascus in the UN Security Council at this stage, despite strong American condemnations of Syria since last Friday.

Continued on page 49

Israel, Jordan jointly fight bird flu

Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Officials from Israel's Veterinary Service and their Jordanian counterparts agreed on joint efforts to combat avian flu at a meeting last week. The summit took place on the Jordanian side of the Allenby Bridge.

During the three-hour meeting, held at the request of the Jordanians, it was decided that Jordanian veterinarians would attend study sessions at a laboratory for avian diseases at Beit Dagan. The sides also agreed to meet again in three weeks.

The Israeli delegation at the meeting was headed by Dr. Moshe Haimovich, director of the Agriculture Ministry's Veterinary Service, and Dr. Shimon Pokomonsky, who heads the service's avian section. The Jordanians were represented by Dr. Fares Baheit, the head of Jordan's veterinary services, and other specialists.

Israel has also been invited to take part in an emergency European Union meeting in Brussels, sponsored by the World Organization of Animal Health. The meeting, to be held in November, will deal with responses to avian flu.

The meeting on the Allenby Bridge was organized at the request of the Jordanians, who want to find out what steps Israel is taking to prepare for a possible outbreak and spread to humans of the virus.

Foreign Minister Silvan Shalom said that Israel and Jordan were trying to forge plans for a joint effort against the flu, since it is considered likely to spread to the Middle East in the near future. Israel would also be happy to co-operate with other countries on this issue, he said.

Several Arab newspapers reported last week that Israeli officials would also meet

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Bush puts presure on both Sharon and Abbas — please see page 39

The News in Brief

CANADA

Shul Joins Powwow

SASKATOON — Members of the Conservative shul Congregation Agudas Israel in Saskatoon joined in the Federation of Saskatchewan Indian Nations' fourth annual powwow on Oct. 16. It was the latest bridge-building effort between Jews and First Nations since native leader David Ahenakew in 2002 called Jews a "disease" and said Hitler was justified when he "fried six million of those guys."

Meeting Ban Mulled

MARKHAM, Ont. — The town of Markham north of Toronto is considering banning public meetings on major Jewish, Muslim and Hindu holidays after a meeting on a planning issue in Thornhill, an area with many Jews that straddles Markham and neighbouring Vaughan, was held on Rosh Hashanah. Councillor Erin Shapero, who is Jewish, and councillor Khalid Usman, a Muslim, are backing the plan, and town staff have been told to study local demographics and recommend which holidays to observe, the *Markham Economist & Sun* reported.

MP Won't Run Again

TORONTO — Independent MP Carolyn Parrish, an outspoken critic of Israel, won't run in the next election, she said this month. Parrish, who was ousted from the Liberal caucus after calling Americans "bastards" and stomping on a doll depicting U.S. President George W. Bush, recently sent a report about her visit to "Palestine" to her Mississauga Erindale constituents in which she placed most of the blame for the Israeli-Palestinian conflict on Israel.

CJC Sends Quake Aid

TORONTO — Canadian Jewish Congress and Walter Arbib, president of the Skylink Group of Companies, teamed up last week to send $500,000 in pharmaceutical supplies to victims of the recent earthquake in Pakistan. "The dimensions of this catastrophe are almost beyond comprehension," said CJC president Ed Morgan. "We cannot stand by and do nothing."

Lunch with Rupert?

TORONTO — The Canadian Friends of the Jerusalem College of Technology announced a charity auction to win lunch with media mogul Rupert Murdoch at News Corporation's headquarters in Manhattan. All proceeds will benefit the college. Bidding starts Nov. 3 and ends Nov. 10. Details at www.ebay.com/rupertmurdoch.

Israeli on Visit to Spain IDs Nazi Fugitive

MADRID — An Israeli visiting Spain reportedly helped authorities track down a Nazi war criminal who has hidden in the country for years.

Spanish police expect the imminent arrest of Aribert Heim, whose notorious medical experiments on concentration camp inmates earned him the nickname "Dr. Death," in part thanks to the testimony of an Israeli who spotted the 91-year-old fugitive in Ibiza, *Ha'aretz* reported last week. According to the newspaper, Heim, considered one of the two most-wanted Nazi war criminals still alive and at large, is believed to be living in the Costa Brava area.

Efraim Zuroff of the Simon Wiesenthal Center said there is concern that Heim, who eluded capture several times before despite a distinctive appearance that includes a facial scar, may have already slipped out of Spain.

Although he never completed medical studies, Heim served as an SS doctor at Mauthausen, Sachsenhausen and Buchenwald, killing hundreds of inmates.

WORLD

Cossack Meets Rabbi

KIEV — The leader of Ukraine's Cossacks has condemned anti-Semitism and scheduled a conference with Jews on the issue. In an Oct. 13 meeting with Azriel Haikin, one of Ukraine's chief rabbis, on relations between Ukraine's various ethnic groups, Anatoly Shevchenko reportedly condemned anti-Semitism and said Ukrainian Cossacks would promote ethnic and religious tolerance. The pair also agreed to hold a roundtable next month on racism and anti-Semitism. Cossacks, known for their military services to the Russian Empire, have a history of anti-Jewish violence dating to the 17th century.

Driver Gets Settlement

LOS ANGELES — A Jewish bus driver was awarded $20,000 from a Los Angeles transit agency that refused him time off for Shabbat and Jewish holidays. The award stems from a religious discrimination suit brought by the U.S. Justice Department last year on behalf of Henry Asher, 56, against the L.A. County Metropolitan Transportation Authority. In a settlement made public this month, the MTA agreed that drivers who are assigned shifts that conflict with religious observance can take 30 days unpaid leave while waiting for a suitable shift to open up. Asher was hired as a driver trainee in June 2002 and fired a month later after he allegedly missed two work days.

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Conference on divesting in Israel cause of concern

Jewish groups say issues may be slowly ebbing away

By RON CSILLAG
Staff Reporter

A three-day conference on divesting in Israel, starting this week in Toronto, has drawn the attention of Jewish groups, who say the whole issue of divestment may be slowly ebbing anyway.

The Oct. 26-29 conference is dubbed "A Call for Morally Responsible Investment: A Nonviolent Response to the Israeli Occupation." It is sponsored by Canadian Friends of Sabeel, whose parent group, the Sabeel Ecumenical Liberation Theology Center in Jerusalem, combines a Christian philosophy of liberation with healthy doses of Palestinian nationalism.

Among the conference's major sponsors are the United Church of Canada, the country's largest Protestant denomination.

The opening program on Oct. 26, featuring Jeff Halper, co-ordinator of the Jerusalem-based Israeli Committee Against House Demolitions, takes place at Toronto's Trinity-St. Paul's United Church on Bloor Street.

Canon Naim Ateek, an Anglican clergyman who heads the Sabeel Center in Jerusalem and who has attacked Israel on numerous occasions, is slated to address the gathering twice, once as a keynote speaker at a program at Bloor Street United Church.

Also slated to speak at the gathering are several Jewish peace activists, some of them from Israel, as well as Michael Mandel, a professor at Osgoode Hall Law School.

According to the Friends' website, the conference "seeks to draw together churches, CROs (Church Related Organizations) and NGOs (Non-Governmental Organizations) working for a just peace in Israel-Palestine to explore the emerging non-violent economic strategies to achieve this end (including shareholder initiatives, partial divestment and boycotts.)"

The conference "definitely sends out a morally repugnant message, which is the delegitimization and demonization of Israel," remarked Ruth Klein of B'nai Brith Canada's League for Human Rights. "It does not take into account developments on the ground."

Klein said the gathering is "not interested" in peace "but in pushing an agenda, and it's a tired agenda."

Manuel Prutschi of Canadian Jewish Congress finds the conference "troubling."

"Sabeel, in our view, is a radical wolf in sheep's clothing. It has been the most active [organization] in pushing Protestant churches to look at, and accept, divestment [in Israel] as a policy."

Ateek and Sabeel, he noted, have advocated a one-state solution in the Middle East, and Ateek often uses anti-Semitic imagery in his speeches.

"He speaks of the Israeli government as 'a crucifixion system,' and as 'modern-day Herods,'" Prutschi said. "He does not recognize the right of Jewish sovereignty in Israel."

Prutschi said Canadian Christian churches have largely sidestepped the divestment issue. But the co-sponsorship of the conference by the United Church of Canada "is something that dejects us. It does raise concerns about the direction of the church."

Gail Allan of the United Church of Canada told *The CJN* that her church's sponsorship of the conference "doesn't imply a stand at this point. Sabeel is one of our partners in the Middle East, and it's our understanding of partnership to accompany our partners."

Allan pointed out that divestment was examined, but turned aside, by the church's national body in 2003. However, "it's a question that's still under discussion."

In Canada, the Roman Catholic Church has not enunciated a position on divestment in Israel.

The Presbyterian Church in Canada also has no policy on the subject, and has said it has not fallen in line with its U.S. counterpart, which passed a resolution on divestment in July of 2004, prompting four other mainline Protestant denominations in the United States to consider similar measures.

Late last year, the Anglican Church of Canada assured CJC that it had no plans to explore divestment "at this time."

Continued on page 26

Joseph (Joe) L[illegible]nding)
Wolf (Willy) Lebovic (seated)

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Mr. Abbas went to Washington

From the editor's desk

On the very day last week that Palestine Authority President Mahmoud Abbas was scheduled to meet in Washington with U.S. President George W. Bush, the *Wall Street Journal* published an essay under the Palestinian's name entitled "Is the 'Road Map' at a Dead End?"

In the article, Abbas blamed Israel for all that was wrong in the Palestinians' current political condition. Israel was not fully co-operating with his government, he claimed. In addition, according to Abbas, Israel was undermining the "road map" peace plan. Every ill in the region, short of the hot weather, he cast as Israel's responsibility.

It was a clever attempt by the media-wise Palestinian leader, in advance of his meeting at the White House, to speak directly to the American public – at least to the part of the public that reads the *Wall Street Journal* – and thereby attempt to place extra pressure on the American president to respond with sympathy to his message.

"Since my democratic election as president of the Palestinian Authority in January," Abbas wrote, *"my government has done all in its power to advance the Road Map and live up to our commitments."*

The president, however, rejected this over-reaching, patently false statement by Abbas.

The pillar on which Palestine statehood must rest is the abject rejection of terrorism as an instrument of statehood. Thus far, that pillar has not yet risen even to ground level. It does not appear anywhere on the horizon of the dawning state's horizon. Bush knows this as do the leaders of the European Union.

"The way forward," Bush reminded Abbas at the press conference after their meeting, "must begin by confronting the threat that armed gangs pose to a genuinely democratic Palestine."

Yet, time and again, Abbas has explicitly refused to do so, thereby rejecting the very first obligation under the much-referred-to "road map," namely, to dismantle the terror network within Palestinian society.

"I have managed, in the nine months since my election, to create a climate of peace and not a climate of violence amongst Palestinians," Abbas wrote. *"Yet this climate of peace needs the help of the U.S. and the international community: For without sustained pressure on the Israeli government to sit down and negotiate, Israel will only bolster those within Palestinian society who do not share the majority's desire for peace."*

To be sure, Bush did not only speak to the Palestinians. He also called upon Israel to "continue to work with Palestinian leaders to help improve the daily lives of Palestinians… Israel should not undertake any activity that contravenes its 'road map' obligations or prejudices the final status negotiations with regard to Gaza, the West Bank and Jerusalem. This means that Israel must remove unauthorized posts and stop settlement expansion."

But the "climate of peace" that Abbas touted, Bush knew to be a lie. Armed gangs control the streets. Daytime in the streets of Gaza is treacherous. And nighttime an invitation to death. Palestinian researcher Khaled Duzdar has recently written that "Palestinian towns and villages have been reduced by the anarchy and lawlessness to a simulacrum of Somalia."

On Sunday, Israel arrested some 23 violent fugitives in the West Bank. In one of the arrests, 10 kilos of explosives were confiscated. But one of the arrests poignantly demonstrated the shameless effrontery of Abbas' claim of having established a "climate of peace."

Lt.-Col. Arik Chen, commander of the battalion that affected the arrests told reporters "the wife of the one of the fugitives held her baby with two hands and held a bag with a hand grenade underneath its [the baby's] shirt to hide it from the soldiers. We examined her [the woman] all the while she held on to the baby and we detected that underneath the baby, or inside its clothes really, was a bag with a hand grenade," Chen said. "Right next to the back of the baby!"

But the exploitation of their children to perpetuate violence upon Israelis is a long-standing practice of Palestinian terrorists. Two weeks ago, a 14-year-old was arrested trying to smuggle a bomb into Israel. Last Thursday, Israeli soldiers arrested a 16-year-old Palestinian boy as he tried to smuggle a large mortar shell and two knives through a military checkpoint, the army said.

The incident marked the sixth time in the last two months alone that Palestinians were caught trying to smuggle weapons through that same checkpoint. How many weapons or explosive devices have not been detected?

Abbas concluded his article in the *Wall Street Journal* thus: *"When I meet with President Bush today, I will make only one fundamental request: Grant the Palestinians the freedom they so desperately deserve."*

It is neither the U.S. nor Israel that holds back the Palestinians from the freedom they seek and deserve. It is the Palestinian leaders themselves who constantly recoil from the single most important choice they face: to live by the rule of law or by terror.

– MBD

Schwartz, Reisman give $12M to York region campus

Gerald Schwartz, chair and CEO of Onex Corporation, and his wife Heather Reisman, president and CEO of Indigo Books and Music, signed a contract last Thursday to donate $12 million to help create a new Jewish community centre in the city of Vaughan.

The Schwartz/Reisman Centre will be part of the new Lebovic Community Centre at the corner of Bathurst Street and Weldrick Road.

The Schwartz/Reisman community centre will serve York Region's quickly growing Jewish population of 60,000, as well as other area residents. It will include social, athletic, recreational, cultural and learning facilities.

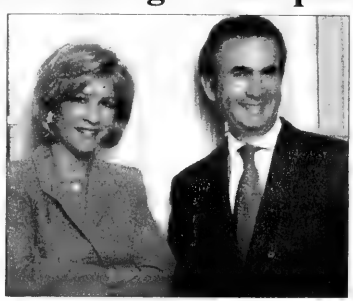
The Lebovic Campus – an initiative of UJA Federation's Tomorrow Campaign – covers 50 acres of land. In addition to the Schwartz/Reisman Centre, the campus will include schools, social service agencies, parks, and other open spaces.

The Lebovic Campus is one of three being built by UJA Federation in the Greater Toronto Area. The architectural firm of Petroff & Partners has designed the project, which will begin construction in November.

"The Schwartz/Reisman Centre on the Lebovic Campus will be dedicated to building a burgeoning city," said David Engel, chair of the UJA Federation board.

"The centre will be a modern, thriving hub of cultural, educational, recreational, athletic and communal activity that will offer its users a lifelong learning experience. We are grateful to Gerry and Heather for their generosity."

Officials with the Tomorrow Campaign, chaired by Schwartz and Larry Tanenbaum, describe it as the largest not-fof-profit Jewish community infrastructure project in North American history, with a goal of raising more than $250 million for community projects in the Toronto area.



Heather Reisman and Gerald Schwartz

Holocaust Education Week marks its 25th year

By FRANCES KRAFT
Staff Reporter

Holocaust Education Week, which marks its 25th anniversary this year, isn't just for the Jewish community, says Joan Shapero, who is co-chairing the annual event with Honey Carr for the third consecutive year.

That point was driven home to her last year when she attended a Holocaust Education Week event co-sponsored for the first time by Kulanu Toronto, a campus group for gay students under the auspices of Hillel of Greater Toronto. More than 80 people – "quite a cross-section, [including] students and faculty" – attended, said Shapero.

Their positive response "proved to me how important this variety of programming and alternate programming is," she said.

This year's Holocaust Education Week, which runs from Oct. 27 to Nov. 9, has a total of more than 110 programs, most of which are held in the GTA. As well, Regional Jewish Communities of Ontario is co-sponsoring programs in Kingston, Thunder Bay, Newmarket, Sudbury, Guelph, Barrie and Peterborough. Last year, between 14,000 and 15,000 people attended the programs.

This week, Holocaust Education Week – which long ago outgrew the confines of a seven-day timespan – kicks off at Temple Sinai (Oct. 27, 7:30 p.m.) with a program about Protestant villagers in Chambon-sur-Lignon, France, who saved 5,000 Jews. Keynote speaker Pierre Sauvage, an Emmy-winning filmmaker and child survivor, was born there and made a documentary about the villagers called *Weapons of the Spirit*.

"We always try to have a variety of topics, so we'll appeal to a broad cross-section of the general public," said Shapero. She cited several musical, artistic and theatrical events, including a concert by violinist Moshe Hammer and singer Shoshana Friedman (Wagman Centre, Nov. 1, 7:30 p.m.).

On Oct. 30, an exhibit will premier at the Koffler Centre of the Arts. "Images from the Past: The Children of the Vanished World" features Roman Vishniac photographs coloured by artist Eitan Levy, who will attend the opening.

Other programs include "Hard Lessons from the Rwandan Genocide: Earning the Courage to Care and to Act" with Major Brent Beardsley, at Tyndale University College & Seminary (Nov. 8, 7 p.m.); the "Sephardi Experience of the Holocaust," with Mehmet Ülkümen of the United Nations, whose father rescued 42 Jewish families from Greece in 1944 (Sephardic Kehila Centre, Oct. 30, 7:30 p.m.); "The Power of Language – How We Talk About the Holocaust" (Shaar Shalom Synagogue, Oct. 30, 7:30 p.m.) and "Homosexuals in Austria: Nazi Persecution and their Long Struggle for Rehabilitation" with Kurt Krickler, co-founder of Austria's first gay/lesbian organization (519 Community Centre, Nov. 3, 7:30 p.m.).

Holocaust Education Week will close with a Kristallnacht commemoration featuring survivor and author Gerda Weissman Klein (Adath Israel Congregation, Nov. 9, 7:30 p.m.)

Shapero noted that Villa Charities – an umbrella for organizations in the Italian community including the Columbus Centre and Villa Colombo Services for Seniors – is co-sponsoring a program on "Unknown Italian Heroes: Resistance and Rescue in Italy" with book translator Father Marco Bagnarol, who is working on the memoirs of the former Chief Rabbi of Rome, and survivors Bianca Schlesinger and Esther Bem (Nov. 8, 7:30 p.m., Shaarei Tefillah Congregation)

"I think this will be an exciting program," said Shapero. "People are working together. This year we've had more teaming up of organizations."

Carr said if the programs can make a difference, particularly for young people, then "maybe we'll have a better generation in the future for all mankind."

As in years past, there will be a number of survivor testimonies, including for the first time a French-language talk by Samuel Shene at École secondaire Mgr-de-Charbonnel (Nov. 9, 10 a.m.).

For more information, call 416-635-2883, ext. 301, and for a complete program, including last-minute changes, go to www.holocausteducationweek.com. Admission to most programs is free, but a voluntary donation of at least $3 per person per event is suggested.

The Nov. 5 program at Beth Tzedec Congregation with Vivien Spitz ("Doctors from Hell") was cancelled due to illness, and a replacement program was in the works as of late last week.

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Women help New Orleans family that saved them from Hurricane Katrina

By ADAM MICHAEL SEGAL
Special to The CJN

With seven family members packed into a windowless van, strewn with glass and mere blocks from streaming floodwaters, the Derry clan had every reason to look out only for themselves as they fled Hurricane Katrina's wrath.

But when they spotted two stranded strangers on a New Orleans street, they instinctively lent a hand.

For Robin Raxlin, 29, and her friend Anna Skrip, 27, both of Toronto, the Derrys were lifesavers that fateful day.

"This is what the people are like in New Orleans," said Raxlin. "They just have this spirit and heart that I have never seen before."

Now, the two social workers want to show their gratitude by helping hurricane victims.

From canvassing friends and family to office raffles, Raxlin and Skrip have become active fundraisers, racking up $15,000 and counting for the Derrys and, hopefully, other hurricane victims.

"We feel compelled to help these people... start the rebuilding process," Raxlin said.

"They gave us stability in a time of sheer terror, so let's give them some income to rebuild."

Raxlin was almost moved to tears as she recalled the events that led to the serendipitous encounter with the Derrys.

She and Skrip went to New Orleans in late August for some good times, which is what they enjoyed at first.

But by Aug.27, when Mayor Ray Nagin called for a complete evacuation ahead of the looming hurricane, their trip was doomed.

"It was an escalation of pain, anxiety and fear," Raxlin said.

"There were no rental cars, trains or buses. We called every single airline and everything was taken... How were we going to get out?"

The duo stocked up on what was left at the Walgreen's drugstore and sought comfort from locals, such as Ryan Lewis, a doorman at a nearby restaurant.

"He started calming us down, gave us his number and told us to call if we needed anything," Raxlin recalled.

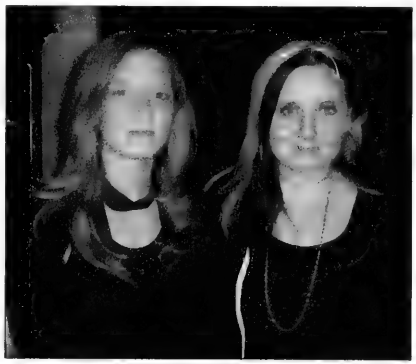
The morning before the hurricane struck, the women were awakened by a call from Raxlin's mother, who insisted that they leave.

"That's when we both got really upset," Raxlin said.

The hotel they were staying at decided to transfer about 400 hotel guests, staff and their families to another hotel. The night at the new hotel was long and sleepless.

"The wind was howling, windows were being smashed, alarms were going off. There was no sleep," Raxlin said.

"I saw a car fly by and a building toppled on top of cars."



Robin Raxlin and Anna Skrip

By Aug. 30, the hurricane's fury had left the city and everyone in it destitute.

That morning, Raxlin and Skrip had another fortunate encounter.

A television reporter from Fox News alerted the women that the levees protecting the city from flooding had broken. No one in the hotel had given them the same warning.

Raxlin and Skrip gathered whatever belongings they could and asked hotel staff what to do.

"You need to get out, you need to get out," is all they heard, without any explanation of how to leave.

Outside, a cameraman told Raxlin that floodwaters were three blocks away.

Just then, another stroke of luck.

"All of a sudden, the Evelyn Derry family pulls up in this old van, with all the windows blasted out and glass everywhere," Raxlin recalled.

"We were just thrown in."

The Derrys' home was totally destroyed and all they had were the clothes on their backs.

Raxlin and Skrip, with their luggage and plane tickets, sat on shards of glass in the van, which was rapidly running out of gas.

Continued on page 30

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Tremor in Damascus

Though no earthquake struck the region last week, a trembling must nevertheless have been felt in the president's palace in Damascus. Chief United Nations investigator Detlev Mehlis released his interim findings on Friday in the Feb. 14 car bomb murder in Beirut in which former Lebanese prime minister Rafik Hariri and some two dozen others lost their lives.

The *Jerusalem Post* reported that it obtained an unedited copy of Mehlis's report, which implicates a number of high Syrian officials including Syrian President Bashar Assad's brother-in-law, Gen. Assef Shawkat, the head of Syrian intelligence, and Assad's brother, Maher, the commanding general of the presidential guard brigade.

For reasons best known to Mehlis, however, he deleted their names and those of three other top Syrians from the official copy that was released to the public. But the investigation was thorough. The 54-page report attests to Mehlis's sterling effort. In four months, he interviewed more than 400 people and reviewed more than 60,000 documents. His main conclusion is that the evidence pointed to Syrian and Lebanese complicity in the murders. He also expressed skepticism that the Syrian and Lebanese intelligence services were unaware of the plot.

"Given the infiltration of Lebanese institutions and society by the Syrian and Lebanese intelligence services working in tandem, it would be difficult to envisage a scenario whereby such a complex assassination plot could have been carried out without their knowledge," he wrote.

Not surprisingly, the Syrians dismissed the report, saying it was merely presumptions and allegations. Syrian Foreign Ministry adviser Riyad Dawoodi said simply, "There's no proof." And of course he also implied that Israel was behind the killing.

When he received word of the report's findings, U.S. President George Bush said it was "deeply disturbing." He is determined to place the unfinished matter on the agenda of the Security Council. It was scheduled to be discussed this week.

The investigation is not complete and the UN will undoubtedly urge Syria to co-operate fully with investigators and allow Syrian nationals to be interviewed fully and appropriately.

In the immediate wake of the report's release, Lebanese officials arrested Lebanese Islamic fundamentalist leader Mahmoud Abdel, who is specifically named in the Mehlis report as a suspect in the planning of the car bombing.

Even though the names of the high Syrian officials were omitted from the interim report, the trail of evidence appears to be leading ineluctably to the president's palace in Damascus. Depending upon the decisions taken by the Security Council, Bashar Assad's regime could be in danger. At the very least, it will be shaken by the tremors caused by the Mehlis report. It falls now to the West to harness the aftershocks of those tremors to permanent, positive effect.

25 years ago in *The CJN*

The CJN's offices were picketed because the paper refused to publish a letter to the editor. Maurice Lucow, the editor at the time, objected to its unsubstantiated allegations that charged the Israeli army with arbitrary detention, torture and shooting of civilians, as well as wanton destruction of Arab property.

Editorial Advisory Board: Isaac Apter, Michael Brown, Sandra Brown, Donald Carr, Daniel Heidi, Zac Kaye, Igor Korenzvit, Keith Landy, Andrea Most, Lou Ronson, Jacques Sayegh, Mike Shriqui, Pamela Medjuck Stein, Rabbi Michael Stroh, Rabbi Reuven Tradburks

Happy living in Israel

Rejoice with me! I am well into a new year – a new year for myself and my 56th year in Israel!

My life here has been a full one, a complete success in every way. So at first I lived in a two-man tent surrounded by huge boulders, bushes of thorns and head-high cacti, but today there are well-tended lawns and flowers, tall, colourful trees, large houses and huge public gardens. What more can anyone want?

The state, too, is growing – there are now more than five million Jews living here. Looking back, it is unbelievable! After 2,000 years of only memories, we are once again a majority people and living, and not by coincidence, in the very same land where our ancestors fought for freedom against the mighty Roman Empire.

Before coming to Israel we all led a double life: we were straddled across the two sides of a hyphen – one side being a Jew and the other side bearing the name of the country in which we just then happened to be living. Now we no longer feel the compulsion to be similar to our neighbours, to be completely like them – which was anyway difficult because they were often quite different from one another. We truly wanted to blend into the community and to be fully accepted as one of them, and all the time we knew it was, by them and by us, only a pretence. Here in Israel we are not handcuffed by this hyphen.

Ezra Halevi
Moshav Habonim
Israel

* * *

Jews should make aliyah

The time has come for all Jews to come home. Make aliyah and strengthen Israel. We made aliyah more than 11 years ago from Hamilton, Ont., and we are now home. Israel needs you!

Avraham and Miriam Goodman
Netivot, Israel

* * *

Day school fees

The article "Fees up at Toronto's Jewish schools" (*CJN*, Oct. 6) is a perfect example of how the leaders of our community are beginning to accept the idea of a Canada without Jewish life.

It stated that "enrolment at Associated [Hebrew Day Schools] declined in both elementary school and preschool but not as much as officials had feared."

Not as much as they had feared? *Any* loss is still a loss. Growth should be the number 1 priority.

The Jews of Canada deserve better than community leaders who are happy to see decreased enrolment.We should demand answers from our community leaders, and ask why they have let this happen to us. Otherwise, we will continue to receive sub-par results.

Robert Walker
Richmond Hill, Ont.

* * *

Shuls for communities out of mainstream

We at Congregation Shir Libeynu welcome the new spiritual leader of the Danforth Jewish Circle (DJC), Rabbi Eliza Kukla, to Toronto ("Danforth Jewish Circle welcomes new spiritual leader", *CJN*, Sept. 29).

However, we wish to correct Rabbi Kukla's assertion that "Downtown Toronto is an underserved Jewish area, especially those communities that are interfaith and gay and lesbian – communities that don't fit into the mainstream." Indeed, for 10 years, Shir Libeynu, an unaffiliated liberal congregation, has served these communities very well. Several hundred people participate in our joyful and innovative High Holy Days services, which are conducted by Dr. Aviva Goldberg, our ritual leader. A diverse group of people takes part in the study groups, celebrations and services we hold in midtown and downtown Toronto throughout the year.

Our inclusive and egalitarian congregation provides warmth and support to individuals and families from a variety of backgrounds or those who have recently discovered or rediscovered an interest in their Judaism. Many Shir Libeynu participants claim that after years of searching, they have finally found someplace they can be comfortable.

Rabbi Kukla's presence in Toronto will serve to enrich our already vibrant city. Mazel tov to her and to the DJC.

Eden Nameri, President
Harriet Eisenkraft, Vice-President
Congregation Shir Libeynu
Toronto

* * *

Gluttony on the front page

I was saddened – no shocked – to see a picture of gluttony on your front page: someone who ate 13 pieces of gefilte fish in three minutes ("Gefilte fish eating champion," *CJN*, Oct. 14). With some of our people living below the poverty line, an item like this is in remarkably poor taste.

Mervin Gollom
Toronto

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info@cjnews.com

'My father did not abandon the Torah'

By ELI RUBENSTEIN

Among the lasting images from Hurricane Katrina is the one of a bearded man clutching a Torah as he waded waist deep in water through the pews of a waterlogged New Orleans synagogue.

The photo was featured prominently in several Jewish newspapers and was e-mailed around the world countless times.

The prevalence of the image bespeaks an almost indescribable affection and devotion that the Jewish people profess for the Torah.

Jewish tradition maintains the Torah is the ultimate in truth, the eternal word of God, endlessly profound, wise and wondrous. Jewish mystics have described the Torah as God's love letters to the Children of Israel. More historically minded Jews see the Torah as the beginnings of the evolution of the Jewish people. Yet others see the Torah as the constitution of the Jewish people, the bedrock from which all Jewish values ultimately stem.

Our enemies, too, have recognized the Torah as a sacred artifact to the Jewish people and have tried to use this knowledge to further increase the suffering of our people.

My Aunt Gaby of Montreal tells the story of the Torah that her family donated to the local shul in Debrecen, Hungary, just before they were deported during the Holocaust. When they returned to their ransacked home after their liberation, virtually none of their possessions remained. To add insult to injury, however, the vandals had made sure to tear the parchment of the donated Torah into tiny strips and scatter the torn fragments like confetti throughout the entire house.

Countless other Torahs faced a similar fate during the Holocaust – but not all.

Several years ago, a member of my synagogue, Felicia Kopelman Cukier, approached me to recount a remarkable story.

During the war, her father Mauricy (Moshe Pesach) Kopelman had hidden his wife Rose and his two small children, Felicia and Ruth, with gentile families in two villages near Warsaw. To provide the funds to finance their stay, he sold his wife's jewelry to Nachum Sakiel (a Jew with the necessary connections in Warsaw).

Mauricy continued to live on the gentile side of Warsaw with false papers. One day, he came across a Torah scroll for sale by a street vendor. Not wanting to reveal his true identity or the real object of his interest, he engaged the pedlar in idle conversation before broaching the question about this strange object the pedlar was selling. The pedlar patiently explained to him that it was a Jewish scroll of no real use to anyone now – but since it was written on parchment, it was ideal material for fixing leaky roofs!

Mauricy casually observed that his roof was, in fact, in need of repair. (Mauricy, of course, was living hand to mouth and had no roof to speak of.) He then purchased the Torah, and not wanting to walk through occupied Warsaw with a Torah scroll in his hands, made arrangements to have it picked up by someone else. (A non-Jewish associate of Mr. Sakiel did this later.)

Mauricy did not survive the Holocaust. His wife and two children did manage to escape Hitler's grasp and immigrated to Canada, settling in Montreal and later Toronto.

Nachum Sakiel also survived the Holocaust, and eventually moved to New York, where he set up an antique shop with his son Larry. Over the years, N. Sakiel & Sons sold thousands of objects, but there was one artifact they would not part with: the sefer Torah they brought with them from Poland, the same Torah that Mauricy Kopelman had saved from the Holocaust. Despite suggestions that the Torah should be given to a synagogue, Nachum Sakiel had become convinced that the Torah was his talisman – it had saved his life and he could never part with it.

And here the story seemed to end.

Felicia's family lost contact with the Sakiels, but they often wondered about the fate of the Torah that their beloved husband and father had saved during the Holocaust.

Since I travelled to New York frequently, Felicia suggested that perhaps I could locate the Sakiels and learn what happened to the Torah.

Two years later, I found myself with a free morning in New York City. I looked up the name "N. Sakiel & Son" on the Internet and discovered a listing for the same name on 2nd Avenue in Manhattan. But when I arrived in the store, I found a large complex with possibly 20 different antique vendors, none with the name N. Sakiel & Son. After speaking to several of the vendors, and on the verge of giving up, I finally learned that Nachum Sakiel had passed away many years ago and that his son Larry was severely ill. The store had closed down two years earlier. Who knew if he was even still alive?

"Yes, he may be still alive," someone suggested, "living with his second wife, a Polish woman, a few blocks away. But if he is, he is very ill."

I decided to make my way to the address I was given

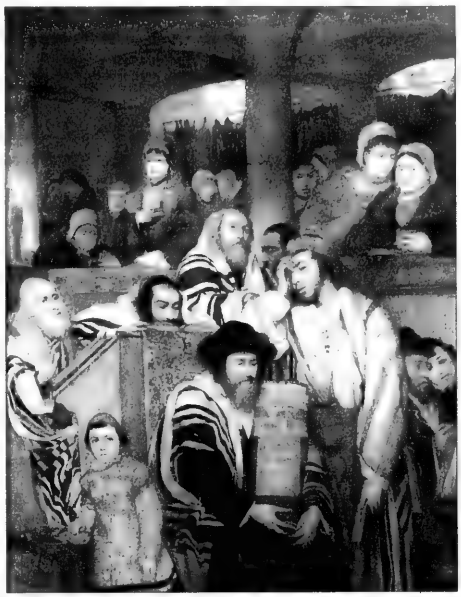
I found the building, and indeed Larry and Helen Sakiel were listed as tenants. I rang the apartment, and a woman with a thick Polish accent answered. In vain I tried to explain the purpose of my visit, but the language barrier was too great. Finally, more out of frustration than comprehension, she blurted out: "Just come up!"

Helen Sakiel greeted me warmly in the doorway. But try as I might, I still could not explain to her who I was and why I was there.

"Oh, you must be a friend of Larry's," she concluded. "Come in and see him."

She led me into his room, where an elderly man lay under a thin blanket, blinking at me incomprehensibly. "Larry, your friend is here to see you."

Then looking at me she said, "Speak to him."



The Torah, the core of Jewish ritual and tradition, preciously embraced, as depicted by Mauryce Gottlieb in his painting *Jews Praying in the Synagogue on Yom Kippur.*

"What language does he speak?" I asked.

"He used to speak many languages before he had Alzheimer's. Now he doesn't speak at all. He just lies in bed," she replied, with a mixture of compassion and resignation in her voice.

Then she left the room.

I tried with little success making conversation in my broken Yiddish, while Larry continued to stare at me.

Finally, Helen returned to the room and I immediately resolved to clear up the confusion.

"Mrs. Sakiel, I am afraid there has been a mix-up. I am not a friend of Larry's – I have never met him before. The real purpose of my visit was to find a Torah saved from the Holocaust by a friend of Larry's father during the war. But since Larry's father is no longer here, and since Larry cannot speak or understand anything, I am afraid that I have come to the end of my search for the Torah."

There was a pause. Larry continued to stare at me with his large, uncomprehending eyes.

Then Helen touched my arm. "I know all about the Torah," she said softly. "We still have it – it is safe. Larry, like his father, would never give it away."

I was stunned. Immediately, we called Felicia in Toronto to relate the good news. When Helen explained to Felicia that Larry's will stated that, after his death, the Torah would be donated to the Fifth Avenue Synagogue in Manhattan, Felicia asked if her father's name could be included on the mantle that would cover the Torah. Helen happily agreed.

When Helen passed the phone to me, Felicia's first words to me were: "Finally, my father's memory will have a resting place."

There are several postscripts to this story. Felicia's mother, Rose Kopelman, passed way in 2004, but not before she was comforted to learn that the Torah her husband saved from the Shoah would one day be housed in a synagogue. Later that year, Larry Sakiel died. Helen made good on her vow: the Torah was donated to the Fifth Avenue Synagogue and, following its repair, was to be placed in the Ark, with the names of Moshe Pesach Kopelman, and Nachum and Larry Sakiel, woven into the mantle.

On my next trip to New York, I called Rabbi Yaakov Kermaier of the Fifth Avenue Synagogue to seek permission to view the Torah.

When I first opened the scroll, I found myself reading this passage in Deuteronomy: "Neither is [the Torah] beyond the sea, that thou shouldest say: 'Who shall go over the sea for us, and bring it unto us, and make us to hear it, that we may do it?' But the word is very near unto thee, in thy mouth, and in thy heart, that thou mayest do it."

Indeed this Torah had been far away, across the seas, in a far off land, abandoned and on the verge of being desecrated and destroyed.

But through the initial perseverance of one man during the Holocaust, the efforts of others who followed, and the dedication of his family, this Torah will once again be honoured and venerated.

Instead of being reduced for use as coarse building material, it will now be read from, fussed over, held and embraced. And on this Simchat Torah, and for many more to come, the Torah will be held high and danced with joyously by young and old alike. And the names of those who saved the Torah will be forever and deservedly remembered with gratitude.

I will leave the last words to Felicia Kopelman Cukier. In summarizing the miraculous chain of events that took place, she wrote: "The Talmud states 'I will forgive my people for abandoning me, but I will not forgive them for abandoning my Torah.' My father did not abandon the Torah."

Eli Rubenstein is religious leader of Congregation Habonim, a Toronto shul founded by Holocaust survivors, and national director of March of the Living.

Opinions

More than just Israel bashing

As reported in the Sept. 29 issue of *The CJN* ("Meeting on chief's Israel trip ends in chaos"), a recent open forum convened by the Hamilton Police Services Board about Chief Brian Mullan's trip to Israel last March was prematurely terminated once it became obvious that the increasingly venomous outbursts by successive speakers would be impossible to control.

Lawrence Hart in Hamilton

That such a gathering was doomed from the outset should not have been too difficult to predict. One had only to look at the nature of the complaints against Mullan to realize that more was going on than merely a concern about the use of taxpayers' money or the merits or demerits of supporting such initiatives in general.

Four days before the public session, the Community Coalition Against Racism (CCAR), one of the two principal complainants – the other was Solidarity for Palestinian Human Rights – issued a press release detailing its position on Mullan's visit.

Three specific themes underlined its complaint.

Firstly, CCAR charged that the chief's experience would inevitably "translate into racial profiling of Arabs and Muslims in Hamilton." Secondly, it said his trip "has alienated the support for police of a large portion of Hamilton's fast growing Arab and Muslim population." And thirdly, it referred to what it termed "repugnant Israeli policing methods," which it said "include home invasions without warrants, arrest without charges, indefinite detention without trial, home demolitions, curfews, selective assassinations, and shooting to kill suspects."

"Which of these methods," the group asked, "do the taxpayers want to see imported into Hamilton"?

It was precisely this kind of bizarre and outrageously distorted invective that was repeatedly expressed and liberally embellished by four of the first five speakers.

As a followup to the aborted meeting, the board scheduled a closed hearing that would only accept written submissions.

But inasmuch as this recent incident has sent shock waves through the city's Jewish neighbourhoods and drawn stern criticism from the broader community and the mainstream media, there is another dimension that we dare not ignore.

It relates to an increasing number of instances across Canada where groups aligned with the Arab lobby have targeted public figures who choose to visit Israel or who are seen to take pro-Israel positions. Through manipulation and intimidation, the intention of such groups is to make life so uncomfortable for those who support Israel that their allegiances might weaken or even collapse.

It's the old boycott ploy with a different façade, and it needs to be confronted head on – whether by the police services board in Hamilton or in any other setting where its machinations become evident.

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Turkish coffee with an Armenian

"An irreversible momentum exists now," George was telling me, "and it's only a matter of time before everybody formally acknowledges that it was a 'shoah' [he was deliberately using the Hebrew term for 'holocaust'] that the Turks committed against us. Germany, Canada, Argentina – many governments have already passed resolutions to the effect, even though Turkey stubbornly insists that the deaths were merely a consequence of war. They won't even admit to more than 300,000 fatalities."

Ross Culiner in Jerusalem

We were squeezed into a miniscule Old City café right by the Jaffa Gate. George, a leading lay figure in the tiny Israeli Armenian community, was briefing me on the recent achievements of the long campaign to gain worldwide affirmation of the genocidal nature of the systematic massacres of some 1.5 million ethnic Armenians carried out by the Turkish regime in 1915.

I took a sip from my strong Turkish coffee, nodded, and said, "So 90 years of persistence have, at long last, paid off."

"And the irony," George continued, "is that we are the indirect beneficiaries of the internal dilemmas of Europe. The European Union is conditioning Turkish admission on a full confession of responsibility for the crimes. Their hope, believe it or not, is that the Turks will actually refuse to do so." He laughed.

"You see, that way they, the European nations will have cleansed their own consciences while at the same time furnishing a perfectly legitimate excuse for keeping a large Muslim country out of their cozy club."

"It's looking good," I said.

George hesitated a moment, planning what he wanted to say and how he would say it.

"Yes and no. What about Israel? It's only reasonable to assume that of all the countries, the Jewish state would have been out front on this issue. Right?"

He studied my face for a reaction.

"Who, if not you, can know what our nation suffered? We both lost a third of our populations. Are you aware, for instance, that the Armenian genocide doesn't get mentioned in Israeli school textbooks, and that the Israeli government has caved into Turkish pressure by failing to come out with a formal acknowledgement of the crime?"

I was uneasy. "Realpolitik," I mumbled diffidently. "Turkey is our ally, the only Muslim country that we enjoy truly warm and cordial relations with. It's purely and simply a matter of a little country's survival in a cruel world."

"I guess so," George said compliantly, not wanting to press the matter further.

"Don't get me wrong," he went on. "Plenty of individual Jews have been among our greatest champions. By the way, *Mein Kampf* is a hot bestseller in Turkey these days. Wonderful friends you pick!"

I squirmed out of the tight corner. "So what's the prevailing mood among the local Armenian community in light of recent successes?"

His reply stunned me. "A great emptiness, a vacuum. In a way, you see, our struggle had become synonymous with our identity. Only now are we taking time to reassess, to fully appreciate the extent of the tragedy, the dimensions of the loss. I'm even wondering how we go about preserving our sense of peoplehood in the future."

"Why don't you just take a lesson from us?" I asked. "Work to keep the sense of tragedy alive – museums, academic courses, a literature, visits to the killing fields, memorial days, movies, websites, institutions, you name it – a whole culture of reminiscence and despair."

He was listening attentively, saying nothing. "And then," I added, "there is Israel, our homeland, another centre of national gravity. The Holocaust, of course, gives it added constructive meaning and poignancy. You now have your own Israel, an independent Armenia."

"Except that in our case," he lamented, "we've lost control over most of what was our patrimony. It's part of Turkish sovereign territory."

He shook his head. "We'll never get it back. The lion's portion of our ancient kingdom, scene of our greatness is gone forever. All that's left us is a sliver of rocky landscape on the margins of our history."

"Welcome to the club of drastically shrinking homelands," I joked.

"Yes," George grinned, "the tribulations of little peoples."

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Will Syria join the new Mideast?

According to press reports, the U.S. government is looking for candidates to replace Syrian President Bashar Assad. Although I am basically happy with my current job (the pay could be better), I briefly considered submitting my resume to the CIA, the White House, or whoever is in charge of executive recruiting for collapsing Middle East dictatorships in Washington these days.

Gerald Steinberg in Jerusalem

The position has many interesting challenges, such as putting some oomph into the moribund Soviet-style Syrian economy; completing the restoration of Lebanese sovereignty; halting support for Hezbollah, Palestinian terror, Iraqi insurgents, etc.; and ending 58 years of war against Israel. And the commute from Damascus to Jerusalem is not too bad – a few hours by armoured car, or few minutes by military jet.

Also on the plus side, there are minimal qualifications. The current jobholder doesn't have much more experience in ruling Syria than anyone else. Bashful Bashar was forced into the dictator-in-waiting position after his older brother Basil totalled his car, and himself, on one of Syria's highways. Before that, Bashar had spent a quiet few years in London, enrolled in optometry school and hanging out with other Syrians. But Bashar learned quickly. He was rapidly promoted from private to general in the Syrian army and was chosen unanimously by the ruling clique to take over when his father died.

Indeed, he began on a positive note, and Bashar was known as "the Internet Assad" when he punched a few holes in Syria's iron curtain that were quickly resealed. Since then, the Syrian leadership seems to have been in a daze, lurching from one foolish decision to the next.

Father Hafez projected a ruthless calm, enabling him to order the deaths of thousands of Muslim Brotherhood members in the city of Hama following protests. But Assad Sr. also recognized the limits of his power, and he knew when to bend to avoid being hit by a superior force.

In contrast, Bashar's regime is easily twisted by gusts from Hezbollah, Islamic Jihad, Hamas and Iraqi insurgents. In Lebanon, Bashar's thugs missed the shifting winds, including co-ordinated pressure from Washington and Paris (the only issue on which U.S. President George W. Bush and French President Jacques Chirac agree). Instead of bending, the circle around Assad escalated tensions with heavy-handed assassinations, including former Lebanese prime minister Rafik Hariri, signalling panic rather than control.

The ensuing investigation, backed by U.S. threats of military action, has forced Syria to retreat, as highlighted by the suicide of the interior minister and former secret police head in Beirut. And Lebanon has been given the opportunity to regain its freedom – a huge setback for the Assad regime.

At the same time, the Syrian economy remains closed and moribund, regime change is on the agenda, and the search is on for a replacement for Assad. But with Syria's legacy of long, unchallenged domination by the minority Alawite Islamic sect, there are no credible opposition movements or good candidates ready to take over.

Unlike Egypt, where there is tentative movement towards political competition, anyone in Syria who thought in such terms was silenced many years ago. In many ways, Syrian society is still tribal, and real party-based politics are a long way off. As a result, if the Assad dynasty has reached the end of the line, some close observers of developments in Damascus are predicting a transition to an "Alawite light" regime. Instead of a Syrian big bang, and the uncertainty or even violence it would bring, a more likely scenario is limited continuity, with a gradual opening up of the economy and society.

"Alawite light" may be the least bad alternative. (So much for my job application.) Instead of using its minimal resources for North Korean missiles, second-hand chemical weapons, and co-operation with Iran in helping Hezbollah, a kinder, gentler Syria would mark a major step forward. Another source of anti-Semitism would be removed, and without backing from Damascus, Palestinian terror groups would lose even more influence. Although daily bus service from Jerusalem to Damascus could still take some time, Israel and Lebanon would be happy to have a government in Syria that focuses on improving the lives of its citizens.

The *N.Y. Times* downplayed the Holocaust

America's greatest daily newspaper, *The New York Times*, fell short of the mark in its coverage of the Holocaust and the events leading up to it. This is not exactly hot-off-the-press news. The critique has been bruited about for many years. But with the publication of Laurel Leff's *Buried by The Times* (Cambridge University Press), an impassioned first-class work of research, no one will ever doubt its veracity.

Sheldon Kirshner in Toronto

Leff, a former reporter and editor, argues that the *Times* basically treated the persecution and murder of European Jews as a secondary story, never giving it the continuous attention or prominent play it deserved.

From September 1939, the outbreak of World War II, to May 1945, the unconditional surrender of Nazi Germany, the *Times* published 1,186 stories about the subject, or 17 per month. On the face of it, this is not a bad record. But when you delve into the details, the picture is rather different.

The unfolding story of the Holocaust made the *Times'* front page just 26 times, but never in back-to-back fashion and never in the right-hand column reserved for the day's most important news, and only in six of those stories were Jews identified as the primary victims.

And incredibly enough, the *Times* banned letters to the editor on the rise of Nazism in Germany. The officially stated reason was that the paper received too many such letters, but the real reason, Leff speculates, is that they would open the door to commentary on the deteriorating situation of German Jews.

Given its importance in American journalism, the *Times*, owned by Jews of German ancestry, had a critical role in shaping coverage of the Holocaust by other newspapers in the United States. They, too, downplayed it.

There are objective reasons why this was the case, Leff observes. False atrocity stories about Germany during World War I bred skepticism among hard-boiled editors. Carnage on a global scale in World War II made it harder to recognize the travails of Jews. Newspaper proprietors, taking their lead from the U.S. government, feared that a surfeit of coverage would alienate Americans loath to fight a war on behalf of Jews.

With a corps of 30 correspondents based throughout Europe, far more than any other newspaper, the *Times* certainly had the manpower to cover the story properly. That it did not stems from a decision by the Sulzberger family, which published the *Times*.

Wary of claims levelled by American isolationists that Jews would lure the U.S. into a war to help their persecuted brethren, the Sulzbergers were reluctant to engage in what might be perceived as "special pleading." And in this connection, assimilated Jews such as Arthur Hays Sulzberger, the publisher, did not wish to be seen emphasizing Jewish suffering or accused of dual loyalty. Sulzberger was particularly concerned that if the *Times* overplayed the story, it might be perceived as a "Jewish" newspaper, or aggravate existing anti-Semitism, which was quite pervasive in the 1930s and '40s.

He was therefore philosophically opposed to underlining the unique position of Jews in Nazi-occupied Europe. Consequently, the *Times* tended to place stories about Jews inside the newspaper, to universalize their plight in front-page stories and editorials and to prevent Jewish employees from reaching the most prominent editorial positions. As well, company policy dictated that reporters whose first names were too Jewish-sounding had to use initials in their bylines.

Sulzberger was adamantly opposed to Germany's persecution of Jews. This is absolutely clear. Yet he was equally against the proposition that Jews should exert special efforts to help fellow Jews. In a letter to a reader Leff unearthed, Sulzberger wrote, "A minority, it seems to me, cannot save itself through its minority status but can only be successful if it can, with integrity, merge its cause with a larger movement."

In line with his world view, Sulzberger was an ardent adversary of Zionism. In his opinion, Palestine was not a suitable haven for Jews. He endorsed Britain's 1939 White Paper, which drastically limited Jewish immigration to Palestine. "I do not believe Jews are a race," he said. "I do not believe they are a people."

Like his friend Judah Magnes, an American Zionist, he was in favour of a binational state in Palestine. After the war, however, Sulzberger grudgingly supported the partition of Palestine. But he neither visited Israel nor felt emotionally attached to it. As he put it, " I feel no closer to the state of Israel than I do to Britain or China."

The St. Louis incident, a durable symbol of the Jewish refugee crisis, was one of the first tests of the *Times'* policy on Jews.

A Hamburg-American cruise ship, the St. Louis set off from Germany in the spring of 1939, filled with 900 German Jewish refugees seeking refuge abroad. They were turned away by Cuba and the United States, but were accepted by several European countries.

The *Times* carried stories on the St. Louis, but its only official comment appeared two days after the vessel returned to Europe. Astonishingly, the editorial did not identify the refugees as Jews, nor did it call on Washington to admit them.

Arthur Hays Sulzberger

In response to anti-Semitic legislation introduced by Slovakia, Romania, Hungary and Bulgaria in 1940 and '41, the *Times* ran short, inside stories. When correspondent Joseph Levy filed a story in May 1944 predicting that Hungary was preparing for "the annihilation of Hungarian Jews by the most fiendish methods," editors placed it on page five. Another story that reported the killing of 100,000 Hungarian Jews in Auschwitz was given similar treatment.

Arthur Krock

The paper ran a story about the Warsaw ghetto in Poland, but never followed up with additional reporting or an editorial. The news that three million Polish Jews had been murdered appeared in a page seven story.

The virtual destruction of the Jewish community in Greece was reported by the *Times* in a three-paragraph blurb on page 14, while the decimation of Dutch Jewry was summed up in a page seven story.

As these stories illustrate, the *Times* kept the Nazis' extermination campaign off the front page.

From June 1941 to December 1942, the Nazis slaughtered 1.5 million Jews in the Soviet Union. The *Times* carried 17 stories about these massacres, and only five of them identified the victims as Jews.

Leff notes that the Jewish press in the United States provided much better coverage of these events than the exalted *Times*.

Cyrus Leo Sulzberger

For a long time, the *Times* subscribed to the Jewish Telegraphic Service, known as the JTA. But in 1937, Sulzberger cancelled its subscription, finding the idea of "Jewish news" offensive and the service untrustworthy. By severing ties with the JTA, Leff remarks, the *Times* dispensed with one of the most valued sources of information inside Poland. Yet Sulzberger published official German decrees, she points out.

The *Times* relied heavily on the wire services for stories on internal developments in Germany, even though that ran counter to its general practice.

"The fact that the *Times* tended to use wire service stories for its reporting on the condition of Jews in Germany made it less likely that the articles would receive prominent display," she concludes." News organizations have a decided preference for their own staff-produced work," she adds.

In their response to the Holocaust, some of the *Times'* columnists were conspicuously silent.

Cyrus Leo Sulzberger, its foreign affairs columnist, was stationed in critical regions before and during the war: Austria in 1938 as Germany annexed that country; the Balkans in 1940 and the first half of 1941 as savage pogroms broke out in Romania; the Soviet Union in the second half of 1941 as the Wehrmacht made ominous territorial gains; and the Middle East in 1943 and 1944 as Palestine became one of the last havens for Jewish refugees.

Yet Sulzberger, a nephew of one of the *Times'* owners and an assimilationist, all but ignored the fate of the Jews in those countries.

The same can be said of Arthur Krock, the Washington bureau chief. An apparently self-hating Jew, Krock wrote nearly 1,200 columns during the war, but not a single one mentioned the persecution of Jews.

According to Leff, Krock allied himself with conservative elements in the U.S. State Department who erected bureaucratic obstacles to Jewish immigration and tried to suppress information about the Holocaust.

In short, the *Times*, the newspaper of record that prides itself on its professionalism, did not acquit itself brilliantly during that dark era.

Leff writes: "Compared with other events, the *Times*... did not consider the extermination of the Jews to be terribly important."

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Greater Toronto Area

Memorial garden opens

By CAROLYN BLACKMAN
Staff Reporter

After almost 10 years in the planning, Toronto Hebrew Memorial Park (THMP) has officially opened the Memorial Garden at Pardes Shalom Cemetery in Richmond Hill.

The garden, located at the east end of the cemetery, has been specially designed to give visitors a place to remember and mourn loved ones who are buried elsewhere or have no known burial site.

Speaking at the opening ceremonies on Oct. 16, Martin Belman, a member of the THMP board, said the idea for the garden came about in the spring of 1996 when the board was approached by a family whose young son had disappeared while travelling in the Himalayas.

The family suggested the creation of a memorial for "missing persons" and proposed a design, but the project was eventually put on hold.

In 2000, however, board members were convinced that there was a need in the community for such a memorial. They ultimately hired Hilton Landmarks, a cemetery planning and design firm, which developed the architectural and landscape plan for the garden, and final designs were modified by THMP to suit a Jewish site.

In the middle of the garden are black 14-by-20 foot granite monoliths made by the Quebec firm Polycor Granite Bussiere Architectural Stone.

Robert Hilton, representing his firm, said a unique feature of one of the sculptures is a glass Star of David, which was made by Custom Door Hardware Manufacturing out of material supplied by Classics Glass Company.

The translucent star, placed atop and within the granite monument, allows natural light to transform the colour of the glass symbol as it passes through, he said.

"The star conveys the dynamic, always changing lives of those remembered and those remembering... as the glass changes colour when seen from different viewpoints or as the angle of light passing through it changes from sunrise to sunset."

The concrete pedestrian path, or memorial walk, accommodates barrier-free access for all visitors, he said, while benches "offer visitors a chance to sit, reflect, remember or simply enjoy the comfort and sanctuary provided by this special place."

Associated to hold reunion

By FRANCES KRAFT
Staff Reporter

Mayeer Pearl, a Toronto accountant, plans to go back to school on Nov. 20, and he figures a couple of thousand people may join him.

The 1988 graduate of Associated Hebrew Schools (AHS) is co-chair, with Aurelia Ostro, of what is expected to be the school's largest ever reunion. The Sunday evening event will be held at the school's Kamin Education Centre in Thornhill.

"It's going to be an exciting night," said Pearl, who is also a member of the school's board, following in the footsteps of his late grandfather Harold Dessen, who was president and chair of the board from 1979 to 1985.

Pearl said the reunion will feature entertainment, speakers, and "a lot of memorabilia. His memories of his own school days include "a lot of fun, and good friends." Academically, he said, the school served as "a good start to getting through life," and Judaically, it also provided "a groundwork for living your life."

AHS was founded in 1907, and its Brunswick Avenue campus in downtown Toronto opened in 1925. As the Jewish community migrated northward, so did Associated, which opened a school on Neptune Avenue in 1957. The school currently has classes from nursery to Grade 5 on Neptune, in a new building that replaced the original one in 1998, and at the Thornhill site, which was built in 1995. The middle school is located in the Bathurst Street and Finch Avenue area.

An alumni database has 6,000 names, dating back to the early 1950s, said Pearl. Of those, the school has addresses for 4,000 people. Most have remained in Toronto, although there are "quite a few" in the United States and Israel, he said.

Tickets for the reunion are $18 before Oct. 31, $20 at the door. For more information, go to www.ahschools.com or e-mail alumni@ahschoools.com.

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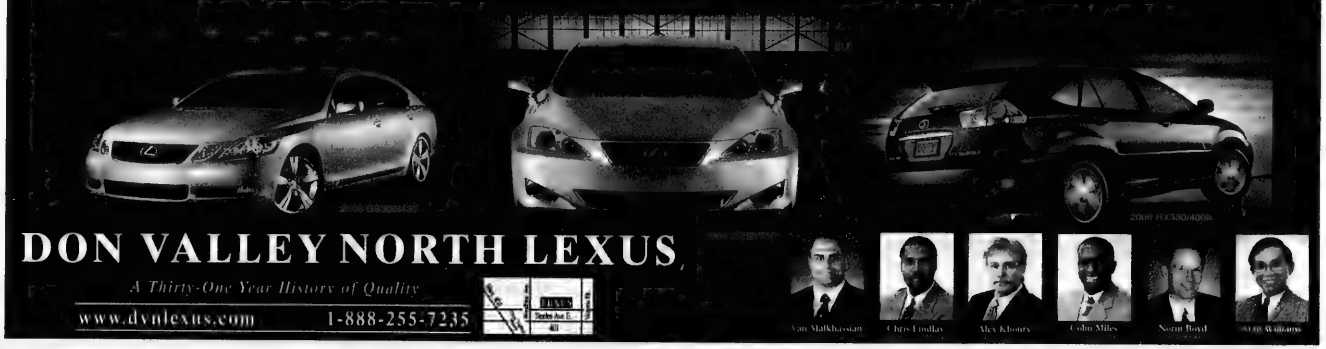

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*Courtesy of UJA Federation and El Al Israel Airlines

Israel trip reconnects troubled youth with heritage

By RON CSILLAG
Staff Reporter

For a group of troubled Jewish youth from Toronto, Israel has proven exactly what the doctor ordered.

It's been a little more than a year since the 11 young travellers returned from two weeks touring Israel on a groundbreaking program called "From Darkness to Light."

It was described as a first in the world: a group of toughened, streetwise Jews, aged 17 to 24, who haven't registered on the community's radar screen due to drug abuse, poverty, homelessness, foster care, rehabilitation, spotty school records, brushes with the law and problems with parents, were taken to Israel just like any other Jewish youth tour.

The idea was to remove them from the cycle of despair, at least for a while, and boost their self-esteem, but also to show them that perhaps their heritage counts for more than they had thought.

It was the first trip to Israel for many. For some, it was their first time away from Toronto and on a plane.

No one believed the trip would turn the participants into instant angels, but nearly all the participants are working to get their lives together. Organizers intend to turn it into a regular mission, provided they can secure the funding, and call it "Israel Beats the Streets."

Another measure of the trip's success is that nearly all the participants want to return to Israel – some for good.

In fact, three young women didn't even come home: One stayed in Israel with relatives, as she had planned, while one went to a one-year program on a kibbutz, and the third has found a full-time job.

Aliyah was one of the mission's central goals, says Lillian Freedman, a Toronto social worker who co-organized the project with the local Israel Aliyah Centre.

"A lot of these kids would never have visited Israel otherwise. And Israel can provide them with an infrastructure and a lot of opportunities," including free college-level courses and money for integration.

For Melissa Sananes, a bubbly 21-year-old who left home at a young age, the trip resulted in newfound feelings for Israel.

"I learned a new respect for my nation," she says. "I got to meet family I had never met before. I learned a lot about the land."

She isn't ready to admit that Israel changed her life, but she says it has helped give it structure, which she is using to study at Centennial College, with a view to a career in psychiatric nursing.

Aric Fishman, 19, who lives with his mother, says the trip "was completely positive. It was fun and educational – like jumping into cold water."

He and his fellow travellers formed a tight-knit group, and he says he got a lot out of being with 10 other people who have all faced difficulty in life.

Fishman is now finishing high school, and while he has no immediate plans, he's hoping to attend an Israeli university and serve in the Israeli army. Ultimately, he's shooting for a career as a wilderness tour guide, possibly in Israel.

"They didn't throw religion at us," remarks Karen, a serious 21-year-old who works in the funeral business (and didn't want her last name used). "They taught us a whole lot without us even knowing it... I didn't expect the trip to be as good as it was."

Karen is also grateful. "I don't think any of us would have gotten the chance otherwise to visit to Israel," she says. Karen had wanted to go before, but was twice rejected from Taglit-birthright israel, the highly successful program that has taken thousands of young people on a free 10-day trip to the country.

For Gil, an intense 20-year-old Israeli citizen who lived in the country for seven years before coming to Canada as a child, the trip provided coping and inter-personal skills.

"It taught me to get along with people I might not have gotten along with," he says. "I saw long-lost family, and it also brought me closer to my religion."

Gil is busy paying off his debts and wants to get into a technical career, possibly tool-and-die making.

Freedman is now aiming for an ongoing program.

"The results have been nothing short of miraculous, and I'm really proud of the kids," she says. "They came such a long way on just a little. What they got was absolute unconditional acceptance. It connected them in such a wonderful way."

A self-described freelance social worker, Freedman has turned Jewish homelessness into a personal crusade. Over the past six years, she has helped locate and house several dozen homeless and transient Jews in Toronto. Many were under 25.

Two years ago, she hooked up with Gadi Anavi, the former shaliach at the Israel Aliyah Centre for Toronto and Western Canada, who had been wondering how he could get to kids who weren't qualifying for birthright israel.

UJA Federation of Greater Toronto kicked in a last-minute grant of $30,000 for last August's trip.

But just last week, Freedman was turned down for a grant from the New York-based Andrea and Charles Bronfman Philanthropies, to which she had applied for a portion of the funds allocated to the birthright program.

The organization said "this is not a project we are prepared to fund at this time," but it encouraged her to "keep working through local channels. As you know, local issues often resonate with local funders."

Perhaps the most telling description of the program comes from a short documentary in the works about the trip.

Says one scruffy young man with eyes that have seen enough to last a lifetime: "Just coming here makes me feel that I actually belong to something, as opposed to wandering around doing whatever the hell I want, having fun and partying and doing drugs and gang banging, the violence and the rest of it.

"[Israel] is such a change, and such a culture shock. I love this place."

Please see photo on page 27.

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Correction

In the photo caption of "Torontonian collects, ships used clothing to Israel" (*CJN*, Oct. 20) Pam Albert, who is on the left, and and Ellie Korenblum, who is standing beside her, were misidentified. *The CJN* regrets the error.

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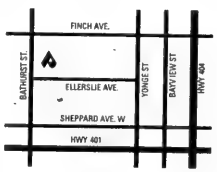

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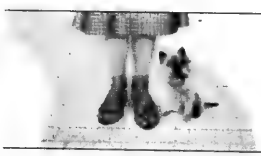

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for a meeting of Reishit alumni, parents of current and former Reishit students, and prospective students with their parents at

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29th of Tishrei 5766
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Rabbi Marcus will speak about learning in Israel and the comtemporary Israel scene. He will also introduce the new MASA scholars program sponsored by The Jewish Agency, designed to encourage Jewish students in the Diaspora to study for an extended period in Israel.

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Treasures in Jewish Literature

THE CONVERSION, by Aharon Appelfeld, is a thought-provoking story of a young Jewish man living in an Austrian city two generations before the Holocaust, where almost all Jews have converted to Christianity. A political crisis forces him to confront his past and take a stand he could never have imagined.

Professor Adam Fuerstenberg
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Copies of the book are available for loan at the Latner Jewish Public Library

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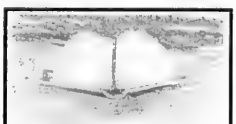
In the aftermath of Yom Kippur

By RABBI DAVID CADOCH



The awesome Day of Atonement has refreshed us with a clean slate and a sense of lightness. As we repeat throughout the Yom Kippur service: "For on this day HaShem provides atonement for you to cleanse you; from all your transgressions before the Eternal you shall be cleansed." (Leviticus, 16:30).

Following the Yom Kippur evening service, I returned to my family and my wife made an interesting remark. She marvelled at the profound significance of such a privilege to be cleansed once a year of the heavy burden of human error before the Almighty.

Reflecting on her remark, I realized its implications.

This kindness that the Eternal has bestowed on Klal Israel is a tremendous source of spiritual, psychological and emotional healing. It removes the burden of guilt that has accumulated throughout the year and completely purges the negativity of our erroneous choices.

Our sages note that the verse distinctly mentions "from all your transgressions before the Eternal shall you be cleansed." But what about the wrong we do to our fellow human beings, and in human beings I include non-Jewish people. (It is a profound misconception to believe that we can hurt or deceive non-Jews.) Torah Law has provided the means to rectify the damage we do to others. We are obligated to reasonably search out those we have wronged and seek their forgiveness. If they refuse to forgive us, the matter lies in HaShem's court.

What has this powerful day, Yom Kippur, bestowed upon us? The ability to go about another year with the peace of mind and confidence that HaShem has blessed each of us with a fresh start.

The sages of the Talmud (Yoma 20a) tell us: "The *yetzer hara* [evil impulse] has no permission to act as an accuser on the Day of Atonement. According to the sage Rami bar Chama, the *gematria* [numerical value] of *HaSatan* [the impediment] is 364, which accounts for the days in the year that the *yetzer hara* distracts us. However, on the day of Atonement, the *yetzer* has no such power. On this day we fast and pray with the opportunity to elevate ourselves to a deep spiritual level."

We are to understand the meaning of Atonement – or "At-one-ment" – as an ongoing process of being at one with one's true personality. It has the same connotation as tfillah. Prayer in Hebrew is tfillah, and the verb to pray in the reflexive form is *hitpallel*. In other words, the act of praying is an act of self-evaluation.

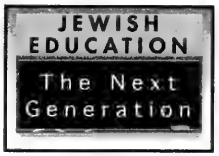
As Rabbi Samson Raphael Hirsh wrote: "Tfillah is a step out of active life in order to attempt to gain a true judgment of oneself, that is, about one's ego, about one's relationship to God and the world, and of God and the world to oneself. It strives to infuse mind and heart with the power of such judgment as will direct both anew to active life – purified, sublimated, and strengthened."

The idea of tshuvah (return/repentance) as a form of resolve to better oneself is only possible once we feel remorse for the wrong we've committed. The Hebrew word for remorse is *charatah*, which translates literally as "incision" or "cut". When a person feels the hurt done to another as a personal wound, then it's possible to resolve to never act in this manner again. When this kind of resolve comes from a love for humanity and the sanctity of life, transgressions transform into merits, for to love humanity is to love the Almighty.

Rabbi David Cadoch is a chaver of HaGaon HaRav Leib Baron's Beth Din of Montreal and a member of the Rabbinical Council of Canada and the Rabbinical Council of America.

The challenges facing baalei tshuvah

By ELLIOTT MALAMET



One of the most significant trends in Jewish education over the last several decades has been the ba'al tshuvah movement, in which previously secular Jews embrace a life of religious observance.

The catalysts to such change are by now well known, from the outreach efforts of Chabad (a direct result of the imperative set out by the late Lubavitcher Rebbe) to the work of Rabbi Shlomo Carlebach, and to institutions popularly associated with this movement such as Aish HaTorah and Ohr Somayach.

The different manifestations of the phenomenon range from the post-Six Day War return to religion to the fallout from the liberal 1960s, when individuals attracted to spiritual ideas and ideals converted this energy to a Torah way of life.

There is a unique importance in the decision of certain Jews, in an era of rampant intermarriage and assimilation, to rediscover their heritage and commit to the path of mitzvot. Baalei tshuvah thus buck the overwhelming inclination of much of present-day Jewry to shun a religious worldview. But such a radical shift in life path, even if it leads to an uplifting transformation and structured daily regimen, does not necessarily eliminate a host of difficulties that require serious examination.

The challenges to baalei tshuvah upon becoming observant may include everything from their relationship with the "frum from birth" community to interactions with their own parents and extended families. Indeed, for the baal tshuvah, a family celebration is not necessarily an innocent matter, as it conjures up potential kashrut and Shabbat violations as part of the mix.

A host of other questions also arise: Do baalei tshuvah tend to remain overly or exclusively attached to the institutions that may have nurtured their initial interest in Judaism and subsequent growth? Does this attachment hinder their religious growth in any way? From a psychological perspective, how do baalei tshuvah contend with the different parts of their experience (their life before versus their life after, so to speak).

But perhaps the most challenging issue, from an educational point of view, pertains to the children of baalei tshuvah. Recently, Rabbi Yaacov Haber, the former national director of Jewish education for the Orthodox Union, wrote that the challenge of being a member of the second generation can lead to grave problems. Some even end up rejecting the very lifestyle their parents struggled so hard to attain, often with a disdainful retort such as, "You rejected your upbringing, now it's my turn." Often the ba'al tshuvah remains quite alone to handle these dilemmas, caught between their Orthodox co-religionists and their secular relatives who, respectively, either can't relate to the problem or may not see it as a problem at all.

On Saturday, Nov. 5, at 8 p.m., at Shaarei Shomayim Synagogue in Toronto, I will be joined by three fellow baalei tshuvah – Dr. Lisa Aiken, Prof. Eric Lawee and Rabbi Michael Skobac – as we probe the above-mentioned issues and others. This will open Torah in Motion's fourth annual "Renewing Our Spirit" conference, and for all those interested in the religious quest in the modern world, we hope you can join us.

Jewish Life

Why we still need religion

Books
Bernard Baskin

The crimes of organized religion throughout history beggar the imagination. At the same time, however, there is religion's benign and positive side. I am sure that we still need religion for the following reasons.

• In order to grapple with the riddle of the cosmos and our relationship to it: We live in "universal time" in which we are granted a "brief moment." What is our role and goal in life? What is our relationship to the earth, the sea, the sky? Seeking answers to "eternal mysteries" is among the chief and unending functions of religion, whether we be underling or master, peasant or philosopher.

• Because we must rely upon poetry in our attempt to express the inexpressible: Why does the 23rd Psalm retain its fascination for even the allegedly "irreligious?" Why does the Bible as a whole retain its paramount place in world literature? Does not this ancient magnificent library still furnish ethical wisdom as valid today as in the days its scrolls were first inscribed?

• Because we cannot believe that the universe is a mechanism, and mortal men and women merely automations: Mathematics, astronomy, physics and other domains of knowledge are unable to adequately explain the universe. No matter how far our spaceships and rockets penetrate, the heavens still remain limitless.

The human race has always battled with its own creativity. Technological inventions have been blessings, but they have also created mechanisms of destruction and annihilation. Without a belief in something deeper than the material workings of the world, humanity's fragile grip on goodness easily slips. All the blessings of our age will be vain if we permit science to strip us of soul. Human skill creates marvels; still, we cannot let the products of our hands divert us from the prompting of our hearts.

Science involves looking outward. The scientist must be separate from the object studied in order to gain intellectual mastery over it. Sanctity asks us to look within as well as without and to judge not by a scale of mastery but by a scale of reverence. For all its power, science cannot be the meaning of our lives or tell us why to get up in the morning. Supreme at "how" questions, science does not answer "why." That is the function of faith.

• In order to preserve the continuity of the heritage into which we are born, or which we accept by conviction: If we cultivate the Hellenic and Roman legacy, we should also adhere to the overarching Hebraic inheritance, which has contributed so many of the teachings and practices that form the cornerstone of the world's culture. Religion can stabilize the personality of our children and young people; it can enrich and uphold the solidarity of family life in an epoch that is reeling from the upheaval of a social earthquake. Why should we lightly or ignorantly discard values that have helped to harness savage human impulses?

• As a way of testifying to the sacredness of human life: Religion at its best and highest insists that all of us incarnate something of the divine. Such a conviction, the sacredness and inviolability of every individual, may seem naive but it is the hope of the world.

Rather than be hostile or alienated by the dark side of religion, thinking men and women should cling to its affirmative and life-giving precepts, for they enable us, in a time of malaise and uncertainty, to walk humbly and act mercifully.

The Jewish way with words

By MARK MIETKIEWICZ

Jews, of course, are called the People of the Book. Every November, we celebrate those Jewish books and the inspiration and creativity that go into creating them. But at times, a Jew doesn't need an entire book to get a point across. Sometimes all it takes is one razor-sharp line.

Today, where to find the best quotes by Jews on the web.

Let's start at the beginning – or should that be "In the Beginning?" The Torah, Mishnah, Talmud and their commentaries are full of words to the wise, as relevant today as ever.

The Jewish Education Network has brought together hundreds of them and organized them in a very long list – 71 pages when I printed it all out. A sampling:

• Anger kills the foolish man. – Job 5:2

• A needle's eye is not too narrow for two lovers, but the whole world is not wide enough for two enemies. – Ibn Gabirol, Mibhar HaPeninim, c.1050, #281

• Do not take drugs because they will become habitual, your heart will request them and you will also waste money. Even as medicine, don't use drugs if another medicine is possible. – Rabbi Samuel ben Meir (12th century commentator) explaining Pesahim 113a **[http://tinyurl.com/dhe7b]**

The largest trove of quotes that I came across is also the easiest to use. The Jewish Wisdom Database has culled more than 3,100 sayings from quite an interesting crowd. Where else could you read about the musings of Woody Allen ("Life is full of misery, loneliness and suffering – and it's all over much too soon") next to those of the Chofetz Chaim ("It is no challenge to die like a Jew; the true challenge is to live like a Jew.") Jacob Richman has done an amazing job organizing this eclectic mix. You can search by topic (animals, anti-Semitism, books, etc.) or by keyword. And you can choose to browse only the humourous proverbs if you like. Such as:

· If you want to give God a good laugh, tell Him your plans. – Yiddish proverb

· Ninety per cent of the politicians give the other 10 per cent a bad reputation. – Henry A. Kissinger

· I want my children to have all the things I couldn't afford. Then I want to move in with them. – Phyllis Diller **[www.j.co.il/proverbs/proverbs_search.asp]**

If you like your quotes to appear automatically – and if you can understand Hebrew – then you can download and install the Psuko program. Every time you turn on your computer, you will be greeted by a different piece of Jewish wisdom. The program is completely free and there are no pesky ads to irritate you. **[http://psuko.web-site.co.il/us_main.shtml]** (Note: this is a Windows-only application that ran properly when I installed it using Windows 2000. The documentation says it will work in any Windows environment – 95, 98 ME, XP, etc – but I have not tested it.)

And if you'd like to keep things simple, then just go to the Random Talmud Server, "a chance-guided service for those who love the sea of Talmud." Every time you click on the link below, you'll be served up a different piece of wisdom such as:

· A dream which is not interpreted is like a letter which is not read.– Berachot 55a

· Three things restore a man's good spirits: beautiful sounds, sights, and fragrances. - Berachot 57b

· R. Hanina said: I have learnt much from my teachers, and from my colleagues, more than from my teachers, but from my disciples, more than from them all. - Taanith 7a **[http://web.wt.net/~cbenton/randtal.htm]**

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com.

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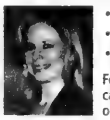

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Shulamit Imber

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SHULAMIT IMBER, Pedagogical Director, International School for Holocaust Studies, Yad Vashem, Jerusalem, is a member of the International Task Force for International Cooperation on Holocaust Education, Remembrance and Research, under the auspices of the Council of Europe. She has lectured at International Conferences/Forums in Amsterdam, Stockholm, U.K., U.S.A. and Israel.

On display: "Drawings of the Holocaust", a series of pencil drawn reproductions of Holocaust archival photographs, sketched by Grade 9-12 students from Cardinal Newman High School, Toronto Catholic District School Board. Their teachers attended the Yad Vashem International School for Holocaust Studies in Jerusalem.

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Greater Toronto Area

Social worker's career spanned 35 years

By CAROLYN BLACKMAN
Staff Reporter

Two events stand out in Avraham Friedman's mind after a career in social work that has spanned almost 35 years.

The first involved being confronted by a man with a gun wanting to kill himself who later became a client, and the second occurred when he was on sabbatical in Israel and his young son, who has special needs, took a public bus on his own and got lost.

Recently retired from Jewish Family & Child Service, where he has worked since 1973, Friedman, 60, a Toronto native, says these events – both turned out positively – did not discourage him from pursuing a career that has been both challenging and rewarding.

His association with the agency goes back to 1970, he says, when he worked for Children's Aid Society.

"Until 1981, when JF&CS obtained its status as a children's aid society, it went through CAS to have children removed from their home. Then [former JF&CS executive director Jerome Diamond] interviewed me because he had dreams of the agency becoming a CAS, and he wanted my knowledge.

"I didn't [have intentions] of staying so long, but as an Orthodox Jew working in a Jewish agency, it felt like home, and the agency is so broad I was never without a challenge."

Over the years, he has among other things, supervised a group of clinical social workers, supervised the intake department, supervised the financial assistance program, done group work and family life education, and supervised the family support program for parents caring at home for children with developmental disabilities.

When he retired, he was supervisor of the agency's foster care program, which handles anywhere from 80 to 100 children in care at any one time. He also supervised workers who sought places for children who needed homes beyond what foster families could provide.

Avraham Friedman

One of his most meaningful experiences, he says, was working with the children in foster care. So meaningful, in fact, that in the early 1970's he and his wife first took in a foster child, a non-Jewish teenage girl.

"[When she was still living at our home, I saw Miracle Mart's mashgiach at shul] and he told me about a non-Jewish girl who knew all about kashruth. He didn't know that it was my foster daughter."

His family – Friedman and his wife Bernice, have five birth children and one adopted child – still keep in touch with the girl who now has two adult children of her own, he says.

Over the years, they have taken 10 foster children into their home, he says, as well as the now 25-year-old adopted son, who has special needs.

"I first saw [my adopted son] in the hospital just after he was born. He was wearing Santa Claus pajamas, and all the nurses were fighting over him. He [initially] came home with us as a foster child."

Another child stayed for nine years, he says, and the family still keeps in contact with him, as well.

"He left our home because of emotional difficulties. His behaviour was beyond what we could manage, and we had to place him in a treatment home. He is now 25 years old, and living in Israel. He was in the army, he is now working in sales, and we have met his girlfriend. That is our naches."

As both a social worker and a foster parent, he understands the important role each plays, he says.

"I had one child under my supervision for 12 years, and I feel as if I brought him up. I tell the social workers that they are the workers/parents of 23 to 25 kids. They have to be involved in every aspect of the kids' lives.

"We feel the importance of our work when we [witness] the outcome. Some kids turn out wonderfully."

In professional work they speak of boundaries, he says, "but in the Jewish community it is a challenge to maintain boundaries. We always run into clients.

"As a foster parent, and as the parent of a special needs child, I have learned that boundaries need not be so rigid. The challenge is to integrate one's life experiences, and I have had the opportunity of doing a lot of integration."

A sadness has permeated his life, he says, with the recent death of his young granddaughter. "I was there as a grandparent and as a parent to my child. It was a very difficult loss."

Friedman is remaining at the agency half-time to do some contract work, he says, and he plans to spend a good deal of time with his wife, his children and his grandchildren, as well as extended time in Israel.

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There's no point trying to read Sharon's mind

According to Reports

By PAUL MICHAELS

Following Israel's withdrawal from Gaza and parts of the northern West Bank, few Middle East analysts – including those who have been highly critical of Israeli Prime Minister Ariel Sharon in the past – would dare, in the absence of hard evidence, to predict what's on Sharon's mind.

But in an Oct. 7 *Globe and Mail* opinion piece, "The new, improved Sharon: different face, same goal," Michael Bell wrote that Sharon's "objective" is to impose a unilateral solution to the Israeli-Palestinian conflict "that would allow his country to annex upwards of 40 per cent of the West Bank."

As a former Canadian ambassador to Israel who is widely respected for his knowledge of the Middle East, Bell might be expected to provide careful analysis based on verifiable source material. Instead, he referred only to unspecified and "albeit speculative" maps "pieced together from privately and publicly available sources." That vagueness hardly amounts to substantial evidence.

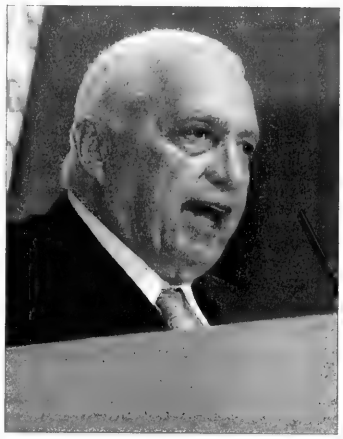
Bell added a strong dose of inconsistency to his largely unsupported opinion. He wrote that Israel's security barrier (still under construction) "will largely define" Israel's future border on the east and incorporate "[s]ome 80 per cent of Israeli settlers."

Yet, after two major Israeli Supreme Court rulings that Israel move parts of the fence closer to the Green Line in order to minimize Palestinian hardship, only about seven per cent of the West Bank will be affected by the fence. Assuming that Israeli sovereignty incorporates this seven per cent, where does Bell think Sharon will find the remaining 33 per cent of the West Bank to "annex"?

In a column for the Israeli daily *Ha'aretz* ("PM syndrome," Oct. 7), diplomatic editor Aluf Benn also questioned where Sharon is headed. But Benn did not pretend to read Sharon's mind, although he admitted that there is no end to the speculation on this subject.

Benn reminded readers that Sharon has officially recommitted himself to the internationally sanctioned "road map" peace plan. The plan first demands an end to Palestinian violence and the dismantling of the terrorist infrastructure, an end to Israeli settlement growth, and, following other stages, the establishment of a Palestinian state.

Benn wrote: "In Sharon's worldview, the American commitment to the road map is Israel's best defence. Behind the Americans are the Europeans, who support the Palestinians and are now forced to grit their teeth in the face of the security condition that promises no political movement without the liquidation of terrorism. And until that happens, no demands can be made of Israel... The ball, at least for the time being, is in the Palestinian court."



Israeli Prime Minister Ariel Sharon

Bell did not even refer to the road map. Instead, he focused solely on Sharon, expecting pretty much the worst. Benn, however, reminded us that the international community has established a sequence of moves that obligates both the Palestinians and Israelis.

In the wake of Israel's unilateral withdrawal, a suprisingly large number of Mideast analysts placed the onus on the Palestinian Authority under President Mahmoud Abbas to establish order and good governance by, among other things, reining in the violence and disarming the terrorist organizations such as Hamas. As even the *Beirut Daily Star* wrote in its Oct. 4 editorial ("Anarchy in Gaza"), "If the PA cannot provide law and order for its own citizens, any talk of a peace agreement with the Israelis is irrelevant."

In effect, predicting Sharon's intentions concerning the West Bank is not only presumptive, it's beside the point.

Paul Michaels is communications director for the Canada-Israel Committee.

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9:00am
▼ Dr. Danny Brom
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▼ Henna White
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10:00am
▼ Wendy Shalit
Modesty - The Last Taboo?
or
▼ Dr. Marc Shapiro
What Must Jews Believe? Maimonides and the Thirteen Principles of Faith

KEYNOTE ADDRESS
11:15am ▼ Rabbi Saul Berman
A Fearless Orthodoxy for the 21st Century

12:30pm Lunch

1:15pm
▼ Rabbi Saul Berman
Are There Limits To Women's Torah Study?
or
▼ Rabbi Mark Dratch and Henna White
Religion and Rage: Spousal Abuse in the Jewish Community
or
▼ Rabbi Meir Soloveichik
The Man with Levi's Genes: Cloning, Biotechnology and Judaism

2:30pm
▼ Dr. Lisa Aiken
Beyond Bashert: A Jewish View of Love and Intimacy
or
▼ Dr. Marc Shapiro
Facts and Faith: Is Truth the Ultimate Value in Orthodoxy?

3:45pm
▼ Rabbi Mark Dratch
Jew Against Jew: How Strongly May We Fight for our Principles?
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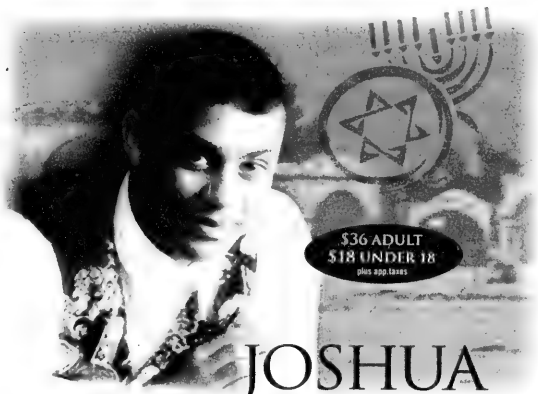

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Greater Toronto Area

Beth Tzedec's new rabbi sees 'limitless' opportunities

By FRANCES KRAFT
Staff Reporter

Rabbi Sean Gorman made a point of wearing a tie for an interview with *The CJN*, although as a rule he doesn't when he is in his office. He says, however, that his style as a rabbi is informal.

His daughter's sippy cup on his desk attests to the fact his office is child-friendly. The father of three children, aged 8, 5 and 3, recently became the third rabbi at Beth Tzedec Congregation, replacing Rabbi Aubrey Glazer, who has taken a position in Westchester, N.Y.

Beth Tzedec also recently hired a new cantor, Simon Spiro. The synagogue's former cantor, Meir Finkelstein, is now at a synagogue in West Bloomfield, Mich.

Rabbi Gorman, a 36-year-old native of Brooklyn who attended junior high and high school in Norfolk, Va., was ordained in 1998 from the Jewish Theological Seminary, the New York training ground for clergy in the Conservative movement. Before that, he completed an undergraduate degree in psychology at the State University of New York in Buffalo.

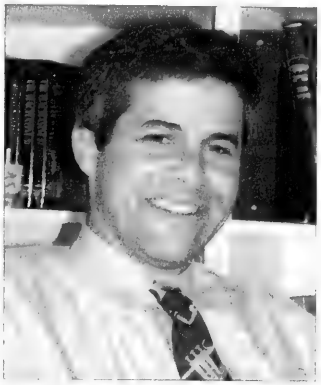
Most recently, he served as spiritual leader of the Bellmore Jewish Centre on Long Island, N.Y., a synagogue with some 200 member families – less than one-tenth the size of Beth Tzedec.

Immediately after ordination, Rabbi Gorman was a U.S. Navy chaplain in Pearl Harbor, Hawaii. He then spent 18 months with the U.S. Marine Corps in North Carolina.

He enjoyed life in Hawaii, he said, although it "had its challenges." Obtaining kosher meat was difficult, but his in-laws would bring it whenever they visited, he said.

Rabbi Gorman's father also served in the navy. His mother was an anti-war marcher. The rabbi has a framed T-shirt of hers, older than he is, hanging in his office. It bears the familiar Vietnam War-era slogan, "War is not healthy for children and other living things."

Beth Tzedec's size, its location in a large, Jewishly diverse community and its "commitment to tradition" was part of the appeal for the rabbi, who was raised in the Reform movement but found that it became "too liberal" for him. "I doubt [the number of opportunities here] is limitless, because nothing is, but it seems limitless."



Rabbi Sean Gorman

In terms of tradition and synagogue ritual, Beth Tzedec is similar to his last congregation, offering Torah honours such as aliyot to women, but not counting them in the minyan.

At Beth Tzedec, Rabbi Gorman will continue Rabbi Glazer's work with the synagogue's Generation Hutzpah group for people in their 20s and early 30s. He is also planning to start several chavurot, in addition to fulfilling "more traditional" roles such as teaching and officiating at life-cycle events.

His wife, Rabbi Jennifer Gorman (see related story on page 21), teaches part time at United Synagogue Day School and is working as a family educator with Beth Tzedec's Institute for Jewish Family Living, a pilot project under the direction of Elly Bauman.

New guide to Israeli wines released

Simultaneous Israeli wine-tasting parties were held worldwide to celebrate last month's release of Toby Press' *Rogov's Guide to Israeli Wines 2006*.

Wine tasters in New York City, Washington, D.C., London, Tel Aviv and Jerusalem gathered to taste wine and view the second annual edition of the guide.

Written by Israeli wine critic Daniel Rogov, the wine and restaurant critic for the daily newspaper *Ha'aretz*, the pocket-sized 400-page guide indicates which of Israel's wines are kosher, provides information on what makes a wine kosher, and features a section on whether there is a contradiction between good wine and kosher wine.

In addition to listing the names and contact details of more than 140 wineries – about 20 more than last year – and 1,200 wines through to the 2004 vintage, which were tasted, rated and fully described, the 2006 guide also has detailed maps of Israel's wine regions.

Wineries in the reader-friendly book are arranged in alphabetical order, and following a brief description, wines are reviewed from the top-level series to the lower level.

Each series is divided into red, white, sparkling and dessert wines, and then further divided into grape varieties such as Cabernet Sauvignon or Merlot.

Reviews conclude with scores and drinking windows, the suggested period during which wines are at their very best.

A highlight of the premier edition, also available in the new book, is a reader's guide to wine tasting. Rogov talks about peak times for tasting – the morning before one has developed true hunger – and ideal room conditions – well lit and odour-free.

He also suggests tasting white wines before red, and within the same group, start with light wines before full-bodied wines.

For information, visit www.tobypress.com.

The other Rabbi Gorman breaks new ground

By FRANCES KRAFT
Staff Reporter

Rabbi Jennifer Gorman is something of a novelty in Toronto, as the first female rabbi to be affiliated with a Conservative synagogue.

Her husband, Rabbi Sean Gorman, joined the clergy at Beth Tzedec Congregation in August as third rabbi, and she was recently hired as a family educator at the synagogue's Institute for Jewish Family Living, under whose auspices she runs monthly Shabbat morning services, Jewish holiday programs, family education programs for bar and bat mitzvah kids, and services for the High Holy Days for young families.

The mother of three children, ranging in age from 3 to 8, is also a part-time Jewish studies teacher at United Synagogue Day School's Bayview Avenue campus.

On one occasion, someone assumed she was a substitute teacher, not "Rabbi Gorman." But the person quickly apologized and noted that she'd made a sexist assumption, Rabbi Gorman said.

"People have said, 'This is something we're not used to, but we're very happy to have you,'" she said.

Although Rabbi Gorman's personal philosophy is more liberal, she said she is "comfortable" with Beth Tzedec's position on women's ritual involvement, which permits women to have Torah honours but not to count in the minyan. "I believe it to be a valid halachic opinion that women are not traditionally obligated in tfillot. In order to lead the davening, you need to have some obligation."

The Conservative movement accepts that differing rabbinic opinions can each be halachically valid. Historically, there are centuries of Jewish precedent for that diversity, she noted.

Generally speaking, the rabbi sees no reason why women shouldn't be counted in a minyan. "As a rabbi, I would love to see that, but I know that each community has to decide for itself if it's ready."

Rabbi Gorman grew up at a traditional Conservative synagogue on Long Island, where she was the first girl to have a Saturday morning bat mitzvah. But it wasn't until three years ago, at age 34, that she had her first aliyah to the Torah there.

"Things tend to change slowly. There was progress, but it's not only about whether something is halachically acceptable. It has to be communally acceptable also."

A 1996 ordinee of the Jewish Theological Seminary, Rabbi Gorman decided to become a rabbi after someone suggested it to her when she was an undergraduate sociology student at Brandeis University.

"It was like a lightning bulb went off... It had never occurred to me [to become a rabbi], never having had a woman role model."

Rabbi Jennifer Gorman

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Greater Toronto Area

USDS' Bayview campus will remain open

By SHERI SHEFA
Staff Reporter

Parents with children enrolled at United Synagogue Day School's Bayview campus can breathe a bit easier these days.

After announcing last June that USDS' three campuses would be merged into two because of a drop in enrolment and that its Bayview campus, located at Beth Tikvah Synagogue, could ultimately close, the school's board of directors eliminated the latter possibility at a meeting last month.

"This is very crucial for people to understand that the school is staying open. There is nothing on the table [for the Bayview campus] except that we are staying open no matter what," said Shawna Granovsky, one of five parents on the steering committee of Project Renaissance, a group formed to come up with ideas to keep the board from closing the campus.

USDS has about 890 students this fall, down from about 1,000 last September and 1,100 two years ago.

Last June, the board reacted to the decrease by announcing that the Richmond Hill campus, on Bayview Avenue north of Weldrick Road, and the Bayview campus, at Beth Tikvah south of Finch Avenue, will merge and be housed at Beth Tikvah for the 2006-07 school year.

USDS board president Allen Gales told concerned parents that USDS will try to sell the Richmond Hill campus, while the Bathurst campus, located at Beth Tzedec Congregation south of Eglinton Avenue, will undergo an $18-million renovation to add more classrooms, a gym and underground parking.

The school's new northern branch will open on the site of UJA Federation's Jewish Toronto Tomorrow (JTT) development at Bathurst and Weldrick in time for the 2008-09 school year.

At that time, students from Bayview were to be moved to the Vaughan campus, which would have left the board with the option of either "redefining" or closing Bayview.

Barbara Palter, another Project Renaissance parent, said that rather than panic and pull their children out of the school in anger, as some parents did, committee members, determined not to let the board close the Bayview campus without a fight, began conducting surveys, demographic reviews and financial analyses to come up with "some new initiatives for the school to draw more children to Jewish day schools."

The changes the committee recommended for Bayview that were approved by the board include an extended day nursery program and an English-language Jewish studies program that starts in Grade 4. The new programs are meant to address the lull in enrolment in USDS' preschool, as well as improve the retention rate of students and the overall contentment of parents.

"We were trying to figure out how we could bring in increased enrolment at the younger years, because we have very good numbers at the top end of the school, even grades 2 through 8," Palter said.

"In most [Jewish] day schools there is a drop-off in Grade 3, because that is when the Jewish studies begins to become a bit too difficult."

To counter that trend, Palter said, the Project Renaissance parents came up with a model for students to learn Jewish studies in English.

"The mandate of this school is that any student who can learn Hebrew should have an opportunity to do so. But if a child cannot, it is still extremely important to provide them with a Jewish education. And if it is in English, then it shouldn't really matter," Palter said.

Gales said it's too soon to tell how the new initiatives will affect enrolment, since they won't be implemented until the 2006-07 school year, but he is optimistic.

"We anticipate that the response to the new programs will be very positive, given Project Renaissance's market research," he said.

Regardless of the success or failure of their committee's initiatives, both Palter and Granovsky promised that because of the board's Sept. 21 decision, the Bayview campus will stay open for years to come.

"We're not just looking ahead to the next three years. We're looking to the next five and 10 years and working very closely with the administration and board and looking into even more exciting things," Granovsky said.

Both Palter and Granovsky, who each have three children enrolled at USDS, wanted to stress that the Bayview campus is alive and kicking.

"Unfortunately, the word 'closed' rings in people's ears more than 'redefinition,' even though they were weighted as heavily [as options]. It was redefinition or close, and people only heard close," Palter said.

Now that the option to close the school has been officially rescinded, the board is trying to lure back parents who pulled their children out of the school.

"We are currently communicating with parents who left USDS to advise them of our Bayview decision and inviting them to re-enrol," Gales said.

Palter and Granovsky agreed that what makes the Bayview campus the best fit for them and their children is the location, the parent body, the mix of students and the teachers.

"Our school is incredible," Palter said. "We have almost 400 children [enrolled at Bayview]. The perception perhaps to the public was that we were a dying school with three kids in each class. It is unfortunate because we have a very vibrant school."

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Teacher uses acting background to enhance lessons

By FRANCES KRAFT
Staff Reporter

Mike Levinsky had no thoughts of becoming a teacher when a friend suggested in 1994 that he join him in applying to the Ontario Institute for Studies in Education.

Levinsky had just spent four years in Los Angeles acting in television pilots and commercials, and he had moved to Toronto with the intention of establishing an acting career here.

If things didn't work out, his friend suggested, teaching would provide a fallback. And the course was only a year.

Levinsky – now 37 and a teacher at Leo Baeck Day School for nine years – found that he loves teaching. But the father of three, who is married to an obstetrician, also still loves acting, and he uses it as a teaching tool.

He has given workshops to other teachers on incorporating drama into language arts, and on incorporating basic acting techniques into teaching, and he has also taught classroom management at UJA Federation of Greater Toronto's Board of Jewish Education's Midrasha L'Morim.

Recently, Levinsky spent part of a Grade 6 English class reading to students from the novel *Silverwing*. Adopting an Irish dialect and thundering tone for one of the characters, and using a broom handle as a prop, he immediately captured the children's attention.

One of Levinsky's aims is to foster a love of literature. When his students read silently, he wants them to "see it all happening in their heads."

A lesson from the teacher: *"Encourage children to use their imaginations. With this fast-paced life we're living, we forget to go back to the roots of what it was all about: creativity, ingenuity and imagination."*

It was his initiative to introduce Shakespeare to Grade 6 students at Leo Baeck (previously it was only on the Grade 8 curriculum), and he brims with enthusiasm for it.

"Shakespeare has some of the best stories in the world!" he said in an interview. "Kids understand it as well as anybody, once they get used to the language."

Levinsky also introduced a weekly drama program to the school, and last year he organized a sellout student production of *Les Misérables*. This year he is following up with *Joseph and the Amazing Technicolour Dreamcoat*.

Levinsky often gives students in his class an opportunity to act out vignettes related to their lessons, and to "write in role" (write in the first person, taking on the role of a literary character).

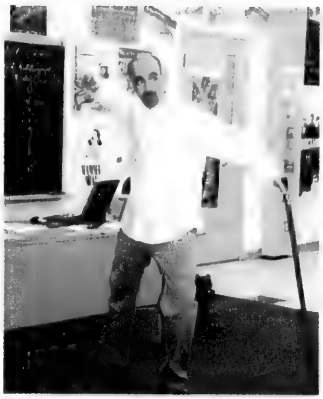
It makes students think, he said. "It deepens all understanding of literature when they have a chance to experience it instead of just read."

A graduate of the University of Arizona, where he received a bachelor of fine arts with a major in drama production, Levinsky grew up more interested in sports than drama.

The Toronto native, who moved to Arizona as a small child, was on the junior Maccabiah basketball team in 1985, and there is a strong sports history in his family. His father played college basketball, and his grandfather, Alex Levinsky, was the first Jewish hockey player in the NHL, playing on Stanley Cup-winning teams for the Toronto Maple Leafs and Chicago Black Hawks in the 1930s.

But despite his own love of sports, Levinsky says he's also always been "a bit of a ham."

Outside of Leo Baeck, he has a longtime association with local summer camps. His childhood summers were spent at Camp White Pine, and he served as its program director for 13 years. For the past three summers, he has held the same position at Camp Manitou.



Mike Levinsky hams it up for students at Leo Baeck. [Frances Kraft photo]

A member of ACTRA (the Alliance of Canadian Cinema, Television and Radio Artists) and the Screen Actors Guild, Levinsky finds his schedule leaves minimal time for professional gigs, although he has directed three productions of *LifeBeat*, an annual revue staged by health care professionals at Harbourfront's Premiere Dance Theatre.

In some ways, however, teaching is like "being on stage all the time… You've got to be on."

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Israel leads the way in seeking new fuel

By LARA GREENBERG
Special to The CJN

Many of today's scientists are trying to find an alternative, pollution-free fuel for the future and this research has been a priority for the staff at the Weizmann Institute of Science in Rehovot, Israel.

Hydrogen is seen as the most plentiful element in the universe and as such, is an attractive candidate for becoming this fuel of the future.

"After various experiments surrounding solar energy, the scientists realized that they needed to find a new kind of energy" said Michael Meyer, the national executive vice-president of Weizmann Canada. "We have solar and wind energy, now it's time for hydrogen."

However, nearly all hydrogen used today is produced by means of expensive processes that require the combustion of polluting fossil fuels. In addition, it is extremely difficult to store and transport hydrogen.

New solar technology developed by the Weizmann Institute, with the help of funding from Weizmann Canada, tackles these problems by creating an easily storable intermediate energy source made from metal ore such as zinc oxide.

With the help of concentrated sunlight, the ore is heated to about 1,200 C in a solar reactor, in the presence of wood charcoal. The process splits the ore, releasing oxygen and creating gaseous zinc, which is then condensed to a powder.

Zinc powder can later be reacted with water, yielding hydrogen to be used as fuel, and zinc oxide, which is recycled back to zinc in the solar plant. In recent experiments, the 300-kilowatt installation produced 45 kilograms of zinc powder from zinc oxide in one hour, exceeding projected goals.

The process generates no pollution, and the resultant zinc can be easily stored, transported and converted to hydrogen on demand.

In addition, the zinc can be used directly, for example, in zinc-air batteries, which serve as efficient converters of chemical to electrical energy.

Thus, the method offers a way of storing solar energy in chemical form and releasing it as needed.

"The success of our recent experiments brings the approach closer to industrial use," according to engineer Michael Epstein, project leader at the Weizmann Institute.

Results of the experiments were reported by Epstein and Weizmann scientist Jacob Karni in early August at the 2005 Solar World Congress of the International Solar Energy Society in Orlando, Fla.

The concept of splitting metal ores with the help of sunlight has been under development for several years at the Weizmann Institute's Canadian Institute for the Energies and Applied Research in Israel, one of the most sophisticated solar research facilities in the world, which has a solar tower, a field of 64 mirrors and unique beam-down optics.

Weizmann scientists are currently investigating metal ores other than zinc oxide, as well as additional materials that may be used for efficient conversion of sunlight into storable energy.

Concert planned to raise the roof at Ottawa shul

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — A musical event with a twist will be held to raise funds for Congregation Agudath Israel.

Following a fire which damaged the synagogue's roof in August, Cantor Shneur Bielak came up with the idea for the concert, "Mediterranean Melodies: Sea the Music."

For the past two years Cantor Bielak, a tenor, has been studying with internationally renowned soprano Maria Pellegrini. During that time, they have become friends and have enjoyed sharing their music as well as their rich cultural heritages.

They decided to collaborate on a community-wide concert to share their music, including other musicians from the Mediterranean as well.

"There are similarities between cantorial music and opera," Cantor Bielak said. "In our friendship, Maria and I discovered that our cultures also share some commonalities. Our cultures value our heritages and we look forward to sharing our passion for music with the broader community.

"This will allow people to enjoy their passion for music – not just one genre."

On Nov. 13 at 7:30 p.m., the synagogue will host a musical evening featuring guest artists Israeli folksinger Naomi Brandt, guitarist Antonio Romandini, tenor Cantor Ben Silverberg, and Perry Carmen and the Carmen Romandini Orchestra from Montreal.

Pellegrini will sing arias from the operas *Tosca*, *La Boheme*, *Madama Butterfly* and *Aida*.

"For this evening, I gathered talented artists and other friends to join me in this performance to raise funds for the synagogue," Bielak said

The organizers hope members of the Italian community will attend the concert, he added. "We also hope that the event's success will lead to further such collaborations."

The concert is chaired by Josee Posen who said she is looking forward to bringing together two culturally rich heritages for a most enjoyable evening.

The event is under the joint patronage of the Embassy of Italy and the Embassy of Israel and both ambassadors plan to be at the concert.

"What happened [the fire] was a tragedy, but this event can strengthen us as a community," said Cantor Bielak.

Tickets are available only by advance sale. They can be purchased online at www.alleventsplanning.com or by calling the synagogue office at 613-728-3501.

Romania takes responsibility for role in Holocaust

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — After many years of tirelessly working to have his homeland of Romania recognize and take responsibility for its actions against its Jewish citizens during World War II, Issie Veisfeld achieved success.

Veisfeld, the president of the Association of Romanian Jewish Survivors of the Holocaust in Montreal, was in Ottawa recently with Montreal city councillor Dida Berku, the daughter of a Romanian Holocaust survivor, to meet with Romanian Ambassador Liviu Maoir. Also at the Romanian embassy were Eric Vernon of the Canadian Jewish Congress and Ofir Gendelman, second secretary at the Israeli Embassy.

On Oct. 9, Romania observed its second annual Holocaust Commemoration Day with President Traian Basescu making the following statement: "We are condemning not the Romanian people, but the Romanian government, who placed Romania among the countries that oppressed the Jews."

The International Commission of the Holocaust in Romania, chaired by author and human rights activist Elie Wiesel, presented its findings and recommendations to then-president Iliescu on November 11, 2004.

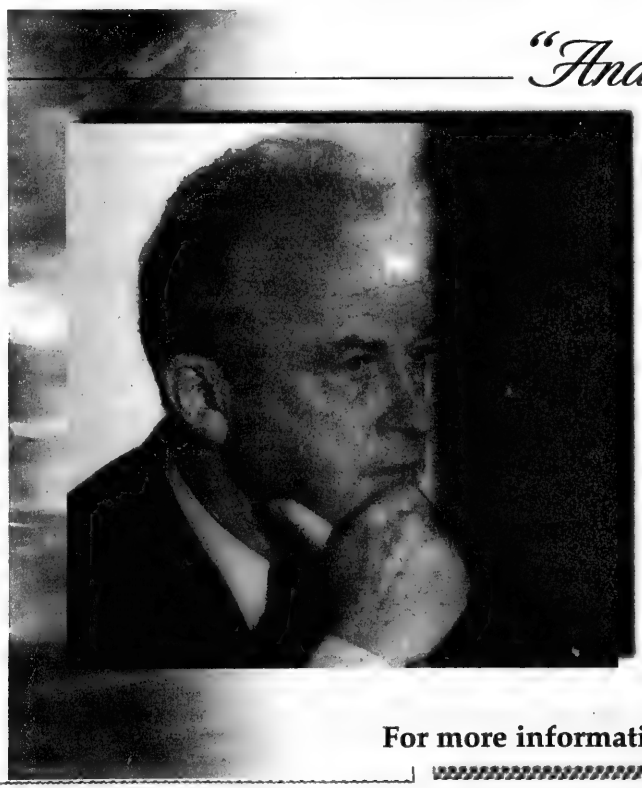
At the ceremony in Ottawa, Maoir gave credit to Veisfeld. "The idea of organizing such a gathering belongs to Mr. Issie Veisfeld," he said. "It is not an easy task to make Romanians [to] assume their full history."

Romania has come a long way in terms of human rights and democracy, he said. "We adopted legislation in the spirit of Europe and democratic states in regard to anti-defamation laws, but also we took serious steps in studying about the Holocaust. The school textbooks are changed now, the first step for the young generation to know what the Holocaust was. We are working with the Ministry of Education in Israel in preparing such textbooks and also with Yad Vashem."

Veisfeld stressed that the Jews of Romania had made great contributions to the country and that he wants them to be remembered for their efforts and not just as victims.

Maoir agreed, noting that Wiesel was born in Romania, as was the designer Tommy Hilfiger. "How many Canadians know that Edward G. Robinson was a Jew from Bucharest?" Maoir asked.

"Living with a dark past is not an easy life. Recognizing and making Romania a democratic country, a country which is ready for acceptance in the EU, we can be real members only if we recognize our responsibilities for the fate of thousands and thousands and thousands of human beings killed just because they were Jews," he said.



"And you did not know, Yitzchak, how much they loved you"
Chaim Hefer

Yitzchak Rabin Memorial 2005

The Consulate General of Israel in Toronto and UJA Federation Board of Jewish Education invite the community to a memorial ceremony marking the ***10th Anniversary*** *of the murder of former Prime Minister Yitzchak Rabin z'l.*

Sunday, November 6, 2005
11:00 am
Community Hebrew Academy of Toronto (CHAT)
200 Wilmington Avenue
(south of Finch, west of Bathurst) **FREE ADMISSION**

For more information call 416.631-5721.

UJA Federation of Greater Toronto
Board of Jewish Education

UTT firebomber's mother has case put off till spring

Delay due to sheer volume of wiretapping that was recorded

By JANICE ARNOLD
Staff Reporter

MONTREAL — The next court date in the case of the mother of the United Talmud Torahs firebomber has been set for May 15, 2006 – exactly two years after her arrest.

Rouba El-Merhebi Fahd, 37, pleaded not guilty last December to charges of being an accessory after the fact in her son Sleiman El-Merhebi's firebombing on April 5, 2004, of the library of the Jewish elementary school in St. Laurent. She has been free since her arraignment in May 2004 on $10,000 bail.

El-Merhebi, 19, who pleaded guilty to reduced charges, is serving a 40-month prison sentence handed down last January.

Fahd's lawyer Marc Poupart and Crown prosecutor Anne Aube last appeared in Quebec Court Oct. 14, when the new spring date was decided.

The main evidence against Fahd, which was gathered through a police wiretap, is that she allegedly called a travel agent to buy an airline ticket to Brazil for her son. Poupart has told the court that her intention was to purchase a return ticket and she, in fact, never bought any ticket.

The maximum penalty for the charges against Fahd is seven years of imprisonment.

Some of the delay in her case has been explained by the sheer volume of wiretapping that was recorded. The two lawyers have had to review it and agree on how much of the hours of tape may be admissible as evidence in court.

Poupart said at the time of Fahd's release from custody that the evidence against her is "very, very, very weak" and would not likely be sufficient for a preliminary hearing.

Poupart has not returned several messages from *The CJN* since the decision to move the case to May.

Steven Slimovitch, legal counsel to B'nai Brith Canada, said that "while we would like to see justice served as quickly as possible, we've got to let this run its course."

He said he "assumes" the defence and prosecution are trying to come to a settlement without having to go to trial.

"I assume, although I have no inside information, there is some kind of attempt to reach a plea bargain on what would be an appropriate punishment," he said.

CIC dismisses Sabeel gathering

Continued from page 3

Eleanor Johnson, a church spokesperson, told *The CJN* nothing has changed since that statement. However, three people representing the church's eco-justice committee are scheduled to attend the Sabeel conference, though they are "not there to make policy decisions," Johnson said.

Last month, the worldwide Anglican Consultative Council adopted a resolution recommending that churches put pressure on companies that do business in Israel, including divestment.

Shimon Fogel, CEO of the Canada-Israel Committee, dismissed the Sabeel gathering as "a nothing conference… the momentum for divestment is petering out in the United States."

Indeed, according to the *Forward*, the Episcopal (Anglican) Church of America voted earlier this month to reject divestment from Israel, leading some Jewish organizations to claim that they had successfully beaten back the threat of a broad, liberal Protestant boycott.

The Episcopal decision "signifies that the corner has been turned on divestment," said Ethan Felson, the point man on the issue for the Jewish Council for Public Affairs, a coalition of 13 national Jewish organizations and 122 local Jewish communities.

Jewish groups, the *Forward* added, "have engaged Protestant leaders in intensive dialogue, leading to a number of decisions turning away from divestment."

But the larger global threat of divestment has not disappeared. The World Council of Churches voted in February to commend the U.S. Presbyterian divestment campaign.

Adath Israel Congregation

The ***Adath Israel Seminars***, beginning late October and at no charge to the public, provides a wide variety of significant Jewish learning experiences, ranging from basic knowledge to the sophisticated literary and philosophical expressions.

Saturday 29 October at 8:00 pm
60 Years After VE Day: A Personal Report on Germany
Rabbi Erwin Schild
How has Germany changed since Kristallnacht and VE Day?

•

Monday 31 October at 7:30 pm
Healing in the Israeli-Palestinian Divide
featuring **Dr. Arnold Noyek** former Chief, Otolaryngology Dept., Mount Sinai Hospital ***CISEPO***, the Canada International Scientific Exchange Program, is using physician healing knowledge also to help bridge the formidable Arab and Israeli divide.

•

Wednesday 9 November at 7:30 pm
Holocaust Education Week Closing Program
featuring **Gerda Weissmann Klein**
Head of the Gerda and Kurt Klein Foundation
The program will include a special ***Kristallnacht*** commemoration service led by our clergy, and a special tribute to our War Veterans led by **Barney Danson.**

•

Mondays at 7:30 p.m. on November 7, 14, 21, and 28
Abraham in Today's Judaism
Chaim Klein
The seminar deals with the ethical and moral problems that must be faced by parents in a Jewish environment, from idol smashing to child sacrifices.

•

Tuesdays at 7:30 p.m. on November 8, 15, 22, 29
Eclectic Torah Studies
Rabbi Erwin Schild
The seminar deals teaches a wide range of Jewish thought through authentic Jewish textual sources.

•

Wednesdays at 7:30 p.m. on November 2, 16, 23, 30
Navigating the Worship Service
Hana Werner
The seminar will discuss the meaning and choreography of our daily service. Learn about the prayers, structure and various rituals and customs that are a part of the synagogue service.

37 Southbourne Avenue, Toronto, Ontario M3H 1A4 416.635.5340

Hillel of Greater Toronto presents…

October 31 - Yoram Binur (Ryerson and York University)
- Israeli Channel 2 Palestinian Affairs Correspondent

November 7 - Aluf Benn (Ryerson and University of Toronto)
- Diplomatic Editor for Ha'aretz, contributor to Foreign Affairs & The Economist

November 8 - Yossi Klein-Halevi (York University)
- Contributor to The New Republic & Jerusalem Post, author of "At the Entrance to the Garden of Eden: A Jew's Search for God with Christians and Muslims in the Holy Land" and "Memoirs of a Jewish Extremist"

November 18 - David Horowitz (Wolfond Centre at U of T)
- Editor of the Jerusalem Post, author of "Still Life with Bombers: Israel in the Age of Terrorism"

For more information contact: tilly@hilleltoronto.org

Hillel of Greater Toronto njcl UJA Federation Canada-Israel Committee Comité Canada-Israël

Coast to Coast

Social worker Lillian Freedman, left, visits with Aric Fishman, Melissa Sananes and Gil, right, three of the 11 participants in last year's "From Darkness to Light" trip to Israel. *Please see story on page 14.* [Ron Csillag photo]

The Canadian Jewish news

CONGRATULATIONS

In honour of your marriage, The Canadian Jewish News is pleased to present you with a 6 month subscription.

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Name _____

Address _____

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Phone number _____

Date of wedding _____

Location of wedding _____

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Subscription will begin two weeks after receipt of information.

If you wish, please enclose a photo - we'd be honoured to publish it in an upcoming issue.

Family Moments

only from The Canadian Jewish news

Mazel Tov to...

Aaron & Renee Cohen (nee Kestelman) are blessed with Emily Lauren (Elisheva Tova), born June 25. Shepping nachas are great-grandmothers, grandparents, aunts, uncles and cousins.

Mazel tov to Renée, Jeremy and Madison on the birth of Lexi Elle. Love, Bubbie Ruth, Bubbie & Zaidie Rubinstein, Auntie Candice & Uncle David.

Happy fourth birthday Sept. 23 to Billie Madison, daughter of Maxine & Josh Schulman. Love, Bubbie Henna & Zaidy Irving Pomeranz.

Mazel tov to Benjamin Rosenberg on your bar mitzvah. With love from Savta Leah & Saba Ischar Arie.

Mazel tov to Honey & Phil Gosewitz on your 50th wedding anniversary. With all our love from your children and grandchildren.

Mazel tov to Barbara Spector & Robert Kinsey on their recent marriage in Israel, and congratulations on making aliyah. We love you. Saryl & Lionel Spector.

Tori Shalom was born June 24. Delighted parents are Susin & Bryan; sisters Shayna & Madelyn; grandparents Anna & Alex Garber, Ken and the late Alberta Sloss.

Mazel tov to Mary Teich on your 90th birthday (biz hundred und tzvantzig). With love, your entire mishpoche.

SEND US YOUR PHOTOS!!

Label the back of all photos and enclose a self-addressed, stamped envelope for return. Send all your photos to: The CJN, Family Moments, 1500 Don Mills Rd., Suite 205, North York, ON. M3B 3K4

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What's New

By REBECCA NADLER

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What's New deadlines: Monday, Oct. 31, is the deadline for the Nov. 10 issue and Monday, Nov. 7, is the deadline for the Nov. 17 issue. I receive calls on deadline days only. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Sunday, Oct. 30

SINGLES WALKING GROUP

Join Walk and Talk Etc., a walking club for Jewish singles 50+, as they visit the historical Riverdale Farm, which housed Toronto's first zoo. Then learn about those buried in one of Toronto's oldest cemeteries, the Necropolis. Meet at the Simpson House, 201 Winchester St. (east of Parliament St.) at 9:30 a.m. Fee. For information, e-mail walkandtalketc@hotmail.com.

JEWISH CAMP FAIR

The Jewish Camp Fair for not-for-profit summer camps will be held at the Bathurst Jewish Community Centre, 10 a.m. to 2 p.m. Free admission and door prizes.

THE POWER OF LANGUAGE

Shaar Shalom Synagogue presents "The Power of Language: Has the Portrayal of the Holocaust Been Sanitized?" with **Prof. Sara Horowitz**, director of the Centre for Jewish Studies at York University, **Prof. Paul Knox**, chair of Ryerson School of Journalism, and **Ursula Duba**, poet, writer and lecturer. **Michael Enright** moderates. 7:30 p.m. 905-889-4975.

ANNUAL HAZKARAH

The annual Transnistria Survivors Association memorial is at 2 p.m. at Shaarei Shomayim Congregation.

Tuesday, Nov. 1

SEMINAR FOR TEENS

The Downtown Jewish Community School of Toronto offers a seminar on contemporary teen dilemmas and issues of Jewish identity for grades 8-12 students. Classes are led by educators from various Jewish denominations. Wednesdays beginning Nov. 2, 7-8:30 p.m. For information, contact **Joan Schoenfeld** at 416-924-6211 or e-mail joan@djcs.org.

CHUG HATANACH

Shmuel Pupko leads the study group in a discussion of *The Book of Proverbs*, chapter 3. Beth David Congregation at 8 p.m.

Wednesday, Nov. 2

SPIRITUAL SUPPORT GROUP

The Toronto Healing Project begins a six-week spiritual support group for those coping with physical illness and/or emotional despair. Leaders include **Rabbi Ed Enkin** and **Michelle Katz**. Wednesdays, through Dec. 7, 12:30-1:45 p.m. at the Narayever Synagogue. For registration, call **Etta** 416-944-3359.

BEREAVEMENT GROUP

Beth Tzedec Congregation begins "Learning to Walk The Valley: The Process of Mourning," a six-week bereavement support group for men and women led by **Dr. Elaine Cooper**. Wednesdays through Dec. 7 at 1:30 p.m. Advance registration is required. Members $30, non-members $50. Call 416-781-3514, ext. 34.

ALVIN ABRAM LECTURES

Laniado Hospital sponsors the 14th annual Dr. Joseph Weil Memorial lecture as part of Holocaust Education Week, featuring **Alvin Abram**, author of *Let Me Tell You a Story* and *The Minyan*, speaking on the topic "The Holocaust: No One Walks Alone." 8 p.m. at Shaarei Shomayim Congregation. Free. 416-785-8946.

DISENGAGEMENT & PEACE

The Canadian Association of Reform Zionists presents Israeli ambassador to Canada, **Alan Baker**, on "Can There Be Peace After Disengagement?" 8 p.m. at Temple Sinai.

Other news

HOLOCAUST ED WEEK

Holocaust Education Week, the world's most comprehensive Holocaust education initiative, includes more than 125 programs in venues across the GTA, from Oct. 27 to Nov. 9. The opening night program is

Continued on page 29

Friends of Simon Wiesenthal Center for Holocaust Studies
Pro[illegible] to Attend
The Canadian Premiere of
EVER AGAIN
Monday, November 28, 2005
Screening 7:15 p.m. Cineplex Varsity Theatre
55 Bloor Street West, Manulife Centre
Patron Cocktail Reception
Dessert Reception
The Windsor Arms Hotel
[illegible] St. Thomas Street
For Tickets and Information:
416-864-9735 ext. 0
or swcmain@pathcom.com or
Wiesenthal.com
Friends of Simon Wiesenthal Center for Holocaust Studies
EVER AGAIN
examines the resurgence of violent antisemitism and terrorism that threatens Europe and all of Western civilization. It explores the dangerous Islamic extremism and culture of death being preached from the mosques of Europe's major cities and developed on the recent attacks in Madrid and London. It examines the new Neo-Nazism in Germany and the shift from the traditional anti-semitism of the right to the antisemitism of the extreme left, and it raises disturbing questions about our future.
This film's [illegible] echoes Edmund Burke's warning: "The only thing necessary for evil to triumph is for good men to do nothing."

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Thornhill: The Promenade
Richmond Hill: Hillcrest Mall
NOW OPEN! Ottawa: Bayshore Shopping Centre (3rd level, next to Old Navy)
Quantities limited. Sale ends Sunday, Nov. 6, 2005.
SUNRISE RECORDS
www.sunriserecords.com

What's New

Continued from page 28

"Weapons of the Spirit" with **Pierre Sauvage**, a child survivor from Chambon, France. Thursday, Oct. 27 at 7:30 p.m. at Temple Sinai. For full program information, call **Mary** at 416-635-2883, ext. 301, or visit www.holocausteducationweek.com.

TORAH CONFERENCING

Clanton Park Synagogue offers two weekly classes presented live via satellite. On Thursday nights at 9 p.m., **Rabbi Yissochor Frand** on "Preparing Yourself for Shabbat." On Saturday nights at 9 p.m., beginning Oct. 29, **Rabbi Yisroel Reisman** teaches "Navi'im Brought to Life." 416-227-1070, ext. 225, or drsis@rogers.com.

SIMCHAH DANCING

BAYT sisterhood offers a simchah dancing program Tuesdays, beginning Nov. 1, 9:30-10:30 a.m. for 7 weeks. $35, at 613 Clark Ave. For information, call **Shayna Friedman**, 905-771-1544.

29TH JEWISH BOOK FAIR

The 29th annual Jewish Book Fair runs from Thursday, Nov. 3, to Sunday, Nov. 13 at Leah Posluns Theatre. For information, call 416-636-1880, ext. 368.

RENEWING OUR SPIRIT

Torah in Motion's annual conference "Renewing Our Spirit" takes place Sunday, Nov. 6, 9:30 a.m.-5 p.m., at Shaarei Shomayim Congregation. Speakers include **Dr. Lisa Aiken**, **Dr. Danny Brom**, **Rabbi Saul Berman**, **Rabbi Mark Dratch**, **Jonathan Rosenblum**, **Wendy Shalit**, **Dr. Marc Shapiro** and **Henna White**. $40 in advance, $55 at the door. For information and registration, visit torahinmotion.org.

BETH DAVID SISTERHOOD

Beth David Sisterhood hosts its annual fashion show on Sunday, Nov. 6, with boutiques at noon and a fashion show at 2 p.m. Tickets $20, available at the door. And Tuesday, Nov. 8, at 7:30 p.m. is membership recruitment night with "Musical Evening: L'dor V'dor," featuring **Helen Bienstock**. 416-633-5500.

NOT IN HEAVEN

Mekorot presents **Prof. Eric Lawee** speaking on the topic "Not in Heaven: Issues of Authority and Innovation in Jewish Law and Creed." He addresses the progression or regression of Torah scholarship, the sources of rabbinic authority and safeguards to prevent rabbinic error. Mondays, Nov. 7, Nov. 21-Dec. 5, 9:15-10:15 a.m. at Netivot HaTorah, 18 Atkinson Ave. $45, 416-877-2050 or www.mekorot.ca.

ISRAEL, NATURALLY

Join **Baruch Sienna** for a info session on Kolel's off-the-beaten-track nature expedition to Israel, March 4-12, 2006. Monday, Nov. 7, 7:30 p.m., at 151 Eglinton Ave. W. 416-485-7007, ext. 224.

MIZRACHI SHABBATON

Mizrachi of Canada hosts "Shabbat Aliyah," with scholar-in-residence **Rabbi Dr. Aaron Adler**, rosh yeshiva Yeshivat Bnei Akiva Ner Tamid, Chashmonaim, Nov. 11 and 12 at Congregation B'nai Torah. Adler's topics over the course of Shabbat include "Shivat Tzion 500 BCE vs. Israel Today: Parallels and Comparisons" and "Promises, Promises, and More Promises: The Promises of Parshat Lech-Lecha." $80 or $150 per couple, child or student over the aged 6 $50. On Saturday night at 8 p.m. Adler and **Rabbi Yehoshua Fass**, founder of Nefesh B'Nefesh, leads a free melaveh malka at BAYT synagogue. For registration, contact **Rochelle** at 416-630-9266 or mizrachi@rogers.com.

ZAREINU FASHION SHOW

Zareinu invites women in the community to an "Evening of Fashion and Song," Monday, Nov. 21. For tickets, call 416-787-2933.

FOR SENIORS

The Earl Bales Seniors In The Club House In The Park. Casino Rama, Monday, Nov. 16, 30. Casino Niagara and festival of lights tour, Wednesday, Dec. 21. Beginners Hebrew class, Tuesdays, 1-3 p.m. Call 416-395-7881.

LZA Seniors Cultural Club meets every Tuesday at 10 a.m. at the Borochov Centre, 272 Codsell Ave. Call 416-630-9444.

Lunch and Learn at Holy Blossom Temple: "Does Your Vote Count" with **Larry Gordon,** executive director of Fair Vote Canada, Wednesday, Nov. 2, noon. 416-789-3291 ext 233.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. Next meeting Oct. 27. Call **Menachem Wallach**, 905-731-7748 or **Malka Colla**, 416-630-5771.

BERNARD BETEL CENTRE

1003 Steeles Ave. 416-225-2112.

Fall Festival, Thursday, Oct. 27, 10 a.m.-3 p.m. Vendors, demonstrations and entertainment. Free.

The Lifetime Learning Institute presents **Prof. Shaul Bassi**, of the University of Venice, Tuesday, Nov. 1, 10 a.m.

Personal growth workshops with **Judy Weiss**, Tuesdays, Nov. 1-Dec. 20, 1-2:30 p.m. Members $24, non-members $48.

WAGMAN CENTRE

55 Ameer Ave. 416-785-2500.

Wagman Community Brunch, Monday, Oct. 31, 11 a.m. Members $7, non-members $10.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St., 416-636-1880 or www.bjcc.ca.

BJCC 10th annual general meeting, Sunday, Oct. 30, 10 a.m.-noon.

Jewish Community Employment Initiative hosts a job fair in partnership with BJCC, Wednesday, Nov. 9, 1-6 p.m. For information, contact ext. 296 after Nov. 1.

The Family Resource Centre located in the Promenade Mall is taking registration for "Effective Parenting," "Happiest Baby on the Block," "Caregiver/Nanny Program" and other fall parent-and-tot programs and workshops. For information, www.thefamily resourcecentre.ca or 905-882-8509.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or wwwmilesnadaljcc.ca.

Intermediate Hebrew II, a six-week class for advanced intermediate-level students begins Tuesday, Nov. 1, 7-9 p.m. Fee.

Hebrew Conversation 2, an eight-week course Thursdays, beginning Nov. 3. 7-9 p.m. Fee.

Yiddish for Beginners, an eight-week introductory class, Mondays, beginning Oct. 31, 7:30-9 p.m. Fee.

BAR ILAN UNIVERSITY MISSION: Canadian Friends of Bar-Ilan University's recent Jubilee Mission to Israel visited the border of Israel and the Gaza Strip. They are sponsoring a Limud Mission, which includes a tour of Israel and study at the university, Nov. 26 to Dec. 4. For information, call 905-660-3563 or e-mail admin@cfbiu.org.

CITIZEN OF THE YEAR: Arie Nerman, president of Toronto's Beach Hebrew Institute, recently received the citizen of the year award for Beaches-East York. The award recognized Nerman's outstanding work for the Beach's synagogue and the general community of East York. From left are Nerman with Sandra Bussin, the city's deputy mayor and councillor of Beaches-East York.

SINGLES EVENTS WILL RETURN

OBITUARIES
and Related Notices

BENJAMIN'S PARK MEMORIAL CHAPEL

Sydney Gotfrit	Oct 6/05	7805 Bayview Av
Regina Raskin	Oct 8/05	668 Roselawn Av
Rose Grader	Oct 9/05	70 Macklin St N
Murray Abron	Oct 10/05	260 Heath St W
Lou Winer	Oct 10/05	960 Logan Av
Ben Daniels	Oct 11/05	55 Skymark Dr
Jack Bloomfield	Oct 12/05	4001 Bayview Av
Harry Ralston	Oct 13/05	7071 Bayview Av
Reva Shapiro	Oct 13/05	154 Codsell Av
Nella Laks	Oct 13/05	3 Golf Links Dr
Sadye Weisberg	Oct 13/05	25 Brunswick Av
Harry Lederman	Oct 13/05	5 Emerald Ln
Boris Schneider	Oct 13/05	1463 Eglinton Av W
Pearl Shleifer	Oct 13/05	3560 Bathurst St
Harold Zamon	Oct 14/05	131 Torresdale Av
Annie Kramer	Oct 14/05	25 Leith Hill Rd
Anne Ganz	Oct 15/05	38 Church St
Brina Rose	Oct 15/05	306 Finch Av E
Irwin Singer	Oct 15/05	1 Post Rd
Morris Katz	Oct 16/05	4190 Bathurst St
Beverly White	Oct 16/05	30 Revcoe Dr

Steeles Memorial Chapel

Farache, Leslie	Sept. 29/05	23 Faye Dr
Klein, Ilona	Sept. 30/05	Private
Mandel, Joseph	Sept. 30/05	85 Skymark Dr
Doren, Fred	Oct. 12/05	131 Bloor St W
Zarkhina, Emilia	Oct. 13/05	Private
Birnbaum Molly	Oct. 13/05	Private
Jennisen, Warren	Oct. 14/05	110 Promenade Cir
Chvidko, Iossif	Oct. 14/05	Private
David, Tudor	Oct. 15/05	125 Neptune Dr
Grunberg, Suzana	Oct. 16/05	Private
Meshwork, Freda	Oct. 16/05	343 Clark Av W
Ampel, Rena	Oct. 16/05	3560 Bathurst St
Parl, Bernard	Oct. 16/05	333 Clark Av W
Nadel, David	Oct. 17/05	Private
Gordin, Bernard	Oct. 17/05	Private

HEDREW DASIC

Dora Rosenberg Oct 10/05 33 Crown Heights Cr

The unveiling of a monument to the memory of the late
MARSHALL DREWNOWSKY ז"ל
will take place
Sunday, Oct. 30th, 1:00 p.m.
Pardes Shalom Cemetery
Dufferin St., N. or Major Mackenzie
Lodzer Centre Congregation Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
LLOYD TITLE ז"ל
will take place
Sunday, Oct. 30th, 9:30 a.m.
Mount Sinai Memorial Park
Shaarei Shomayim Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
SAMUEL BERNARD (BERNIE) WESTON ז"ל
will take place
Sunday, Oct. 30th, 11:00 a.m.
Pardes Shalom Cemetery
Farband Section
Relatives and friends are invited to attend

To place an unveiling notice, please call at least 15 DAYS prior to the date of the unveiling

JONATHAN LEE ז"ל

In loving memory of our dear Jonathan, who died 15 years ago on October 31, 1990. We have not forgotten your wonderful smile, or that twinkle in your beautiful blue eyes. We still follow your favourite baseball team – the Oakland A's. You live in our hearts forever, and in your namesake - Kailey.

With all our love...Mom, Kathryn, Eren and Kailey

The unveiling of a monument to the memory of the late
MORRIS (MOISHE) DIAMOND ז"ל
will take place
Sunday, October 30 at 11:00 a.m.
Bathurst Lawn Memorial Park
Clanton Park Section
Relatives and friends are invited to attend

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3173 BATHURST ST. *(just north of Lawrence)*
416-787-0319

To place any other family related notice, please call at least 10 DAYS prior to the issue date

Coast to Coast

The Derry family

Toronto women repay kindness

Continued from page 6

Most gas stations were either closed or out of fuel, but they finally spotted an open station and the out-of-town passengers naturally offered to pay for the fill-up.

"When we went back in the car, they had chicken and french fries for us," Raxlin said.

"They were so concerned about us."

As the Derrys dropped them off at the airport, Raxlin and Skrip made a solemn promise.

"We gave them $100 and said when we get back home, we're gong to help you," Raxlin said.

After finally flying home and learning that the Derrys had exhausted their savings after shuttling from one shelter to another, Raxlin and Skrip stayed true to their word.

"After what they did for us, we were just compelled to help them," Raxlin says.

Today, the Derrys are renting a home in Shreveport, La.

"We need to [raise more than the $15,000 they've raised so far]. This isn't enough," Raxlin said.

As for Ryan Lewis, the doorman, he lost his home and has kept in touch with Raxlin and Skrip, who would also like to give him some financial support.

Raxlin and Skrip intend to return to New Orleans in February for Mardi Gras to pump some badly needed tourist dollars back into the city's economy.

In reflecting on the harrowing experience, Raxlin said it taught her a valuable lesson about humanity.

"In times of distress, it doesn't matter whether you're black or white or rich or poor, people pull together," she said.

Donations can be sent to Scotiabank trust account 02022-0066923 under the name Evelyn Derry.

For more details, e-mail Raxlin at OurResponse2005@hotmail.com.

GUESTS NEEDED: Sruly Eizicovics, left, and Benji Kaplan welcome guests to their sukkah at Chabad of Markham's Torah Tots Preschool.

ש'שאר מ'נ'נו

גידי קורן וחברים

החטיפה-הכחשתה את שבוי קיץ

"...אבל מה היית עושה, אמא, לו היו חוטפים לך ילד?" משפט מצמרר זה ששאלה בתה של הסופרת הצליח כצליפה מילולית ליצור חבור למציאות ולהבהיר שמשהו חריג ואיום קורה, מתוודה האם, בהקדמה לספרה.

לקראת ראש השנה קניתי מספר ספרים כמתנות. לעצמי קניתי את "הילד איננו-פרשת ילדי תימן" הכתוב בידי שושי זייד (הוצאת נפן 2001).

הכותבת, מורה בישוב בנגב, הלכה לברר בעקבות שמועות שסרבה להאמין להן.... הודיעו להורים שבנם או בתם מתו בבית חולים, אך מעולם לא הראו להם קבר או גופה. העלמה או חטיפה מאורגנת של ילדים במחנות העולים בידי המדינה(!) מתוך אמונה ש"האנשים האלה" לא מסוגלים לטפל בילדיהם (!) הספר שופך אור על חברת הרב משולם מיהוד שהוקמה ביסודה במטרה להזיז את גלגלי המדינה להחדות, לחפש,לטפל ולענות על "הסוד השמור ביותר במדינה", או ליתר דיוק "הפרשה" שלעומתה פרשת לבון מלבינה. לדברי הסופרת נוח היה להציגו כמורד ויוצר כת, ובכך להסיט ולהסיח את דעת הקהל.

כותבת הספר, עדה למאורעות בארץ, שמעה על כך והיתה חלק מאותו קולקטיב שותק שלא עשה דבר לשנות, חשה שותפה להכחשה. כתיבת הספר היא צעקתה וסירובה לתתינת יד לפשע. הוכחות לפשעי מדינה נמצאות בכל העולם, אך בארצי הקטנה ובהתנהלותי בעולם, מחוייבת אני כקוראת לקחת אחריות ולא להשליכה על אחרים.

לדברי הסופרת, ועדות ממלכתיות וחקירות שנערכו מאז 1950 במעקב אחר דרכי "אימוץ" הסתיימו בטיות. הפרשה ארעה עוד טרם שהיה קיים בארץ חוק אימוץ, כך שיכול היה יהודי ערידי לבוא בתום לב ולשלם למדינה 5-10 אלפים דולר עבור ילד תימני ולנסוע לחו"ל.

ה"אימוצים" נעשו על ידי מוסדות ויצ"ו, ארגון אמהות עובדות או מוסדות מזרחי. הילדים החטופים הם כיום אנשים בשנות החמישים והששים לחייהם שמעוניינים במקרים רבים לדעת מי הוריהם, אך אין הם זכאים לפתוח את התיקים, כיוון שבטרם חוקי האימוץ לא נדרשו חתימת ההורה הביולוגי או הוכחה שההורה מת.

לו היתה הודאה כזו, קשה ככל שתהיה, אולי היתה באה מנוחה ללבבות אותם הורים וילדים שעברו את החוויה הקשה הזאת. אך כל זמן שההכחשה ממשיכה-המעשה בוער כאש התמיד. איך יתכן שילד שהוכרז כתינוק מת.... מקבל צו גיוס לצבא!....

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אני חייב להודות שאינני מומחה גדול בבדורסל, אך נדהמתי מהמשחק חסר התיחכום- של הראפטורס, לעומת המשחק הטכני והחכם של מכבי, שהצליחו בעבודת צוות להתגבר על עוקי הליגה הטובה בעולם.

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Dani Fine, left, of UJA Federation Board of Jewish Education presents BBYO staff members Sharon Marcus and Adam Shulman with a cheque in support of BBYO's Teen Connection outreach and BBYO leadership programs.

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Coast to Coast

Centre for child victims of domestic abuse opens in Israel

By JANICE ARNOLD
Staff Reporter

MONTREAL — Rhodie Blanshay Benaroch loved children – her own three, of course, but also those in Israel who did not have the advantages most of us take for granted.

Blanshay Benaroch did not live to see her children grow up. She died suddenly at age 35 in May 2001. She also did not get the chance to complete a project in Israel benefiting those she described as the smallest victims of domestic abuse.

That task has now been completed in her memory by her mother, Anita Blanshay, and her uncle, Anita's brother, Arnie Bercovitch, and the many people who contributed to the fundraising campaign they led.

The Rhodie Blanshay Benaroch Activity Centre is a new wing of the Na'amat Canada Glickman Centre for Family Violence Prevention in Moaz Aviv, a Tel Aviv suburb. The brightly coloured new wing provides 35 children living with their mothers at the shelter with a place of their own where they can learn and play. It includes a baby nursery, kindergarten, audiovisual/computer area, library and outdoor playground, within a secure compound.

As a young Na'amat leader, Rhodie attended the official opening in 1996 of the Glickman Centre and was struck by how unfair it was that innocent children from troubled homes should suffer further by not having a pleasant and nurturing environment while they are at the shelter, which may be up to a year, said Blanshay. Babies have even been born while their mothers were at the shelter.

The centre was the first formal shelter built in the Tel Aviv area and accommodates about 16 women at a time, she said. Demand for places has been increasing, with 150 requests for help coming in each month.

"The Glickman centre is the state-of-the art in Israel, and the children's wing is one of a kind among shelters in Israel, and maybe in North America, too," Blanshay said.

The wing's recent opening was marked in Montreal by a tribute dinner to Blanshay and Bercovitch, held by Na'amat Canada's Montreal chapter. Blanshay made it her goal as Na'amat national president to realize the project within her three-year term, which ended in September. She continues to raise money for the operation and maintenance of the wing.

Rhodie Blanshay Benaroch, who died in 2001, is seen planting a tree in Israel.

The evening was bittersweet as Rhodie, known for her contagious smile, was remembered by her mother, uncle, sister and eldest daughter, now 12.

"Tonight is a peak of my life. I've climbed many mountains and reached many plateaus with Na'amat, but they can't compare with this one," said Blanshay, a member of Na'amat for nearly 40 years and one of its top fundraisers.

"Rhodie was so moved, yet so upset at the opening of the Glickman centre. She was just 30 and couldn't understand why the children didn't have a special area where they could be treated like her own, cared for and spoiled a little. She could not have known her life would be cut so short… She was just in the midst of developing her dream when she died. I vowed to finish her vision."

Rhodie, the oldest of Blanshay's three daughters, was carrying on the family tradition of helping people in Israel, passed on from her mother and grandmother, Rose Bercovitch, also a leader of Na'amat (then Pioneer Women).

One of her other Na'amat projects was bringing popular children's author Robert Munsch to Montreal in 2000, an event that has continued to take place in her memory. Munsch stayed with Rhodie, her doctor husband Thierry, two daughters and son, and was so taken with the lively family that he wrote a story about them, that can be found on his website.

He will be in Montreal for Na'amat again Dec. 4, for two shows at Oscar Peterson Hall, with the proceeds going toward books for the library at the Rhodie Blanshay Benaroch centre.

Blanshay's "big brother" Bercovitch, a businessman, readily became her partner in the quest to fulfil Rhodie's dream.

"We have lost a bright and beautiful young woman, who has left us a wonderful legacy," said Bercovitch.

Susie Blanshay said her older sister would be proud to see the project brought to fruition. Rhodie had eagerly taken on the mantle of Na'amat, an organization that had been such a major influence when they were growing up.

"I remember when I was 13 and at a new school, someone asked me what my father [Sidney] did. I said he was a dentist and made a comfortable living so our mother could do the important work of raising money for women and children in Israel."

Shonnie Benaroch said she remembered her mother always being on the phone organizing events on behalf of Na'amat. "She taught us the importance of volunteer work and helping Israel, that she learned from her mother. I hope to uphold those values."

She thanked her grandmother Anita for keeping the family bond strong after her mother's tragic death. Rhodie's other children are Tali, 10, and Lee, 8.

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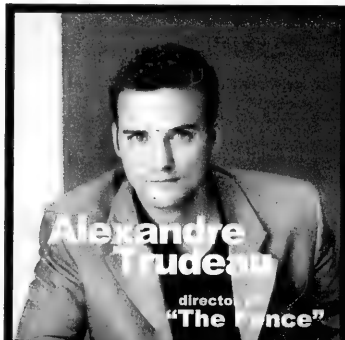

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On Campus

Political science prof becomes first Jew to head UC

By CAROLYN BLACKMAN
Staff Reporter

Prof. Sylvia Bashevkin, the first woman and the first Jew to be named principal of University of Toronto's University College (UC), hopes to establish the college's first course on the Canadian Jewish experience.

The college's Canadian studies program – which Bashevkin headed for two years – now offers courses on the Asian and African Canadian experience, "and given the prominence of Canadian Jews, I would like to see us explore [their] presence.

"U of T is Canada's largest university, and we should be addressing the Jewish [experience.]"

It is important to remember, she says, that such a course would attract students who do not have a Jewish background. "We would be reaching out and teaching others about the Jewish community. [Putting together the course] would not take a lot of work. It is [definitely] doable."

Originally from Massachusetts, Bashevkin, 51, has been at U of T since 1982 and has been a full professor since 1991. She has been vice-principal of UC since 2004, and was named principal for a six-year term.

Best known for her research in the field of women and politics, she has served as president of the Canadian Political Science Association and the women and politics research section of the American Political Science Association.

She is the author of such books as *Welfare Hot Buttons: Women, Work and Social Policy Reform*; *Women on the Defensive: Living Through Conservative Times;* and *Toeing the Lines: Women and Party Politics in English Canada*. She also edited *Women's Work is Never Done: Comparative Studies in Caregiving, Employment and Social Policy Reform*, and she has written a number of journal articles and chapters in books.

Bashevkin says she grew up in a "fairly traditional Conservative [Jewish] home in a town with one precarious synagogue, at a time when the women's movement was palpable in North America. It was impossible not to be affected by the idea of women's equality."

She became interested in women and politics while a graduate student at the University of Michigan and York University.

"I was struck by the lack of research into women as political actors, [as opposed] to how much was happening in the real world of women. The obstacles they faced were not covered," she said.

"I was particularly interested in the treatment of poor women, and I found nothing. Sometimes you go into a field because of the absence of [research]."

She can name a number of remarkable Jewish women on the Canadian political scene, "and some such as Elinor Caplan came up from the grassroots. She became active because of a local issue that bothered her.

"A lot of women become active because of a community issue and just keep going. Men [on the other hand] see it more as a career. They move into [the political scene] with the ambition of moving up."

When cities amalgamate, she says, there is less opportunity for women to become inyolved in politics.

"There will be fewer women because there will be fewer [seats], and the opportunity to get into the system will be limited. The grassroots will then drop off," Bashevkin says.

"If there is a reduction in seats, can people who care see a way to do some good in the political process?"

London, England, offers more opportunity for citizen engagement, says Bashevkin, because it has created new levels of municipal government. "A city that offers more has more opportunity for women to become involved.

"Can we [in Toronto] continue to foster a strong democratic culture if there are fewer opportunities for people to get into the political process?"

Sylvia Bashevkin
[K. Gorra photo]

In its 150 years, UC has been home to many distinguished members of the Canadian Jewish community, she says, "and our Jewish alma maters have contributed enormously. UC is a microcosm of Canadian society at its best. It has [always stood] for a non-sectarian, socially inclusive education of undergraduates."

In the late 19th century, UC welcomed immigrants from all backgrounds, says Bashevkin, and it was among the first in Canada to allow women to teach co-ed classes.

"We have a long tradition of having a diverse faculty, and we have attracted people who could have gone to a sectarian college but chose UC because of its high academic standards and good mixture of people," she says.

"They had a choice, and they came here so they could meet people not like themselves. They were mavericks, and that is the best of Canada."

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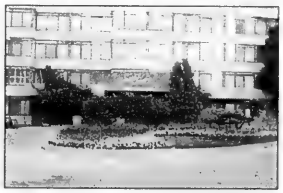

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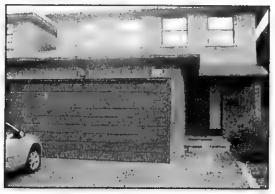

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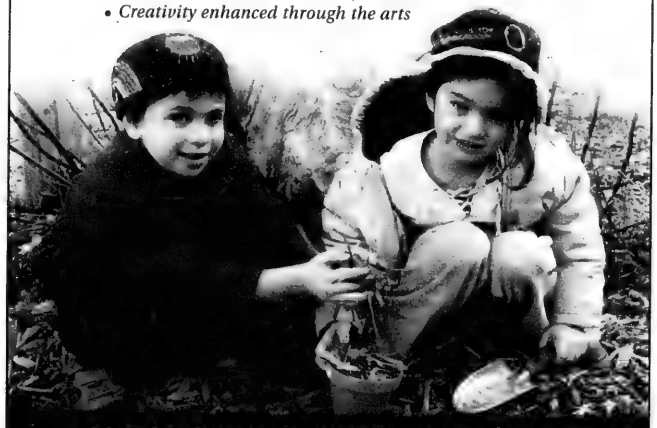

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On Campus

Wolfe first Jewish honorary fellow at St. Mike's College

By CAROLYN BLACKMAN
Staff Reporter

Rose Wolfe, chancellor emerita of University of Toronto has become the first Jew to be named an honorary fellow at the school's St. Michael's College.

She is being recognized, said college president Richard Alway, both for the exceptional job she did as chancellor of the university from 1991 to 1997 and for her leadership in relations between Christians and Jews.

"[Rose] put a warm and human face on a role that can be largely ceremonial. She enlivened countless convocation ceremonies," Alway said.

She has also attended the college's annual lecture series and symposium that deals with issues common to Jews, Christians and Muslims, he said.

"We live in the most multicultural community in the world, and we try to reinforce and encourage initiatives that brings scholars together to discuss issues.

"Hopefully, this will build greater familiarity between groups and greater understanding and amity. Rose embodies this feeling."

Wolfe, wife of the late Ray Wolfe, the founding president of *The Canadian Jewish News* under its current ownership, graduated from U of T in 1939 with a social work degree.

Among volunteer positions, she is a director of *The CJN*, has served as chair of Canadian Jewish Congress, Ontario region's joint community relations committee, and was the first female head of what is now known as UJA Federation of Greater Toronto.

She is a longtime fundraiser and supporter of U of T, and played a vital role in raising funds for its Jewish studies program and in helping the university endow four chairs and one professorship in the area of Jewish and Israeli studies.

Rose Wolfe

She is a member of the Order of Ontario and the Order of Canada and has been awarded an honorary doctor of laws degree from U of T for her contribution to Canadian philanthropy and volunteerism, as well a doctor of sacred letters from the university's Trinity College.

She has also received the human relations award from the Canadian Council of Christians and Jews.

Being named an honorary follow of the college is very special to her, she said.

"I was surprised, excited and honoured. Not only am I the first Jew, but I am the first honorary fellow who has had a transient relationship with the college.

"I got to know people there from the events I have attended and I admire them for their interfaith work. [People at the college] put their money where their mouth is. They believe in interfaith relations, and they foster them quietly. Their work does not make headlines."

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On Campus

WorldPride organizers hope to create social change

By SHERI SHEFA
Staff Reporter

To Noa Sattath, the Jerusalem Open House is more than a place where lesbian, gay, bisexual and transgendered (LGBT) people can come together and feel safe.

Sattath, the chair of the JOH, a grassroots activist organization, sees her centre as a way to create social change by providing services that will educate people and erase socially constructed barriers.

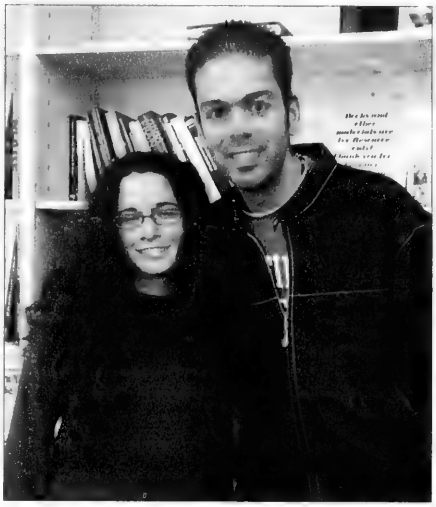
"Jerusalem is a population that is composed of a third Palestinian people, a third ultra-Orthodox people and a third secular and conservative Jews, and I think that Jerusalem is perhaps the most religious city in the world with an LGBT centre. It presents us with tremendous challenges, but also with tremendous opportunity to create change," said Sattath, who spoke to a gathering of about 20 students last week at the Wolfond Centre for Jewish Campus Life at the University of Toronto.

Because of Jerusalem's diversity, both cultural and religious, Sattath and the rest of the volunteers at JOH have made a special effort to appeal to all LGBT people, regardless of ethnic or religious background.

This is what distinguishes JOH from other centres around the world, said Sattath, who was invited to U of T by Kulanu, a Hillel-affiliated group for Jewish LGBT students.

"There is a huge amount of religious participation in the Jerusalem Open House. But the relationship between the religious and the secular populations in Israel is very tenuous. So for us to be in a place where we can discuss religion and we interact and create our own service for a wide array of denominations is very unique," Sattath said.

The JOH also boasts another ground-breaking service called the "Arab outreach initiative," which aims to build bridges between Israelis and Palestinians.



Noa Sattath, left, chair of the Jerusalem Open House, stands with Karl Afifi, a Palestinian volunteer.
[Sheri Shefa photo]

"When we started the Arab outreach initiative, we knew only two Palestinian people, and we hired one of them. In the last pride parade in Jerusalem, we had more than 200 Palestinian participants," she said.

"The Jerusalem Open House is the only place that I know of in which Israelis and Palestinians are working together towards a common cause that is not conflict-related."

Sattath noted that Jerusalem is getting ready to host WorldPride next summer. The international event was supposed to happen this past August but was postponed due to Israel's pullout from Gaza, which was scheduled for the same time.

Only the second of its kind – the first was held five years ago in Rome – WorldPride will be held from Aug. 6 to 12 and will feature events such as a beach party in Tel Aviv, a parade, a film festival and an interfaith conference.

Sattath said that although there are many gay pride parades all over the world each year, none can compare to the experience of the one in Jerusalem.

"Pride in Jerusalem is very unique. It's is not like pride around the world. It is not a parade, it is a march where anyone can participate. For me it is a life-changing event."

"A lot of people from North America who will come to [World]Pride in Israel will rediscover the meaning of pride," she said.

But Sattath said putting together such an event in one of the world's most religious cities will not come without obstacles.

She told the Wolfond Centre gathering that Jerusalem Mayor Uri Lupoliansky took the organizers of the fourth Jerusalem Pride march – titled *Love Without Borders* – to court last June in the hope they would be banned from using a public park for the event.

Continued on page 36

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Protester stabbed three people

Continued from page 35

Not only did the court rule in favour of the organizers, she said, but Lupoliansky was ordered to provide a venue and administrative resources for the event, which boasted a record turnout of 10,000 people.

But the obstacles didn't end with the court ruling, as participants encountered opposition in the form of about 700 protesters. But the pride marchers were protected by about 800 police officers, headed by Jerusalem Police Chief Ilan Franko.

Yet despite the police presence, one protester managed to get past security and stab three people.

Sattath said the attacks spurred her to be even more active in the campaign to hold WorldPride in the city.

Sattath said InterPride, the international association of LGBT pride co-ordinators that licenses the event, "made a very brave decision in 2003 to choose to hold WorldPride in Jerusalem."

Despite the opposition, Sattath said she will continue to organize pride marches in order to make Jerusalem a city that embraces diversity in all its forms.

"I'm very proud to be part of this event."

In order to make it easier for people from all over the world to come to Israel for WorldPride, Sattath said she is negotiating to have a birthright israel trip coincide with the event.

For more information, visit www.worldpride.net.

PRAIRIE SUKKAH BUILDERS: Members of the University of Saskatchewan's Jewish Students Association in Saskatoon got together recently to build a sukkah. From left are David Gryn of Toronto, Alon Zach of Saskatoon, Perry Jacobson of Calgary, Allen Aptekar of Toronto, Yael Cohen of Israel, Yishai Lerman of Israel, and Crystal Bowman,Vancouver. Inset is Zev Bergman of Toronto.

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PA announces security reform plan

By DAN BARON
JTA

JERUSALEM — The Palestinian Authority appears to be on the verge of its long-awaited security reform in the West Bank and the Gaza Strip.

But Sunday's announcement of a plan to incorporate the Al-Aqsa Brigade into the Palestinian Authority (PA) police still falls far short of the comprehensive crackdown on terrorists required by the U.S.-led "road map" peace plan.

And with Palestinians killed by Israeli forces in the West Bank over the weekend, hopes that Israel's Gaza pullout would encourage peacemaking could prove short-lived.

"We have agreed today to establish five new camps for training and hosting the 'stragglers,'" PA Prime Minister Ahmed Qureia told reporters, referring to the fragmented forces of the Al-Aqsa Brigade.

Qureia said the effort would begin in Ramallah and in Nablus, one of the most volatile cities in the West Bank.

PA officials said the brigade, a terrorist group linked to the PA's dominant Fatah faction, would be reined in within weeks.

But it was unclear whether Abbas would be able to carry out this plan, which makes no provision for disarming and dismantling the more powerful Islamist terrorist groups led by Hamas.

Israel took a wait-and-see attitude.

"We have heard this sort of declaration before. The time has come for action," said one Jerusalem official.

Israel taking 'a wait-and-see attitude'

Palestinian security forces have been weakened by Israeli attacks and by internal divisions, and militias such as Al-Aqsa have stepped in to fill much of the void.

With Hamas set to take part in PA parliamentary elections in January, an armed confrontation between its gunmen and Fatah is increasingly unlikely.

There is quiet hope building that Palestinian moderates will win out over the Islamist extremists in the landmark poll.

Israeli officials have backed off from the suggestion made last month by Prime Minister Ariel Sharon that they might try to block Hamas participation in the election.

"It is not in Israel's interest," Justice Minister Tzipi Livni told Israel Radio.

Meanwhile, the sporadic violence that has plagued the West Bank since Israel's withdrawal from the Gaza Strip continued.

Islamic Jihad on Monday vowed "blood for blood" for the killing of one of its most senior members in an Israel Defense Forces (IDF) raid in the West Bank the night before, and suggested the months-long truce could be on the verge of collapse. Luai Saadi – one of two Palestinian gunmen killed by IDF soldiers in the Tul Karm shootout – led the cell responsible for a number of attacks on Israeli targets, including suicide bombings at the Stage nightclub in Tel Aviv in February and at a Netanya mall in July. A total of 10 people were killed and dozens of others wounded in the two attacks.

The Palestinian Authority on Monday slammed the raid as counterproductive.

"We condemn the Israeli incursion and assassinations in Tul Karm. This threatens the ceasefire we're trying to maintain," said chief Palestinian negotiator Saeb Erekat.

The army said Palestinians opened fire on them as they surrounded a house during an arrest operation in the city's refugee camp. An IDF soldier was lightly hurt in the shooting.

The Al-Aqsa Martyrs Brigades identified the other gunman as Majed al-Aksar, a member of the group.

"Our retaliation for this crime will be unprecedented," said Abu Abdallah, a spokesman for the Islamic Jihad military wing in Gaza.

The group said in a statement: "We will not stand handcuffed while the blood of our fighters is being shed... Let calm go to hell."

"Our reaction will be commensurate to the rank of the man," said Abu Al-Qassam, a leader of the Islamic Jihad political wing. "The Israelis will pay dearly."

The gun battle began when a Palestinian opened fire on troops from a car, the IDF said. Soldiers returned fire, killing the man. Camp residents said the vehicle, a white Subaru, had been hit by dozens of bullets.

Nearby, an armed Palestinian aimed his weapon at soldiers and prepared to shoot at them, the army said. Soldiers opened fire, killing him.

– With files from Ha'aretz

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Indirect co-ordination with other Arab states

Continued from page 1

Several Arab newspapers reported last week that Israeli officials would also meet on the issue with counterparts from other Arab states, including Syria and Iraq. Israeli officials denied the reports. They did say, however, that since Jordan was co-ordinating its moves with both Israel and with its Arab neighbors, there would be indirect co-ordination between Israel and other Arab states. However, they said, there will be no direct contacts.

Pokomonsky said that the ministry had made preparations to cope with bird flu as far back as 2003, when the virus first broke out in Southeast Asia, and that over the past few months, it has updated its data and re-examined its diagnostic methods. Israel is now prepared should the virus spread here, he said.

Pokomonsky said that every suspect bird is examined in one of the Veterinary Service's four regional laboratories. The test gives initial results within a day and a definitive diagnosis in four to five days. "The number of labs and the existing staff are sufficient to meet our requirements, even if and when the problem of bird flu arises," he said.

Health Ministry Director General Avi Yisraeli, however, said that it was not a question of "if," only of "when." Speaking at a media conference last week, Yisraeli said that a local outbreak of bird flu was "only a matter of time, and likely to happen soon, because of migrating birds that are liable to carry the disease from Turkey, Greece or Romania."

The disease, he stressed, is not a danger to the public, since it can only be caught directly from a live bird, and so cannot be contracted by eating cooked fowl. The main worry is the economic damage that the flu could wreak on Israel's poultry industry, he said.

Manfred Green, head of the Israel Center for Disease Control in the Health Ministry, said that people who rush to purchase the flu medicine Tamiflu to protect themselves against bird flu were "throwing money in the garbage." Moreover, he said, it is not even clear that Tamiflu is effective against bird flu, and even if it is, widespread usage could enable the virus to develop resistance to the medicine.

Unlike the general public, farmers and veterinary personnel who work directly with infected birds are vulnerable to the disease. Israel has therefore purchased approximately 420,000 doses of flu medicine, at a cost of NIS 44 million, enough to treat about six per cent of the population.

The Health Ministry plans to ask for an additional NIS 200 million to buy enough medicine to treat a quarter of the population, as most western European states plan to do. Although the current strain of bird flu is not dangerous to humans, the expectation is that such a strain will eventually appear, though possibly not for years.

If there is a local outbreak of the flu, the Agriculture Ministry will order all birds in the vicinity of the outbreak destroyed, in an attempt to prevent the disease from spreading.

Meanwhile, officials in Hungary said last week that preliminary experiments with a vaccine for this strain of bird flu, known as H5N1, indicate that the treatment works.

Health Minister Jenoe Racz said that he and dozens of others were inoculated three weeks ago, and tests showed that antibodies to the virus had appeared in their blood.

"The results are preliminary, but I can say with 99.9 per cent certainty that the vaccine works," he said in Budapest.

The World Health Organization said that it was unaware of the details of the Hungarian findings and was unable to comment on their validity or on whether the vaccine, even if it works, would be viable.

Scientists in the United States have already reported positive results from tests with their own H5N1 vaccine, but so far have been unable to make the vaccine a practical option, because it uses too much of a scarce ingredient and requires two doses to be effective.

Sharon pursues immigration

Israeli Prime Minister Ariel Sharon vowed that Israel would bring in one million new immigrants by 2020. The prime minister made the pledge while hosting soldiers who recently immigrated to Israel at his sukkah in Jerusalem. "Israel must have a large Jewish population," he said. "I have ordered the government to make this a main objective."

Diamond dealer missing

Terrorists are suspected in the disappearance of an Israeli businessman in Greece. Diamond dealer Shmuel Levy, 66, went missing earlier this month while on a business trip to Greece. Police believe he was abducted from his rented apartment. The fact that his documents and diamonds went untouched has raised the possibility that the motivation behind the incident was political rather than criminal. Levy's family, noting that several foreigners have gone missing in Greece in recent years, demanded that the Israeli government press officials in Athens to determine what happened to the businessman.

Israeli captured in Iraq

An Israeli is among the more than 300 foreign fighters captured in Iraq by U.S. forces, a U.S. commander said. But Maj.-Gen. Rick Lynch, who divulged the news, refused to give more details on the Israeli captured. Most of those captured since April are from Arab countries, with Egypt, Syria, the Sudan and Saudi Arabia leading the way.

PA claims crackdown

The Palestinian Authority announced it has stopped a wave of attacks by Gaza Strip terrorists against Israel. In a report published last week, the PA Interior Ministry said police foiled 17 attempted attacks since Israel completed its Gaza pullout on Sept. 12. Police also confiscated 17 rockets and 75 bombs, and prevented seven attempts to smuggle in arms, he said.

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Israel & the Jewish World

Bush presses Israel, PA

By RON KAMPEAS
JTA

WASHINGTON — Getting a fix on U.S. President George W. Bush's vision of a resolution to the Israeli-Palestinian conflict depends on how far into the future you want to look.

In the short term, he expects Israel to clamp down on its settlement expansion and resume security and economic talks with the Palestinians.

Further down the line, he appears to be less confident than ever about the timing of Palestinian statehood.

In his news conference last Thursday with Palestinian Authority President Mahmoud Abbas, Bush outlined clear goals for the short term, and he laid much of the burden on Israel, demanding an immediate easing of living conditions for the Palestinians.

"Israel must continue to work with Palestinian leaders to help improve the daily lives of Palestinians," Bush said.

His statement was seen as a clear rebuke to Israeli Prime Minister Ariel Sharon's decision last week to suspend security talks with the Palestinians in the wake of the killings the previous weekend of three Jewish settlers.

Bush also said the Palestinians must do more to confront terrorists. "The way forward must begin by confronting the threat that armed gangs pose to a genuinely democratic Palestine," he said.

Long term, however, Bush appeared to be backing away from an earlier hope to see a Palestinian state by the end of his term in January 2009 and studiously ignoring Abbas' appeals for a return to final-status talks.

"I believe that two democratic states living side by side in peace is possible. I can't tell you when it's going to happen," Bush said when he was asked about his stated hope last year that he would see a Palestinian state before he left office.

That itself was a revision of an earlier deadline of this year, which he had outlined in 2002 and which later became the basis for the "road map" peace plan, put forth by the United States, Russia, the United Nations and the European Union.

"And the reason I can't is because there will be moments of progress and there will be moments of setback," he said.

Throughout his remarks last Thursday, Bush voiced a greater appreciation of the intractability of the Israeli-Palestinian conflict than he publicly has before.

"I understand it's hard," he said at one point. "Things don't happen overnight. Old feuds aren't settled immediately. And it takes a while."

He also alluded to an element in short supply after four years of violence – trust.

A lot of these issues that have been "very difficult for a long period of time become easier to resolve as there's more trust between the parties," Bush said. And trust becomes a permanent part of the political process "as action on the ground takes place."

Such talk threw cold water on Abbas' repeated pleas for a fast track to final-status talks.

In his remarks, Abbas urged Bush to revive "talks on permanent-status issues regarding Jerusalem, refugees, settlements, borders and water in order to reach, at the end, peace, which would allow for the establishment of an independent democratic Palestinian state on all the territories occupied in 1967."

Bush would not take the bait, but Abbas still left with a few plums.

Bush was blunt about his demand that Israel freeze settlement expansion.

"Israel should not undertake any activity that contravenes its 'road map' obligations or prejudices the final-status negotiations with regard to Gaza, the West Bank and Jerusalem," he said.

"This means that Israel must remove unauthorized posts and stop settlement expansion."

The U.S. president was also uncompromising on the barrier Israel is building to protect itself from security attacks. Israeli officials have insisted recently that Israel is doing all it can to keep it from impinging on the lives of Palestinians, but Bush didn't appear to buy it.

"Israeli leaders must take into account the impact the security barrier has on Palestinians not engaged in terrorist activities," he said.

He also backed a link between the West Bank and Gaza, reopening the crossing between Gaza and Egypt and reopening the Gaza seaport. Israel wants security guarantees in place before it agrees to any of the projects.

Bush also suggested he would use U.S. muscle to back his demands.

"We are holding people to account on the pledges that both the Palestinians and the Israelis have made on the road map," Bush said. "And we do so publicly, and we do so privately."

Bush also said he would extend the mandates of the U.S. economic and security envoys to the region, showing he was not backing away from the region.

Bush sidestepped Israel's demand that the Palestinians keep Hamas and other terror groups from participating in legislative elections in January.

On that score, he accepted Abbas' commitment to keep "armed gangs" from disrupting the elections – which falls far short of a ban on Hamas. Abbas repeated a pledge to introduce legislation to disarm militias after the elections.

The American Israel Public Affairs Committee, the pro-Israel lobby, had been lobbying Congress and the media all week to call for a ban on Hamas.

A congressional letter warning Abbas that failure to keep Hamas out of the elections could inflict "serious damage" on relations with the United States garnered the signatures of 49 lawmakers, including the entire leadership of the U.S. House of Representatives and the majority of the members of its international relations committee.

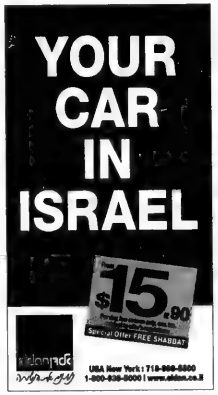
A State Department spokesperson later suggested that Bush did not want to be seen as interfering in the Palestinian electoral process.

"From our perspective," State Department spokesperson Sean McCormack said, "how the Palestinian political process unfolds and evolves is a question for the Palestinian people."

The United States would be hard-pressed to keep Hamas out of elections, considering that it turned a blind eye to armed militias running in recent Lebanese and Iraqi elections, said Robert Blecher, who heads a team seeking solutions to the Palestinian-Israeli conflict at Strategic Assessments, a Washington think tank.

"The United States has had a hard time coming to a position on this," Blecher said. "It's caught between a rock and hard place – there are pretty clear parallels."

Israeli officials said Bush's demands of Israel were expected. And they took heart in Bush's emphatic endorsement of the success of Israel's withdrawal last month from Gaza, which he called "a bold decision with historic significance."



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Arts & Travel

TRAVEL TALK

BY BILL GLADSTONE

ISRAEL MUSEUM MARKS 40TH ANNIVERSARY– AND TORONTO FRIENDS TO CELEBRATE

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Forty years after its dedication ceremony in May 1965, the Israel Museum is in the midst of an anniversary year that it is marking with a series of eclectic exhibitions highlighting the masterpieces in its vast collection.

One recent exhibition, "The Beauty of Sanctity: Masterworks from Every Age," selectively highlighted key works in many departments, reflecting a wide range of historical periods and artistic mediums. Although this particular exhibition finishes soon, many of the highlighted items continue to be displayed. They include the recently acquired Rembrandt canvas *St. Peter in Prison*, the Paul Klee painting *Angelus Novus* and a marble *Venus* unearthed in an archeological dig at Beit Shean.

Other anniversary-related exhibits have focused on everything from ideals of beauty in Africa and the Americas to landscape photographs and daguerreotypes from the early 19th century to the present.

Although the museum possesses some 250,000 works of its own, its curators also put a few borrowed items on display, including a Rembrandt painting on loan from the Ottawa-based National Gallery of Canada. Art historians have long debated whether the central character in Rembrandt's *Heroine from the Old Testament* (Esther or Bathsheba) is the pious Esther or the seductive Bathsheba.

Four important illuminated Hebrew manuscripts from the Vatican Library are also on view.

Students of the towering 12th-century Jewish philosopher Moses Maimonides will appreciate the magnificently illustrated 15th-century manuscript of the Rambam's Mishneh Torah. Also on view is the *Arba'ah Turim*, Jacob ben Asher's famous legal text. The 15th-century North Italian manuscript also features lavish illustrations in the Renaissance style.

The other Vatican items are a complete Hebrew Bible codex and a book of Psalms, both produced in Rome in the 13th century. Among the earliest such manuscripts in existence, both are decorated with exquisite floral and zoomorphic motifs illuminated in gold.

A vast and sprawling complex on a Jerusalem hilltop, the Israel Museum complex is also home to the Shrine of the Book, which is home to various parchments of the Dead Sea scrolls. The terraced complex also boasts a large sculpture garden.

The museum is in the planning stages of a proposed renovation, set to begin in two years at a cost of about $50 million (US). Scheduled tours in English are available daily and are free with admission. The museum's phone number is 972-2-670-8811 and its website is www.imj.org.il

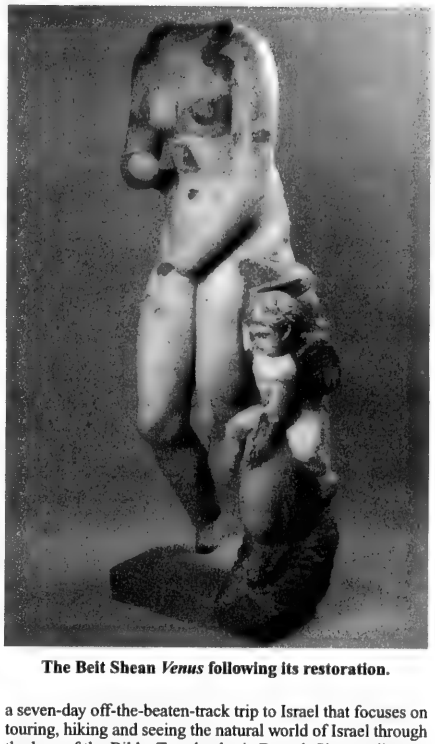
The Canadian Friends of the Israel Museum and Christie's present a "pARTy Auction" in celebration of the Museum's 40 years. The event features a live auction of works by top Canadian and international artists as well as exclusive lunch and dinner opportunities. Works include Dale Chihuly's *Cadmium Yellow Persian Set with Onyx Lip Wraps*, valued at $30,000 (US).

Funds raised will provide free museum admission for Israeli and Arab youth. Sutton Place Hotel, Stop 33, Nov. 8, 6 p.m. weisen@sympatico.ca

* * *

Visit Israel Next March: Israel Naturally, Naturally Israel is a seven-day off-the-beaten-track trip to Israel that focuses on touring, hiking and seeing the natural world of Israel through the lens of the Bible. Tour leader is Baruch Sienna, director of interactive technology at Kolel, the Adult Centre for Liberal Jewish Learning. Travel dates are March 4 to 12, 2006.

The trip is open to active adults of all ages who enjoy being outdoors, and includes a free three-week pre-tour class at Kolel. Spaces limited. Free information night at Kolel, 151 Eglinton Ave. W., Toronto. Monday Nov. 7, 7:30 p.m. Baruch Sienna, 416-485-7007 ext. 224; bsienna@kolel.org. For trip reservations call Michelle at Amiron Travel, 416-630-5024, ext. 22.



The Beit Shean *Venus* following its restoration.

* * *

El Al Gift Certificates: Israel's national airline, El Al, has begun offering gift certificates valid for travel on any of its flights. The certificates are targeted as gifts for bar or bat mitzvahs, graduations, wedding anniversaries and any other occasion that might involve travel to Israel or beyond. The certificates "will fill a void currently existing in the industry," said Stanley Morais, El Al general manager for Canada. www.elal.co.il

* * *

Notes from All Over

• The new Maltz Museum of Jewish Heritage opened last month in Beachwood, Ohio, near Cleveland. Its first special exhibition, "The Jewish Journey: Frédéric Brenner's Photographic Odyssey", runs Nov. 12, 2005 to Jan. 8, 2006. www.maltzjewishmuseum.org/

• Havana Nagila! is a five-day trip to Havana and involves a stay at Cuba's only Jewish hotel, the Raquel Hotel. Also includes visits to shuls, cemetery, city tour, meeting with Jewish community leaders, Air Canada flight and most meals. Travel through Dec. 15. Brian Stein, East-West Travels, brian@east-westtravel.ca

• Celebrity chef Itzik Mizrachi, known for his flair in the "sculpting" and exotic presentation of food, has taken over the kitchen at the Inbal Jerusalem Hotel. www.inbalhotel.com.

• Club Med has begun to redevelop its Achziv resort in northern Israel as it studies the possibility of opening a third Israeli resort in Netanya. The international resort operator continues its joint campaign with the Israeli Tourism Ministry to attract French visitors to its resort in Eilat and is set to begin advertising its winter charms to Eilat soon.

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Arts & Travel

Prime skillfully rehashes an old theme

By SHELDON KIRSHNER
Staff Reporter

Ben Younger's delicious comedy, *Prime*, scheduled to open in local theatres on Oct. 28, turns on the timeless theme of boy meets girl.

In this case, since the boy is Jewish and the girl is not, the boy's mother is simply appalled.

We've been there before in film and in literature, but *Prime*, with its stellar cast, holds an audience well amused for almost two hours.

The plot is hackneyed, yet it works.

Uma Thurman as Rafi Gardet.

Dave Bloomberg (Bryan Greenberg), a 23-year-old aspiring painter, woos Rafi Gardet (Uma Thurman), a career woman who's 14 years his senior, recently divorced, and – *gevalt* – not even Jewish.

Dave, a hunk of a guy from Brooklyn, is infatuated with Rafi, a willowy blond goddess from the Upper East Side. And while she appreciates his interest and ardour, she is concerned about their considerable age difference.

That's not the only issue bedevilling their budding relationship. When Dave's mother and Rafi's therapist, played by Meryl Streep, gradually figures out that her client is dating her son, she reverts to form and strongly advises him that a Jewish girl would be far preferable.

Meryl Streep as therapist Lisa Metzger.

It falls on Streep, playing Lisa Metzger in the film, to reconcile her professional duties with her maternal instincts.

In several uproarious scenes, one of which focuses on Dave's private parts and his sexual dalliances, Younger deftly exploits this sticky situation to the hilt.

Streep, whose talent for foreign accents is renowned, physically reinvents herself in *Prime*. Sporting an Orthodox-like wig and prim glasses, she is the epitome of a distinctly dowdy Jewish woman struggling to put her son onto what she regards as the right path.

The film, which makes a passing allusion to the Warsaw ghetto in reference to Jewish-gentile relations, stresses the importance of Jewish continuity to a fairly traditional person like Metzger.

Although she likes Rafi, likeably portrayed by Thurman, she cannot shake the visceral fear that her dear son may marry a Christian woman who is nearly old enough to be his mother.

In a heart-to-heart talk with Dave, which boils down to an implicit indictment of his taste and judgment, she underlines the point that religion is of paramount importance in relationships.

But Dave, played by newcomer Greenberg with gruff charm and endearing innocence, pays her no heed and proceeds to romance Rafi, the quintessential *shiksa*.

Prime, a comedic disquisition on the perils and delights of assimilation, has one particularly funny flashback that deals with religious and racial differences.

When Dave introduces his African American girlfriend to his stereotypical immigrant grandmother, she blanches and asks incredulously, "Is she black?"

These are moments to savour in a film that's not afraid to poke fun at societal conventions.

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Eye on Arts

By Bill Gladstone

TJFF TO BRING IN SCHOOL V.P. FOR SCREENING OF *PAPER CLIPS*

Seven years ago, a group of students in Whitwell, an isolated town in the mountains of Tennessee, began collecting paper clips as a means of understanding the magnitude of six million, the number of Jews who perished in the Holocaust. Their teachers wanted them to realize what could happen when prejudice and hate get out of control.

Soon word of their project spread and packages of paper clips began arriving by mail from all over the world. This inspiring tale is the subject of *Paper Clips*, a spine-tingling documentary that recently went into theatrical release.

Having collected an impressive array of awards, *Paper Clips* is being screened this month at a Chai Tea event sponsored by the Toronto Jewish Film Festival. The festival has arranged to bring in Whitwell Middle School's vice-principal **David Smith** and perhaps a student to give attendees an experience they wouldn't get in an ordinary theatre.

The film distributor apparently reneged on a promise that the festival would have first crack at showing *Paper Clips* here, said festival executive director **Helen Zukerman**, who admitted to being annoyed that the film had already gone into general release. "It's disappointing for us but it's a new year and I'll give the distributor the benefit of the doubt," she said.

Zukerman also noted that Chai Tea attendees will get much more than the usual tea and cookies – they'll also get to hear the vice-principal. The screening is at the Cineplex Sheppard Grande and costs $15. Sunday, Nov. 20; tea 4 p.m., film 5 p.m. 416-324-9121.

* * *

Names in the News: Former Torontonian **Yerra Sugarman** is a New York university-level creative writing instructor who recently won a prestigious United States PEN award for her first poetry collection, *Forms of Gone*. While she was in Toronto during the High Holy Days, Sugarman revisited her former high school, W.L. Mackenzie C.I., in North York, where she addressed a special assembly of nearly 150 English students.

Sugarman read several poems and some prose, including a letter written by **Martin Luther King, Jr.** from Birmingham jail. "I basically tried to gear the discussion to the question, 'Why is poetry relevant?' and 'Why does poetry matter?'" she explained, adding that she also briefly reminisced about her years in the school from '74 to '78. (Many of today's Mackenzie students come from all over the city, attracted by the school's special emphasis on math, computers and science.)

Mackenzie principal **Helene Green** spoke glowingly of Sugarman's visit and her energizing effect on students. "My staff were enthralled by her even before she came, because we had her book in the library and her writing is exquisite," she said. "I think she writes like Wallace Stevens: her work is crystal-clear, succinct and visual. So that was even before she came. When she got here it was really a thrill."

Forms of Gone was published by Sheep Meadow Press and recently came out in a second edition.

* * *

Stage Comedy: Three years after his huge success with *The First Family*, a satiric LP that made polite fun of the Kennedy clan in 1962, New York writer-producer **Bob Booker** dreamed up *You Don't Have To Be Jewish*, another comedy recording project featuring sketch comedy, one-liners, rapid-fire gags and original songs. Recorded in Manhattan in 1965, the album became a runaway hit soon after the ensemble's appearance on the **Ed Sullivan** show. Booker, who is not Jewish, proudly boasts that the record is is still selling even after 40 years.

Launched recently as a stage revival, *You Don't Have To Be Jewish* is opening in Toronto this month. The cast includes **Jamie Farr** of *M*A*S*H* fame as well as **Avery Saltzman**, **Theresa Tova**, **Aviva Hoffman** and **Matt Baram**. It's at Massey Hall, Nov. 19 and 20. Tickets $48-$65. www.roythomson.com or www.youdonthavetobejewish.com.

* * *

Arts in Brief

• Encore Entertainment seeks actors for an upcoming (non-paying, non-Equity) production of **Neil Simon's** *Lost in Yonkers*. Script familiarity is required. Auditions are Nov. 8 and 9, 7:30 to 10:30 p.m. For an appointment, call 416-733-0558 or e-mail merlegarbe@rogers.com

• Trumpeter-composer **David Buchbinder** celebrates the release of a solo CD, *Shurum Burum Jazz Circus*, in two evenings of music and mayhem. Tickets $12. The Rex Jazz Bar, 194 Queen St. W. Nov. 10 and 11, 9:30 p.m. 416-872-1212.

• Singer-composer **Amy Sky** performs at the Living Arts Centre, Mississauga, Saturday, Nov. 12, 8:30 p.m. Comedian **Don Rickles** is at the same venue, Thursday, Nov. 17, 8 p.m. www.livingartscentre.ca.

• Connecticut resident **Mayer S. Abramowitz,** a grandson of the late **Cantor Nathan Stolnitz** of Toronto, has published *Toronto Sages*, a pictorial history of some 35 Orthodox rabbis, including chassidic rabbis, who served between 1904 and 1998. The booklet contains photos and some biographical and genealogical information. Nathan Stolnitz Archives, 203-752-1988, stolnitzarchives@webtv.net.

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BEYOND THE PALE & SOCALLED AT THE DRAKE: Two of Canada's leading Jewish roots music innovators will team up for an explosive evening of klezmer, East European folk fusion, and Jewish funk on Wednesday, Nov. 2, 8:30 p.m. at the Drake Hotel (1150 Queen St. W., Toronto). Beyond the Pale are known for their soulful acoustic stew of Klezmer, East European, and North American musical influences. The group recently won the "Best World Music Group" award at the 2005 Toronto Independent Music Awards, and are about to begin recording their third CD this fall. Josh Dolgin aka. DJ SoCalled, the master of Jewish funk and hip-hop, will guest with Beyond the Pale during their set, and Beyond the Pale will back up SoCalled in his set. For further information visit: www.beyondthepale.net ; email info@beyondthepale.net.

Cancer, TV and the Holocaust

By JOSEPH SERGE
Arts Editor

A new Canadian series that recently premiered on The Movie Network and Movie Central focuses on a Jewish family whose life gets torn apart when the mother gets diagnosed with breast cancer.

Terminal City, a 10-part miniseries, is a dark comedy that also ridicules the recent fascination with reality TV.

When Katie Sampson (Maria Del Mar of *Blue Murder),* a 43-year-old mother of three, goes to the hospital for one of her appointments, she accidently runs into the crew of *Post-Op*, a failing reality TV show on hospital patients.

Her acerbic wit is an instant hit on the show, and soon she's approached by the producers to replace the dry host.

Meanwhile at home, her family isn't taking too well to her diagnosis. Katie's daughter rebels, her teenage son becomes a pothead, and her little boy becomes obsessed with death and God.

As her husband Ari (Gil Bellows of *Ally McBeal* fame) tries to cope with it all, his father, a Holocaust survivor, compares everything to his wartime experiences.

"Cancer, television and the Holocaust are disparate, unconventional and powerful themes that are explored in Terminal City," said Michelle Marion, director of Canadian Independent Production at The Movie Network. "Canadian audiences are in for a treat."

With its focus on a family that copes with tragedy, it's bound to be compared to *Six Feet Under. Terminal City* airs almost daily. Check your listings.

Ari Sampson played by Gil Bellows.

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Books & Authors

Book reflects post-1948 South African literary scene

***Contemporary Jewish Writing in South Africa*, edited by Claudia Braude, David Philip/ University of Nebraska Press.**

By NORMAN RAVVIN
Special to The CJN

In the years leading up to the collapse of apartheid in 1994, South African culture was little-known abroad. The country's scholars and writers found their work shunned internationally, as they were the inadvertent victims of boycotts meant to weaken apartheid's hold on the country. A recent anthology, edited by Johannesburg-based journalist and cultural worker Claudia Braude, reflects a broad reconsideration of the role of South African national culture, while focusing specifically on the role of Jewish writing in South African history and daily life.

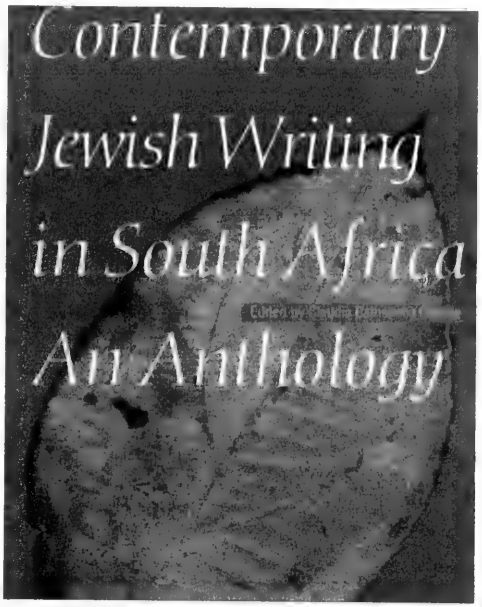
Norman Ravvin

Contemporary Jewish Writing in South Africa opens with Braude's erudite, far-ranging introduction, which describes the shifting and sometimes troubling relationship between the South African state and its Jewish citizens. Major Jewish immigration to South Africa took place, as it did in Canada, from 1880 to 1914. The bulk of its Jewish immigrants were from Lithuania, and brought with them a substantial Yiddish literary culture. Newcomers found themselves involved in the country's mining economy in small communities, or they were drawn to such major centres as Cape Town and Johannesburg. At its height, the community numbered 120,000.

Braude notes that these early eastern European Jews were viewed by the country's Anglo and Afrikaans communities to be "unassimilable" as non-whites. As racial politics came to the fore with the ascendency of an Afrikaans political movement, the question of where Jews would be placed in the racial hierarchy became a source of great anxiety. In the 1930s, rising white supremacist sentiment echoed German ideology, to the extent that white racialist politicians promised a "Nazi-type regime" as part of their election platform.

The defeat of Nazism, and the full exposure of its crimes against Jews, led the South African National Party to jettison overt anti-Semitic platforms. Braude asserts, however, that South African Jews remained fearful of "the potential for state-sponsored anti-Semitism," and the community "sought to demonstrate Jewish whiteness and loyalty to white concerns." This mainstream response, which led to a policy of political noninvolvement, can be contrasted with the important role of leftist Jews in the anti-apartheid movement. Braude adds that this movement's ideal of a nonracial state led its Jewish supporters to downplay and even efface their own ethnic identity and history.

The contributions in *Contemporary Jewish Writing in South Africa* appeared in print from the 1950s through the early '90s. They reflect a literary era that took shape after the 1948 election of the National Party, and which ended as Nelson Mandela's release from prison signalled the collapse of the apartheid state. Braude is forthright in her introduction about her editorial choices: her goal was to find Jewish authors whose work reflected the "hidden and suppressed aspects of South African history," as well as a movement from "anxiety about Jewish belonging" toward a more direct address of ethnic and religious identity in literature.



Of the 16 contributors, Nadine Gordimer is likely the only one universally known abroad (the standup comic Pieter-Dirk Uys, whose work is also included, has toured major Canadian cities). In Gordimer's story *My Father Leaves Home*, she examines her ambiguous relationship with her father's eastern European roots, a subject rarely addressed in her celebrated oeuvre. According to Braude, Gordimer's "involvement in the anti-apartheid struggle for a nonracial society can be read in part as a cure for the anxieties concerning Jewish racial status that are manifest in her writing."

Braude recognizes a similar ambivalence in the work of bestselling novelist Sarah Gertrude Millin. Millin's parents were Yiddish-speaking east European immigrants, yet Millin, in a late-career effort to accommodate herself to mainstream society, drew criticism for her novel *The Wizard Bird*, which "promoted white supremacy." In *Contemporary Jewish Writing in South Africa*, Millin is represented by a more subtle piece, called *Esther's Daughter*, which explores Jewish identity while countering "the prevailing colonial views" of the South African majority.

Other selections in the anthology reveal the peculiar ambiguities of Jewish life in South Africa. The best among these include Nehemia Levinsky's *In the Shadow of Nuremberg*. Translated from the Yiddish, Levinsky's story draws chilling parallels between racial ideology in Nazi Germany and the effects of such ideas in the African countryside. Dan Jacobson's *The Zulu and the Zeide* is a sensitive rendering of an unequal relationship with a surprising outcome. And, as a representative of a younger generation of writers, Tony Eprile addresses similar themes in his portrait of a young man's recollection of the black nanny who helped raise him.

A hundred years of South African settlement are depicted in *Contemporary Jewish Writing in South Africa*. In the course of this century, Yiddish-speaking Lithuanian peddlers on the veld are transformed into English-speaking exiles who dream of Johannesburg suburbs from their adopted homes in California and New York. By way of her fine introductory essay and a thoughtfully chosen set of contributors, Braude's anthology conveys this historic panorama with verve and honesty.

Norman Ravvin's recent novel is Lola by Night. *He is co-editor of* The Canadian Jewish Studies Reader *and chairs Concordia University's Institute for Canadian Jewish Studies.*

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New electric scooter kosher for Shabbat

By DAVID LAZARUS
Staff Reporter

If you spot Yechiel Glustein entering the Beth Zion Congregation on his motorized three-wheel electric scooter next Shabbat morning, relax.

Glustein recently became, as far as he knows, the first Montreal Jew to take advantage of this latest twinning of technology and Torah when he bought a Shabbat scooter approved by the Zomet Institute for Torah and Technology, an Orthodox organization in Israel that develops and halachically authorizes such devices for use on Shabbat.

Developed by Zomet and Amigo Mobility International in Bridgeport, Mich., the Shabbat Amigo, as it's known, allows people who have trouble walking to get around without violating the laws of Shabbat or Jewish holidays.

Glustein said the Shabbat scooter is being used throughout Israel.

"It's amazing," said Glustein, 75, who ordered his vehicle directly from the United States and uses it to traverse the distance between his Cote St. Luc home and Beth Zion, about five blocks away.

"When I heard about it, I thought: 'This is just what the doctor ordered.'"

The scooter operates on the principle of indirect action, known halachically as *gramma*, and it's similar in principle to how Shabbat elevators work.

The vehicle has two modes: "Shabbat" and "regular." In the Shabbat mode – which Glustein activates before Shabbat begins – the scooter connects to a separate circuit board and "Shabbat module," which has a special timing circuit that delays initial motion of the scooter by 15 to 20 seconds when someone sits on it.

Since there is no throttle lever activation by the user, this time delay is considered to be an indirect action (*gramma*) that is permissible under Halachah, the Amigo website explains.

There is even a Shabbat directional switch that uses the same delay. The scooter has no horns or lights that operate on Shabbat, and a failsafe toggle switch prevents a user from accidentally switching to "normal" mode.

The "Shabbat" mode is actually a $1,100 (US) option that can be added to certain existing Amigo scooter models, which start at $1,295 (US).

Every scooter, including Glustein's, is individually certified by a Zomet inspector and can only be used in an area surrounded by an eruv, he said.

For the delighted Glustein, the scooter has been a godsend.

"I don't have to walk to synagogue anymore in a walker," he said. "When I brought the scooter the first time, everybody circled around it, wanting to know why it was permissible. Rabbi [Sidney] Shoham was overwhelmed. My wife Mena is delighted."

Simon Slawner, whose orthopedic supply company J. Slawner Ltd. became Montreal's sole distributor of the Shabbat scooter after hearing about it from Glustein, sees potential for the vehicle among the city's aging Jewish population.

"It's adapting to a way of life that allows us to do what's important to us," he said. "Many years ago, I remember a rabbi saying: 'I don't care how you get to shul, just get to shul!'"

The Shabbat scooter in only one of dozens of innovative devices developed by the Zomet Institute since its founding 27 years ago.

Our Jewish voice

The Days of Awe are over. I feel inspired, renewed, and ready to start a new year with a fresh determination to accomplish my most important personal goals.

I can still hear the ancient melodies of the Yom Kippur service ringing in my ears. All of us standing, and as one, singing along with the chazzan, crying out with our souls' deepest yearnings, as we ask for God's forgiveness for our transgressions over the past year.

While experiencing the joy of participation in the heartfelt singing of the prayers, I recalled a discussion that I once had with some relatives who attend services in a non-Orthodox synagogue. They described how much they enjoy listening to their synagogue's choir, and asked us if we felt remiss by not having a choir at our synagogue. They then cited another synagogue experience at which services were led by a guitar-playing rabbi, and described how much they enjoyed it.

As someone who loves music and musical instruments I could appreciate, to some extent, how one might welcome having a choir or a guitar accompaniment, as a way of enhancing the synagogue service. Yet, deep in my heart, I knew that such accoutrements are not necessary at all.

Our traditional teachings prescribe us to not only read the words in our prayer books, but to actually say them, quietly to ourselves yet loud enough for us to hear our own words, or express them in heartfelt song. There is an important psychology to this. Saying something enlists a greater commitment to believing it, and acting upon it. Hearing our own voice recite or sing the same prayers that have been uttered by countless generations of our Jewish predecessors instills a unique kind of sensitivity and appreciation for that which we are praying.

As we swayed together deep in prayer, a sense of clarity washed over me. No, I didn't want to hear a guitar playing, nor did I want to have a choir sing for me. All I wanted to hear was the melodious, yet warbled chanting of the chazzan, coupled with my own crying out, and that of my Jewish brothers and sisters.

No guitars, no choir. My voice, our voices, one voice together. Our Jewish voice. A totally fulfilling experience, just as it was.

Shelley Millman Herman is a wellness coach and a corporate recruiter. She can be reached at shelley@globalrecruit.com

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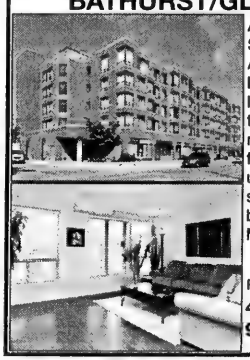

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Israel & the Jewish World

Talk of sanctions against Syria

Continued from page 1

The United States, Britain and France are weighing their steps cautiously so as not to push Syria into a corner, the sources said.

Tuesday's council session was due to open with a briefing to its members by Mehlis, who headed the international investigation.

The council members are then expected to question Mehlis, especially about the reliability of the witnesses and sources on whom he based his interim report. Mehlis's responses to these questions could contain details about Syrian involvement that he preferred to delete from his interim report.

The resolution that council members are expected to vote on after the report is summed up is unlikely to call for sanctions against Damascus, the sources said.

"Behind closed doors, there is talk of sanctions," one Western diplomat told *Ha'aretz*, "but this is merely a reminder to Syria that such an option exists."

Although the United States, Britain and France had been working on a draft resolution since last Friday, it was only to be given to council members on Monday. But the resolution was expected to urge Syria to co-operate fully with the international investigators, who have received an extension until Dec. 15 to complete their report.

"The fact that the council is awaiting an additional and final report from Mehlis will also prevent the inclusion of operative punitive measures, such as sanctions, in the current resolution," a senior UN source explained.

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Orlando Magic defeat Maccabi Tel Aviv in second NBA game

By PAUL LUNGEN
Staff Reporter

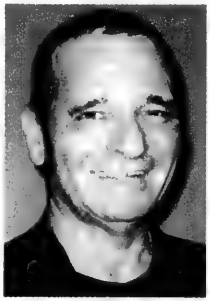
Maccabi Elite Tel Aviv is a sports organization that doesn't like to lose. So when an upstart player from Migdal Haemek scored 53 points against them a few years ago in an Israeli league game, management knew there was only one thing to do – bring him over to their side.

Maccabi made Derrick Sharp an offer he couldn't refuse and the Orlando native moved over to the perennial Israeli powerhouse as a point guard.

Now in his 10th season with the club, Sharp has won three Euroleague titles and in 185 league games has racked up 1,165 points.

Sharp's Maccabi Elite Tel Aviv defeated the Toronto Raptors 105-103 at the Air Canada Centre – the first time an NBA team lost an international match at home – before flying down to Orlando for a pre-season game versus the Magic. Orlando defeated Tel Aviv 93-79.

Sharp was recruited to Maccabi Hadera, a second-division team out of the University of South Florida. Like many other American basketball players, he dreamed of a career in the NBA, but the better opportunity was in Israel. Anthony Parker, Maceo Baston and Will Solomon are other Maccabi players who had stints in the NBA.



Ami Eshel

For Sharp, the Mideast nation wasn't an entirely unknown quantity. Several university players a year ahead of him had gone to play in Israel and "I heard from them how it was."

He never worried about the security situation. "They assured us it was safe and not like it's [shown] on TV. Israel is not more dangerous than parts of New York and California and even Toronto," he said.

Sharp is quite familiar with the Toronto area. His second wife, Justine Ellison, is a former University of Toronto star who now plays for Maccabi's women's team and who's been named player of the year.

Sharp spends his summers split between Ellison's home in Dundas, Ont., and his family's home in Orlando.

In the game against the Toronto Raptors, Sharp played only 9:21 and was shut out. But at a reception for the team at the home of Toronto businessman Gerry Schwartz, Sharp told the guests how happy he was to play for the Maccabi organization.

He's even become an Israeli citizen, something he did when he married his first wife, an Israeli woman, originally from Morocco.

Sharp has lived in Israel for 10 years. "I like to be part of the [Israeli] people, the passion they have for themselves and for other Jewish people," he said. It's like being part of a big family.

* * *

Nikola Vujcic is Maccabi Elite Tel Aviv's big man, a seven-foot centre/power forward from Split, Croatia.

He's been with the team for five years, has won two Euroleague championships and been named to the 2004-05 all-star team.

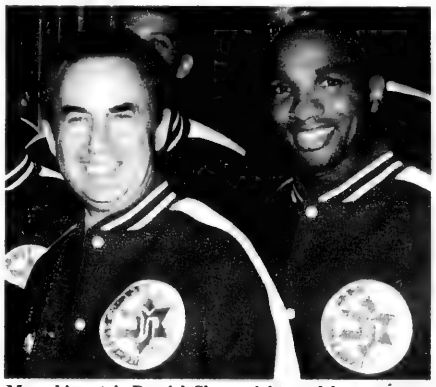
In 64 Euroleague games for Maccabi, he's scored 992 points.

Against the Raptors he was a force, registering a double double with 21 points and 10 rebounds.

"It's a special feeling to play for Maccabi Tel Aviv," Vujcic said. "It's something special for the people of Israel."

Vujcic believes there are similarities between Israel and Croatia. Both share a Mediterranean atmosphere where people are "hot [with] a positive craz[iness]."

Vujcic had no concerns about safety before moving to Israel. After all, he said, Croatia had recently emerged from a war and he knew that "on TV, things are worse."



Maccabi captain Derrick Sharp, right, models a new team jacket at a dinner hosted by Gerry Schwartz.

* * *

The day before Maccabi Elite Tel Aviv's matchup with the Toronto Raptors, general manager Ami Eshel was predicting "war."

Maccabi Tel Aviv, he said, does not look at games as merely a friendly encounter. "We try to win" every game. "It's a challenge and Maccabi doesn't like to lose any game. It's part of the spirit of Maccabi."

The organization's large footprint on Israeli basketball – they've won 45 league championships – does create some animosity among Israeli hoops fans. "Seventy-five per cent admire us and 25 per cent hate us," he said.

On the road, the team finds plenty of supporters, particularly in local Jewish communities. But there's also lots of opposition, expressed in a uniquely regional way. "In North America, fans cheer their team. In our region, fans come to hate the other team."

Maccabi has also been faced with angry fans waving the Palestinian flag to taunt them, he said.

When he isn't looking after the team's business affairs, Eshel is an enthusiastic diver. A kibbutznik from Ma'agan Michael, a community about 60 kilometres north of Tel Aviv, Eshel holds the distinction of having uncovered a historic archeological artifact.

The area offshore, he said, is well-known for having been part of a busy trade route in ancient times. On one of his frequent dives, Eshel saw something on the bottom that drew his attention. They were "strange stones" that looked to him out of place. He recovered one and had a geologist examine it. The geologist determined it had originated in Greece or Egypt.

When he went back to the site for another dive, he uncovered the ribbing of an ancient boat, a 2,500-year-old Phoenician craft that had sunk only 200 metres from the coast.

Covered mostly in sand, the boat was extracted after three years of painstaking work. Now housed at the University of Haifa, it is notable for being constructed without nails. Its cargo yielded ceramic jugs, ropes, baskets and boxes of jewelry.

Eshel said he had been diving in the area for years. A marine archeologist he knew was sure an ancient shipwreck would turn up one day and he spent decades searching for one.

"I found the boat one kilometre from his home and he was looking for it for 40 years," Eshel commented.

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Leaving home

A few of my best friends have ventured out on their own, taking the huge step of moving out of their parents' nest.

I admired their sense of independence but never felt the same sort of urgency they often described.

"Once you decide that this is best for you, there's no turning back," one of my friends said.

Nothing of note has happened to me in the past year that has forced me to feel this sense of urgency and yet, here I am, in the same spot. It is time for me to move out and my friend was right – there's no turning back.

By SANDIE BENITAH

The decision was difficult to make, but it was a piece of cake compared to breaking the news to my mother. The entire time I felt as if I was going through a horrible emotional breakup.

The first night I decided to move out, I didn't sleep with the nightmares I had about what would happen to me on my own. My instinct told me to run into my mom's room. I stopped myself, not because I wanted to prove to myself that I can do it on my own, but because I knew she would never stop saying, "You see? You need me." And she would be right.

'No matter how old I get, I will always need my parents'

No matter how old I get, I will always need my parents. I can almost guarantee that there will be many nights when I will call, crying for them to come and pick me up after seeing a spider or something. But then I know I will make it through and I will become a stronger, better woman for it.

Of course, no matter how rational that might sound, it still made absolutely no sense to my mother.

"So you want to move to a dungeon where you will have no car and no money because of rent?"

I answered that at some point, I would need to know what it was like not to have someone make me meals and to know what it would be like to take care of myself.

"I'll make you a deal," she said. "I won't make you breakfast or dinner ever again. You can take the bus to work every day instead of the car."

Oh boy. I tried to explain that sometimes I just wanted to come home to silence and have nobody to answer to but myself.

"Okay, when you come in, I'll leave the room," she said. "We can even arrange our schedules so that we never have to see each other."

This woman is obviously way too smart for me, I thought, but looking at her again, I saw that she was sad to lose her baby and didn't want to let go. Deep inside, though, I knew I had reached the point of no return, a huge part of me didn't want to let go, either.

"This isn't a breakup mom," I said, trying to convince myself more than her. "I'm still going to see you all the time."

Then she stuck her lower lip out and I knew there was nothing I could say that would make her change her mind.

I know of so many other parents that count the days until their children move out. For my parents, just as they've always told us, their children are their lives. Now I knew for a fact that it is the truth.

There's no doubt this transition is going to be tough on both my mother and me. All I can hope for is for a little bit of understanding and some forgiveness.

With time, I know my parents will be proud of their baby for finally growing up.

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2 loaves bread, thinly sliced
1 8-oz. pkg. cream cheese
2 egg yolks
1/2 cup sugar
2 sticks margarine, melted
1 cup brown sugar, firmly packed
2-3 tsps. cinnamon

Trim crusts from bread. Combine cream cheese, egg yolks, and sugar. Thickly spread mixture on each slice of bread and roll up. Mix together margarine, brown sugar, and cinnamon and quickly roll bread rolls in mixture. Bake seam side down on greased baking sheet, 350°F for 15-20 minutes. Serves: 12-16.

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About Life

Dear Ella,

I'm a 43-year-old divorcée, and for the first time in 20 years, I am out there in the singles jungle again. Not only am I out of practice, it seems the rules have changed as well.

This is what I have discovered: the men that I feel would be appropriate for me are somewhere in their 40s, but those men want women in their early 30s. The men that seem to be attracted to me are considerably older.

I'm no beauty queen, but I am a presentable intelligent woman who takes pride in her appearance.

I'm not interested in dating a 60-year-old man. I want someone who grew up in the same era as me.

I knew dating would be tough, but I didn't know how inadequate I would feel. This is really an eye-opening experience. Are my expectations unreasonable?

Not Dating Grandpa

Dear Not Dating Grandpa

Your expectations are reasonable, and the reality of the modern dating scene is not a figment of your imagination.

That's not to say that there aren't men out there looking to date women their own age, but after checking out a number of Internet dating sites, I see the pattern you are talking about.

To me, it's very obvious why older men seek out younger women: it makes them feel young, too. And I'm sure ego also plays a role. Being able to land a much younger woman proves to a man that he still has what it takes (or so he thinks).

There is very little you can do to change the way things have evolved. What you can do, however, is not give up. There are men out there who are looking for their equal in life experience, goals and age. There's something to be said for "growing old together."

Join groups where you can meet people – not necessarily singles groups, but book clubs, lecture series or walking/running groups – or volunteer with an organization. You may meet someone your age with the same interests and passions who is also searching for his soulmate.

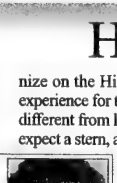
Don't give up. Those men are out there somewhere. It's up to you to find them.

Readers may submit their questions to Ella at The CJN., *email: eb@cjnews.com. But Ella is not a professional counsellor. She brings to the questions posed by readers her unique brand of earthy wisdom. Her advice is not a replacement for medical, legal or any other advice. For serious problems, consult a professional.*

Habonim services 5766

By AVRUM ROSENSWEIG

Habonim is a unique shul. It is one of three truly liberal congregations in the world, one whose mission statement explains that it relies heavily upon social activism and studying the culture and wisdom of the Jewish people.



Eli Rubenstein, an old friend and a brother-in-arms, has been the spiritual leader at Habonim for 18 years. He is well respected and appreciated by the members for his ability to inspire people through his knowledge of Torah, humour and storytelling.

Habonim's sanctuary is not large enough to hold all of its members during the High Holy Days, and two services are held – an early and a late one. This year, I served as a co-spiritual leader with Eli – a great honour. On Yom Kipper, for example, Eli led the early *Kol Nidrei* service and I led the late one.

Habonim encourages participation by its members and offers them the chance to sermonize on the High Holy Days. This is a superb experience for those who elect to use it, and very different from listening to a rabbi. Generally, we expect a stern, almost parental message from our "spiritual guiding lights," but to hear a personal note from a fellow congregant somehow elicits the response, "Yeh, that's it. He/She is talking about my life."

Some of this year's orators included Dr. Vivian Rakoff, a leading North American therapist and mentor, and community activist and past Habonim president Roger DeFreitas.

DeFreitas spoke passionately about his Jewish experience and Torah learning, encouraging people to commit to reading Jewish writings on such things as the parshah of the week. He stood tall and handsome before 400 individuals and bared his Jewish soul through a well-researched presentation. I watched his family as he spoke. It was obvious his success at that moment was shared by them: his *naches* was theirs

Habonim's chazzan Esther Ghan Firestone sings in an operatic voice. She is filled with spiritual gusto and compels listeners to close their eyes and wander about in a garden of musical splendour, delving into their own spirit. Her rendition of stirring prayers such as *Avinu Malkeinu* made us feel as if God was standing next to her. Exquisite. Curiously, at one point, I noticed the security officer perk up his ears, listening with great attentiveness as Firestone concluded with "*Ve'imru amen.*"

Firestone was frequently accompanied by a well-trained choir and shared much of the liturgy with Ilan Muskat – a man with a beautiful Jewish character and a voice that touches the heart.

As the services wound down, David Altman stepped forward grasping his twisting shofar the way Louis Armstrong must have embraced his trumpet. His task was simple – to blow the tekiah gedolah, the lengthy blast to welcome in the new year. He did so brilliantly, as if every breath found its way into his soul from heaven. His tekiah gedolah got stronger, bolder, louder and stronger again.

The lights in the shul were then dimmed and children marched up the aisles with *Havdalah* candles in their hands, joining the members in this age-old prayer, anticipating the conclusion of the services, seemingly unaware of their hunger pangs.

This was the finale, the final scene at Congregation Habonim High Holy Days 5766. It was potent and commanding and made me think our collective prayers, asking God for a healthy and sweet year, must have been answered in the positive.

People often say Orthodoxy will sustain Judaism. I beg to differ. The congregants at Habonim are proud and committed Jews and bring an important energy to our people. The services at Habonim prove that point very well, and also that all Jews are partners in our future.

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This Week

National

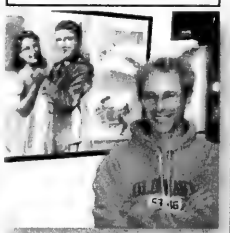
Canadian churches warned against divestment dangers. *Page 3*

Winnipeg mayor's approval rating at 76 per cent. *Page 27*

On Campus

Web-based journal reaches out to Jewish students. *Page 30*

Arts & Travel



Artist Ian Leventhal's fundraiser will help restore Jewish Shanghai. *Page 45*

Books & Authors

Epidemic touched off pogroms. *Page 48*

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birds of a feather.....

MESSAGE SOARS: This poster by Morton Katz is the first-place winner in the Canada-Israel Committee's advocacy poster competition. *Please see the related story on page 25.*

MPs plan resolution condemning Iran

By PAUL LUNGEN
Staff Reporter

Canada's four parliamentary parties were expected to pass an all-party resolution earlier this week that condemned statements by the president of Iran, Mahmoud Ahmadinejad, calling for the elimination of Israel.

Please see related story on page 38

The resolution, which was to be finalized on Monday morning before *The CJN*'s deadline and presented to Parliament later that day, will clearly express Canadians' opposition to the president's statements and it will urge the government to use its influence at the United Nations to communicate its revulsion to the community of nations, said James Lunney, vice-chair of the Canada-Israel Friendship Group and a Conservative member of Parliament.

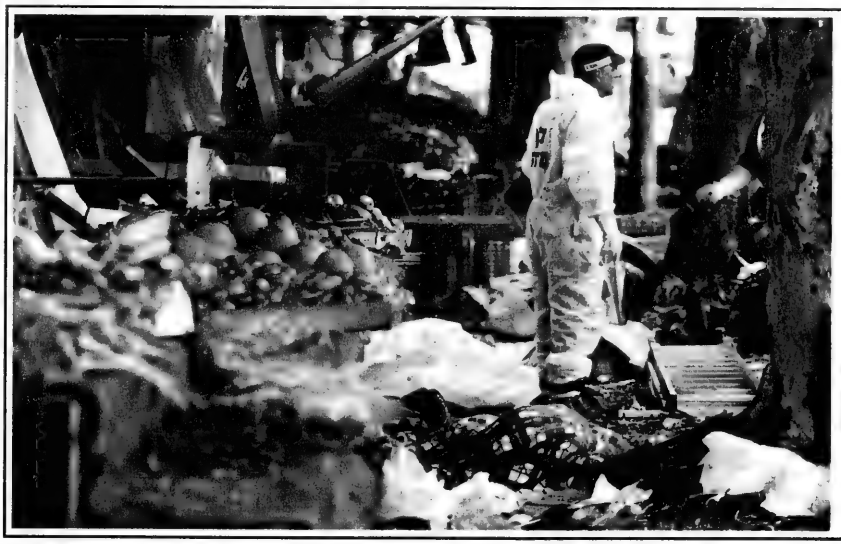
The resolution was still being fine-tuned but it is expected it will label the Iranian president's statement as "racist, anti-Semitic, anti-Israel and completely unacceptable," said Marlene Jennings, chair of the friendship group and a member of the Liberal caucus.

Lunney, MP for Nanaimo-Alberni, said the Iranian president's "rhetoric undermines any hope of peace" between Israel and the Palestinians and with the wider Muslim world.

The all-party resolution came after strong statements by Prime Minister Paul Martin and Foreign Minister Pierre Pettigrew condemning the Iranian president's comments. Iran's charge d'affaires was summoned to the Foreign Ministry and reprimanded within three hours of the president's statement being reported.

"It's beyond the pale. It's absolutely incredible," Martin said late last week.

Continued on page 50



Carnage in Hadera

An Islamic Jihad suicide bomber killed five Israelis and wounded many more last week when he walked into the open air market in the central Israeli city and blew himself up. *Please see related story on page 39.*
[Isranet photo]

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International Holocaust Day voted on at UN — please see page 37

The News in Brief

Canada

Police Chief Cleared

HAMILTON — Hamilton's Police Services Board has backed Chief Brian Mullan's March trip to Israel after reviewing his report on it at its last meeting. Mullan and other Ontario law enforcement officials went to Israel to learn about its public safety and anti-terror practices. The trip was criticized by local Palestinian groups, and a September board meeting about it ended in chaos. A co-chair of the Niagara Palestinian Association criticized Mullan for consulting local groups before the trip but not naming them in his report, *Hamilton Mountain News* reported.

Teacher Faces Hearing

TORONTO — A former Catholic high school teacher from Windsor who allegedly told students the Holocaust is an "exaggeration" and insulted gays, Italians, blacks, Catholics and others in class appeared before a disciplinary tribunal of the Ontario College of teachers last week. William Fabel, a history teacher who was fired three years ago by the Windsor-Essex Catholic School Board for allegedly violating the Safe Schools Act, faces charges of professional misconduct and incompetence based on 26 complaints against him. Fabel taught at St. Anne High School in Tecumseh, near Windsor, from 1997 to 2002. He denies all the complaints. His case resumes Nov. 7, the *Toronto Star* reported.

Pledge to Queen's U

KINGSTON — A Vienna-born Jew who lived in a PoW camp when he came to Canada in 1940 and later made a fortune in the chemical business has pledged $10 million to his alma mater Queen's University to build a performing arts centre on Kingston's waterfront. Alfred Bader, 81, who earned a PhD at Harvard University after graduating from Queen's in 1945 with a degree in engineering chemistry, has donated a total of $50 million to Queen's, including a Rembrandt painting valued at $10 million, the *Kingston Whig-Standard* reported. Queen's hopes to buy land along the St. Lawrence River for the arts centre, the paper said.

World

Nostra Aetate Recalled

ROME — Pope Benedict XVI vowed to strengthen Catholic-Jewish relations as he marked the 40th anniversary last week of the Second Vatican Council's *Nostra Aetate* document, which absolved Jews of guilt in Jesus' death. "In laying the foundations for a renewed relationship between the Jewish people and the church, *Nostra Aetate* stressed the need to overcome past prejudices, misunderstandings, indifference and the language of contempt and hostility," Benedict told Jewish and Catholic leaders in Rome, adding that "the Jewish-Christian dialogue must continue to enrich and deepen the bonds of friendship" that developed under his predecessor John Paul II.

Jordan Pulls TV Series

AMMAN — Jordan stopped the airing of an anti-Semitic TV series. Mammou, a private station, had been running *Al-Shatat*, or *The Diaspora*, a Syrian-made series that revives such anti-Semitic canards as Jewish world control and blood libel. The Jordanian embassy in Washington said Mammou is on the 84-channel "Free Media Zone" that is not subject to government control. But it said "personal intervention of responsible Jordanians" helped stop the broadcasts. A group of rabbis who met with Jordan's King Abdullah in September urged him to intervene.

AIPAC Defendants Say They'll Call Israelis

WASHINGTON — Defendants in the AIPAC classified information case plan to call Israeli diplomats and a senior U.S. diplomat as witnesses.

In motions filed Oct. 21, lawyers for Steve Rosen and Keith Weissman, two former American Israel Public Affairs Committee staffers, say they plan to call all the people named in indictments as foreign officials and U.S. government officials as witnesses if the case goes to trial. The Israeli Embassy has also been told of the intention.

The indictment speaks of three unnamed foreign officials, all Israeli, JTA has learned. One is Naor Gilon, until this summer the chief political officer at the embassy.

It also speaks of two unnamed U.S. government officials and two unnamed Defence Department officials. JTA has learned that the two government officials are David Satterfield, now deputy U.S. ambassador in Baghdad and a deputy assistant secretary of state in 2002 when he allegedly relayed classified information to Rosen. The other official is Kenneth Pollack, a staffer on ex-president Bill Clinton's national security council and now at a think-tank.

The government has charged Weissman and Rosen under a rarely used statute that bans the relaying of classified information. Their lawyers will argue the practice is common in Washington. Satterfield and Pollack haven't been charged. Israel has said its diplomats behaved correctly in the matter and has offered the prosecution co-operation through written testimony. Trial is set for Jan. 2.

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Christian leaders warn churches about divestment dangers

By RON CSILLAG
Staff Reporter

Four Christian leaders from the United States travelled to Toronto last week to warn Canadian churches of the dangers of divesting in Israel and all its anti-Semitic implications.

B'nai Brith Canada's League for Human Rights hosted the Christian activists at a press briefing to coincide with a three-day conference on "morally responsible" investment in Israel that took place in Toronto from Oct. 26 to 29.

Hosted by Canadian Friends of Sabeel on behalf of the Jerusalem-based Sabeel Ecumenical Liberation Theology Center, the conference brought together an unknown number of registrants, including some from Israel, to explore "the emerging non-violent economic strategies to achieve [a just peace in Israel-Palestine], including shareholder initiatives, partial divestment and boycotts."

Founded about 15 years ago, Sabeel, according to its website, propounds a "Palestinian theology of liberation." Critics say its leader, Anglican clergyman Canon Naim Ateek, has repeatedly characterized Israel with language invoking Jewish complicity in the crucifixion of Jesus.

In July of 2004, the Presbyterian Church USA was the first to pass a resolution to "explore" divestment in Israeli pension funds and in companies which do business in Israel, particularly Caterpillar Inc. and Motorola.

Since then, a growing number of mainline American Protestant churches have voted to do the same.

Jewish activists say the decisions have hurt relations with churches, but that in other instances, Christians are turning away from the divestment drive.

Among the Sabeel conference's sponsors was the United Church of Canada, the country's largest Protestant denomination.

"We're here to alert churches in Canada of entertaining a policy like this," said Sister Ruth Lautt, a Roman Catholic nun and director of Christians for Fair

Continued on page18

The GA is coming — who can attend?

By FRANCES KRAFT
Staff Reporter

With an array of Jewish thinkers, leaders and entertainers holding court at Toronto's Metro Toronto Convention Centre from Nov. 13 to 15 at the annual General Assembly of United Jewish Communities (UJC), can the average Torontonian take advantage?

For most people, it's an all-or-nothing proposition. There is a special rate for host community residents to register for the three-day GA – $300, compared to the regular fee of $600 (US). Individuals who are under 30 pay $100 (US). Students also have a discounted rate. Registration closes Nov. 7.

UJC policy, which is set in New York – where the umbrella for Jewish federations in North America is headquartered – does not permit day passes or offer tickets to individual events that are part of the GA.

However, a "Global Jewish Marketplace," featuring Judaica vendors from Israel and North America, is open to the public from 7:30 to 11 p.m. on Sat., Nov. 12, at no charge. The event includes entertainment and refreshments.

For more information on the GA, go to www.ujc.org/ga. A more comprehensive article will appear in next week's *CJN*.

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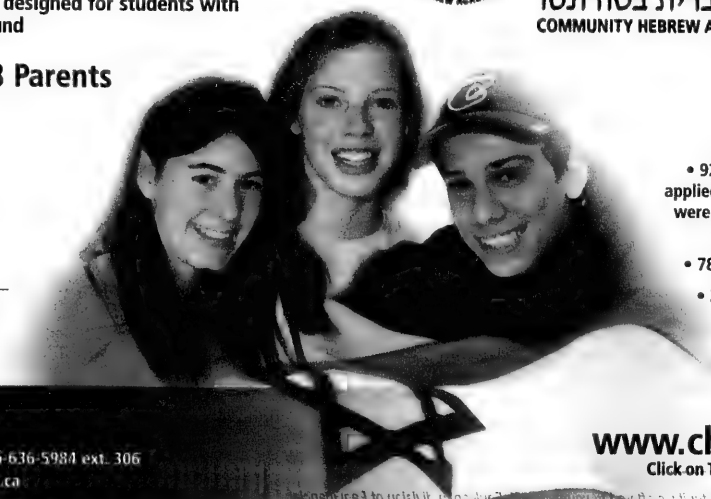

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Read! Support self, authors, industry

From the editor's desk

It says a great deal about the Jewish penchant for assembly and our proclivities for sharing ideas and books, that no sooner have the High and Sukkot Holy Days ended, than communities around the country immediately launch their Holocaust education and Jewish book programs.

We owe a great debt to the individuals and agencies who organize and sponsor the many stirring, thoughtful and simply enjoyable events that compete for limited calendar time and audience loyalty throughout the month of November. Inevitably, there are conflicts in program scheduling that mean we are unable to hear a speaker or two we would have otherwise even missed work to ensure hearing. But such is the price of wide variety and abundant choice.

In Montreal, the Jewish Public Library is the organizing focus of Jewish Book Month. In Toronto, the venue for the annual Jewish book fair (this year, the 29th such fair) is the Leah Posluns Theatre at the Bathurst Jewish Community Centre.

Both programs feature highly esteemed authors – local and international – of great scholarship and compelling intellectual distinction. Rather than enumerate the highlights of the respective programs, however, I urge readers to consult the promotional brochures that are readily available within the community.

Readers of *The CJN* know that the paper attaches high priority to promoting the reading of books and the celebration of our authors. Three weeks out of four the venerable and sage Bernard Baskin writes about books and related subjects. We also try to have at least one additional page in each issue dedicated to books and authors, not to mention the frequent publication of book reviews by other staff writers.

Who, more than we, know that reading is one of the steady pathways to "building" and supporting one's self? In that process of reading, we also support aspiring as well as established authors. And, of course, we thereby support the publishing industry, which, in Canada, is somewhat of a mitzvah, especially in the cases of the smaller publishing houses.

In that vein, as a demonstration of support for our authors and our publishers, we specifically make reference to the appearances of two Canadian authors: Seymour Mayne, who is speaking in Montreal and Simcha Simchovitch, who will read in Toronto.

By singling out Mayne and Simchovitch we do not intend to prefer them or their programs over any other authors or programs. Though they have both contributed to the pages of *The CJN* in the past, they stand for all the authors.

Mayne, the author, editor and translator of more than 40 books and monographs, will be reading from his latest collection of poems, *Ricochet* (Mosaic Press, 2004). The book is a collection of 48 word sonnets, a new form of the traditional sonnet, each comprising 14 lines with one word per line. Mayne has received numerous literary honours, including the J. I. Segal Prize. He is a professor of English and Jewish Canadian studies at the University of Ottawa.

Simchovitch is one of Canada's pre-eminent Yiddishists. He, too, is an award-winning author, scholar, translator and teacher, having last year won the J. I Segal Prize and the Canadian Jewish Book Award.

He will be reading in Yiddish and English, along with Norman Shneidman and Lenka Lichtenberg, from his new book of poems *Dos Likht Fun Khesed* (*Light of Mercy*).

A number of Simchovitch's books, although not *Light of Mercy*, have been brought to the public through the efforts of Howard Aster of Mosaic Press.

Mosaic Press is a wholly owned Canadian publishing house that was founded in 1975 by Michael Walsh and that now has a well-deserved international renown. It publishes about 20 original titles each year in the areas of literature, the arts, social studies and international studies. That Mosaic Press over the years has been generously willing to provide a publishing vehicle for our skilled and multi-talented Canadian writers is deserving of praise and of expressions of gratitude.

The following are some recent, important works published by Mosaic Press:

• *Alexander Brott: My Lives in Music*, by Alexander Brott and Betty Nygaard King, 2005. This rich autobiography appeared just months before the legendary Canadian composer, conductor, violinist, teacher and musical icon passed away in April.

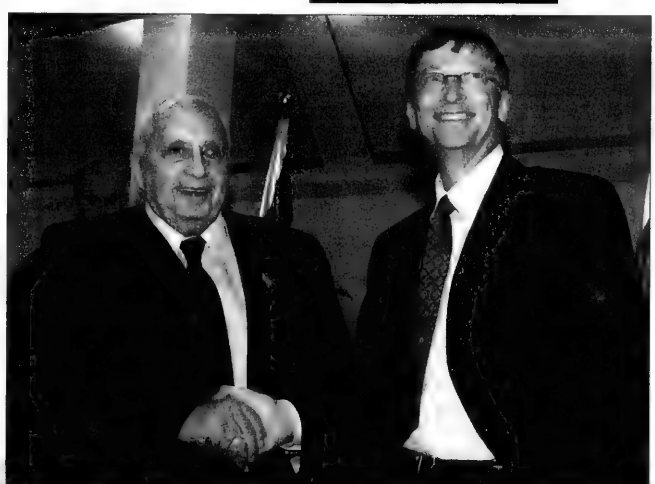
And in deference to Holocaust Education Week, I specifically mention:

• *The Three Tragic Heroes of the Vilnius Ghetto*, by N.N. Shneidman, 2002. Shneidman tells the little-known, melancholy tales of Yitzhak Witenberg, Yechiel Sheinbaum and Jacob Gens during their doomed struggles against the Nazis. The book can be read as somewhat of a companion piece to the earlier work by Shneidman, *Jerusalem of Lithuania: The Rise and Fall of Jewish Vilnius*, published by Mosaic Press in 1998.

• *At the Mercy of Strangers: Survival in Nazi-Occupied Poland* by Gitel Hopfeld, translated and edited by Simcha Simchovitch. Simchovitch is the author's nephew. This is a powerful, searing book.

• *Resistance and Survival: The Jewish Community in Kaunas 1941-1944*, by Sara Ginaite-Rubinson. — ***MBD***

SeeJN



BILL GATES VISITS ISRAEL

Bill Gates praised Israel's high-tech sector during a visit to the Jewish state last week. "Israel is doing fantastic things in the technology field and I am excited to be among you. You have many extraordinary talents," the Microsoft founder said. Gates is seen here shmoozing with Israel's Prime Minister Ariel Sharon. While in Israel, he also met with Trade and Industry Minister Ehud Olmert, Israeli students and local entrepreneurs.

[Isranet photo]

War Veterans memorial launched at Earl Bales

By RON CSILLAG
Staff Reporter

Dignitaries, police brass and soldiers seemed to outnumber civilians last Sunday morning in Earl Bales Park as the Jewish War Veterans of Canada broke ground for their $7-million memorial to Jewish combatants, partisans and resistance fighters.

The monument, on two acres of land donated by the City of Toronto, and designed by world-renowned architect Daniel Libeskind, will be "the most significant war memorial erected in Canada in 50 years," Mayor David Miller told the several hundred people assembled.

It will compare to the National War Memorial in Ottawa and the Vimy Ridge monument in France, Miller said.

Called Flames of Memory, the memorial will honour Canadian Jewish war veterans going back to before Confederation, as well as Allied countries and members of the Resistance during World War II.

Set back from Bathurst Street, about 250 metres north of the Yad Vashem Holocaust Memorial, it is planned as a sweeping, curved structure resembling a chanukiyah that gradually ascends to five storeys, topped by eight lights.

Slicing through the middle will be an arrow-like structure that carries the "shamash," which will act as an eternal flame.

Continued on page 34

Dignitaries breaking ground for Flames of Memory, the Jewish War Veterans of Canada memorial, included, from left, senators Art Eggleton and Jerry Grafstein, Toronto Deputy Mayor Mike Feldman, Mayor David Miller, Moshe Ronen, Joel Wagman, MPs Susan Kadis and Ken Dryden, Ontario cabinet minister Monte Kwinter, Ontario Conservative leader John Tory and Senator Vivienne Poy. [Ron Csillag photo]

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Film about village that hid Jews opens program

Holocaust Education Week celebrating 25th anniversary

please see related stories pages 32-36

By RON CSILLAG
Staff Reporter

Holocaust Education Week opened last Thursday night with an examination of good and evil, and why the former is often in a plain wrapper.

The heroism of ordinary people was lauded in the program before a packed hall at Temple Sinai, where Pierre Sauvage, writer, producer and director of the award-winning 1987 documentary *Weapons of the Spirit*, spoke of the remarkable events that took place in his birthplace: a small Protestant village in the middle of Catholic France that has become synonymous with collective courage.

From 1940 to '44, the 5,000 rugged denizens of the farming community of Le Chambon-sur-Lignon, spurred only by their biblical morality and sense of natural justice, hid an equal number of Jews from the Nazi occupiers, proving, as Sauvage noted, that during the Holocaust, "you stood a better chance of being rescued by peasants than professors."

The villagers were proud descendants of the Huguenots, France's first Protestants and knew their own share of persecution. Their rescue was not an organized effort, Sauvage said, but the result of a free-floating goodness that was anchored in their deep Christian faith and plain sense of right and wrong.

The filmmaker presented a 35-minute "classroom" version of his 90-minute documentary. Located in Vichy France, about 500 kilometres south of Paris, Le Chambon began sheltering Jews soon after the country fell to Hitler in the spring of 1940. They were billeted in farm houses, hostels and pensions.

The taciturn locals didn't need much convincing. Asked on camera by Sauvage why they risked their lives for strangers, most of the aged rescuers simply shrugged, answering, virtually in unison, that they didn't really know – it was just the right thing to do. The Jews were "God's people," and the Gospels command the righteous to feed the hungry, care for the sick and love one's neighbour as oneself.

"It took me years to understand," said the Los Angeles-based Sauvage, "that the shrug of a shoulder is worth more than a whole speech."

Spurred by their pastor, the passivist André Trocmé, the village kept receiving Jews, until the two populations equalled each other.

Even after the Germans occupied southern France in late 1942, Trocmé urged his flock to keep at it. "The responsibility of Christians," he said, "is to resist the violence that will be brought to bear on their consciences through the weapons of the spirit." The pastor tapped his cousin, Daniel, to run a refugee house for Jewish children that was later raided by the Nazis. Daniel Trocmé was deported and murdered at Majdanek in 1944.

Other than that, the German army, which set up operations literally across the street from the headquarters of the resistance in Le Chambon, let the situation lie. There is "ample evidence," Sauvage stated, to suggest that the German officer in charge knew what was going on, but turned a blind eye, and was even welcomed back to the village in a postwar visit.

Except for another village in the Netherlands, nowhere else in occupied Europe did a successful moral consensus develop on the scale approaching what happened in Le Chambon, Sauvage pointed out.

For the filmmaker, who was born as a hidden child in the village in 1943, the film offers a motherlode of moral lessons.

"No time is completely black," he said. "You cannot measure darkness without something to contrast it to."

It is goodness that provides the yardstick: "Good makes us accountable. We have to measure ourselves next to goodness. Next to evil, we come off smelling like a rose."

It was only at the age of 18 that he learned that he and his family were Jewish and survivors of the Holocaust. His experience "didn't make me religious, but it did make my children Jews."

Continued on page 36

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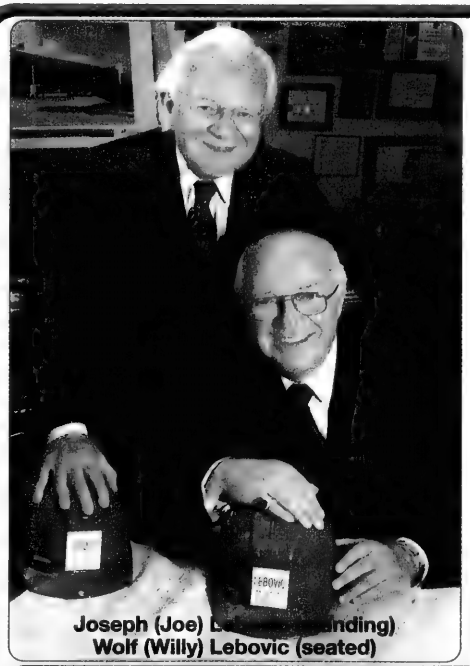

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Iran must be stopped

We are now well into the 21st century, with human beings pushing tentatively, if not always humbly, ever forward into the frontiers of science, seeking and unlocking more of the mysteries of humanity's existence and place on earth; with nations and governments joining together to ease massive, calamitous human suffering caused by natural and other disasters; with *trans-national*, non-governmental agencies and individuals sharing information, knowledge and technology to try to defeat catastrophic common threats of pandemic and disease. All of this seems to have escaped the notice of the president of Iran, Mahmoud Ahmadinejad.

How else to explain his particular fixation on dragging his country back into the darkest days of the Middle Ages when ignorance, superstition and hatred were rampant?

When he proclaimed last week for the whole world to see and hear, before the rolling television cameras of the Iranian state broadcasting authority, that the Jewish state should be "wiped off the map," he also effectively told the world that he would tolerate not even the slightest ray of enlightenment or modern advancement shining upon his people. That his opinion was expressed at a conference dedicated to bringing about a "World Without Zionism" and that he reiterated his call for Israel's annihilation two days later saying Israel was "a blot which must be erased from the map", leave no doubt that the Iranian president was not merely musing, but rather expressing his fervent hopes and beliefs.

The fact that the United Nations Security Council unanimously condemned the Iranian government for its call to genocide was impressive. The fact, too, that western nations rebuked the Iranian president so vociferously and so unambiguously immediately after he uttered his remarks last Wednesday was heartening.

But the condemnations and the rebukes, however laudatory, are not sufficient. The government of Iran is a rogue regime. It inspires, protects, supports and funds terrorists. It has feverish aspirations to urgently acquire a nuclear warhead. And it has the military capability to send its missiles into Israel, Saudi Arabia, and even as far as Europe. It must be prevented from acquiring that nuclear capability, lest it be able to match murderous means with murderous aims. This is an imperative priority of western nations. If the West fails, however, no one should be surprised if the government of Israel steels itself for the life-saving task.

Mahmoud Ahmadinejad's call last week was a shocking variation and wishful echo of the very same speech delivered by Adolf Hitler some 70 years ago. Though Hitler's threats were aimed first and foremost at the Jews, their destructive reach, as we know, extended far beyond. They destroyed the lives of some 50 million people and ruined the lives of hundreds of millions more.

World, be warned. Iran must be stopped.

25 years ago in *The CJN*

In the aftermath of a bomb attack on the Rue Copernic Synagogue in Paris, the shul's rabbi, Michael Williams, launched a scathing attack on what he described as the "total cynicism" of the French government of president Valery Giscard d'Estaing.

Dry Bones

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Get legislation won't change

Some people mistakenly think that our very successful *get* law in Ontario is kaput. Legally speaking, I can assure everyone that such observations are utter nonsense. In "Secular courts, Jewish courts and agunot," (*CJN*, Oct. 20), Sara Horowitz mistakenly wrote that Ontario Premier Dalton McGuinty will change the *get* law. The article "Quebec appeal court overturns precedent-setting *get* order," (*CJN*, Oct 6) suggested it was endangered, quoting Court of Appeal Justice Allan Hilton that the law was "impugned" and limited in its application.

First, Hilton clearly pronounced that the constitutional validity of the *get* legislation was not even before the court. The term "impugned" was lifted out of context. The Quebec Court of Appeal only ruled that the law prohibited monetary damages. (Ontario law may well provide a different result.) But wake up everyone! The statute never provided for that remedy anyway. The *get* law was therefore not "impugned" in the slightest.

Hilton's does make purely "incidental" remarks that appear to limit the use of the *get* law unless the spouse withholding the *get* first files a pre-trial proceeding (called a motion.) Being "incidental" remarks (called "obiter"), they do not bind other courts. Moreover, Hilton so blatantly misread the plain wording of the statute that these remarks will not likely be followed.

Secondly, McGuinty only announced that he would ban the Ontario courts from enforcing any rulings of religious courts that arbitrate disputes. He did not, however, announce a law to "ban" rabbis from supervising religious divorces or marriages. In Ontario, there are two kinds of Jewish courts: Divorce courts that only supervise divorce (the "*get*") and do not arbitrate disputes, and courts of mediation/arbitration, to which McGuinty was likely referring. Moreover, the *get* law has absolutely nothing to do with the religious arbitration of disputes. Indeed, it does the opposite: the Ontario court refuses any legal remedies to a spouse until he/she consents to a *get*. After he/she does so, he/she is then free to resubmit legal claims or defences only to the Ontario court.

Accordingly, McGuinty's announcement should have no impact whatsoever on the *get* law. In any event, the Ontario Legislature only has the power to amend the provincial *get* law under Ontario's Family Law Act. McGuinty has no power to amend the Federal Divorce Act. When I invented the *get* law in 1985, I designed it to be part of both acts. Section 21.1 of the Federal Divorce Act, the more important *get* law, would survive irrespective of the premier's plans.

John Syrtash
Thornhill, Ont.

* * *

'World without Zionism' conference (1)

Last week, Iran's hard-line president, Mahmoud Ahmadinejad, called for Israel to be "wiped off the map" and said a new wave of Palestinian attacks will destroy the Jewish state. He was speaking to students at an Iranian government-supported conference in Tehran called "The World Without Zionism."

As a civilization, Iran reached its zenith under Cyrus some 2,600 years ago. The present regime is arguably among the most corrupt, xenophobic, misogynist, violent and backward on the planet.

Has Iran no domestic problems that beg for solutions? Improvements in freedom of speech, freedom of thought, and freedom from arrest and detention, perhaps? Freedom of sexual orientation and equal rights for women, perhaps? Education that extends beyond the hate-filled swill that emanates from its schools?

A "World Without Zionism" is no different than the Nazi "Final Solution." They are one and the same. Nations of this Earth have an obligation to defeat the evil that is Iran.

S. Gladstone
Toronto

* * *

'World without Zionism' conference (2)

At a conference titled "The World Without Zionism," Iran's President Mahmoud Ahmadinejad was quoted as saying that "any [Islamic leader] who recognizes the Zionist regime means he is acknowledging the surrender and defeat of the Islamic world." In his statement, Ahmadinejad is reaffirming the "three nos'" dictum adopted at the Sept. 1, 1967, Khartoum Arab Summit: "No peace with Israel, no recognition of Israel, no negotiations with Israel." Both proclamations are consonant and are rooted in the extremist Wahhabi theology that teaches that Israel symbolizes a breach in God's law and an obstruction to the quest for Islamic regional hegemony.

Jimmy Bitton
Toronto

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Yitzhak Rabin remembered – by a neighbour

By JUDIE ORON

World War II has given Jews more than the usual share of anniversaries to mourn. Other sad days have accumulated since then. To paraphrase a son of mine, if we're not careful there may not be any days in the calendar year that don't involve grieving. To prove his point, and difficult as it is to believe, it is the 10th anniversary of Prime Minister Yitzhak Rabin's assassination – on 11 Cheshvan in the Hebrew calendar and Nov. 4 in the general calendar.

It was July of 1992 when my family moved from a small village outside of Jerusalem to Tel Aviv and we first encountered the former prime minister.

I had been to look at a rental apartment in the posh suburb of Ramat Aviv in the middle of a bright Middle Eastern day. But apartments were hard to come by and the family's sleepy teenager was not very obliging. He grudgingly allowed me to inspect the flat with all the shutters closed. It would do, I thought, since it was only going to be for a year or so. I went back home to start packing.

A month later, my family pulled up to the front door, with the moving truck hard on our heels. We hurried to open all the shutters and windows and the kids spread out to choose bedrooms.

"Mom, come see, it's Rabin and he's in his underwear – he's waving at me!" my younger son yelled excitedly. Tramping into the bedroom in question, there, I did in fact see Rabin and he was smiling at all of us. The room that quickly became Jonathan's was straight across the narrow street from the prime minister's and so began a three-year relationship that ended with Rabin's assassination.

We soon discovered that it is impossible to live across the street from the prime minister of Israel without it affecting your life in a multiplicity of ways. My first unpleasant shock occurred when I went downstairs the next morning and had a look at my car – a dusty, bottle-green, ancient thing. Between the kids and the dog, it was generally pretty messy and dirty, but this morning it looked more than usually distressed. The glove compartment was empty and open, its contents strewn on the floor and on top of a heap of detritus haphazardly strewn on the front seat was a small handwritten sign on some sort of official paper that said, "Police security, sorry." This started happening fairly regularly, and after consulting with the neighbours about such matters, we soon got used to it.

I learned to park my car well out of range of the house for another reason, though. At least once a week there was a bomb threat, a demonstration, an official party at the prime minister's house or some other reason why my car and those of my neighbours would be stuck behind barricades. "Nope," we'd be told, "can't get your car out for another few hours." OK, kids, I'd sigh resignedly, we're taking the bus again today.

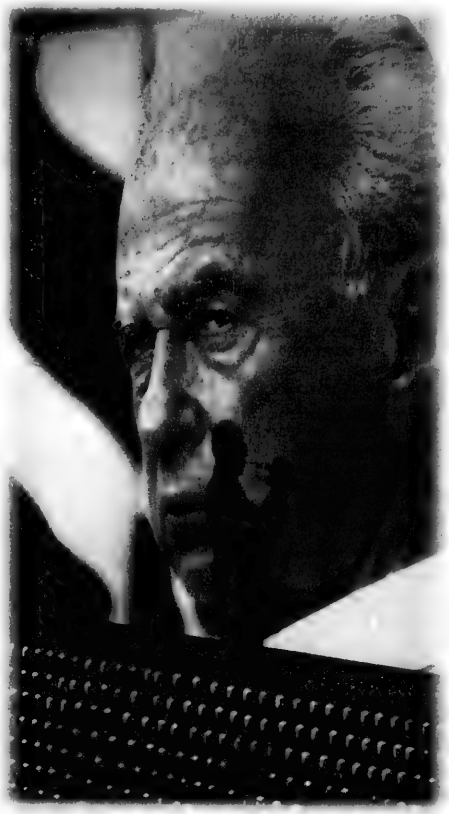
But to get back to my "relationship" with the Rabins. I could not help but be aware of the movements of my famous neighbours. I watched them and their guests move about the rooms that faced our apartment and tracked them during the times they spent outdoors on their patio. You can imagine how surprised I was to find, soon after we moved in, that they were watching us as well.

I am a tapestry weaver, and after unpacking most of the boxes, I eventually set up my upright loom on the balcony of the apartment. I would fling open the shutters, slide them aside and start warping, then weaving some landscape or other. I soon discovered that both Rabins, either together or separately, would be watching my landscape's snail-paced progress and that they would even punctuate their approval by a thumb's up, a nod or even a wave of the hand, to which I would delightedly reply. It didn't seem strange at the time to be grinning like an idiot across the way at the prime minister or Leah. I would point to the weaving and make a rocking movement of my hand, indicating that I wasn't totally happy with the progress of the opus. They would indicate approval by nodding their heads quite vigorously and then the parties on both sides of the street would go back to their business.

It was about a year after we moved in that the protesters began to camp out in the park outside my bedroom window. I was startled one evening to hear, loud and clear, the much-amplified voice of Rabin screaming, "We will never come down from Ramat Hagolan…" I rushed over to the window but saw no sign of the man. The noise was coming from loudspeakers parked outside my other window, which overlooked a small park. There I saw a large number of protesters, who appeared to be camped out in the park.

Those protesters stayed in the park with few breaks for nearly two years. The demonstration went from small and friendly to loud, large and increasingly ominous. As the peace talks progressed, the political situation became increasingly tense and the mood outside my window became more and more threatening. "Rabin's a terrorist," some shouted. Then, "Rabin's a traitor," became the mantra. One heard on the news that certain rabbis had even suggested that Rabin might die before evacuations could take place.

Through all this, the loudspeakers continued to play over and over that one sentence of Rabin's about never leaving the Golan Heights. Sightings of the couple on their balcony or through the windows became more and more rare. Gone was the informal camaraderie of non-verbal communications across the street, which was by now constantly barricaded and policed. My car was no longer being inspected, at least, but by then I was rarely parking it anywhere near the house.



A silhouette of a lone trumpeter playing the Last Post on the stage at the commemoration ceremony ten years ago that marked the end of *shloshim* for the slain prime minister. [Israel photo]

One day during that period I was sitting in my living room when I watched my front-door handle being turned and in a flash my dog was leaping at the door. I opened it and then the dog chased someone down eight flights of stairs in record time. Following the incident, I duly reported to Rabin's security team what had happened. It was more than likely a burglary attempt, I thought, but just in case. There had been a few attempts in the last months to break the lock leading to the rooftop in our building and I thought it might be protesters trying to hang a sign.

The guards were polite but not terribly interested. It occurred to me for the first time that all those threats against Rabin might have implications for my family since we were so strategically placed opposite their apartment. Most people told me I was exaggerating, and when on my next walk I talked to the security guards again and was not given much encouragement, I simply went on with my life and ignored the protesters and the loudspeakers as best I could.

Days later, Rabin was assassinated and the street was full of mourners, candles and exalted visitors. Even Palestinian Authority President Yasser Arafat came to call on Leah. He waved to the mourners as he exited his vehicle, but I was not cheered. Rabin was dead and it seemed quite clear, the peace was dead as well.

A news broadcast in the days following the assassination reported that there had been a plan to shoot Rabin from a neighbouring apartment. That caused a ripple of uneasiness in our family but after all, we reasoned, the worst had already happened and not in our building, but in the centre of Tel Aviv.

Mourners streamed to the house across from ours, the protesters disappeared and you could barely get to the sidewalk as you picked your way among the people, candles, flowers and hand-made signs. The air was cloudy from the smoke of mourning candles and there was a hush over the neighbourhood. The deep voice of Rabin vowing never to leave the Golan Heights was silenced, not by an electrical short but by an assassin's bullet. The park was cleaned up eventually, and it was then possible to get one's car out of the parking area with absolutely no interference. The windows opposite mine were no longer filled with friendly neighbours and quirky, non-verbal conversations.

Ten years on, peace proposals are still tabled. And once again, calls of "traitor" and worse have been heard, often, surprisingly, from some of Israel's most exalted rabbis. And again, these epithets are being focused at our prime minister, whose schedule, we are told, is not so much event-driven as decided by security concerns.

Many things have changed since that autumn leading up to Rabin's death. Some things have not. Familiar echoes from that time strike a fearful chord in the family that lived across the way. One thing we are hoping, that we have learned from the past and that, above all, Israel's future will not hold another political assassination, not another anniversary to mourn.

Judie Oron is a freelance writer who recently moved to Toronto.

Surviving Thanksgiving

Situated between Canadian Thanksgiving (October) and American Thanksgiving (November), the Jewish holiday Sukkot seems culturally appropriate. It fits the harvest themes of these secular holidays. By using palm leaves and a citron– the traditional lulav and etrog– as well as through the act of eating outdoors in Sukkah booths (a crazy custom given Canadian weather patterns), this holiday emphasizes the agricultural patterns of our Middle Eastern ancestors and celebrates the bountiful gifts of God.

Norma Baumel Joseph in Montreal

Many civilizations celebrate the harvest and many have thanksgiving feasts. Their diversity is striking. Notably, the American and Canadian traditions differ in intensity and national importance. Thanksgiving in the United States is the most travelled day, topping even Christmas and New Year's. What distinguishes the Jewish one? We could easily top many others by noting the intensity of our celebrations. Sukkot lasts eight days – nine days outside of Israel.

Thankfully, the holiday season is now over and we can proudly say we survived. Between synagogue, family and food, this time of year is the most concentrated Jewish season. I counted 20 festive meals from Rosh Hashanah to Simchat Torah (including the intervening Sabbaths). Twenty!

But why is Sukkot known as the holiday of thanksgiving? It's not our only harvest festival. Passover celebrates the barley harvest, Shavuot marks the grain harvest, and Sukkot rejoices with the fruit and grape harvest. So, although appropriate in our Western context, why did Sukkot become our thanksgiving?

Each major holiday has a triple focus: nature/agriculture, historic/national, and theological/conceptual. Passover, the distinct holiday of national liberation became most closely associated with the theme of redemption. Shavuot celebrates the receiving of the Torah and, therefore, became known as the holiday of revelation. But Sukkot, while celebrating our ancestors' historic wandering in the desert, became the quintessential holiday of the harvest. It's associated with the theme of creation. It's also the one holiday on which we pray for rain and are uniquely commanded to be happy. (Remember those 20 meals!) I can't decide if the source of our happiness, and hence thanksgiving, is the food, or if it's the fact we survive it all.

Surely, the thanksgiving comes from a real sense of thankfulness for life. After completing the cycle of Rosh Hashanah and Yom Kippur, we should be aware of life's preciousness, precariousness and potential. With all its challenges, life itself is worth some form of humble appreciation. So in that sense, Sukkot is well-timed to coincide with our new consciousness and responsiveness.

While I no longer live by an agricultural pattern, this message of thanksgiving resonates with me. I am thankful for my life, my family and friends, my career and my energy. I am grateful to my tradition and community.

But mostly, I confess, I'm glad it's all over.

We can bring about our own redemption

Dire predictions abound of late: natural disasters such as more monster storms, mutated avian flus to rival the Black Death or the 1918 Spanish flu, and threats of local terror attacks. It's as if our whole civilization has exhaled a universal "Oy gevalt."

Jean M. Gerber in Vancouver

Our recent holiday season began with the solemnity of Rosh Hashanah and ended with the joy of Simchat Torah. Our petitions during that month show that concern with the future and its unpredictability has a long history. We first pray for the restoration of our own, pristine selves. We acknowledge that in the coming year, those who will live or die have their fates sealed. The prayer enumerates all manner of natural and human disasters.

Finally, on Sukkot, we address the millennial longing for a messianic era, praying "Raise up for us the fallen 'sukkah' of David." On Shabbat during Sukkot, the haftorah describes the apocalyptic war of Gog and Magog. We read about the Valley of Dry Bones as a promise of national renewal.

The season is a time of longing for the messianic era of peace.

Among both Jews and Christians, there are those who believe that the end of time is near. Although they are not in agreement about what the end of days means, it's interesting that both camps cite the rise of a renewed Jewish state as being necessary to bring about messianic redemption. Never mind that the Israeli state behaves just like any other humanly constructed national state – with social unrest, government and human corruption and failings, and the overriding shadow of constant warfare – the State of Israel is "the dawn of our redemption."

Some cite natural disasters – earthquakes, fire and flood – as precursors to that time. They see the hand of God in these tragedies. Of course, they ignore the fact that some, like the floods of Katrina, were the result of human neglect and venality. For them, these are warnings from the Almighty that we have strayed from the right path.

Around the time of the destruction of the First Temple, Jews began to perceive the messianic era as one that would entail a national – and human – messiah. Rabbi Akiva was in the mainstream when he declared Bar Kochba to be "the King Messiah," conflating the restoration of an independent Jewish state with a more personal saviour. Certainly the many false messiahs that crowd the Middle Ages, such as Shabtai Zvi, were real human beings that attracted many followers to them with broken promises of redemption and restoration.

But today, what do we mean by our stated longing for the raising up of the fallen kingdom – sukkah – of David? Do we believe that our sins have brought natural catastrophes, or can we acknowledge that they're often made much worse by the work, or neglect, of human hands? Will there be a final war between good and evil to settle the matter?

The early chassidic masters plotted a different course. They saw the everyday acts of devotion, fulfillment of the most humble mitzvot, and kindness to others as the way to bring about the redemption of an imperfect world. Thus they put the onus for bringing that day of universal peace squarely on the shoulders of us – the human race – rather than on the goodwill or wrath meted out by some invisible hand.

So next time we blithely talk about an act of God, let's realize that nature is not God, nor God nature (a dire heresy in monotheistic religions), and that humans are usually the authors of their own worst disasters. Time to dump the *gevalt* factor and take the messages of personal renewal to heart.

The need to find some outside force to save us from ourselves seems to be bred in our psychic DNA. Somewhere in our earliest beginnings, we began to long for a saving God, as well as fearing a wrathful and destructive one. To explain evil, we invented witches and burned the hapless few who fit our imagined description.

Alas, as Pogo so astutely observed, "We has met the enemy and they is us." We can be the saviours, as well, of our imperfect world and ourselves.

It's up to us to determine when justice will roll down like a mighty river, righteousness like a mighty stream, when peace will fill the earth as the waters fill the sea.

Science vs. religious politics

Our High Holy Days observances concluded last month with the celebration of Simchat Torah, the festival during we complete the reading D'varim, the last book in the Torah, and we turn immediately to read the first verses of Bereshit, the first book of the Torah. In Bereshit, or Genesis, we read the story of creation: "In the beginning, God created the heaven and the earth…" This festival is a celebratory time, but it also invites us to reflect on a contemporary, controversial debate.

Gerald L. Gall in Edmonton

The year 2005 marks the 80th anniversary of the so-called "Monkey Trial," the now classic case of Tennessee vs. John Scopes. In that American case, Scopes was charged with violating a Tennessee statute prohibiting the teaching of the theory of evolution in the state's schools.

A similar battle is being played out at present in a court in Harrisburg, Pa. Some parents are challenging an October 2004 Dover Area School District resolution compelling teachers to read to their classes a statement in respect of the notion of "intelligent design" before engaging in any instruction concerning evolution.

One of the school-board members recently argued that creationism should prevail in the schools since the United States "was founded on Christianity and our students should be taught as such."

Intelligent design is a re-branding of the notion of creationism and is no more than a pretense for denying evolutionary science.

Intelligent design argues that the world, in its creation and through all of its changes and transformations over the millennia, was preordained and guided by a monotheistic creator and that the developments over time cannot be traced to pure scientific theory. There is no allowance for random changes or the process of natural selection that often occur in nature. In subscribing to the notion that creation was effected solely through an act of a transcendent intelligent agent, intelligent design rejects the knowledge of evolution that we have gleaned from scientific investigation and discovery.

On one hand, it is disturbing that after all these years and after all of the advances of evolutionary science, that we are still engaged in a debate on the merits of evolutionary theory versus creationism. On the other hand, given the modern re-emergence of fundamentalist Christian thinking and its attendant political manifestations in North America, it is not surprising that the issue is again front and centre.

Much has been written in support of both sides of this issue. Readers wishing to engage this debate, particularly with respect to its political fallout, should see the well-documented, academically sound treatise, *Creationism's Trojan Horse: The Wedge of Intelligent Design* by Barbara Forrest and Paul R. Gross. The authors' main point is the political nature of the controversy – the debate about intelligent design is yet another example of the far-reaching influence of religion in modern politics and policy-making. However, unlike many eastern nations, in the U.S. context, this flies in the face of the constitutional separation of church and state.

The whole modern debate underscores the dominance of faith-based politics in the contemporary landscape of North American – and particularly U.S. – public affairs. The interface of politics and religion continues to influence the making of policy. It is particularly disturbing when faith trumps proven science at the expense of a realistic, scientific understanding of the human condition today.

When arguing the Scopes trial, it is doubtful that lawyers Clarence Darrow and William Jennings Bryan would have imagined that almost a century later the debate over evolution would still attract the prominent attention that it does.

So how then does one explain creation as depicted in Genesis as read at Simchat Torah? Indeed, the Torah is our holy scroll that has been debated and interpreted by Jewish sages throughout our history. Rather than reading it literally, it can be understood in a symbolic sense. In my opinion, Genesis symbolizes the power and majesty of God and is not meant to be a denial of scientific discovery.

Discussions about creationism versus evolution belong in religion classes, not as part of the science curriculum in publicly funded schools. That would bring the advances of science into disrepute and would elevate a particular religious ideology to state-sanctioned teaching. To do so is neither a religious nor a scientific statement. It is simply politics.

The Kirshner File

Yitzhak Rabin changed with the times

Ten years have elapsed since Yigal Amir, a demented 25-year-old Bar-Ilan University law student, shot and killed Israel's prime minister, Yitzhak Rabin, the first Sabra to hold that position and the first Israeli leader to be murdered. Amir, an Orthodox Jew who equated territorial compromise with treason, was a fervent opponent of the Oslo peace process that Rabin supported and fostered. "Anyone who gives away part of the Land of Israel must pay in blood," Amir had prophetically declared. As Rabin left a pro-Oslo rally in central Tel Aviv on Nov. 4, 1995, Amir pumped two bullets into his back, shocking and devastating a nation and sending it into mourning.

Sheldon Kirshner in Toronto

In the months leading up to his assassination, Israel was polarized by an increasingly rancorous debate on Rabin's policy of making peace with the Palestinians. At anti-Oslo demonstrations, he was likened to a Nazi. The political climate in Israel was raw and volatile. Rabin's embittered widow, Leah, blamed right-wing inciters for his death. In his heartfelt eulogy, Bill Clinton, then president of the United States, described Rabin as "a martyr for peace, but a victim of hate."

The magnitude of Amir's crime, for which he was sentenced to life imprisonment in 1996, was unprecedented. But the extremism that galvanized Amir – a combustible mixture of religious nationalism and messianism – had been brewing since Israel's triumphant victory in the 1967 Six Day War.

In the 1980s, it prompted a band of Jewish zealots to try to murder three Arab mayors in the West Bank and impelled an American Jew, Alan Goodman, to open fire on Muslim worshippers at the Dome of the Rock in eastern Jerusalem. It also drove Baruch Goldstein, a Jewish doctor from Kiryat Arba influenced by Rabbi Meir Kahane's racist ideology, to kill 29 Palestinians at a mosque in Hebron in 1994. Goldstein's rampage was a turning point, ushering in an epoch of Palestinian suicide bombings that wrecked the Oslo process and brought Ariel Sharon to power.

In the numbing aftermath of Rabin's murder, the Knesset passed a resolution that reflected the times. Parliamentarians from all factions, as well as extra-parliamentary movements, promised to "act within the law, display mutual respect, avoid rhetoric of hate and incitement, maintain civilized debate in the Knesset and take action against anyone who threatens democratic governance."

But less than a decade later, as Sharon promoted his plan to withdraw settlers and soldiers from the Gaza Strip and four settlements in the West Bank, the old demons reappeared. Sharon was threatened and Rabin's gravestone on Mt. Herzl was desecrated. Sharon accused extremists of creating a climate conducive to civil war. Deputy Prime Minister Shimon Peres said, "I fear someone will try to assassinate the prime minister."

Thankfully, no assassination plots were uncovered. But in two separate incidents, a disaffected soldier with Kahanist views murdered four Israeli Arabs, while a settler from the West Bank killed a number of Palestinians. Both resorted to violence in a misguided bid to torpedo Israel's looming withdrawal from Gaza and parts of the West Bank. If nothing else, these murders illustrated an unpalatable reality of Israeli society: There are hotheads out there who would not hesitate to kill to make a political point.

Yitzhak Rabin

In cutting down Rabin, Amir eliminated not only a major adversary, but probably altered the course of history. From almost the moment Oslo was officially ushered in with the Declaration of Principles on Sept. 13, 1993, in Washington, D.C., Palestinian terrorists launched a campaign to undermine it by killing as many Israelis as possible. The attacks certainly disheartened Rabin, but he was determined to push forward and not allow extremists to set the agenda.

What is certain is that the reign of terrorism catapulted Benjamin Netanyahu, the Likud challenger and Oslo opponent, to the prime ministership in the 1996 general election. By a razor-thin margin, he defeated Peres, Rabin's successor, in an election that was Peres' to lose. With some caveats, Netanyahu pledged to carry out Israel's Oslo commitments. But Netanyahu, unlike Rabin, had a deeply ingrained suspicion of the land-for-peace formula, and he did much to sour Oslo's atmosphere.

Rabin, a cautious pragmatist, may have harboured doubts about Oslo and the sincerity of his partner, Yasser Arafat, the president of the Palestinian Authority. But he stayed on course, being convinced that the alternative – no negotiations with the Palestinians – would have been far worse. As he put it in his memoirs: "There is no doubt whatsoever in my mind that the risks of peace are preferable by far to the grim certainties that await every nation in war." Rabin penned these lines in the late 1970s, long before Oslo dawned, but it is fair to say that this philosophy basically coloured his approach to the Palestinians.

Rabin – Israel's chief of staff from 1965 to 1968 and its ambassador to the United States from 1968 to 1973 – succeeded Golda Meir in his first turn as prime minister from 1974 to 1977. Coming from the hawkish wing of the Labor party, he opposed negotiations with the PLO, and was once quoted as saying that Israel and the PLO could meet only on the battlefield. In 1976, he authorized the legendary Entebbe raid to free Israeli hostages hijacked by Palestinian terrorists. A supporter of Israel's 1982 invasion of Lebanon, he believed that the Palestinians should be satisfied with statehood in Jordan rather than in the West Bank and Gaza. Later, when he was defence minister in a national unity government, he ordered soldiers to "break the bones" of Arab protesters in the first Palestinian uprising, which broke out in 1987.

Rabin's views, however, were not carved in stone. He was capable of responding to fresh circumstances. After the 1991 Gulf War, during which Israel was hit by 39 Iraqi Scud missiles, he modified his outlook. He was now convinced that Israel had to settle the festering Palestinian issue so that more attention could be paid to the threat from Iraq and Iran – which were trying to acquire nuclear arms – and Islamic fundamentalism, which saw no room for a Jewish state in the Middle East.

In 1992, his government repealed a law that prohibited contact between Israeli citizens and the PLO. This cleared the way for Israel's secret talks with the PLO leadership in Norway. In the aftermath of the 1991 Madrid peace conference, Israel opened negotiations with Palestinians from the West Bank and Gaza. But when Rabin realized that they were beholden to the PLO, and could not lift a finger without Arafat's approval, he concluded that Israel had no alternative but to deal with the PLO.

But even as the subsequent Declaration of Principles was signed, Rabin could hardly bring himself to shake Arafat's hand. His body language was indicative of his ambivalence toward Arafat. Nonetheless, Rabin eventually formed a working relationship with him.

Rabin hewed to the belief that the territory Israel had captured in the Six Day War could be traded to advance its strategic interests. As he wrote in 1979, "We must view the territories... as bargaining chips for negotiations with our neighbours for the attainment of peace or for the advancement of political objectives aimed at amelioration of the Arab-Israeli conflict. That is what I thought then in 1967, and what I think today."

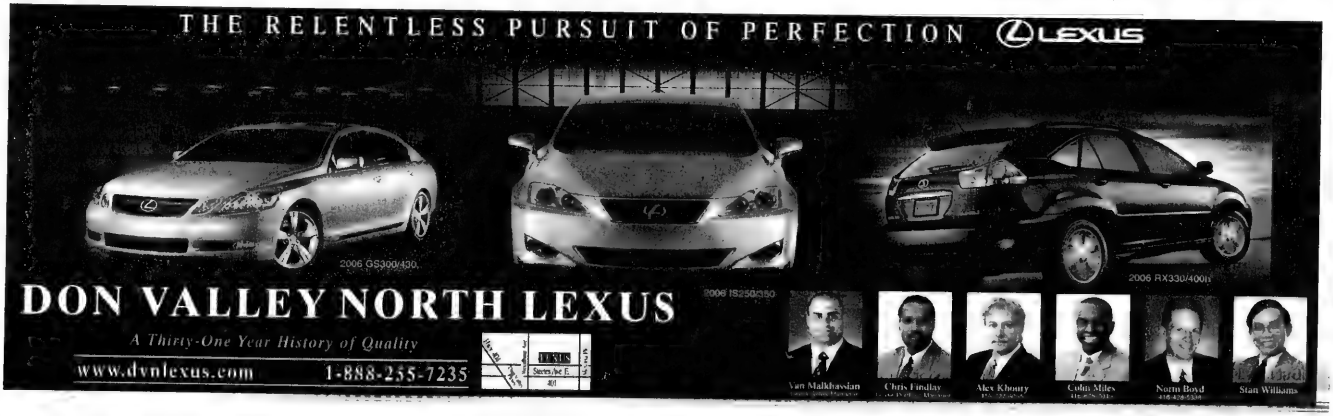
Rabin wanted to give up Gaza and relinquish heavily populated areas of the West Bank. In his final speech to the Knesset in October 1995, he spoke of retaining only settlement blocs near the old Green Line. He did not speak of full-fledged Palestinian statehood, but of "a Palestinian entity that is less than a state." Had he lived longer, he would have doubtless recognized the need for unfettered Palestinian statehood.

Rabin also demonstrated flexibility on other fronts. When he became prime minister for the second time in 1992, he said, "We will not leave the Golan Heights, not even in exchange for a peace treaty." At most, he would consider "cosmetic changes" on the Golan. But in August 1993, he authorized the U.S. secretary of state, Warren Christopher, to inform Hafez Assad, then Syria's president, that Israel would hypothetically consider a pullback to the June 4, 1967 lines. Rabin linked the depth of an Israeli withdrawal to the degree to which Syria would be willing to normalize relations with Israel. Since Syria's counter-offer fell short of Rabin's expectations, Rabin's hypothetical proposal died.

Rabin, however, capped his career with a peace treaty with Jordan. He and King Hussein signed it on Oct. 26, 1994, in a festive ceremony in the Negev. Although the treaty was buffeted by the second intifadah – and is still opposed by many Jordanians – it stands as one of Rabin's singular achievements.

Rabin was a realist, a hard-headed and clear-eyed soldier/statesman who recognized that conciliation, if not outright peace, with the Arabs is not an impossible dream.

This is his legacy, and for that he will be remembered by Israelis and Arabs alike.



Jewish Toronto

United Way seeks to ease new immigrant hardships

UW president sites connection between immigrant integration and social problems

By RANDI DRUZIN
UJA Federation

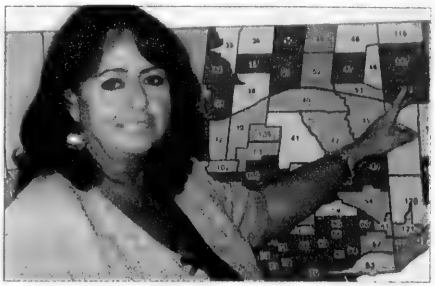
This week Jewish Toronto focuses on the close connection between the United Way and our Jewish community. In this special report, we examine the concerns of United Way president Frances Lankin about trends taking place in the GTA and the ways in which Jewish community agencies - many of which are beneficiaries of UJA Federation - benefit from United Way's assistance.

The person who leads one of Toronto's most venerable charities is concerned about the way in which new immigrants are integrating into Toronto society and the resulting social problems.

Frances Lankin, president and chief executive officer of the United Way of Greater Toronto, says Jewish immigrants settled near each other when they came to Toronto in great numbers in the first half of the last century. Their close proximity facilitated the establishment of social agencies to help them adapt to their new home, and it fostered a sense of belonging.

But the same isn't true, she says, for many of Toronto's immigrants today.

Due in part to the lack of affordable housing in the inner city, immigrants from various ethnic groups are scattered throughout Toronto's suburbs. Indeed, a United Way report released last year not only pinpointed a poverty increase in Toronto's city core between 1981 and 2001, but also the movement of many high-poverty neighbourhoods from the inner city to inner suburbs such as North York and Scarborough. As a result, many new immigrants haven't established the social infrastructure needed to ease their transition into Canadian society, and they feel isolated. Compounding the problem, these newcomers are suffering financial hardship.



United Way president and CEO Frances Lankin identifies neighbourhoods in the inner suburbs of Toronto where there is a shortage of service and support for poor families and youth.

"People in high-poverty neighbourhoods struggle to find affordable housing and well-paying jobs, and they're under economic stress," notes Lankin. "The situation is like a huge red flag waving. Toronto is regarded as a city of tolerance and social cohesion, but it's not that way at all," she says.

Improve newcomers' living conditions, Lankin believes, and there will be fewer violent gun outbursts. She believes the recent wave of gun violence, about which she is alarmed, can be attributed in part to a lack of services that engage neighbourhood residents and support their families, particularly when it comes to new Canadians.

Lankin's organization has been taking steps to improve the lives of newcomers by initiating research and bringing people together.

The United Way of Greater Toronto has teamed up with the City of Toronto to form the Strong Neighbourhoods Task Force, a coalition consisting of 22 leaders from the government, community, labour and corporate sectors.

Acting as a catalyst for social change is a relatively new sphere of activity for United Way, which has made its name by raising and distributing funds to social and health service agencies since it was established in 1956.

More organizations, and more Canadians, need to take an interest in the economic and social challenges that face newcomers, she says.

"We want to create awareness of the problem. We need to take collective responsibility," she says. "When you have people not enjoying a decent quality of life, that poses a challenge to social cohesion and, ultimately, it leads to the decline of community relations. That's not the kind of society I would like to live in."

Clients of Jewish agencies depend on United Way

Half a century of support for the Jewish community

Toronto's Jewish community has changed in the last 50 years and the United Way of Greater Toronto has, too. But one thing has remained constant: the exemplary relationship between the United Way and its member Jewish agencies – a relationship that has been ongoing since 1956, the United Way's first year of operation.

Four years ago when Frances Lankin became president and chief executive officer, she met executives from 160 member agencies, including those based in the Jewish community.

Youngsters enjoy arts and crafts at the Miles Nadal Community Centre.

"I was absolutely taken with the philanthropic tradition in the Jewish community," Lankin says. "Jewish agencies serve not only their own people but also the broader community."

The United Way gave nearly $3.5 million to Jewish agencies in 2005. The bulk of the money ($1.67 million) went to Jewish Family and Child Service, but eight other Jewish agencies also receive funds.

Among them is the Bernard Betel Centre for Creative Living – a UJA Federation partner agency – receiving close to $160,000 this year for services to assist Russian immigrants and other seniors at the Centre which offers, among its many services, recreation, educational and fitness courses.

"We couldn't provide this scope of services without financial assistance," says executive director Esta Wall. "The funding is critical."

Ellen Cole, executive director of the Miles Nadal Jewish Community Centre – a UJA Federation Tomorrow Campaign project at Bloor & Spadina - echoes Wall's sentiments.

In 2005, the United Way provided over $111,000 to the Centre, which serves the cultural, educational, social and recreational needs of those in downtown Toronto. That sum included a grant of $10,000 to support a pilot program for abused women and their children.

Two-thirds of United Way money goes toward funding general membership, for those who have financial difficulty affording membership fees. The remaining third of the money helps to fund programs for children and seniors.

Cole says the Centre has the only "Jewish-specific seniors programs in downtown Toronto."

Farther north, the Bathurst Jewish Community Centre – also a UJA Federation partner agency - is a beneficiary of United Way as well.

Sherry Kulman, the executive director, says the Centre received approximately $450,000 from the charity in 2005, a large percentage of which subsidized the Centre's health, fitness and camp programs. "The money allows us to offer these programs to individuals who couldn't afford them otherwise," says Kulman. "The United Way is a terrific organization. It's well-run and well-managed," she adds.

Laurie Harrison, the vice president of finance and human resources at Baycrest Centre for Geriatric Care couldn't agree more about the United Way's importance. Baycrest received $300,000 from United Way this year, and used the money to support the Joseph E. and Minnie Wagman Community Centre, which is a multilingual community centre for seniors; the Community Day Centre for Seniors and the Seniors Counselling and Referral program.

"United Way funding really does make a difference, primarily in supporting community programs," she says.

Several other agencies feel the same way including JVS Toronto, which offers assessment, counseling and placement support services to people of all ages seeking new careers and new employment opportunities.

The agency received close to $500,000 from United Way this year, a portion of which it used to cover operational costs. United Way funding enables the agency to provide a sliding fee for services, says Kim Coulter, vice president of operations and special services. "Our goal is to not turn people away," she says. "So, United Way funding is like heaven."

Clients of the Bernard Betel Centre participate in an evening of music and dance.

"This kind of support is vitally important to the Jewish community," says Ted Sokolsky, president and chief executive officer of UJA Federation of Greater Toronto. "The United Way is a dynamic and progressive organization, and a real role model in helping to build communities." Lankin is quick to point out that the relationship between the United Way and the Jewish community is mutually beneficial. She counts several members of the Jewish community among her advisors and mentors. "And let's not forget," she adds, "many of the United Way's volunteers and donors are Jewish."

United Way's Beneficiaries

The United Way contributes approximately $3.25 million annually to the following Jewish agencies in Toronto:

- Bathurst Jewish Community Centre
- Baycrest Centre for Geriatric Care
- Bernard Betel Centre
- Circle of Care
- Jewish Family & Child Service (JF&CS)
- JIAS (Jewish Immigrant Aid Services)Toronto
- JVS Toronto
- Miles Nadal Jewish Community Centre
- Toronto Jewish Free Loan Cassa

Any questions concerning information or photos that appear on these pages should be directed to jewishtorontonews@ujafed.org

JEWISH TORONTO IS PUBLISHED AS A COMMUNITY SERVICE BY UJA FEDERATION OF GREATER TORONTO.

Schwartz & Reisman donate $12 Million

New Jewish Centre coming to York Region

By HOWARD ENGLISH
UJA Federation

Gerald Schwartz, chairman and CEO of Onex Corporation, and his wife Heather Reisman, president and CEO of Indigo, have signed a contract to donate $12 million for a new Jewish Centre in the city of Vaughan. The Schwartz/Reisman Centre will adorn the 50 acre Lebovic Jewish Community Campus at the corner of Bathurst and Weldrick. It's part of UJA Federation's $250 million Tomorrow Campaign to build three Jewish community campuses in the Greater Toronto Area.

Both Schwartz and Reisman stressed the extent to which the new centre will serve all area residents, not just Jewish community members. "This centre will be used by millions of people over the years and only some will be from the Jewish community," said Schwartz.

"The Schwartz/Reisman Centre on the breathtaking Lebovic Campus will be dedicated to building a burgeoning city," added David Engel, chair of UJA Federation's Board of Directors. "Committed to excellence and the best of Jewish values, the centre will be a modern, thriving hub of cultural, educational, recreational, athletic and communal activity that will offer its users a lifelong learning experience."

UJA Federation president Ted Sokolsky called the Schwartz/Reisman gift signing "an historic occasion" and "the launch of a brand new chapter in the history of Toronto and the Jewish community."

The Schwartz/Reisman Centre, to include world-standard social, athletic, recreational, cultural and life-long learning facilities, will serve York Region's quickly growing Jewish population of 60,000 and all residents of York Region.

The Lebovic Campus, in addition to the Schwartz/Reisman Centre, will feature schools, social service agencies, parks, and other open spaces. The world-renowned Canadian architectural firm of Petroff Partners has designed the campus for which construction will begin in November.

The Tomorrow Campaign, chaired by Schwartz and Larry Tanenbaum, is the largest, not-for-profit Jewish community infrastructure project in North American history.

Toronto mayor David Miller praised the Tomorrow Campaign for its vision. "It's all about building a city for everyone," he said.

(Above seated), Gerald Schwartz and Heather Reisman sign a contract to donate $12 million for a new community centre in Vaughan, while Ted Sokolsky (left) president of UJA Federation and David Engel, UJA Federation Board chair look on. (Inset) Mayor David Miller addresses those on hand. (Photo by Stephen Epstein/Big Dipper Communications)

UJA Federation campaign reaches $37 million

Funding for the poor, young people and Eilat-Eilot is underway

By TAALI LESTER TOLLMAN
UJA Federation

As UJA Federation's Campaign 2006 surges forward with $37 million in donations to date, the campaign's three strategic commitments are being put into practice. Campaign 2006 is committed to assisting the Jewish poor and vulnerable, rebuilding Israeli lives after five years of terror, and connecting Jewish youth to Jewish life.

Noar, which means youth in Hebrew, is an initiative of UJA Federation's Board of Jewish Education (BJE), which helps to provide those crucial Jewish links. *Noar* is meant to enhance informal Jewish education, which includes youth groups, camping, March of the Living and Israel experience programs. For many young people these activities represent their only interaction with Jewish life and *Noar* is working hard to improve the quality and substance of these activities. The more vibrant and genuine the experiences, the greater the chance that young people will form a long, lasting relationship with the Jewish community, notes Seymour Epstein, UJA Federation's senior vice president for Jewish Education and Identity.

Noar, *an initiative of UJA Federation's Board of Jewish Education, is working to connect Jewish youth to Jewish life.*

"*Noar* is a critically important to the scope of the BJE's commitment to Jewish education in Toronto," Epstein said. "The informal sphere opens up new portals to Jewish identity for young people who have no connection in any way to Jewish life."

UJA Federation donors are also helping low income Jewish families in Toronto who are struggling to equip themselves with the urgent necessities of life. The Family Necessities Program, with a $40,000 grant from UJA Federation, assists Jewish Family & Child Service clients with the purchase of beds, cribs, childcare items, or medications not covered by government plans. It's one of many initiatives, including supplementary income support, provided by UJA Federation for our community's most vulnerable.

"Having a decent bed to sleep on is a matter of health as well as a matter of personal dignity." said Eric Kirsh, supervisor of Financial Assistance and Rehabilitation at JF&CS. "The Family Necessities Program makes it possible for us to purchase new beds for entire families. Without this help, they would be sleeping on the floor."

In Israel, UJA Federation's participation in the Partnership 2000 project, is beginning to introduce a high skilled population to the southern Eilat-Eilot region, Toronto's partnership community. It's a critical need for the area because the population is overwhelmingly comprised of low skilled tourism industry workers. In order to make the city of Eilat a centre for higher education, UJA Federation will contribute $800,000 toward that objective over the next three years, an amount that will be matched by private Israeli foundations. The plan hopes to attract academics, students and related industry to the area. Through a scholarship program with Ben Gurion University's satellite campus in Eilat, UJA Federation hopes to entice students from around the country to study in Eilat, as well as making it easier for those in Eilat to afford a higher education.

"Eilat/Eilot is made up primarily of low wage unskilled workers, mostly in the hotel and tourism industry. These scholarships will allow them and their families an equal opportunity to be higher educated for better jobs with a more fulfilling life," said Brian Schachter, co-chair, with Morley Brown, of UJA Federation's partnership with Eilat/Eilot.

Holocaust Education Week focuses on the positive

By ROCHELLE KAHN

Honey Carr and Joan Shapero, the chairs of Holocaust Education Week (HEW), which runs until November 9, are enthused about the inspiring focus of this year's diverse and compelling programs. "Especially in today's world," Shapero explained, "we need to deliver the messages of goodness, building awareness of those moments when ordinary people stood up against extraordinary circumstances."

Carr agrees with the need to highlight the hopeful stories that came out of the horror and evil. "We need to dwell on the positive; we can't always feel we're the victims," she explained. "There were good people doing good things during the Holocaust. When asked why they did, they answered 'why not?'"

When HEW opened its 25th year on October 27 at Temple Sinai, Emmy-award winning filmmaker Pierre Sauvage addressed that topic. It was Sauvage's 400 neighbours in the tiny French farming village of Le Chambon during the early 1940's, who risked their own lives to save 5,000 Jews.

(l-r) Professor Stephan Seebass, Sister Renate Seebass, Professor Mona Sue Weissmark and her daughter, Brittany Weissmark-Giacomo. (Photo courtesy of charly kurz/lookatonline.com)

For Sauvage, who spoke about his acclaimed 1989 film, *Weapons of the Spirit: Le Chambon-sur-Lignon, A Conspiracy of Goodness*, the challenge is clear. "It's as important to face good as it is to face evil," he said, "but we tend to be afraid to. Measuring ourselves against Hitler is easy; it's much harder to measure ourselves against goodness."

Two nights later, the Christian-Jewish Dialogue of Toronto continued the theme of "the kindness of strangers" with an event that explored why members of a German family endangered their own lives to protect total strangers. This fascinating program united two remarkable women – Sister Renate Seebass, daughter of the rescuing family and Professor Mona Sue Weissmark, daughter of one of the men saved. Together, they told their personal story about the power of human compassion.

"It's still difficult but, using the world today as a backdrop, these stories remind us that there are people who find being a bystander the hardest of all," said Lorraine Sandler, chair of the UJA Federation Holocaust Centre of Toronto.

Holocaust Education Week concludes on November 9 at 7:30 p.m. with *We Remember and Honour* - a Kristallnacht commemoration event taking place at Adath Israel Congregation (37 Southbourne Ave.)

For more information about HEW call 416.631.5689 or visit www.holocausteducationweek.com

JEWISH TORONTO IS PUBLISHED AS A COMMUNITY SERVICE BY UJA FEDERATION OF GREATER TORONTO.

Israeli army unit helps out around the world

By ADAM MICHAEL SEGAL
Special to The CJN

Picture an Egyptian general following the orders of an Israeli army commander.

Sound strange?

Just imagine that scenario playing out on Egyptian soil in the pursuit of a common goal.

This unprecedented event occurred a year ago, as members of Israel's national search and rescue unit worked in tandem with their Egyptian counterparts after a terror attack at the Taba Hilton in the Sinai.

"It was like a dream [having] Egyptian soldiers working with Israeli soldiers, one next to the other," says Col. (Res) Gidon Bar-On, the unit's commander.

"It symbolizes what the unit [represents]: peace, communication and helping each other."

Bar-On gave a talk recently at Toronto's First Narayever Congregation about dramatic life-saving missions carried out by the unit in such places as Turkey, Armenia and Kenya.

He also showed two short films that showed rescuers digging, crawling and hammering away at piles of debris in search of disaster survivors.

In one clip, a rescuer pulled a nine-year-old Turkish girl named Shiran Franco out from under heaps of rubble, where she was trapped for four days following an earthquake in 1999.

Those moments make every minute of the harrowing operations worth it, says Bar-On, a contractor by trade.

"When you are saving other people's lives, it's like giving birth," he says.

"This is what motivates us."

Founded in 1982, the unit is charged with saving lives in Israel and around the world.

Today, it has about 200 members, all army reservists.

As part of the selection process, aspiring rescuers must complete strict training exercises, including timed missions in which they search for puppets buried inside demolished structures.

On the job, they use an array of tools and high-tech devices – including cranes, large drills and telescopes connected to closed circuit televisions – to look and listen for survivors.

Bar-On says membership is generally restricted to people in their 30s and 40s.

"We don't take younger soldiers, because the things you see are terrible," he says.

Though scenes witnessed by the officers can be daunting, they work through any social or emotional issues internally as a unit.

"When we end operations, we stay put for 24 hours, go to the base and in small groups of four or five people, we sit together and talk about what we're feeling," he explains.

After they leave a disaster zone, unit members are forbidden to keep in contact with people they have saved.

"After we save someone, we will go to the person and speak to them, but we don't want to keep a connection," Bar-On says.

"The relationship between the rescuer and the rescued is very bad if it continues, because you have [dependence]."

Unlike most, if not all, other Israeli army units, the search-and-rescuers don't operate in secrecy. Rather, they share their training techniques with whoever is interested in learning.

"Concerning saving lives, there are no secrets," Bar-On says. "We share this with all countries."

To that end, the unit participates in workshops across the globe and has published a book about "revolutionary" procedures for both administering disaster medicine and treating injured people trapped under debris.

But not all countries are interested in the unit's expertise.

Pakistan rejected its services when they were offered recently after a devastating earthquake killed tens of thousands in the Muslim country.

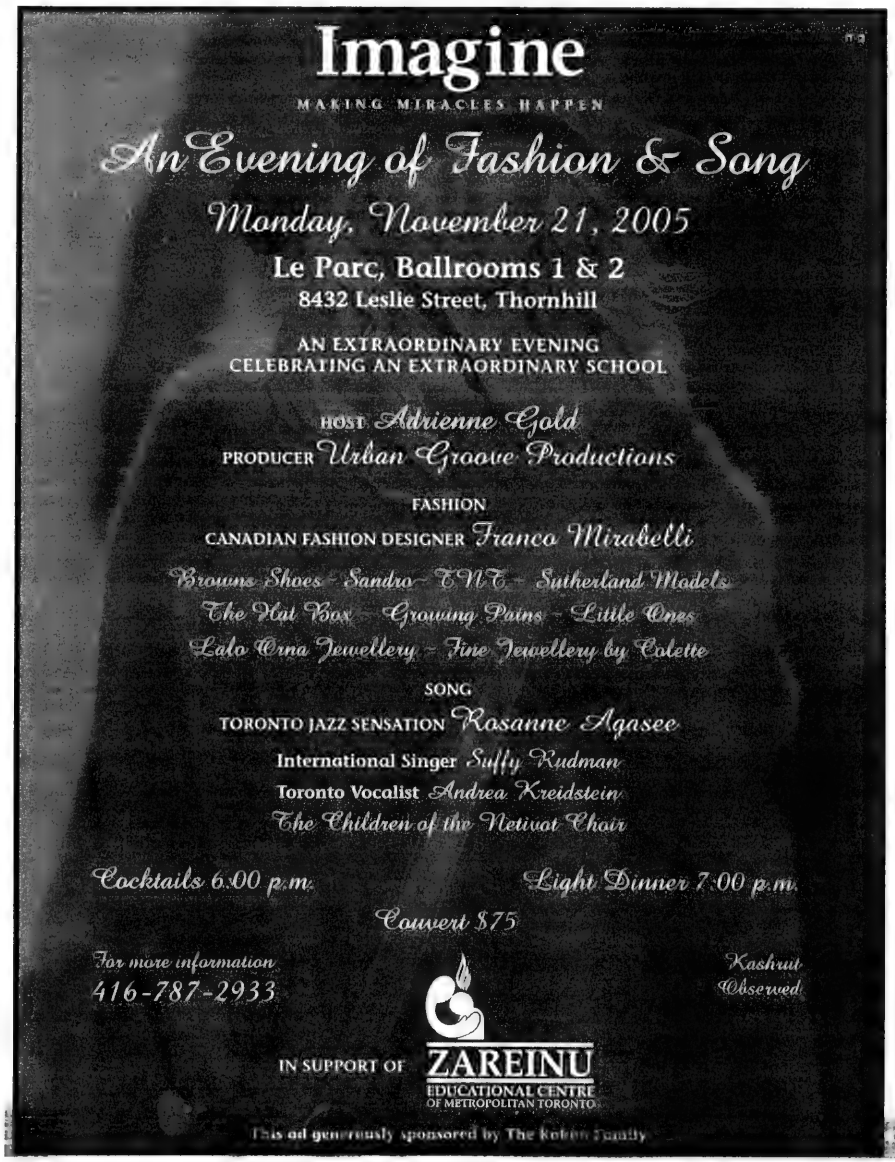
Iran and Sri Lanka have also rejected the unit's presence on the ground after experiencing natural disasters.

Some speculate these denials stem from an aversion to the unit wearing Israeli army uniforms.

So be it, says Bar-On.

"We are not ashamed to wear Israeli uniforms –we are proud to do that," he says.

"And we wouldn't go without our uniforms."



Nostra Aetate conference

The 40th anniversary of the landmark document that dramatically changed Jewish-Catholic relations will be commemorated at a conference and a gala dinner next week at the University of Toronto.

The daylong event, titled "*Nostra Aetate* – Our World," is being sponsored by the Christian-Jewish Dialogue of Toronto, the Catholic Archdiocese of Toronto and U of T's St. Michael's College, Regis College and St. Augustine's Seminary. It will be held Nov. 10.

Nostra Aetate, Latin for "in our time," was adopted by the Second Vatican Council on Oct. 28, 1965, and revolutionized the Catholic Church's approach to Jews and Judaism after nearly 2,000 years of persecution by repudiating the charge that Jews killed Jesus, as well as by ending the church's interest in converting Jews and reaffirming the eternal covenant between God and the Jewish people.

Among those expected to participate in the conference and attend the dinner are Rabbi Riccardo Di Segni, the chief rabbi of Rome; Prof. David Novak of U of T; and Cardinal Edward Cassidy of Australia.

The dinner will be held at the Montecassino Hotel in North York, with a reception starting at 5:30. Kosher meals are available on request.

For more information, call 416-598-4242.

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Our sincerest condolences to

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May all who knew her be spared further sorrow

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The importance of a name

By LISA NEWMAN GREENSPAN
Special to The CJN

Guest Voice

"A good name" was what my late father always stressed he was leaving my brother and me, in his next breath quoting Isaiah on the values he lived by: "do justice, love mercy, walk humbly before God." Our Samuel name was once well known in Latvia's northwestern province, Kourland. My great-grandfather Samuel Samuel (yes, that really was his name!) prospered there as a merchant and entrepreneur, and with his wife, conceived 24 children, a full 12 of whom lived to adulthood.

Our forebears had lived in Kourland since at least 1750; before that, probably in Hamburg, and before that, perhaps in Spain or Portugal. In the 18th and 19th centuries, many male Samuel children were born, carrying the family name forward. I thought of the importance of names as my children, cousins and I attended a ceremony last year in Liepaja (formerly Libau), Latvia.

Through punctilious research and awesome determination, retired U.S. chemistry professor Edward Anders ensured the creation of a Holocaust memorial in Liepaja that would preserve the names of Libau's approximately 7,000 Jewish victims, names not recorded anywhere else. So few Latvian Jews survived the Holocaust that it was not possible to even piece together a *Yizkor* (remembrance) book.

The Liepaja Holocaust memorial is elegant in its simplicity, reminiscent of the Washington D.C. Vietnam War memorial. Set off at the entrance to the still-used Jewish cemetery in Liepaja, it is a simple metal structure with a series of glass panes behind which are visible long lists of names, stark and moving. Among the names of victims we found my great-aunt and uncle, as well as other more distant family members.

All 100 of us attending the ceremony were attached somehow to Libau, though very few had ever lived there and many, including my family and I, had never visited eastern Europe before. We came from Finland, Australia, France, Sweden, Israel, the United States and Canada, as well as from Liepaja's present-day Jewish community, and we ranged in age from four months to over 80 years.

Even those who had never before visited Liepaja shared a handed-down family memory of a prosperous, cultured, orderly, prewar town whose fortuitous geography made for ideal trading and shipping conditions. I remember my father's especially warm tone when talking of his Libau boyhood, his warm memories of the sea's comforting whisper and his lifelong fondness for fish, especially herring – a taste both my brother and I inherited.

Other reminiscences I have heard and read treat Libau as a beloved, lost mother/lover, longed for in her absence. Here we all were, generations later, bearing and being borne along by the memories of that long-ago, pleasant and peaceful community.

The Soviet occupiers made cosmopolitan Libau with its strategic location into a closed, high-security naval base. Today Liepaja's shabby, dilapidated buildings house people traumatized by successive Russian and German invasions. Passersby hurried on without answering my innocent request for directions – "I am Canadian, therefore surely accepted by all." My only similar experience was in the 1980s when travelling alone in the Republic of China, another closed society just beginning to open itself to foreigners.

We saw the damage done to the once-proud town by decades of occupation, war and trauma: ornately decorated buildings are sooty and need restoration; the central rose garden, the Rosenplatz, waits to be tended; electric trolley trams, the pride of the city in 1890, now look old and shabby. The fabled white sandy beach is open to the public again since the Soviet navy's 1994 departure, but in early June, it was too chilly for bathing.

Today, 398 people in Liepaje identify themselves as Jews, ranging in age from one to 83, but it is widely known that other Jews who live there prefer not to acknowledge their identity. Most of the families are from Russia, not originally from Liepaja.

An exception is one of the Liepaja Jewish community leaders, Ilana Ivanovna, a translator whose parents survived by hiding in a bakery cellar in town for almost two years, while almost all other Jews were exterminated. A baker, a Righteous Gentile, built a shelter in the basement where the ovens provided heat, and food was smuggled in from the bakery.

Sadly, however, among the Latvians were many enthusiastic Nazi supporters, and the rate of destruction of Latvian Jews during the Nazi period was so high (98 per cent) that the community was virtually exterminated.

Anders, the author of the Libau Holocaust memorial project, was one of very very few survivors. Yet, only 60 years later, Jewish holidays are celebrated once again in the Liepaja Jewish community: the Lubavich rabbi travels regularly from Riga to Liepaja to lead a Passover seder, light Chanukah candles, etc., and Hebrew is once again being taught to Jewish children there.

Many know Libau as the port through which émigrant Jews streamed out of Europe for America and other lands; so many passed through here that the town build a large transit centre to house them. From the late 1600s, Libau and Kourland had had stable Jewish populations; on the eve of World War I, Jews in Kourland numbered about 68,000, a good number of those in the town of Libau itself.

Libau's warm water port, heated by the Gulf Stream, and its proximity to both Germany and Russia, made it a centre of trade and commerce: goods such as timber from Russia passed through the port in great quantity. Samuel Samuel owned variously a flour mill, a textile manufacture, a distribution agency for furs and military outfitting, and a brick factory.

Most of our Samuel family left Libau well before World War II. Their lives were turned upside down by World War I, as well as by the following revolutionary turbulence. Our Samuel name is not being carried on in Libau today. But the tall black granite monument erected in 1910 that marks the grave of Samuel Samuel with German and Hebrew inscriptions is in excellent condition. Very moved to see it, we took photographs, said the traditional prayers and left stones on the graves to mark our visit. In the same wrought-iron-fenced compound with the graves of Samuel Samuel and his wife Therese Sebba Samuel is another, much more modest stone, so weathered that the name is illegible. Was one of their 12 children buried beside them? I will write the record keepers and try to find out.

Names. Samuel Samuel's trademark for his company was "Phoenix." His reasons for choosing this symbol are lost to us his descendants, but it does seem apt for a people who, despite great odds, persist in surviving and in honouring our ancestors' names.

Lisa Newman Greenspan (born Samuel) lives in Toronto.

Jewish Life

An investigation into bar/bat mitzvahs

***Thirteen and a Day: The Bar and Bat Mitzvah Across America*, by Mark Oppenheimer; Farrar, Straus and Giroux.**

Books
Bernard Baskin

Have you heard about rite 13? It is an innovative ritual in some Protestant churches, modelled on the bar mitzvah. In 2003, a minister in North Carolina told the *New York Times*, "We realized there were no established rites of passage for adolescents in our church and our culture. We thought we wanted to do something similar for our kids."

Twelve hundred churches now make use of an elaborate curriculum, which includes suggestions for rite 13. In certain suburbs, non-Jewish families throw parties for their 13-year-olds, lest they feel left out.

The modern bat mitzvah, involving the 12- or 13-year-old daughter, originated in 1922, when Mordecai Kaplan, founder of the liberal Reconstructionist movement, led a ceremony for his daughter, Judith, at his synagogue in New York City.

The Torah makes no mention of bar mitzvah, nor does the Talmud, although 13 is first mentioned as an age of maturity in Pirkei Avot, the third century mishnahic tractate of ethical precepts.

Some time in the Middle Ages, 13 and a day became the age of Jewish majority: before then a boy was forbidden to lay tfillin or be counted in a minyan, but at 13 he was obligated to do so. Scholars conclude that in medieval times the bar mitzvah seems "to have been a relatively isolated practice."

"Bar mitzvahs might have become extinct in America, but for the influx after World War II of thousands of Orthodox Jewish European refugees and the growth, at the same time, of the Conservative movement, founded as a middle path between Reform and Orthodoxy and committed to the bar mitzvah. In Reform Judaism, the bar mitzvah made a comeback in the late 1960s and 1970s, when young Jews and their rabbis, influenced by the ethnic pride movements, the counterculture and the resurgence of Zionism after the Six Day War, began to emphasize the study of Hebrew."

Mark Oppenheimer, an American Jewish journalist, spent two years investigating the growing popularity of bar/bat mitzvahs. "I travelled around the county trying every Saturday to find a bar or bat mitzvah to crash. Sometimes I invited myself ahead of time, but just as often I showed up and hoped people would talk to me afterward."

His findings include information gleaned from bar and bat mitzvah candidates, parents, guests, DJs, Torah coaches, rabbis, cantors and also from several adults who have chosen to prepare for their own belated ceremonies. The range of preparation, execution and experiences reflects a variety of denominations (from guitar-strumming Jewish Renewal to the haredi), geography, budget, community, individual spirituality and learning styles, and parental expectations.

In what became a spiritual journey, he witnessed ceremonies in cities large and small, including a chassidic event in Anchorage, Ala., where the boy presented his speech in Yiddish in a snowed-in hotel.

In Toronto, Oppenheimer was turned off by an entrepreneur who started an online b'nai mitzvah gift registry to save children from duplicate presents. "I asked him how he had come up with the idea. 'My daughter got three menorahs, two lava lamps and an Eskimo sculpture,' he said. 'She loved the Tiffany bracelet she got. So my wife saw the need for a gift registry and here we are.'" But a year after that interview the business failed.

Despite well-publicized excesses that sometimes accompany the celebration, this book demonstrates that the observance is largely positive, a coming-of-age experience that leads not only to a growth in self-confidence, but also to a measure of Jewish learning and proud identity.

The Jewish way with words, Pt. 2

By MARK MIETKIEWICZ

My father never lived to see his dream come true of an all-Yiddish-speaking Canada. – David Steinberg **[http://tinyurl.com/8o9ea]**

At least Steinberg gave us David – and many other Jewish parents gave us sons and daughters who have been able to help us crack a smile or make a serious point with only a handful of well-chosen words. Today, more Jewish sayings to ponder, amuse and share. (Bookmark these sites for next time you're called on to deliver a speech and are looking for just the right line to start.)

"If I forget thee O Jerusalem…" – Psalms 137:5. Jews have always striven for the right words to describe Jerusalem. Not surprisingly, there are many pages devoted to those sayings. Here are two of the best:

• One with Talmudic quotes: "Ten measures of beauty descended to the world, nine were taken by Jerusalem." – Kiddushin 49b **[http://jerusalemlife.com/jlmag/jlquotes.htm]**

• And the other page has contemporary quotes about the city such as this one: "Through a historical catastrophe – the destruction of Jerusalem by the emperor of Rome – I was born in one of the cities in the Diaspora. But I always deemed myself a child of Jerusalem, one who is in reality a native of Jerusalem." – S.Y. Agnon, upon receiving the Nobel Prize for literature in 1966 **[http://tinyurl.com/cylbk]**

You don't have to be a Nobel Prize winner to have a way with words. Some of the juiciest Jewish sayings are anonymous, in Yiddish, and just a tad nasty:

• *Ale tsores vos ikh hob oyf mayn hartsn, zoln oysgeyn tsu zayn kop.* (All problems I have in my heart, should go to his head.)

• *Khasene hobn zol er mit di malekh hamoves tokhter.* (He should marry the daughter of the Angel of Death.)

• *A kleyn kind zol nokh im heysn.* (A young child should be named after him.) Ouch! **[http://tinyurl.com/9syed]**

Of course, Jews don't have a monopoly on wit or provocative statements. I particularly like the sites that feature quotes about Jews by non-Jews. Here is one: "I will insist the Hebrews have [contributed] more to civilize men than any other nation… They are the most glorious nation that ever inhabited this Earth. The Romans and their empire were but a bubble in comparison to the Jews." – John Adams, second president of the United States. **[http://tinyurl.com/97647]**

You'll also find on this page the justly famous 1899 quote from Mark Twain that concludes, "All things are mortal but the Jew; all other forces pass, but he remains. What is the secret of his immortality?" The quote is too long to reproduce here but if you're not familiar with it, do yourself a favour and look it up.

Not all non-Jews have had such a high opinion of the Jews as Messrs. Adams and Twain. You'll find some of those quotes reflected on the page, too.

Now that you have all this wisdom at your fingertips, what can you do with it beyond quote them to your friends? The Coalition on the Environment and Jewish Life has put together an interesting lesson plan that brings quotes into the classroom. In their case, they have focused on Judaism and the treatment of animals. Students are taught quotes such as, "A righteous person has regard for the life of his animals" from Proverbs 12:10, and are then asked to create their own "Talmudic" commentaries. Teachers can easily adapt this lesson plan to teach other Jewish themes – free will, holiness, kindness, humour and adversity – by substituting the quotes found at the sites mentioned in this column. **[http://tinyurl.com/7kdnv]**

I started the column with Steinberg's Canadian dream. Let's conclude with a quote with a view of Jewish life south of the border: "The time is at hand when the wearing of a prayer shawl and skullcap will not bar a man from the White House, unless, of course, the man is Jewish." – Jules Farber **[http://tinyurl.com/9htmk]**

* * *

Do you have a Jewish website that you find yourself coming back to again and again? Or have you created one that more people should know about? I am about to put together my newest column based on your recommendations. Tell me about your favourite Jewish or Israeli site at the address below.

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com.

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Christian leaders issue warning about Sabeel

Continued from page 3

Witness on the Middle East, which brings together Catholics and Protestants and is based in New Jersey.

"It's not only about divestment," she told *The CJN*. "It's about hearts and minds and opportunities for propaganda. We're especially concerned about Sabeel."

Placing the issue in historical context, Lautt said Arabs rejected the two-state solution for which Sabeel calls in 1948, 1956, 1967, 1973 and finally in 2000, when Yasser Arafat walked away from the Camp David talks and launched the second intifadah.

Ateek has called the creation of Israel "a grievous injustice," Lautt told reporters, and has repeatedly pointed to the Jewish state as the sole cause of the conflict while failing to hold the Palestinian leadership accountable for its history of violence and its role in fomenting conflict.

Referring to Israel as "a Christ-killer is not the language of someone seeking peace and justice," said Lautt. "After the Holocaust, we all know where that road leads."

Divestment "encourages churches to blame Israel and ignore the Palestinians," remarked Dexter Van Zile, Christian outreach director for the David Project Center for Jewish Leadership in Boston.

Sabeel "encourages anti-Jewish hostility," he said. Referring to the organization's repeated attacks against Israel's security barrier, Van Zile said Sabeel "has nothing to say about the barrier between India and Pakistan, on disputed territory."

Van Zile's own church, the United Church of Christ, voted to examine divestment soon after last year's decision by the Presbyterian Church.

Rev. Bruce Chilton, an Episcopal (Anglican) priest, said his New York diocese has endorsed investment in both Israel and the Palestinian territories.

"The children of Abraham need one another in order to grow into Abraham's inheritance," he said.

Rev. William Harter, a Presbyterian minister and activist in a number of groups designed to foster Christian-Jewish dialogue, warned that continued divestment campaigns pose "serious risks" and are "unworkable" because they "will hurt Palestinians as much as Israelis, if not more, since the two economies, if they were to be successful, would need to be so closely intertwined."

They also send a symbolic message: "Israel has not done what we insisted and therefore we're going to take punitive action."

Harter took churches to task for not speaking out against the persecution of Palestinian Christians.

And he slammed his own church, saying the passage of last year's measure on divestment "has sown very deep divisions. There is increasing disaffection across the United States in Presbyterian churches small and large as people gradually become aware of the implications of this for the survival of the Jewish state."

The resolution, which also described Israel as the main impediment to peace without mentioning Palestinian violence, has resulted in "disaffection and decline in support" for the national Presbyterian Church.

The measure has also "minimized if not completely eliminated" the possibility of the Presbyterian Church USA's role as peacemakers in the conflict.

Divestment "raises memories of boycotts and is designed to undermine the survival and flourishing of the Jewish state. It has to do with survival…not only for the State of Israel but Jews all over the world.

"I alert the Canadian churches to this reality."

Canadian churches have not arrived at policies of divestment. Last year, the Anglican Church of Canada said it had no plans to explore divestment "at this time."

But Jewish communal officials have said they are disturbed at the support of the Sabeel conference by the United Church of Canada.

In 2003, the church approved a landmark document – now policy – calling for improved relations with Jews and stating that anti-Semitism and anti-Judaism are "affronts to the gospel of Jesus Christ."

Also in 2003, the United Church signed a sweeping statement against anti-Semitism that was sponsored by major Christian denominations.

Ruth Klein of B'nai Brith blasted the Sabeel conference as "blatant propaganda" and a blow to Christian-Jewish relations. "It's a throwback to a time when anti-Semitism was the core ideology of Christianity," she said.

A handout to reporters quoted Ateek as describing the Israeli government as "modern-day Herods," and as "a crucifixion system" that is "operating daily."

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What Makes A Great School Great?

Cantor Weinberg celebrates 18 years with Pride

By SHERI SHEFA
Staff Reporter

The Pride of Israel Synagogue is holding a special celebration to honour Cantor Charles Weinberg's 18th year with the synagogue.

The Nov. 13 event – titled the "18th Chai Anniversary Gala," an appropriate name since Weinberg is also the owner of Chai Kosher Poultry – will give the 750-family congregation an opportunity to honour a man who board chair Sherryl Haberman says has been an inspiration to the community through his words and actions.

Cantor Charles Weinberg

"Cantor Weinberg is a special individual who has contributed to the Jewish community of Toronto not only as our cantor, but by selflessly helping those in need," Haberman wrote in the invitation to the gala.

"In our synagogue, he is known as Cantor Weinberg, and in our community he is known as a man with a kind heart, a soft word and a generous hand."

The "five-star dinner and dance" will honour Weinberg, but it will also raise money to improve the synagogue's 36-year-old building on Bathurst Street south of Steeles Avenue.

"We'll be celebrating my 18 years and raising funds to rejuvenate the sanctuary. I spend a lot of time there, and I really want to bring it back to life."

The event will feature speeches from shul members and rabbis, as well as friends and dignitaries such as Monte Kwinter, Ontario's minister of community safety and correctional services, but Weinberg insisted the night will be relatively low-key, because he doesn't enjoy being in the spotlight.

He said he hopes the event will be attended by "people who have had something to do with where I am today, both as a cantor and in my professional career.

"The relationships I've made throughout the 18 years have helped me grow."

He said he agreed to be the focus of the gala when he was approached by the shul's spiritual leader, Rabbi Robert Rhodes, and Larry Spring, its ritual director.

They convinced him to get behind the tribute dinner because he knows so many people in the community, both as a cantor and as a businessman, and is loved and respected.

He said he is proud to be a part of a congregation that he calls "one big family" and said that after 18 years, he appreciates the job more than ever.

"I'm more comfortable when I'm davening now, and more comfortable with people. I was a nervous wreck when I first started. I was fumbling over my teeth, I was so nervous.

"But the people have been so wonderful. I have a great relationship with the synagogue. I'm more relaxed now, and I feel like I'm getting more from it."

He explained that a celebratory event like this one is important because a person's life is not usually celebrated until they are finished living it.

"When someone passes on, we make eulogies and speeches about what a wonderful guy he was, but I've always said we have to celebrate people in life. I think it is important that we recognize good people in life."

Although he was initially reluctant to be the centre of attention, he is excited about the dinner.

"Chai is life and we intend to live it to the fullest."

Tickets cost $180. For more information, call 416-226-0111.

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The Kolel Board of Directors, Governors and staff extend a heartfelt Mazel Tov to Rabbi Elyse Goldstein for her achievement as a recipient of The 2005 Covenant Award for Exceptional Jewish Educators. May she go from strength to strength.

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Halton Region's only synagogue marks 50 years

By SHERI SHEFA
Staff Reporter

Shaarei Beth-El, the only synagogue in Halton Region, is celebrating its 50th anniversary with a gala evening Nov. 12 titled "A Taste of Judaism."

The event will feature Jewish music, food from around the world and a commemorative program with pictures and stories.

Ken Tencer, president of the Oakville, Ont., shul, said it's a great opportunity to acknowledge the growth and sustainability of Halton's Jewish community.

"We're celebrating the accomplishment of a small community that began with six families 50 years ago," Tencer said.

Rabbi Paul Sidlofsky, Shaarei Beth-El 's spiritual leader for the past six years, said the shul evolved from two separate groups in Oakville and Burlington.

What began as a half dozen families from Burlington who gathered monthly to celebrate Jewish events in 1955 has turned into a partnership between two communities.

It wasn't until 1982 that the Burlington Jewish Community and the Beth El Congregation of Oakville built a small synagogue on Morrison Road in Oakville, and the shul has grown since then from a membership of 35 families to 150 families – and 500 people – today.

The shul belongs to the Union for Reform Judaism, an umbrella group with more than 900 congregations in North America.

Tencer explained that when you leave a major centre such as Toronto or Montreal for a town with a small Jewish population, the synagogue becomes the centre of the community.

"It is the focal point of the community. I think we need to showcase that," he said.

"The gala is about celebrating foods from many different Jewish cultures. There will be well over a dozen samplers."

As for music, Tencer said guests can expect a duo of a violinist and a pianist during the cocktail hour, and a band playing Klezmer and Israeli music throughout the night.

Special guests such as Halton Chief of Police Ean Algar, Oakville MP Bonnie Brown and representatives from various religious communities are scheduled to attend.

Rabbi Sidlofsky said the event is open to anyone who is interested in learning more about Judaism, and he was particularly hopeful Muslim representatives would attend so that the two communities "can build bridges."

Tencer and two other past presidents of the synagogue will each give a short speech, and guests will get a program outlining the history of the shul.

At $75 a ticket, Tencer said the evening is not a fundraiser. In fact, he said, the shul is struggling to break even on the event, but if there is a profit, the money will go to enhance the shul.

"This gala marks the milestone in the life of the Jewish community," Rabbi Sidlofsky said. "This is an opportunity to be part of the larger Halton community as well."

The rabbi said he works hard to raise the shul's profile among members and non-members.

"There are a lot of people in the Greater Toronto Area and Halton itself who are unaware that there is a synagogue in this area and the extent of our programs. It is important to convey how proud we are of it, and that we are welcoming to people who want to come as members or guests."

For more information, call 905-608-8845.

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Different Views from Washington — Wed. Nov. 16, at 8 p.m.

Christopher Hitchens will speak about his view from Washington, and his friend, David Frum, will engage him in dialogue. One of the most controversial figures in Anglo-American journalism, Hitchens is the author of more than a dozen books and one of America's leading social critics.

Introduction and Commentary: David Frum, journalist, author and Resident Fellow at the American Enterprise Institute in Washington, D.C.

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Doors open at 7 p.m. for Holy Blossom Temple members and Friends of Holy Blossom Temple with Advance Seating Cards, and at 7:30 p.m. for our friends in the greater community. Admission free.

Senate bill tackles suicide bombing

By PAUL LUNGEN
Staff Reporter

Senator Jerry Grafstein has introduced a bill to amend Canadian law to create a new criminal offence of "suicide bombing."

Bill S-43 would amend the Criminal Code's section on terrorism to include suicide bombing as part of its definition of terrorist activity. It would also bring Canada's domestic legislation in conformity with its international principles and practices, he said.

In moving second reading of the bill, Grafstein noted that the Organization for Security and Co-operation in Europe (OSCE) has over the last four years "consistently passed numerous resolutions condemning suicide bombings as a 'crime against humanity.'"

Canada is a member of the 55-country organization and it has "repeatedly supported resolutions declaring suicide bombing as a 'crime against humanity,'" said Grafstein, who serves as treasurer of the OSCE's parliamentary wing.

Passing the bill would clarify Canadian law and fill a gap in the Code, which has "no specific criminal offence of suicide bombing. A specific prohibition against suicide bombings would directly assist in prosecuting both those unsuccessful suicide bombers and those who individually conspire to assist in suicide bombings," Grafstein said.

"Our criminal law as it stands does not directly prohibit those who intentionally choose to lose their lives as a means of taking other or as many innocent lives as possible. If suicide bombing is tantamount to homicide, then the Criminal Code should eliminate any doubts whatsoever about this conduct as a criminal offence," he stated.

In earlier Senate sessions, Grafstein had recited the OSCE resolution on suicide bombing, noting that the international human rights body had agreed that suicide attacks constitute a crime against humanity.

If passed, the bill would be referred to the Senate's standing committee on legal and constitutional affairs. To become law, it would also have to be passed by the House of Commons.

Only paid Mazel tov announcements can be guaranteed to appear in a specific issue, when received by deadline, 10 days prior to publication date. All other items will appear on a first come - first served basis as space allows.

Family Moments

only from The Canadian Jewish news

Mazel Tov to...

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Label the back of all photos and enclose a self-addressed, stamped envelope for return. Please keep all announcements to 25 words maximum. Send your photos to:

The CJN, Family Moments, 1500 Don Mills Rd., #205 North York, ON. M3B 3K4
or email them to:
cblackman@cjnews.com

Welcome Elias Lev and Sonia Tova, born July 9. Proud parents are Tamara Blitz-Miller & Alejandro Manevich. Mazel tov to the Miller and Manevich families.

Jeri Teplitz, wife of the late Sidney, and Marianne & Selig Greenberg announce the engagement of Darryl & Dana. Delighted grandmother is Ruthe Constam.

Tiana Grace, born Oct. 7 to Leba & Richmond Eshaghoff. Thrilled grandparents, Helen & David Spiegelman, Mary Lou & Ezra Eshaghoff. First time great-grandmother, Miriam Bergman.

Mazel tov Ettie & Naty Sugar on their 50th wedding anniversary Oct. 30. From their children and grandchildren. Wishing you many more years of good health and happiness.

Mazel tov to Cheryl Lerner & Bryan Herskovits on their engagement. With love from the Jesin, Lerner and Herskovits families.

Mazel tov Reuben & Dorothy Farberman on their 60th wedding anniversary. Love, your children, grandchildren and great-grandchildren. Wishing you many more years of health and happiness.

Mazel tov to Elise & Albert Tzurkov on their recent marriage.

Mazel tov to Lorraine & Stephen Yanofsky, who were married June 26.

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What's New

By REBECCA NADLER

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What's New deadlines: Monday, Nov. 7 is the deadline for the Nov. 17 issue and Monday, Nov. 14 is the deadline for the Nov. 27 issue. I receive calls on deadline days only. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Thursday, Nov. 3

YIDDISH CLASSES

Spaces are still available for the Winchevsky Centre's adult Yiddish classes beginning tonight. Refresher class, 2 weeks, followed by 6-week course. $90. Call **Lisa** at 416-789-5502 to register.

LAW & THEOLOGY

Dr. Rachael Turkienicz and **Prof. Ed Morgan** begin a series of three discussions on "Law and Theology of the Holocaust." Tonight, Nov. 17 and Dec. 1 at Beth David Congregation. 7:30 p.m. 416-633-5500.

Saturday, Nov. 5

SHE WAS THERE

Beth Tzedec Congregation presents "She Was There," with **Vivien Spitz**, a court reporter for the Nuremberg war crimes trial. 7:30 p.m. 416-781-3511.

LOST COMPOSERS

Congregation Darchei Noam presents "The Lost Composers of the Holocaust" exploring the lives and music of Jewish composers persecuted in the Holocaust. 7:30 p.m. 15 Hove St. 416-638-4783 or www.darcheinoam.on.ca.

Sunday, Nov. 6

PATHS OF THE PATRIARCHS

Shira Smiles begins a four-week course teleconferenced live from Jerusalem on "Paths of the Patriarchs," for women only. 10 a.m. at Clanton Park Synagogue.

BREAKFAST CLUB

Rabbi Moshe Kirsh, of Ohr Penimi Congregation, will discuss "The Meaning and The Energy of The Hebrew Aleph Bet," at Beth Habonim. 10 a.m. 5 Glen Park Ave. $6.

STRUGGLE FOR YIDDISHKEIT

"The Struggle for Yiddishkeit", a discussion of the journals of **Yaacov Zipper**, the Bagels and Books event at the Jewish Book Fair. 11 a.m. at the Leah Posluns Theatre. 416-789-5502.

WIERZBNIK MEMORIAL

The annual memorial program commemorating the destruction of Wierzbnik will be held at 2 p.m. at Bialik Hebrew Day School with guest speaker **Bernie Farber**, of Canadian Jewish Congress, and guest soloist, **Jakie Young**. 416-222-6670.

LIFE IS BEAUTIFUL

Or Hadash Synagogue, Newmarket, presents the film *Life is Beautiful*. 2 p.m. at 17665 Leslie St., #14. Free. Call 905-898-2220 or email info@orhadash.org for information.

BETH DAVID FASHION SHOW

Beth David Sisterhood annual boutiques and fashion show begins at noon, show at 2 p.m. Raffle proceeds will support research at Princess Margaret Hospital in memory of **Goldie Risenman**. Tickets $20 at the door. 416-633-5500.

Monday, Nov. 7

NOT IN HEAVEN

Mekorot presents **Prof. Eric Lawee** discussing the progression or regression of Torah scholarship, the sources of rabbinic authority and safeguards to prevent rabbinic error today through Nov. 28, 9:15-10:15 a.m. at Netivot HaTorah, 18 Atkinson Ave. $45, 416-877-2050 or www.mekorot.ca.

ISRAEL, NATURALLY

Join **Baruch Sienna** for an infor-

Continued on page 23

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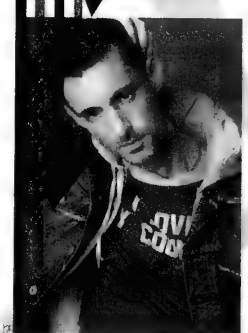

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Coordinator, Nazi War Crimes Research, SWC, Israel

Dr. Efraim Zuroff is the world's foremost expert on the subject of Nazi War Criminals still at large. Dr. Zuroff is considered the heir apparent to the work and legacy of the late Simon Wiesenthal.

THURSDAY, NOV. 10, 2005 (Kristallnacht) | 8 p.m.
CONGREGATION HABONIM, 5 GLEN PARK AVENUE

The lecture will be preceded by a short memorial service marking the 67th anniversary of Kristallnacht, an event that was witnessed firsthand by many of Habonim's founders.

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What's New

Continued from page 22

mation session on Kolel's off the beaten track nature expedition to Israel "Israel, Naturally: Naturally, Israel," March 4-12, 2006. 7:30 p.m. at 151 Eglinton Ave. W. 416-485-7007, ext. 224.

Tuesday Nov. 8

LUNCH AND LEARN

Beth Tikvah Synagogue Lunch and Learn presents a film and discussion with **Gerald Ziedenberg**. 12:15 p.m. $10. By reservation only. 416-221-3433, ext. 352.

BETH DAVID SISTERHOOD

Beth David Sisterhood hosts "Musical Evening: L'dor V'dor," featuring **Helen Bienstock**. 7:30 p.m. 416-633-5500.

***HOTEL RWANDA* DISCUSSED**

The Adath Israel Sisterhood Book and Film Review will discuss the film *Hotel Rwanda*. 8 p.m. Members $10, non-members $15. For information call 416-495-9281.

YOSSI KLEIN HALEVI

Holy Blossom Temple presents "The View From Israel," with **Yossi Klein Halevi**, of the Shalem Centre, Jerusalem. 8 p.m.

CHASSIDUS AND MUSSAR

Torah in Motion presents "At The Matrix of Chassidus and Mussar," a four-week course with **Rabbi Michael Skobac**. 8 p.m. 159 Almore Ave. $40.

Wednesday Nov. 9

LUNCH AND LEARN

Congregation Darchei Noam presents "Hitting the Books on Jewish History" with **Michael Wharton**, for seniors and anyone growing older. 15 Hove St. 12-2 p.m. Bring a lunch, drinks served. 416-638-4783.

SISTER ROSE'S PASSION

Temple Har Zion presents the academy award nominated film *Sister Rose's Passion*, a documentary about a nun who challenges Catholic doctrine relating to Jews. The film will be followed by a discussion with **Sister Mary Babic** and **Rabbi Michal Shekel**. 7:30 p.m. 905-889-2252.

THE JOYS OF JUDAICA

Beth Tzedec Sisterhood presents **Corey Keeble**, director of antiquities at the Royal Ontario Museum discussing "The Joys of Judaica." 7:30 p.m. Free. 416-781-3511.

SOCIAL ACTION

Congregation Darchei Noam presents "Jewish Theological Foundations of Social Action." 7:30 p.m. 15 Hove St. 416-638-4783 or www.darcheinoam.on.ca.

LEARN TO READ HEBREW

Join Beth Emeth Synagogue's Crash Course in Hebrew Reading (Beginner's Level), tonight through Dec. 7 at 8 p.m. To register for this free course call 416-633-3838.

TORAH CONFERENCING

Rabbi Moshe Weinberger will speak on "Face to Face: Seeking to Renew Our Relationship to Hashem," live from Brooklyn. 8:30 p.m. at Clanton Park Synagogue. 416-227-1070, ext. 225 or drsis@rogers.com.

Other news

29TH JEWISH BOOK FAIR

The 29th Annual Jewish Book Fair runs from Thursday, Nov. 3-Sunday Nov. 13 at the Leah Posluns Theatre. For information call 416-636-1880, ext. 368.

RENEWING OUR SPIRIT

Torah in Motion's annual conference "Renewing Our Spirit' will take place Nov. 5 and 6. Saturday night, Nov. 5, "Returning to Religion: The Experience of the Ba'al Teshuva and the Challenge to Contemporary Jewry." 8-10 p.m. And a day-long conference Sunday, Nov. 6. $40 in advance, $55 at the door. 9:30 a.m.-5 p.m. at Shaarei Shomayim Congregation. For information and registration visit torahinmotion.org.

POEMS OF ANNA MARGOLIN

The Committee for Yiddish and Friends of Yiddish presents **Shirley Kumove** speaking in English and reading several poems from her new book *Drunk from the Bitter Truth: The Poems of Anna Margolin*. Thursday, Nov. 10, 8 p.m. at Leah Posluns Theatre. $10.

MIZRACHI SHABBATON

Mizrachi of Canada hosts "Shabbat Aliyah," with **Rabbi Dr. Aaron Adler**, rosh yeshiva Yeshivat Bnei Akiva Ner Tamid, November 11 and 12 at Congregation B'nai Torah. On Saturday night at 8 p.m. Adler and **Rabbi Yehoshua Fass**, founder of Nefesh B'Nefesh, will lead a free melaveh malka at BAYT synagogue. For registration contact **Rochelle** at 416-630-9266 or mizrachi@rogers.com.

CHABAD FASHION SHOW

Celebrate a woman's inner and outer beauty at "Women Who Make a Difference." Tuesday, Nov. 15, 7:30 p.m. at 83 Green Lane. $30. RSVP 905-886-0420, ext. 221.

PARENT TO PARENT

If you are raising a child with special needs in the Jewish community, you are not alone. Tikun Chaim presents a panel discussion, "Leisure and Recreational Opportunities: Innovative Ideas for Your Child and You," with panelists from Centre Camp, Ontario Camping Association, Reena, Special Olympics, Toronto Parks and Recreation and UJA Federation. 927 Clark Ave. W. Wednesday, Nov. 16, 7:30 p.m. Free. For information contact **Debbie Gladstone**, 416-631-5835.

P.A.L. THEATRE TRIP

Join People Appreciating Life for a trip to St. Jacob Market followed by the play *Lend Me A Tenor*. Sunday, Nov. 13. $36. To reserve call **Elinor**, 416-398-2424.

BEREAVEMENT GROUP

Spousal Bereavement Group for widows and widowers 55+ meets for 12 sessions at Baycrest Centre. For information contact **Shawn Fremeth** 416-785-2500, ext. 2986.

JIAS TORONTO

Jewish Immigrant Aid Services, 4600 Bathurst St. #325. www.jiastoronto.org. To register, volunteer or for information on these programs call **Joanna** at 416-630-6481, ext. 30.

Conversation Cafes: Newcomers to Canada are invited to practise speaking English in a casual and friendly environment with JIAS volunteers. Offered in 2 locations, BJCC and Bathurst & Steeles.

JF&CS GROUPS

Jewish Family & Child Service. 4600 Bathurst St. Information/registration call 416-638-7800, ext. 215.

For registration or information on the following call **Diane Sherkin** at ext. 246.

Parenting Children With Challenging Behaviour, a 6-session group for parents with children who frequently demonstrate difficult behaviours. Begins Monday, Nov.7.

Parenting Teens with Challenging Behaviours, a 6-session group for parents with adolescents who frequently don't follow the rules, demonstrate poor emotional control, lack motivation and have poor communication with parents, etc. Begins Wed. Nov. 9.

For registration or information on the following programs call **Shawna Sidney** at ext. 215.

Today's Women, a 6-session group for women wanting to discuss relevant issues and wanting to make a change in their lives. Begins Monday, Nov. 7, 7-9 p.m. 4600 Bathurst St.

Surviving Separation and Looking Ahead, a 6-session group for newly separated or divorced individuals who want to let go of the past and move forward. Begins Monday, Nov. 7, 7:30-9 p.m. 4600 Bathurst St.

Effective Parenting, a 4-session group to help parents learn what they can do to raise a happy, motivated and well behaved child. For parents of children ages 3 to 11 years. Begins Tuesday Nov. 8, 7-9 p.m. at The Family Resource Centre, Promenade Mall.

Developing A Successful Parenting Plan, a workshop for parents wanting to develop a businesslike relationship with their 'ex' partners. Wednesday, Nov. 9, 7-9 p.m. The Promenade Mall, suite #313.

FOR SENIORS

Beth Tzedec Congregation Senior Haverim Programme presents the video *Yours For a Song: The Women of Tin Pan Alley* followed by a discussion with **Albert Basian**. Monday, Nov. 7, 1:30 p.m. $2. 416-781-3511.

LZA Seniors Cultural Club meets every Tuesday at 10 a.m. at the Borochov Centre, 272 Codsell Ave. Call 416-630-9444.

Aluma Canadian Israeli Club meets 7 p.m. Sept. 29, bingo. 15 Hove St. Call **Menachem Wallach** 905-731-7748.

The Earl Bales Seniors In The Club House In The Park. Sunday Dance, Nov. 13 and 20. Casino Rama, Wednesday, Nov. 16 and 30. Call 416-395-7881.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. Nov. 3, bingo, Nov. 10, movie. Call **Menachem Wallach** 905-731-7748 or **Malka Colla** 416-630-5771.

BERNARD BETEL CENTRE

1003 Steeles Ave. 416-225-2112.

Ralph Wintrob speaking on "Reading a Play Like a Director." Tuesday, Nov. 8, 10 a.m.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St., 416-636-1880 or www.bjcc.ca.

Jewish Community Employment Initiative hosts a job fair in partnership with BJCC, Wednesday, Nov. 9, 1-6 p.m. For information contact ext. 296 after Nov. 1.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or www.milesnadaljcc.ca.

Lunch & Learn, Thursday, Nov. 3, 12-1 p.m. "Emerging Toronto: A Tale of Three Villages" with **Prof. Harold Troper**. Members & Seniors $7, non-members $10. Includes lunch. Babysitting is available.

SINGLES EVENTS CAN BE FOUND ON PAGE 32

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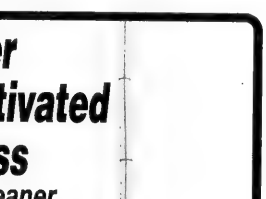

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OBITUARIES
and Related Notices

BENJAMIN'S PARK MEMORIAL CHAPEL

Brina Rose	Oct 15/05	306 Finch Avenue, East
Irwin Singer	Oct 15/05	1 Post Road, Suite 108
Morris Katz	Oct 16/05	4190 Bathurst Street
Bev White	Oct 16/05	30 Revcoe Drive
Evelyn Cyna	Oct 16/05	108 Olive Avenue
Saul Cooper	Oct 16/05	22 Norfinch Dr
Siegfried Soifer	Oct 17/05	14 Burleigh Heights Dr
Bethea Green	Oct 17/05	7383 Orangewood Ln
Will Kray	Oct 17/05	1101 Steeles Av PH 211
Morris Abramson	Oct 19/05	3560 Bathurst St
Bessie Himmelfarb	Oct 20/05	698 Finch Av W
Sydney Martz	Oct 20/05	141 Lyon Crt, #1101
Margarete (Rita)Ester Gr	Oct 20/05	
Jack Ross	Oct 21/05	2075 Bayview Av
Goldy Alexandroff	Oct 21/05	3560 Bathurst St
Nellie Ash	Oct 21/05	3560 Bathurst St
Maria Burke	Oct 22/05	19 Bayhampton Ct
Harry York	Oct 22/05	36 Bryant St
Neil Altman	Oct 23/05	42 Palm Dr
Anna Kogan	Oct 23/05	25 Thornhill Summit Dr
Albert Batcher	Oct 23/05	18 Cedarcroft Bl #701
Dora Prince	Oct 24/05	18 Lower Village #603
Warren Albert	Oct 24/05	
Millie Greenspoon	Oct 25/05	3560 Bathurst St.
Maisie Goldberg	Oct 26/05	7805 Bayview Av #1002
Joseph Ederman	Oct 26/05	3560 Bathurst St
Tadeusz Bilinski	Oct 26/05	712 Mt. Pleasant #427

Steeles Memorial Chapel

Heller, Molly	Oct. 24/05	139 Hove St.
Silverstein, Regina	Oct. 17/05	3560 Bathurst St.
Morgenthal, Gunther	Oct. 18/05	645 Castlefield Av
Abrams, Murray	Oct. 19/05	5430 Yonge St.
Naiman, Max	Oct. 20/05	3303 Don Mills Rd.
Kronenberg, Blanka	Oct. 20/05	87 Allingham Grdns
Goldberg, Bela	Oct. 22/05	304 Churchill Ave.
Kirsh, Ruth	Oct. 22/05	52 Danby Ave.
Glucksman, Samuel	Oct. 23/05	100 Canyon Ave.
Krofchick, Frederick	Oct. 23/05	10 Tangreen Crt.
Goldberg, Malka	Oct. 24/05	3036 Bathurst St.
Kaufman, Zita	Oct. 24/05	541 Finch Ave. W.

SHEILA COHEN ז"ל

In loving memory of Sheila, who died eleven years ago, on 3 Cheshvan 5755, but whose compassion and generosity and kindness and sense of fun light our lives to this day. At the rising of the sun and at its going down, we remember her.

Bob, Ellen, Norton, Vicki and Molly

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The unveiling of a monument to the memory of the late
GINA GISKINA ז"ל
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Pardes Shalom Cemetery
Lodzer Society Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
BENJAMIN JACOBS ז"ל
will take place
Sunday, Nov. 13th, 9:45 a.m.
Bathurst Lawn Memorial Park
Bathurst South of Steeles
Wierzbniker Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
ALVIN KERR ז"ל
will take place
Sunday, Nov. 6th, 11:00 a.m.
Pardes Shalom Cemetery
Beth David Section
Relatives and friends are invited to attend

The unveiling of a monument to the memory of the late
MARGARET SPIEGEL ז"ל
will take place
Sunday, Nov. 6th, 11:00 a.m.
Bathurst Lawn Memorial Park
Shomrai Shabbat Section
Relatives and friends are invited to attend

The Family of the late
Harry "Sharpy" Litvack ז"ל
wish to thank all our family and friends for your compassion and kindness during this difficult time in our lives.
Sharpy was a special person and we will all miss him deeply.
Molly, Mitchell, Susan & Fern, Lezlie & Eric

The unveiling of a monument to the memory of the late
JERRY WEINBERG ז"ל
will take place
Sunday, Nov. 6th, 11:00 a.m.
Pardes Shalom Cemetery
B'nai Torah Section
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Coast to Coast

Time for tough questions about Hamas

According to Reports
By PAUL MICHAELS

On Oct. 23, the Israeli media reported that the Israeli government had "softened" its stance against the participation of Hamas in Palestinian national elections scheduled for January. This was a reaction to U.S. President George W. Bush's decision not to push the Palestinian Authority to disarm Hamas until after the elections.

During an Oct. 20 meeting with PA President Mahmoud Abbas in Washington, Bush spoke of the PA's need to confront "the threat that armed gangs pose to a genuinely democratic Palestine." Yet, by refusing to press Abbas to disarm Hamas before the pending elections – under the assumption that Abbas is too weak or lacks the resolve to do so, but may be stronger afterward – Bush has contradicted himself on a matter of principle. It will be interesting to see if, in the coming weeks, journalists raise questions about this inconsistency.

Journalists should also refer to the internationally endorsed "road map" peace plan, which states explicitly that the goal of Palestinian statehood "can be achieved when the Palestinian people have a leadership acting decisively against terror, willing and able to build a practising democracy based on tolerance and liberty."

Tolerance and liberty, however, are precisely what Hamas and other Islamic extremist groups do not respect. Indeed, Hamas rejects these democratic values, often violently. Therefore, the issue isn't merely that Hamas won't disarm prior to the elections, but that Hamas shows no intention of renouncing its covenant, which calls for both Israel's destruction and for the murder of Jews. Article 7 states: "The day of judgment will not come about until Muslims fight Jews and kill them."

Endorsing the anti-Semitic forgery the *Protocols of the Elders of Zion*, Hamas, in Article 32, accuses Jews of controlling the "world media" and of having been behind the French and Russian revolutions. Article 22 blames the Jews for both World War I and World War II, "through which they [the Jews] made huge financial gains."

No wonder the UN Commission on Human Rights has condemned Hamas as a racist organization. Then again, according to Hamas, Jews formed the UN's predecessor, the League of Nations, "through which they could rule the world."

Some liberal media analysts have argued that if Hamas is brought into the Palestinian political process, it will moderate its views and assume ordinary political responsibilities.

But nearly all Israeli analysts, even the most liberal, are deeply skeptical that an extremist religious organization that carries out terrorist acts against Israeli civilians and calls for genocide can be a responsible party in a democratic process.

Again, it will be the task of journalists to ask tough questions of Hamas officials leading up to the Palestinian elections.

They might start with Mahmoud Al-Zahar, the organization's leader in the Gaza Strip.

In his Aug. 18 interview with the pan-Arab daily *Asharq Al-Awsat* (translation by MEMRI), Al-Zahar defended incitement against Jews: "Even if the Qur'an attacks the Jews in some of its verses, the people must read it. We cannot agree to the manipulation of the Qur'an and the religion." On the possibility of future accommodation with Israel, his view was also categorical: "We do not and will not recognize a state called Israel. Israel has no right to any inch of Palestinian land… Our position stems from our religious convictions."

Clearly, if Hamas intends to be part of a "democratic" process, it's the responsibility of reporters to question how this organization plans, if at all, to square this participation with its extremist, rejectionist record.

Paul Michaels is communications director for the Canada-Israel Committee.

Coast to Coast

Leonard Smith, second from left, Morton Katz and Sheera Minkowitz are the winners of Canada-Israel Committee's (CIC) advocacy poster competition. With the winners are, left, Judy Zelikovitz, the GTA programming co-ordinator for CIC and, right, Raquel Benzacar Savatto, director of the women's division and synagogue division of State of Israel Bonds. [Carolyn Blackman photo]

Posters depict common Israeli, Canadian values

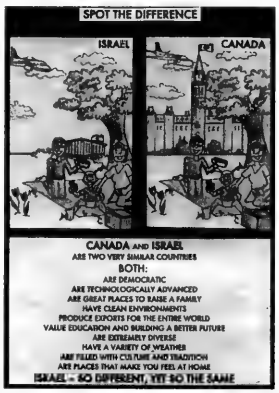
By CAROLYN BLACKMAN
Staff Reporter

Morton Katz, an architect and former professor at University of Toronto is the first-place winner in Canada-Israel Committee's advocacy poster competition.

His poster, titled *Birds of a Feather,* along with posters created by second-place winner Sheera Minkowitz, and third-place winner Leonard Smith, will be displayed in public venues across Canada.

Winners received Israel bonds that were donated by State of Israel Bonds Canada.

Judy Zelikovitz, Greater Toronto Area programming co-ordinator of the Canada-Israel Committee, said the contest was part of CIC's ongoing Israel-awareness campaign directed at Canadians unfamiliar with Israel beyond the conflict.



2nd place winner
Sheera Minkowitz

Rules of the contest, open to Canadian residents 14 years and older, stated that posters should present a fresh image of Israel, and could highlight the common values of Canadians and Israelis or showcase Israel's innovations and contributions to the world.

Katz, who studied sculpture and architecture in the Canadian Arctic, Alaska, Siberia, Europe, Asia and North and South America, is past president of the Sculptors' Society of Canada and has had more than 30 sculpture exhibitions, including one at the Canadian embassy in Tokyo in 2001.

He has painting and photograph exhibits in Canada, United States and Europe, and recently returned from London, England, where one of his large sculptures will be installed at the London School of Economics.

Katz is also a winner of an international competition for the creation of a Holocaust memorial in Nebraska.

He challenged himself to enter the contest, he said, after attending a bat mitzvah in Chicago and hearing the rabbi speak in "vengeful terms" of the situation in Israel. "It disturbed me to hear him talk like that. Those who endorse that reaction do harm."

To create his poster, he used origami to make birds out of a Maple Leaf and a Star of David.

Minkowitz, 19, a student at York University, spent a year studying in Israel and said that when she came home she realized how little people really know about the country.

"All we know is what people see in the media – a war-torn country. I felt safe and at home there, and I want people to know that Israelis have the same values as us."

3rd place winner
Leonard Smith

Her poster titled *Spot the Difference* depicts two families enjoying a picnic. The only difference is that there is an Israeli flag and an El Al plane flying in one picture and a Canadian flag and an Air Canada plane flying in the other.

Smith, a "self-thought" artist named his poster *Democratic Values in Full Bloom.* In it, a single flower pot has a Canadian flag and half of a Maple leaf, and an Israeli flag and half of a Magen David. "I tried to show that democracy blooms similarly in both countries," he said.

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We thank all applicants; however only those under consideration will be contacted.

Coast to Coast

'Street smart' dropout publishes third book

By CYNTHIA GASNER
Special to The CJN

Jack Gelman is a writer, poet, community worker, entrepreneur and comedian who did not finish Grade 8.

The 76-year-old has published his third book, a tongue-in-cheek memoir titled *One Year at a Time*. Gelman is currently working on a fourth book, a volume of poetry, to be published early in 2006.

His first two books, *Jack Gelman's Collection of Yiddish Words*, and *Yiddish: A Two Way Street*, are a reflection of his life-long love affair with the Yiddish language.

The 76-year-old Gelman, who has dyslexia, says that most people with a learning disability in the 1930s, when there was no diagnosis or help available, would have faced failure in life.

Jack Gelman

Alvin Abram, an author and publisher who has attention deficit disorder, describes Gelman as "a puzzle, a riddle, a paradox – he is a *gutte neshoma*. Jack is the most educated person I know. He is street smart. That's the hardest subject to learn."

Gelman looks at reality as a challenge to be met with hard work and, above all, with a sense of humour.

In an interview, he spoke of his marriage of 54 years to Esther, his four children and 11 grandchildren and his wonderful group of friends.

Gelman is a semi-retired businessman who began his association with the paper industry in 1948. In 1954, he and his wife opened Jack in the Box restaurant, which they operated for five years, before he returned to the paper industry. He founded his own company in 1968.

He begins *One Year at a Time* in 1929, opening with a vignette titled *The Agony and the Ecstasy – My Bris*.

In some 100 chronologically arranged short stories of his life experiences, he brings the reader from 1929 through to 2005.

People born in the 1920s, '30s and '40s, will relate to Gelman's reflections. Those born after 1950 will appreciate his clear and humorous picture of years of poverty, teenage foibles, College Street and Spadina Avenue, "where all the night action occurred," Crystal Beach, the Darling Lunch at 96 Spadina Ave., marriage and raising a family.

Gelman is a standup Yiddish comedian and raconteur. He says, "I try to infuse every conversation with a few jokes."

If you see a car with the licence plate JG POET, you will know that Gelman's sense of humour even extends to his car.

"My philosophy is that I try not to complain. I try to finish every day with a funny ending. I drive my wife crazy doing silly things and she goes along with it. She never gets mad. I try out every joke on her and she is my sounding board," he says.

Gelman was born on Oct. 28, the day before the stock market crashed. "I was the last good thing that came out before the crash of the 29th," he says.

He grew up on Baldwin Street, in Kensington Market, where his parents operated a fruit and vegetable store from 1928 to '55.

He attended Ryerson Public School to Grade 7 and says that everything else he learned he taught himself. "My education is from the school of the streets, where I graduated with honours."

Gelman says that if he wasn't good at something, he tried to do it another way. "If I wasn't a good athlete, I coached and managed a basketball team, hockey and baseball."

Continued on page 29

Winnipeg's Jewish mayor remains popular

By PAUL LUNGEN
Staff Reporter

WINNIPEG — What a week Sam Katz was having. A few days after the *Winnipeg Free Press* published a story suggesting the city's mayor may have been involved in a conflict of interest, a local polling company reported Katz's popularity was at near record levels.

Granted, the polling preceded news of the alleged conflict, but at 76 per cent, His Worship's approval rating would have to drop mightily to affect his chances of re-election next year.

Since assuming the mayor's mantle in a byelection in June 2004, Katz has rankled his left-leaning opponents on city council and perturbed those who oppose his pro-development agenda.

But the people of River City, where the Red and Assiniboine rivers meet, seem to have embraced Katz and his platform wholeheartedly.

Prior to release of the polling results, Katz had embarked on a cost-cutting, pro-business program of privatizing garbage collection in parts of the city (saving $2.7 million per year), establishing a red tape commission to study ways of reducing bureaucracy, modifying an expensive plan for rapid transit and lobbying for federal gas tax money to be spent on improving roads – a position that polls show is popular among Winnipeggers.

On other issues, the mayor has elicited vocal opposition. His controversial plan to lease a parking lot in a city park so developers can build condominiums has split the electorate. Some agree the move would generate tax revenues to upgrade the park, while others fear the move favours the rich to the detriment of others.

But it was his vote (as part of a unanimous council decision) to grant a restaurant permit to a company associated with friends, who also have a business relationship with Katz's Winnipeg Goldeyes baseball team, that prompted the *Free Press* story.

For his part, Katz maintains he sought legal advice and was told his vote would not offend conflict of interest guidelines.

Proving naysayers wrong is nothing new for the 54-year-old mayor. Prior to embarking on a career in public service, he made a name for himself in, let's say, serving the public.

One of his first business ventures was in running a social hall in a former racquet club. He also operated a music production company and booked into Winnipeg A-list rock acts such as the Rolling Stones, Pink Floyd, Paul McCartney and Tina Turner. In addition, he was involved in basketball and baseball exhibitions, planning the Sunfest festival in Gimli, a 60-kilometre drive north of Winnipeg, and in bringing a Northern League baseball franchise, the Goldeyes, to Winnipeg.

All along the way, he said, many doubted his ability to follow through on his ambitious plans. When he first began booking major performers, people in Los Angeles would say "'Winnipeg where? and Sam who?'" he recalled.

He remained undeterred: "There's no question I like challenges, and I like to prove that something can be done when people say it can't be done."

A pitcher and shortstop as a youth, Katz said that running a baseball club is something he particularly enjoys. "I tell people, I don't work… I really enjoy what I'm doing."

Intends to make sure 'we'll treat everyone fairly'

It was while promoting construction of a baseball park near the Forks of the Red and Assiniboine Rivers that Katz really got a bad taste of municipal politics.

When pushing for his vision of the park, he ran into roadblocks at city hall and felt he was not treated "equally." As mayor, he intends to make sure "we'll treat everyone fairly at city hall."

Though Katz's name had been mentioned as a possible candidate in previous campaigns, he had resisted the call. He said he changed his mind when he concluded that you can "be part of the problem or the solution, and if you don't do anything, you're part of the problem."

Another factor was the short 2½-year term. His predecessor, Glen Murray, left the office to run for Parliament in 2004 (he lost).

Katz's candidacy was announced only two hours before the nominations deadline, and he ran a two-week campaign against candidates who had been campaigning for months.

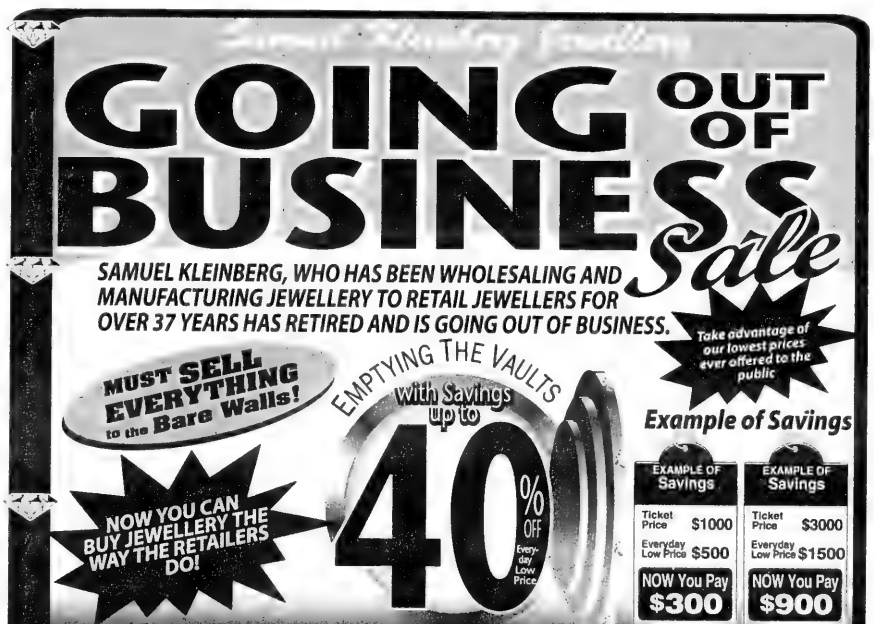
Of the nine candidates, Katz was the only "non-politician" running. "I was the true independent. I was not affiliated with any party."

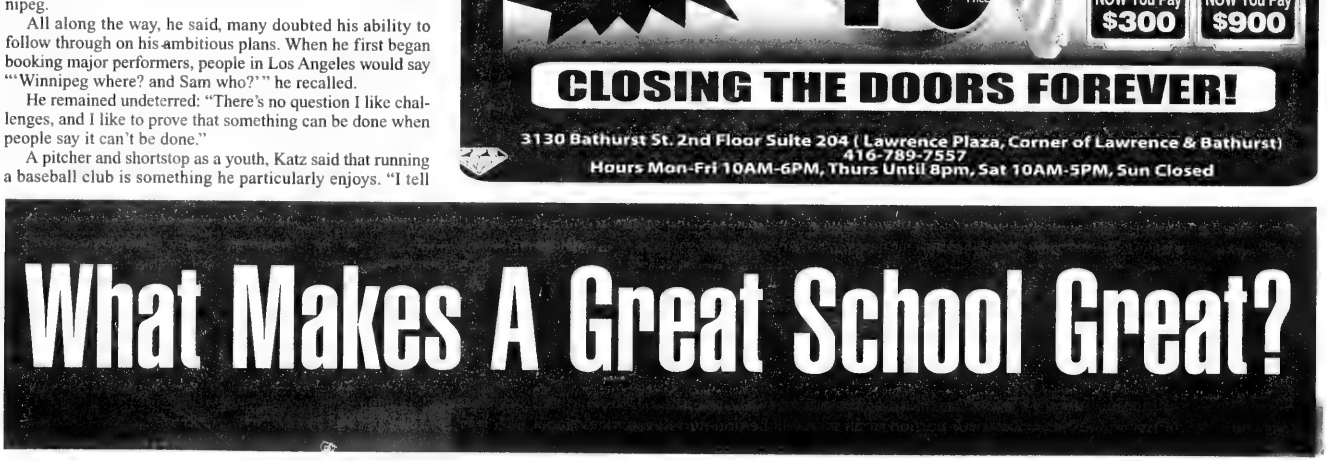
He promised to "do some housecleaning" at city hall and pare down expenses – such as contracting out garbage collection at $40 a house versus city workers' cost of $70 a house.

Katz's candidacy sparked the second largest turnout ever for a mayoralty race and he won the race handily with 42.5 per cent of the vote, becoming the city's first-ever Jewish mayor.

He credits his victory to the unexpected involvement of voters between the ages of 18 and 30, who he said appreciate his can-do attitude and his private sector accomplishments that have made Winnipeg a better city to live.

Continued on page 29





Coast to Coast

Quebec author's tale becomes a Spielberg film

By ELIAS LEVY
Staff Reporter

MONTREAL — Once upon a time there was a little boy named Louis who had trouble falling asleep. His father, Marc Levy, couldn't stand seeing his son so unhappy at bedtime, so he began to tell him stories. Every night, he came up with a new chapter. One day, Marc decided to put all his stories into manuscript form. In 2000, his sister, a scriptwriter, convinced him to send his story collection to Paris-based editor Robert Laffont. What happened next is the real fairy tale.

An unknown in literary circles, Levy, then 38, quickly became recognized worldwide.

His first novel, *Et si c'était vrai...* (Robert Laffont), has been translated into 32 languages. Known in English as *If This Were Only True*, the book has sold some three million copies internationally. And, for the icing on the cake, Steven Spielberg called Levy in the middle of the night to buy the rights to the book for $2 million (US).

Three more novels followed – all best-sellers. In total, more than five million copies of Levy's first three novels have been sold, and the former architect is now the most widely read writer in France. His books, which are selling like hotcakes, are available in 30 countries.

Steven Spielberg's DreamWorks production company has released a film version of *Et si c'était vrai...*, a romantic comedy now in movie theatres – *Just Like Heaven*. It is directed by Mark Waters, and stars Reese Witherspoon and Mark Ruffalo. The film tells the improbable love story of a beautiful female ghost and the only man who can see her.

Levy was recently in Quebec to promote his fifth novel, *Vous revoir* (Robert Laffont), the much anticipated sequel to *Et si c'était vrai...*

Is he satisfied with the American film adaptation of *Et si c'était vrai...*, a movie that cost $75 million (US) to produce?

"Yes, I'm pleased with the way it turned out," he said in an interview. "I didn't expect to find all the pages of my novel in the film. I enjoyed the movie. It's a very nice comedy based on the story in my novel. The film expresses the vision of another author who wanted to tell the story in his own way. The filmmakers even added some ideas that I would have loved to have used in my novel. They really knew how to recreate the mutual attraction that brought together the main characters in the novel. Overall it is a very enjoyable film with a very American ending. But by the same token, if a French director bought an American novel, he would make a French film."

The successful author, who was affable and generous with his time, does not claim to be a "literary great," but rather sees himself as an "artisan, a storyteller." He smiles a little when asked if there is a Marc Levy "recipe" for success.

"I realize that I've been lucky. I get up every morning and tell myself that it's incredible. But I don't have any miracle 'recipe.' You'll find themes in my books that mean a great deal to me. And I have a desire to tell beautiful stories. I think a person who writes books, composes music or paints pictures ends up making his own mark. It makes sense that there is a common thread in all my novels. I like to tell stories that break cultural barriers. I can't stand the idea of barriers. For me, the story of a man and a woman who love each other passionately is no more French than it is Canadian or Italian... The most beautiful thing in the universe is truly two people who love each other – no? My novels don't have any hidden moralizing messages, just one main theme: individual generosity."

Levy also has another passion. In 2004, he produced his first short film *La Lettre de Nabilia*, sponsored by Amnesty International, in which he strongly denounced the attacks on human freedom in Third World countries. In the spring of 2006, he will produce his first feature-length film in France and England.

Does he consider himself a politically committed writer?

"Frankly, making a short for Amnesty International or being involved in organizing a charity event doesn't make you committed. You can't be committed until you are right there in the areas where the tragedies are taking place. I am on the board of an organization called Action contre la faim (Action Against Hunger). I admire the remarkable work the ACF people do on the ground in Africa, in Haiti... They are the ones who are really committed. When you are on the board of directors of a humanitarian organization, you are not committed, you are just helping, in a small way, to do a humanitarian task. It would be very presumptuous of me to claim that I am a committed writer because I made a short film in a Saint-Cloud park in Paris."

French critics have not been kind to Levy. Most of them hate his books. But their opinions leave him unmoved.

"My unexpected success has caused some jealousy. But that's fair enough. I have never had any literary pretensions. Still, I find it sad to see jealousy in people. I really don't care what the critics say about me. They can be quite savage. The only thing I want is to share my story, which is a fairy tale. I know from the huge amount of mail I get every day, that my literary success has given a lot of people a desire to believe in fairy tales, and to want to write. I want to share these moments of happiness with my readers. The advantage of not having a huge ego is that when you are praised to the skies, it doesn't turn your head, and when the reviews are very negative, it doesn't get to you either."

Levy is not offended when critics describe him as a "popular writer."

"Alexandre Dumas, a great genius of literature to whom I do not presume to compare myself, was also considered a popular writer. When *The Three Musketeers* came out, the critics tore it to pieces – and you know the rest," he said.

Levy's novels have been translated into Hebrew, and he has many readers in Israel.

"I have visited Israel several times," he said. "But never to do a promotion. It's a captivating country, one that I like and where I have some close friends."

This story appeared in French in the Montreal edition of CJN *Sept. 29. Translation by Carolan Halpern.*

Correction

In the article "Women help New Orleans family that save them from Hurricane Katrina," (*CJN*, Oct. 27) an incorrect amount was cited as being raised for the family. The correct figure is $5,000. *The CJN* apologizes for the error.

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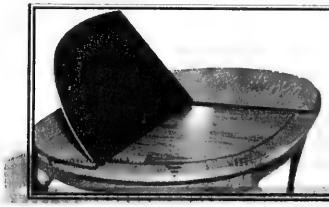

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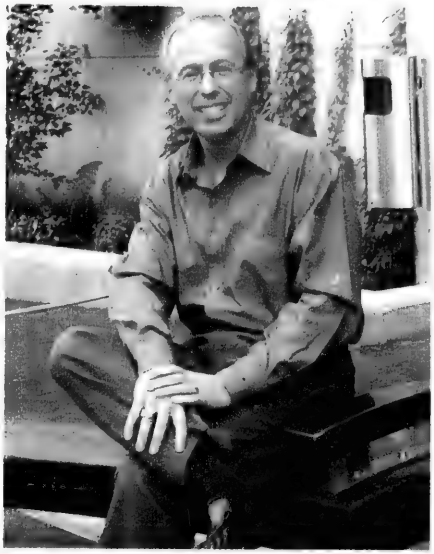

Winnipeg Mayor Sam Katz [Paul Lungen photo]

Winnipeg mayor

Continued from page 27

His support was not limited to the business community, he said. "Blue-collar people support me as working for the little guy."

The son of Holocaust survivors, Katz was born in Rehovot, Israel. The family moved to Canada when he was less than six months old. His father, Chaim, who survived Buchenwald, worked as a baker, and his mother, Zena, a survivor of Stutthof and Buchenwald, worked in a baker shop.

Katz grew up in Winnipeg's north end, studied economics in university (his mother wanted him to be a dentist) and soon after started his first business, a clothing store in the western Manitoba city of Brandon.

His agenda as mayor is clearly pro-private enterprise: "I simply want to make Winnipeg a better place to live. I want people to know Winnipeg is open for business, that business is not the enemy and profit is not a dirty word."

So far, Katz's message seems to be what Winnipeggers want to hear. Despite all the criticism, he's gratified that so many voters approve of his performance.

Although he hasn't made up his mind about the next election – rumours are he will run again – he said he's not concerned if voters one day change their minds about him.

"I have the luxury that if I'm not elected, I have something wonderful waiting for me," he said. "We'll do what we think is right, not necessarily what will get me votes."

Gelman writes third book

Continued from page 26

He is a past president of North York lodge, B'nai Brith, from which he received the man of the year award in 1984 and was a recipient of the Tower of David Award for his dedicated work with the State of Israel Bonds.

He adds, "I was the only president of North York lodge that wasn't a professional."

Gelman says that early in life he learned that one shouldn't become addicted to a business. "There is more to life than business." In *One Year at a Time*, he clearly shows his joie de vivre.

The book is available at Israel's The Judaica Centre, Negev Importing, Steeles Deli and at Gelennalan Motors, which Gelman notes, "Is owned by my two sons, Glenn and Alan.

"And I also have two daughters, Sharon Bonder and Mandy Smith. That's why I smile all the time."

WE REMEMBER AND HONOUR...

Community Commemoration of Kristallnacht

Wednesday, November 9 – 7:30 pm

Adath Israel Congregation
37 Southbourne Avenue, Toronto

On November 9-10, 1938, the Nazis unleashed a wave of unprecedented and unrestrained violence against the Jews of Germany and Austria. In just a few hours, 30,000 Jewish men and boys were transported to concentration camps. Thousands of synagogues, Jewish businesses and homes were destroyed. *Kristallnacht,* the Night of Broken Glass, signaled the beginning of the Holocaust.

Please join the community for a special evening to commemorate the 67th anniversary of *Kristallnacht,* to honour the Holocaust survivors and pay tribute to their liberators at this closing program of Holocaust Education Week.

"In Berlin...fire engines stood by to protect the nearby main post office while the Oranienburgstrasse synagogue burned."

Photo – *Kristallnacht: the Nazi night of terror* by Anthony Read and David Fisher. Published by Random House.

Gerda Weissmann Klein

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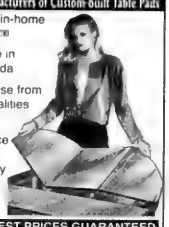
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Web-based journal reaches out to Jewish students

By SHERI SHEFA
Staff Reporter

A new web-based journal that aims to reach Jewish students and get them involved in the community is accepting submissions for its first issue.

Hyla Korn, 23, a graduate student studying religion at the University of Toronto, and Joe Heller, an undergraduate student at the University of Western Ontario majoring in English, are the co-editors of the *Student Journal of Canadian Jewish Studies*, which is being sponsored by the Institute for Canadian Jewish Studies (ICJS) at Montreal's Concordia University.

"The purpose of the journal is to foster and familiarize young Jews with the field of Canadian Jewish studies. It is a journal meant to illustrate the Jewish experience in Canada," Korn said.

The first edition is expected to appear in March.

Korn said she and Heller realized that an effort needed to be made to engage young Jews in the community when they noticed they were the only two young people speaking at the ICJS conference at Western earlier this year.

They pitched the idea for a student journal, and the institute agreed to sponsor and fund the initiative as long as Korn and Heller agreed to edit it.

Deciding that this would be a great forum for students to explore and learn about their Jewish heritage and culture, they jumped at the opportunity.

"A journal of this kind has yet to be explored. There is nothing about the Canadian Jewish experience," Korn said. "In that sense, the question is why there is so much documentation of the American experience and not the Canadian experience.

"We felt this was a neglected area of study, and there is a need for it."

In an effort to correct this imbalance, the journal hopes to provide a forum for graduate and undergraduate papers, as well as articles and book reviews, from any discipline relating to the Jewish experience in Canada.

Topics will range from Holocaust education to topics of Jewish identity, Korn said.

She added that while the hope is for academic papers and articles, it's unlikely she and Heller will reject any submissions as long as they relate in some way to the Jewish experience in Canada.

The idea is that the more student submissions they receive, the more successful the project will be, she said.

The editors will accept submissions from students in undergraduate or graduate programs, and while they don't have to be attending a Canadian university or college, papers must be about a Canadian subject.

In addition to contributing to the promotion of Jewish life in Canada, each writer will receive a stipend, but Korn said it's too early to say how much it will be.

In the journal's first year, it will only be published online. In the future, depending on the success of the project, Korn hopes they will be able to turn it into a hard copy journal.

Submissions for the first edition can be e-mailed to cjsj@alcor.concordia.ca until Dec. 15.

YIDDISH CORNER

Edited by: ALEK SILVER

יידיש־ווינקל

רעדאַגירט פֿון: אַלעק סילווער

די ענדערונגען אין דעם וועטער

פֿון אַלעק סילווער

מיט אָרום צען טעג צוריק — שמיני עצרת — זיינען יידן געשטאַנען אין די בתּ־תּפילות און געבעטן ביים רבונו־של־עולם פֿאַר גֶשֶם, פֿאַר רעגן. דאָס יידישע וואָרט דאַרף האָבן דאָס וואָסער פֿון הימל. מיר האָבן גע־בעטן, אַז אין זכות פֿון אונדזערע אָבֿות אַבֿרהם, יצחק, יעקב, משה און אהרן זאָל דער באַשאַפֿער פֿון דער וועלט אַראָפּשיקן פֿאַר אונדז דעם רעגן. ניטש בלויז פֿאַר זיך האָט דער ייִד געבעטן. ווי שטענדיק בעט דער ייִד אויך פֿאַר אַלע פּעלקער פֿון דער וועלט.

וווייט זיך אָבער אַרויס, אַז דער ערדקיילעך האָט אין משך פֿון לעצטן יאָר געהאַט נעבנ־ג רעגנס, שרינ איבערגענוג. טויזנטער און טויזנטער מענטשן האָבן געליטן פֿון די נאַטור־קאַטאַסטראָפֿעס, פֿון די רעגנס מאכט. די צונאַמי אין אַזיע, פֿאַרפֿלייצונגען אין אייראָ־פּע און כינע, די הוראַגאַנען „קאַטרינאַ" און „ריטאַ" אין די פֿאַראייניקטע שטאַטן האָבן צוגענומען אַ גרויסע צאָל לעבנס און אָנגעמאַכט שאַדנס אויף ביליאָנען דאָלאַרן. מענטשן האָבן פֿאַרלירן אַלץ, וואָס זיי האָבן פֿאַרמאָגט און מוזן איצט אָנהייבן בוינען אַ נייַ לעבן.

אָפּילו ביי אונדז אין קאַנאַדע — אין דער פּראָווינץ פון אָלבערטאַ און אין דער שטאָט טאָראָנטאָ — האָבן מיר אין משך פון לעצטן זומער געליטן פון פֿאַר־פלייצונגען, וואָס האָבן אָנגעמאַכט גרויסע שאַדנס. אמת, אין אַ קלענערער מאָס ווי די פֿרעמדע דערמאָנטע קאַטאַסטראָפֿעס, אָבער דאָך האָט אַ גרויסע צאָל מענטשן שטאַרק געליטן.

און ניטש בלויז פון וואָסער האָט די מענטשהייט געליטן. וועג אין איין טייל פון דער וועלט איז געווען צופיל וואָסער, איז אין אַן אַנדערן טייל געווען אַ שטאַרקע היץ און אַ טריקענ־ש. די ערד, דאָס גראָז איז געווען אַזוי טרוקן, אַז עס האָט ניטש לאָנג געמען און פּיירער האָבן זיך אָנגעצונדן כמעט ווי פון זיך אַליין. האָבן מיר טאָקע געהאַט פּיירער אין קאַליפֿאָרניע, אין אפֿריקע, אין אייראָפּע — פֿאַרטוגאַל — און אין אַ צאָל אַנדערע ערטער. לעצטן ווינטער זיינען שנייען געפֿאַלן אין ערטער וווּ מען זעט געווייניגלעך ניטש קיין שניי און אייז האָט באַדעקט די ערד אין פֿלעצער, וואָס האָבן ביז איצט קיין מאָל דאָס ניטש געהאַט.

אין צפון פון האַלבקיילעך (hemisphere), ווו עס איז כמעט שטענדיק ווינטער מיט גרויסע פּרעסט, איז דעם לעצטן ווינטער געווען אַ סך וואַרעמער ווי גע־ווייניגלעך. דאָס אויבערפלאַך־וואָסער אין מיטן פון אט־לאַנטישן אָקעאַן וועט וואָס אמאל וואַרעמער און וואַרעמער. די דאָזיקע ענדערונגען האָבן צוגעגעבן אַ סך שטאָף צו די נאַטור אומגליק, וואָס זיינען אין די לעצטע ציַיטן פֿאַרגעקומען אויף אונדזער וועלט.

די שולד פֿאַר די גרויסע ענדערונגען אין וועטער וועט געוואָרפן אין פֿאַרשיידענע ריכטונגען. די נאַטור וועט באַשולדיקט, אַז דאָס איז זי, וואָס ברענגט די קאַטאַסטראָפֿעס אויף דער וועלט. פֿאַרוואָס טוט זי דאָס? פֿאַר דעם איז נישטא קיין ענטפֿער. די וויסנשאַפֿטלער באַשולדיקן די וועלט־אייַנוווינער, אַז זיי ברענגען מיט זייער לעבנס־שטייגער אַן ענדערונג אין קלימאַט דורך דער פֿאַרגרעסערונג פון carbon dioxide און אַנדערע גאַזן, וועלכע פֿאַרשטעלן די היץ פון דער זון און דאָס ענדערט די אטמאָספֿערע פון דער וועלט. אפֿילו גאַט וועט באַשולדיקט אין ברענגען די דאָזיקע אומגליק, כדי צו באַשטראָפֿן די מענטשהייט פֿאַר זייערע זינד. איך קען וויסן, וועט עס איז געראטן. אבער דערווייל ליידן מענטשן אַן אַ שיעור... דער ייִד, אבער, קען נישט אויפֿהערן צו בעטן פֿאַר גֶשֶם, ווייל די ייִדישע מדינה נויטיקט זיך שטאַרק אין רעגן.

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SATURDAY
November 5, 2005
7:30 pm

Jerry Fink on
"The Lost Composers of the Holocaust"

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WEDNESDAY
November 9, 2005
7:30 to 9:30 pm

"Jewish Theological Foundations of Social Action"

An inspiring panel discussion on social action within the context of Jewish identity and tradition With Avrum Rosenzweig, Rabbi Shalom Shachter, Rabbi Tina Grimberg and Nathan Gilbert.

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Shabbat services: 10:00 a.m. Rabbi Tina Grimberg
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Food, Scrumptious Food

Foodies share their best fare

By NORENE GILLETZ

If you love Jewish food and recipes, you are not alone. This summer, 16 foodie-friends (including yours truly) gathered at a restaurant in Toronto to eat, shmooze and exchange recipes. This was the third get-together of members of the Jewish Food list (www.jewishfood-list.com), which has grown to nearly 1,800 members from all around the world since it began in April 1999.

Some members post on a regular basis, while others are "lurkers" looking for ideas on what to make for dinner. Questions and answers to all kinds of cooking questions abound, from what and how much of each dish to serve at a Sheva Brachot party, to what to do with an abundance of blueberries.

Shayla Goldstein, one of the recipe archivists and an active member of the list, is expecting her first baby in October. She welcomed helpful suggestions on what could be prepared in advance and frozen. Goldstein, aided by Tolsa Greenberg, did an excellent job of organizing this year's get-together. As requested, we each brought copies of a favourite recipe that hadn't been posted on the list before. We were provided with a folder to store them in for our future enjoyment. After dinner, a sheet was passed around and everyone marked down what they had ordered, along with their "restaurant review."

Earlier that day, Shayna Kravetz was a bit concerned; she was attending for the first time and didn't know the other attendees. Not a problem – food was the common connector, turning virtual strangers into a virtual community. Kravetz recently described a "nightmare yom tov" with eight guests, including vegetarians, no-wheat, no-meat, no-garlic, no-citrus, no-fish, low-carb and low-fat – oy! Her solution? She served the vegetarians half a small squash each, baked and then filled with kasha pilaf, making a hearty main dish. She also prepared vegetarian-safe side dishes that everyone shared in. A food maven, for sure!

After much deliberation, I decided to offer readers Denise Levin's Cheddar Broccoli Rosti, Fran Woolf's fabulous meat rolls and Shayla Goldstein's mom's scrumptious chocolate pie. Enjoy!

FRAN WOOLF'S FABULOUS PUFF PASTRY MEAT-FILLED ROLL

2 large onions, diced
4 oz. chopped mushrooms
½ of a red pepper
1 lb. ground chicken, veal or lean beef
½ tsp. mixed herbs (your choice)
2 tbsp. lemon juice
1½ tbsp. flour
½ cup soya milk
1 can corn niblets, drained (optional)
salt and pepper to taste
frozen puff pastry

Saute onions, mushrooms and red pepper until softened. Add meat and brown. Stir well to break up the meat and add the herbs and lemon juice. If using corn, add now.

Sprinkle on the flour and stir in well. Add the soya milk gradually and stir until thickened. Let cool overnight or for a few hours in fridge until completely cold.

Roll out puff pastry to desired length; cut and put a thick layer of meat at the bottom of each piece. Roll one and a half times. Place roll on parchment-covered cookie sheet, seam-side down. Repeat with the rest of the meat and puff pastry. Leave a space between the rolls.

Slash each of the rolls on a diagonal every 1½ inches. This will make slicing easier. At this point, you can freeze the rolls. When frozen, wrap well.

Apply egg wash and sprinkle with sesame seeds. Bake at 450 for 10 minutes. Turn down oven and bake at 375 for 20 to 25 minutes.

DENISE LEVIN'S CHEDDAR BROCCOLI ROSTI

3 tbsp. oil
1 small onion, diced
1 small red pepper, diced
12 oz. broccoli (heads only), coarsely chopped
2 tbsp. water
1 tsp. salt
2½ lb. baking potatoes
¼ tsp. black pepper
4 oz. cheddar cheese (1 cup grated)

Heat 1 tbsp. of the oil in a large skillet. Fry the onion and red pepper for 6 to 7 minutes. Stir in broccoli, water and salt. Cover and cook for 3 to 4 minutes. Transfer to a bowl.

Preheat oven to 400. Peel and shred potatoes. Toss with salt and pepper.

In the same skillet, heat remaining 2 tbsp. oil. When very hot, add half of the shredded potatoes. Top with broccoli mixture. Sprinkle with grated cheddar. Top with remaining potatoes.

Cook for 10 minutes. Carefully flip over. Bake uncovered in preheated oven for 10 minutes. (Remember to cover handles of skillet with aluminum foil.) Yields 4 to 6 servings.

SHAYLA GOLDSTEIN'S MOM'S CHOCOLATE PECAN PIE

¼ cup sugar
1 cup corn or golden syrup
½ tsp. salt
2 tbsp. flour
3 eggs
2 tbsp. butter or margarine
3 oz. unsweetened chocolate
1½ tsp. vanilla
1¾ cup pecan halves
9-in. pie shell, unbaked

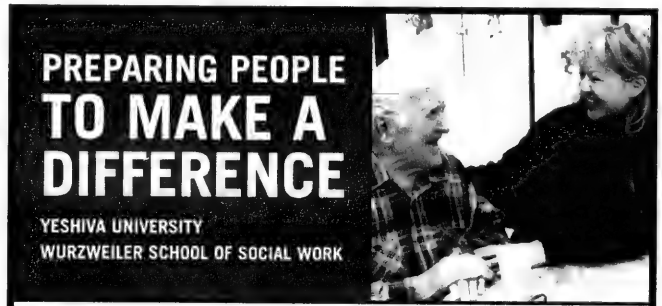
Mix sugar, syrup, salt, flour and eggs; beat with a mixer until well combined.

Melt butter and chocolate together in a saucepan. Stir often to avoid burning. When melted and combined, add vanilla and stir.

Fold pecan halves into the chocolate mixture. Then mix that mixture with the first mixture. Stir until combined.

Pour into pie shell. Bake at 300 for 60 minutes or until set. It will appear cracked on top. This is very rich, so slice into very thin slices. Makes 10 to 12 servings.

Norene Gilletz is a cookbook author, cooking teacher and food consultant.



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Holocaust Education Week

Son of Righteous Gentile talks about Jews of Rhodes

By SHERI SHEFA
Staff Reporter

The son of Righteous Gentile Selahattin Ulkumen moved some to tears and all to a standing ovation when he spoke on behalf of his father, who saved 42 Jewish families when the Nazis occupied Rhodes in Greece in 1944.

Part of the Holocaust Education Week organized by the Holocaust Centre of Toronto, the program, "The Sephardi Experience of the Holocaust," honoured a man who risked his life to save his fellow man, and addressed the misconception that Sephardi Jews were largely unaffected by the Holocaust.

Before Mehmet Ulkumen took the stage, Elsie Menasce, author of *The Sephardi Culinary Tradition* – which offers both historical accounts and cooking traditions of the Jewish community of Rhodes – said the island was like a little shtetl and had a vibrant Jewish community before it was destroyed by the Nazis.

> ***'Jews and others were sent to their deaths simply because of their beliefs and their ethnicity'***

Ulkumen, the chief of protocol of the Protocol and Liaison Services at the United Nations, described the apathy and indifference that Jews faced when the Nazis threatened to send them to death camps.

"Jews and others were sent to their deaths – men, women, children, young and old – simply because of their beliefs and their ethnicity. Yet much of mankind simply stood by and watched the suffering people being swallowed up by hatred and cruelty," Ulkumen said.

His father and mother, he explained, were not the kind of people who could stand idly by while people suffered.

"They saw the betrayal of God, the treachery of man and the fall of humanity," he said.

"They also saw how man could kill his own neighbour, simply because of religion."

He said that with the support of his wife, Selahattin, the first non-Christian to receive the Righteous Among the Nations award, did everything he could to save the Jews of Rhodes from the gas chambers in Poland.

"He stood up, not as a hero, not as a diplomat, not as a Muslim nor as a Turk, but as a man answering God's call to protect his brother. A call that would affect the life of the person closest to him, my mother."

He explained that as the Jews of Rhodes, almost 2,000 people, were rounded up and stuffed into cattle cars to be deported to Poland, his father, the Turkish consul general at the time, argued that under Turkish laws, and according to a treaty between Germany and Turkey, Jews, Muslims and Christians were treated as equals, and Turkish citizens and their spouses could not be deported.

The Nazis were obligated to comply, but told him if he wanted the Jews back in Rhodes, he would have to sail them in on fishing boats at his expense.

In retaliation to this concession, they bombed the Turkish consulate, fatally wounding Selahattin's wife, who just a week earlier, had given birth to their son.

Mehmet said that despite the effect his father's actions had on his life and the lives of those he loved most, he simply didn't have another option.

"My father could not have made any other decision. [Helping Jews] wasn't just the right thing, but the only thing to do," Ulkumen told an attentive audience of 300.

"We always used to say, 'We Muslims are like Jews. We share the same father, the same God. We also share the same belief that… he who saves a single man saves a whole world.' And it was this belief that compelled him to save Jews during World War II."

Despite his father's best efforts, the Jews of Rhodes were still subject to maltreatment by the Gestapo.

Although the story he told was based on inhumanity and cruelty, Ulkumen's intention was to inspire people to act in the face of hatred and intolerance.

"When I look at this audience of Jews, Muslims and Christians and others, and as I relate my father's story, I am both awed and inspired," he said.

"It is our task to ensure that our voices are heard and truly understood by the silent majority and not stifled by those who preach hatred and intolerance."

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Zundel to face trial in Germany

CJN News Services

BERLIN — Ernst Zundel, who has been held in a German jail since being deported from Canada last March, will go on trial Nov. 8 in the city of Mannheim on charges of inciting racial hatred.

A longtime white supremacist and Nazi apologist, Zundel is accused of denying the Holocaust – a crime in Germany – in documents and on his website.

From his former home in downtown Toronto, Zundel distributed large amounts of Holocaust-denial documents around the world. He controlled a website – called the "Zundelsite" – based in the United States and available in Germany, that also published materials questioning the Holocaust.

In 2002, a Canadian Human Rights Tribunal found that material on the Zundelsite "viciously targeted" and "vilified" Jews."

The tribunal ordered Zundel to remove the offending material, but he had moved to Tennessee by the time the tribunal issued its ruling. He was deported back to Canada after overstaying a visitor's visa and spent two years in custody as federal authorities sought to remove him as a security threat. He was deported in March.

Last week in Prague, the capital of the Czech Republic, about 60 right-wing extremists marched in front of the German embassy protesting Zundel's incarceration. A larger group of 150 counter-protesters rallied to oppose the neo-Nazi group.

Correction

The article "Wolfe first Jewish honorary fellow at St. Mike's College" (Oct. 27) misidentified one of Rose Wolfe's volunteer positions. She is a former officer of Canadian Jewish Congress, Ontario region. *The CJN* apologizes for the error.

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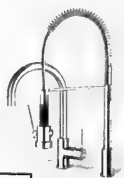

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Holocaust Education Week

Holocaust survivors seen as models for children

By ADAM MICHAEL SEGAL
Special to The CJN

Only a decade ago, Holocaust education was not a formal part of the curriculum in most European schools.

Today, the situation is vastly different.

Some 35 European countries officially educate and commemorate the Shoah by holding Holocaust Memorial Day ceremonies and infusing curriculum with related programs and projects.

A major catalyst for these endeavours is Shulamit Imber, director of education at the International School for Holocaust Studies at Yad Vashem in Jerusalem.

Imber helped author an official guideline for Holocaust educators in Europe and recently discussed her experiences in a lecture at Beth Emeth Bais Yehuda Synagogue, kicking off the 25th annual Holocaust Education Week.

She emphasized the importance of educators imbuing their students with the understanding that the lessons of the Holocaust are universal ones for all humanity.

"Clearly, it is important to explain [to educators they should be] teaching and remembering… the Holocaust as a human story…not [merely] a Jewish affair," Imber said.

That humanistic paradigm resonated with a student of Imber's – a headmaster at a school in Hungary – who returned home from Yad Vashem training to organize Holocaust Memorial Day events, including real-life interviews with survivors.

"The students interviewed survivors about the moral dilemmas they faced during the Holocaust," Imber said.

"Most survivors said their dilemma was that they could get out [of Hungary], but they didn't want to leave their parents behind."

Imber is a huge proponent of survivor interviews, noting more and more survivors are willing to share their painful pasts with students.

She said Canada has many survivors and noted they can help students truly appreciate how people who suffered so much still found the will to live and prosper.

"Most survivors after the Holocaust were very involved in community life," she said.

"This is a model for our children to learn from."

Holocaust education is also a powerful vehicle to confront anti-Semitism, Imber said.

"When we teach about the Holocaust, we have to… encourage students to understand what anti-Semitism is and how to do something about it," she said.

"In education, we can take meaning of the Holocaust to actually doing."

In teaching educators from both North America and Europe, Imber has observed nuances between the groups, noting the Europeans often grapple with guilt, since their relatives were in some cases perpetrators or collaborators.

"It's very difficult for them because they feel a sense of blame," Imber said.

"But there is a difference between blame and responsibility. No country should be blamed, but they have to learn their history honestly to take responsibility for the future."

That same idea applies to students, she said.

"Students can't do anything to mend the past," she offered.

"But education is about hope and by doing these projects, I think you can lead to a better future."

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Amphitheatre to seat 150-200

Continued from page 5

A sunken amphitheatre will seat 150-200 people. It will be ringed by A Wall of Remembrance inscribed with names of Jewish war veterans from the world over, while the Wall of Honour opposite will carry the names of important battles in which Jews have fought, including those in Israel. The flags of 30 Allied nations will fly, as will insignia of several branches of the Canadian Armed Forces.

The Chanukah theme is designed to remind Jews of their resistance against oppression and their historic struggle for freedom, Libeskind wrote recently.

Organizers say it will serve as a meeting place for educational programs and on Remembrance Day, and hope it will be completed in 12 to 16 months.

Miller and other speakers cited the Canadian Jewish contribution to both world wars: 4,000 Jews served in World War I, with 100 killed; in World War II, 423 died of the 17,000 who served – the highest percentage of service of any Canadian ethnic group in that conflict.

But keynote speaker retired Maj.-Gen. Lewis MacKenzie said the figures for World War II tell an even more impressive story when expressed a different way.

After one eliminates those too young, too old or unfit to serve from the roughly 80,000 Jewish males in Canada at the time, the figure is closer to two out of every three eligible Jews who volunteered to fight. "Now that's a number," MacKenzie said to applause.

MacKenzie, who led troops from 31 nations in peacekeeping operations during the Bosnian civil war, also drew cheers when he called on Ottawa to increase funding for Canada's armed forces "before the military implodes."

Among the politicians and dignitaries who attended or addressed the groundbreaking were Moshe Ronen, representing the project's honorary chair, Onex CEO Gerald Schwartz; senators Jerry Grafstein, Vivienne Poy and Art Eggleton; Ken Dryden, minister of social development; Thornhill MP Susan Kadis; Jason Kenney, deputy house leader of the Conservative party; Ontario's minister of community safety and correctional services, Monte Kwinter; Ontario Conservative leader John Tory; and Toronto deputy mayor Mike Feldman.

Greetings were read from Ontario Lieut.-Gov. James Bartleman; Premier Dalton McGuinty; national defence minister Bill Graham; veterans affairs minister Albina Guarnieri; and Conservative party foreign affairs critic Stockwell Day.

Master of ceremonies was Joel Wagman, the project's chair.

Also on hand were representatives from the Toronto Police Service, the Ontario Provincial Police, the Royal Canadian Mounted Police, sea and air cadets and about 100 members of the army's 32 Canadian Brigade Group, the army reserve in Toronto.

MacKenzie, half-jokingly, urged fundraisers for the memorial to pursue the grandchildren of veterans.

"Don't let them get away without a significant contribution," he said.

The $7-million campaign includes a $2-million endowment fund for maintenance and upkeep.

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Survivors' memoirs chronicle the Holocaust

By MENACHEM Z. ROSENSAFT

Guest Voice

In 1942, Jadzia Szpigelman, now Jane Lipski, was a 17-year-old member of the Jewish resistance in the ghetto of Bedzin, Poland. The following year, after her family had been deported to Auschwitz, she managed to escape to Slovakia where she met her future husband. Soviet partisans took them to Moscow to be honoured as heroes, but imprisoned them instead. She never saw her husband again. Jane bore her son in a Soviet prison and miraculously, they both survived.

At the outbreak of World War II, 16-year-old Margit Raab and her family fled their home in Czech Silesia and went to eastern Poland. After her father was killed in a bombraid, the family fled westward to Tarnow, where the Gestapo killed Margit's mother. Margit was deported first to the Plaszow labour camp, from there to Auschwitz, and ultimately to Bergen-Belsen where she was liberated.

Isabelle Choko was an adolescent in the Lodz ghetto before being imprisoned at Auschwitz and Bergen-Belsen, where her mother died in her arms shortly before the liberation.

As a teenager, Frances Irwin survived two years in Auschwitz-Birkenau and a death march to Mauthausen.

Lotti Kahana-Aufleger saved her family in the camps of the German- and Romanian-occupied part of Ukraine known as Transnistria.

The women's memoirs are being published this fall by Yad Vashem and the Holocaust Survivors' Memoirs Project in *Stolen Youth, Five Women's Survival in the Holocaust*.

"These five stories provide insights into what it meant to be a young Jewish woman enduring the worst during the Holocaust," writes Dr. David Silberklang, the series editor, in his foreword to the book. "Certainly, other Jews, regardless of gender, shared much of what these women describe. At the same time, issues that were specifically feminine are addressed in these memoirs – whether the beginnings of awareness of young men in one memoir or marrying and bearing a son in another. Reading personal accounts from five different female viewpoints in one book is a rare and enlightening experience."

Stolen Youth is the seventh volume published by the Holocaust Survivors' Memoirs Project, initially with the U.S. Holocaust Memorial Museum, and, since August 2004, with Yad Vashem, Israel's national institution for the remembrance and study of the Holocaust.

As Nobel Peace Prize laureate Elie Wiesel has observed, "The Holocaust must never be studied exclusively from the perspective of the perpetrators. Each survivor's story is unique, and adds to our understanding of the Holocaust and the understanding of future generations."

Collectively, these memoirs provide a sense of both the diversity of European Jewry and the commonality of their fate, as is evident from some of the other stories published by the Holocaust Survivors' Memoirs Project.

Guarded by Angels, How My Father and Uncle Survived Hitler and Cheated Stalin by Alan Elsner, is the dramatic story of two young Jews who were forced to flee their home in southern Poland in 1939, only to be arrested by Soviet authorities in Lvov the following year and transported to labour camps north of the Arctic Circle. Released after 18 months, they travelled thousands of miles across the Soviet Union, passing through Central Asia, before finding refuge in a Cossack village in the Caucasus, surviving six months of Nazi occupation and participating in the Soviet advance through Poland and into Germany as draftees in a Polish brigade of the Red Army.

In *By Leaps and Bounds*, Margaret Bergmann Lambert writes how, although recognized as one of Germany's best young athletes, she was first excluded from organized sports and the university system by the Nazi regime because she was Jewish, and then forced to participate in the 1936 Berlin Olympics but ultimately barred from competing.

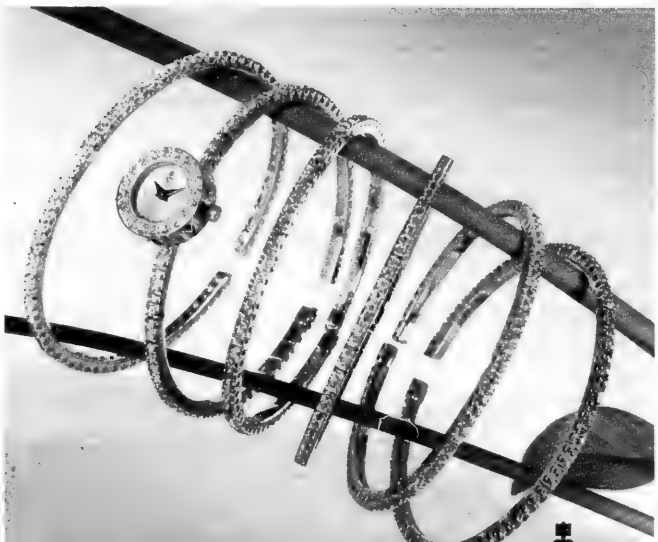
In *Yesterday: My Story*, Hadassah Rosensaft describes her last moments with her 5½-year-old son at Auschwitz-Birkenau, how she and a group of fellow inmates kept 149 Jewish children alive in Bergen-Belsen under unspeakable conditions, her historic testimony at the first trial of Nazi war criminals, and her experiences as one of the leaders of the survivors in the Bergen-Belsen displaced persons camp.

In *Days of Rain*, Enzo Tayar chronicles how the tranquillity of his Florence boyhood was replaced by fear and uncertainty as Italy instituted increasingly severe anti-Jewish measures and the Germans invaded their former ally. Drawing on the diary he kept for the pivotal year 1943, he describes his escape from Florence and his finding refuge on a succession of farms throughout Tuscany.

Launched by a grant from Random House, Inc. at the initiative of Elie Wiesel, the Holocaust Survivors' Memoirs Project collects and preserves, for scholars and the wider public, the autobiographical written accounts of Holocaust survivors. The books published by the project are a resource for all who seek to explore and understand the Jewish people's tragic recent past.

Our goal is to have these memoirs integrated into high school, university and adult education curricula to provide both the Jewish victims of the Holocaust and the survivors the dignity of a permanent historical presence, not as impersonal statistics but as individual protagonists with names, voices and emotions. The books are available on Amazon.com and BarnesandNoble.com, and can be ordered individually for $20 each (including shipping and handling) from www.survivorsmemoirs.com. All proceeds will support the publication of future volumes.

Menachem Z. Rosensaft, an attorney in New York, is chair of the editorial board of the Holocaust Survivors' Memoirs Project.



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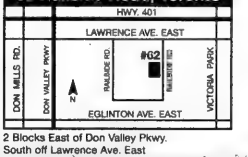

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Albania saved its Jewry during the Holocaust

By OREN SHEFA
Special to the CJN

In the wake of the German occupation during World War II, Albania, the only European country with a Muslim majority, managed to do what no other European nation was willing to do: save the lives of every last Jewish citizen and refugee within its borders.

On Oct. 23 at Toronto's North York Civic Centre, the Albanian-Canadian Community Association, led by its president, Saimir A. Lolja, reached out to members of the Jewish community in an effort to foster strong relationships between the two groups by highlighting Albania's role as saviour during World War II.

This country, still attempting to piece itself together following 46 years of communist rule that ended in the early 1990s, has the distinction of being the only country in Europe to boast a greater number of Jews within its border following the Holocaust than it did before it.

"[Knowing] that Albania was a sanctuary for Jewish people escaping Nazi terror is [for Albanians] an emotion filled with admiration," Lolja said.

For Albanians, these actions were not seen as anything out of the ordinary.

Albanians live by a very simple code of conduct called *besa*, which Lolja explained is the requirement of all Albanians to open the door to anyone in need.

Literally, *besa* means a solemn oath or vow. It is a moral promise to live honestly and justly, to sacrifice of oneself for what is right. It is a belief so ingrained in the culture that when thousands of Jews sought refuge in Albanian homes and farms during the war, the thought of turning them away never entered their collective consciousness.

In Canada and especially in metropolitan centres such as Toronto, the small Albanian community is growing and looking to establish strong ties among the plethora of ethnic groups in the city.

Reaching out to Toronto's thriving Jewish population was an opportunity for organizations to not only give thanks for Albanian protection during the Holocaust, but to officially welcome the burgeoning community into the fold of the multicultural city.

One of the highlights of the evening was a screening of a 1997 documentary called *I Want to Remember, He Wants to Forget*, which followed a father and son retracing their escape path from Skopje, Macedonia, to the Albanian village of Skoder during the height of the Holocaust.

The film helped to emphasize the mood of the evening, one of cross-culture co-operation and respect.

Arnold Friedman, one of the speakers for Toronto's Holocaust Education and Memorial Centre, moved the audience to rousing applause when he declared that among all the powerful and civilized super-nations of Europe that had the opportunity to do something about the anti-Semitic direction the continent was taking, it was "little Albania that stood up to the tyrants and saved the Jews."

"I am so proud," he said, "to be among you [Albanians], who are the only Europeans with clean hands."

Sauvage organized 'liberation reunion'

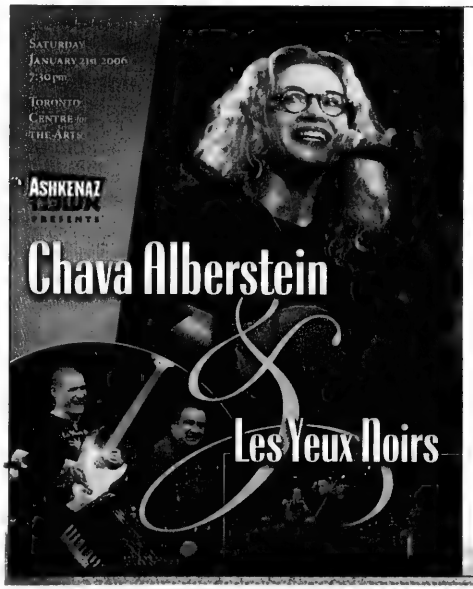
Continued from page 6

Last year, Sauvage organized a "liberation reunion" on the 60th anniversary of D-Day, and persuaded French President Jacques Chirac to address Le Chambon.

In 1982, Sauvage founded the Chambon Foundation, a non-profit educational foundation "committed to exploring and communicating the necessary and challenging lessons of hope intertwined with the Holocaust's unavoidable lessons of despair."

Organizers noted that this year marks the 25th anniversary of Holocaust Education Week, the world's largest such program. It runs to Nov. 9.

EUGENE WINTER HONOURED: Family and friends gathered recently to honour the late Eugene Winter with the 2005 Citation for Citizenship. A Hungarian Jew who immigrated to Canada in 1951, Winter assisted other Hungarian Jews to integrate into Canadian society. From left, next to the RCMP officer, stands the consul general of Hungary Laszlo Bagi; the Hungarian ambassador to Canada Denes Tomaj; Judge Sarkis Assadourian; Gabriel and Andy Winter, Eugene's sons; and Chantal Winter, his great-granddaughter. This is the first time the Citation for Citizenship was awarded posthumously.



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Israel launches reprisals after Hadera killings

Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Three Palestinians, including the mastermind of the recent Hadera suicide bombing, were killed Sunday in a shootout with Israel Defence Forces troops in the West Bank town of Qabatiyah.

The army had entered the town south of Jenin to hunt down members of the Islamic Jihad cell responsible for the Hadera suicide bombing last week, and Palestinian sources said one of the men killed was Jihad Awidat, the Jihad operative who dispatched Hassan Abu Zaid to Hadera.

Foreign Minister Silvan Shalom had said last Friday that Israel would not be restrained in its hunt for Palestinian militants, signalling that last week's Gaza airstrike that killed two Islamic Jihad terrorists and three civilians would not be Israel's last reprisal for the Hadera bombing, which killed five people.

The air force's targeting of Islamic Jihad operative Shadi Mahaneh in Gaza, who the army said was involved in launching rockets at Israel, was part of a broad anti-terror offensive targeting Islamic Jihad.

And since the Hadera bombing, the IDF and Shin Bet have also been focusing their attentions on the Islamic Jihad network in Jenin and adjacent Qabatiyah that was behind the attack. Abu Zaid, the bomber, lived in Qabatiyah.

On Friday morning, Palestinians fired two Qassam rockets from the Gaza Strip, one of which landed in an open area north of Gaza. The Israel Air Force fired two missiles into the northern Gaza Strip and targeted two roads leading to the northern Gaza town of Beit Lahia. No casualties were reported in any of the incidents.

"The message cannot be one of silence and restraint after such a terrible attack," Shalom told Israel Radio when asked about a U.S. entreaty that Israel act cautiously. "The terror organizations must know that we will continue to hunt them everywhere, all the time."

Islamic Jihad, Hamas and the Fatah-affiliated Al-Aqsa Martyrs' Brigades vowed revenge for the Thursday air strike that killed Mahaneh.

Hamas' pledge of revenge indicates that it plans to violate the "calm" it had agreed to maintain. The decision comes after four armed groups pressured Hamas to join them in responding to Israel's multi-pronged response to the suicide bombing in Hadera.

The Israel Defense Forces has also begun implementing a plan to sever the northern West Bank, where the bomber lived, from the rest of the territory. The IDF was erecting permanent barriers in certain areas, setting up checkpoints on the roads and forbidding private Palestinian vehicles from using roads in the area.

Prime Minister Ariel Sharon announced he would not meet with Palestinian Authority President Mahmoud Abbas as long as the PA fails to act against the terrorist organizations.

U.S. Secretary of State Condoleezza Rice, who telephoned Abbas last Thursday, also urged him "to act against terrorist groups," U.S. State Department spokesman Sean McCormack said.

Egyptian Foreign Minister Ahmed Aboul Gheit, in contrast, said Israel bore "the greater responsibility" for the escalation in the territories.

Palestinian eyewitnesses reported hearing a second explosion after the missiles hit on Thursday, and IDF sources said the army is investigating the possibility the car was carrying Qassam rockets that blew up when the missile landed.

If so, it's possible the explosion of these rockets is what actually killed bystanders, the sources said. But Palestinians attributed the second blast to the explosion of the car's gas tank.

According to the IDF, Mahaneh was a senior Islamic Jihad operative in northern Gaza who was directly responsible for crews that fired Qassams and mortar shells from Gaza into Israel. He was also involved in planning shooting and bombing attacks against IDF soldiers in Gaza before the disengagement. IDF sources said that throughout the period of the security lull, Mahaneh continued to prepare Qassams and mortars and trained people to use them.

Mahaneh was the second assassination Israel has carried out in Gaza since it left the territory. The first was on Sept. 25, when the IDF killed Mohammed Sheikh Khalil, also of Islamic Jihad.

In another response to the Hadera bombing, the IDF imposed a general closure on the territories last Thursday and shut down all the crossings between Israel and the territories. However, on-the-ground co-ordination with the PA continued, and Israel promised to make exceptions for humanitarian emergencies.

Throughout Thursday, the air force bombed Qassam launch zones in northern Gaza and access roads leading to these areas, to make it harder for terror groups to fire rockets into Israel. In addition, the IDF mustered forces on the border with Gaza, to be ready should the government decide on a ground operation there.

In the West Bank, the IDF conducted arrest operations throughout Thursday, nabbing some 20 wanted men, most from Islamic Jihad.

UN set to vote on global day to mark Holocaust

Ha'retz Daily Newspaper Ltd.

The United Nations General Assembly was set to vote Monday on the establishment of an international Holocaust remembrance day.

The proposal, which was submitted by Foreign Minister Silvan Shalom, enjoys a solid majority, with at least 100 out of 190 UN members promising to approve it.

The motion – which marks the first time Israel has submitted a resolution to the General Assembly – calls for Jan. 27, the anniversary of the liberation of Auschwitz, to be recognized as an international day of Holocaust remembrance.

In recent years, a few European states have set an annual date on their calendar to commemorate the Holocaust. The proposal was submitted in co-operation with the United States, Russia, Australia and New Zealand, as well as members of the European Union.

As part of the proposal, all member states will be called upon to develop an educational curriculum meant to instill the memory of the Holocaust in future generations in order to prevent genocide from occurring again.

UN Secretary General Kofi Annan has expressed support for the measure.

The draft resolution reads, in part: "The Holocaust constituted a systematic and barbarous attempt to annihilate an entire people, in a manner and magnitude that have no parallel in human history. Six million Jews, a full third of the Jewish people, together with countless other minorities, were murdered. And yet, while the Holocaust was a unique tragedy for the Jewish people, its lessons are universal.

"The United Nations, an organization founded on the ashes of the Holocaust and committed to 'save succeeding generations from the scourge of war' and to uphold and protect the 'dignity and worth of human beings,' bears a special responsibility to ensure that the Holocaust and its lessons are never forgotten and that this tragedy will forever serve as a warning to all people of the dangers of hatred, bigotry, racism and prejudice."

Shalom was scheduled to attend the session, but instead decided to attend Tuesday's opening of the Knesset's winter session.

A number of foreign ministers, including those of Security Council members Britain, Russia and the United States, are expected to attend the session.

Security Council condemns Iranian genocide call

By ALUF BENN and SHLOMO SHAMIR
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — The United Nations Security Council unanimously condemned Iranian president Mahmoud Ahmadinejad's calls last week for Israel's destruction, and ambassadors from the council's member states have privately urged Secretary General Kofi Annan to cancel an upcoming visit to Tehran.

"The members of the Security Council support the secretary general's statement of 27 October noting that, under the United Nations Charter, all members have undertaken to refrain from the threat or use of force against the territorial integrity or political independence of any State," Security Council President Mihnea Ioan Motoc of Romania said last Friday in a statement.

Meanwhile, tens of thousands of Iranians staged anti-Israel protests across the country last Friday as Ahmadinejad repeated his earlier call for Israel's destruction, Israel Radio reported.

The demonstrations were part of the annual Al-Quds (Jerusalem) Day protests, first held in 1979 after Shiite Muslim clerics took power in Iran.

Ahmadinejad appeared at a Tehran rally and took a walk with the crowd. He rejected the West's condemnation of his original comment that "Israel must be wiped off the map."

"My words were the Iranian nation's words. Westerners are free to comment, but their reactions are invalid," he told the official IRNA news agency.

State-run TV showed Ahmadinejad surrounded by protesters, many holding banners carrying anti-Israeli and pro-Palestinian slogans including "Death to Israel, death to America."

Young girls wearing head-to-toe black chadors with green headbands covered in Islamic verses chanted anti-Israeli slogans below a banner showing caricatures of U.S. President George W. Bush, U.S. Secretary of State Condoleezza Rice, British Prime Minister Tony Blair and Israeli Prime Minister Ariel Sharon.

World leaders condemned the remarks, which Ahmadinejad initially made last Wednesday. He was repeating the words of the late Ayatollah Khomeini, founder of Iran's Islamic revolution.

Iran sought to smooth over the effects of Ahmadinejad's comments.

"Mr. Ahmadinejad did not have any intention to speak up in such sharp terms and enter into a conflict," the Iranian Embassy in Moscow said in a statement.

"It's absolutely clear that, in his remarks, [he] underlined the key position of Iran, based on the necessity to hold free elections on the occupied territories," the statement said.

Iranian Foreign Minister Manouchehr Mottaki was less diplomatic.

"The comments expressed by the president is the declared and specific policy of the Islamic Republic of Iran," he told state-run TV last Thursday. "We don't recognize the Zionist regime and don't consider it legitimate."

He also said the massive demonstrations in Iran would show the Islamic world's anger over Israel's existence.

Iran's seven state-run TV stations devoted coverage Friday to programs condemning Israel and praising Palestinian resistance since 1948.

Hundreds of Indonesian Muslims also gathered in front of the U.S. embassy in Jakarta Friday to protest against Israel and the United States.

Meanwhile, Israel's Foreign Ministry moved forward with its diplomatic offensive against Iran, launched in response to Ahmadinejad 's statements.

Last Thursday, Israel called for Iran's expulsion from the United Nations.

In a letter to Motoc, Israel's ambassador to the UN, Danny Gillerman wrote that Ahmadinejad's comments require a strong and decisive response from the international community, Israel Radio reported. He said no country that calls for violence and destruction should be allowed membership in the UN.

At a meeting Thursday with Russian Foreign Minister Sergei Lavrov in Jerusalem, Sharon also said that a country that calls for the destruction of another people can't be a UN member. "Such a country that has nuclear weapons is a danger, not only to Israel and the Middle East, but also to Europe," the prime minister said.

Senior Israeli Foreign Ministry officials convened Thursday to decide on the best way to handle the issue. Some expressed reservations about the diplomatic offensive, saying it would be better for Israel to keep a low profile, but that position was rejected.

The Iranian foreign ministry called on its ambassadors in Europe to adopt countermeasures in response to their summoning by European foreign ministries. It called on the Iranian diplomats to present their "serious protest" against the European ignorance of "crimes committed by the Zionists and suppression of the Palestinian nation."

Mahmoud Ahmadinejad

Lavrov, meanwhile, said his government condemned the statements and called in Iran's ambassador to Moscow for clarification. He said the Russian ambassador to Tehran had been instructed to present an official condemnation.

Lavrov also met with Israeli Deputy Prime Minister Shimon Peres and said Moscow is opposed to Iran's attempts to develop nuclear weapons. He said there's no proof that Iran has nuclear weapons yet and that, according to Russia's information, it would take a long time before it did.

Therefore, Lavrov said, the wide-scale diplomatic campaign against Iran should continue, but care should be taken not to push Tehran to a point where it refuses to abide by the Nuclear Non-Proliferation Treaty, like North Korea.

Meanwhile, in a rare rebuke of a UN member state, Annan reprimanded Ahmadinejad, expressing "dismay" over his comments in a statement released in a special bulletin by his spokesperson.

"Israel is a long-standing member of the United Nations with the same rights and obligations as every other member," Annan said, adding that the UN Charter is opposed to threats or the use of force against the territorial integrity and political independence of any state, he said.

Annan said he plans to visit Iran in "the next few weeks" and will put the Mideast peace process and the right of all states to live in peace and safety within secure borders on top of his agenda.

Annan's comments came amid widespread condemnation of Ahmadinejad's statements by European Union leaders and several European countries, as well as the United States, Canada, Australia and the Palestinian Authority.

Palestinian Authority senior negotiator Saeb Erekat condemned Ahmadinejad's call for Israel's destruction.

"This is unacceptable to us," Erekat said. "We have recognized the state of Israel and we are pursuing a peace process with Israel, and... we do not accept the statements of the president of Iran. This is unacceptable."

EU leaders said no country that claimed to be a responsible member of the international community could make such a call.

"EU leaders... condemned in the strongest terms the comments in respect of the State of Israel attributed to President Ahmadinejad of Iran," EU leaders said in a statement issued at a one-day summit outside London.

"Calls for violence, and for the destruction of any state, are manifestly inconsistent with any claim to be a mature and responsible member of the international community," they said.

European Commission President Jose Manuel Barroso said he condemned the Iranian statement "absolutely." Asked whether he believed Iran should be expelled from the UN, Barroso said: "I will not make any concrete proposal now."

"It is a completely unacceptable statement, of course," Barroso told the BBC. "We should respect borders and respect the integrity of Israel, and we want Israel to live in peace with its neighbours."

At the close of a European Union summit outside London on Thursday, Blair said he has "never come across a situation of the president of a country saying they want to ... wipe out another country... Their attitude towards Israel, their attitude towards terrorism, their attitude on the nuclear weapons issue, it isn't acceptable... Can you imagine a state like that with an attitude like that having a nuclear weapon?"

The British leader said the comments made him feel "revulsion."

White House spokesperson Scott McClellan said the incident "underscores the concerns we have about Iran's nuclear intentions."

"Of course, we are opposed to Iranian policies with regard to Israel, we are opposed with regard to the nuclear policy, with regard to their support of terror, with regard to their negative policies in Iraq," the Voice of America quoted the U.S. ambassador to Iraq, Zalmy Khalilzad, as saying.

Canadian Foreign Affairs Minister Pierre Pettigrew said he wanted to "vigorously condemn the remarks made by Iran's president. We are in the 21st century. Canada will never accept such hatred, intolerance and anti-Semitism. Never."

Pettigrew added that Ahmadinejad's comments "are all the more troubling given Iran's nuclear ambitions and its refusal to co-operate fully with International Atomic Energy inspectors."

Newspapers across the Middle East reported on Wednesday's speech without comment, many on their front pages.

Besides the Palestinian Authority, other Arab governments kept quiet about Ahmadinejad's statements, but analysts said Tehran's Arab rivals may be quietly pleased to see the radical regime further isolated by its own extremism.

As Israel's diplomatic offensive continued, Foreign Minister Silvan Shalom met with his French counterpart, Philippe Douste-Blazy in Paris and said that "the international community must prevent Iran from developing a nuclear bomb. Tehran says its nuclear program is purely to make power but we know what the Iranians' real intentions are."

"The Iranians are trying to develop a nuclear bomb in order to destroy the state of Israel," he told reporters after the meeting. "The time has come for the whole international community to be united in order to stop the Iranians."

Shalom said Iran is developing missiles with a 3,000-kilometre range that can reach Europe.

"Iran is a threat to the entire West. It already has missiles that can reach Israel," he said, adding that Tehran could have a nuclear bomb within six months.

Ahmadinejad's comments were "unacceptable and shocking," Douste-Blazy said, adding that "nobody has the right to call the State of Israel into question... We will not permit a nuclear Iran."

Israel Briefs

Foes help at sea

Syrian sailors rescued two Israelis whose boat sank off Cyprus. An Israeli drowned early on Oct. 23 when the catamaran he was on went down during a storm 5 miles away from the island. The other two Israelis aboard were hauled onto a passing Syrian ship and taken ashore. The survivors said they were well-treated by the Syrians, but they noted their boat flew a Canadian flag.

Hamas threatens kidnappings

Hamas vowed to continue abducting Israelis unless Palestinians jailed in Israel are freed. "If they are not released, kidnappings will increase. Who doesn't serve in the Israeli army? It's not something personal against this or that citizen. It's a national conflict," Mahmoud al-Zahar, leader of the Islamist terrorist group in Gaza, told *Ha'aretz*. A Hamas cell in the West Bank abducted and killed a Jerusalem man last month.

Jewish Agency aids Arab victims of terror

The Jewish Agency for Israel compensated Israeli Arab terror victims. The agency's chairman, Zeev Bielski, met last week with four families who lost relatives in a gun attack by an extremist Jew in the Arab town of Shfaram last August, giving each a cheque for $5,000 (US). It was the first time the Jewish Agency's Fund for the Victims of Terror has given compensation to Arabs.

Diamond dealer found dead

An Israeli businessman who went missing in Greece was murdered. The body of diamond dealer Shmuel Levy was discovered last week buried in a coastal town 30 miles from Athens, two weeks after he disappeared. Local police said four Greeks were under arrest on suspicion of abducting and killing Levy, 66, in a bid to steal his diamonds. Earlier assessments had been that Levy had been abducted by terrorists, as valuables were left behind in his rented apartment.

Abbas a 'one-man show'

Mahmoud Abbas is a "one-man show" who doesn't have the support of his people for peacemaking, Israel's defence minister said. Shaul Mofaz expressed his disappointment with the Palestinian leadership in an interview in Friday's *Yediot Achronot* newspaper. "[Abbas] is a one-man show," Mofaz said. "Behind him there is nothing, only emptiness. Governmental vacuum. In fact, there is no one to talk to." Mofaz expressed skepticism about achieving peace with the current Palestinian leadership. "We shall have to wait for the next generation," he said.

U.S., PA approve $2 million in road projects

The U.S. Agency for International Development and the Palestinian Authority have budgeted more than $2.24 million (US) for two roads, one in Jabalya, north of Gaza City, and one in Nuseirat, south of Gaza City, the U.S. State Department announced late last month. The money comes out of $50 million promised by U.S. President George W. Bush last spring and transferred to the Palestinian Authority in August. The U.S. agency must approve all expenditures. The U.S. State Department said the projects will create 30,000 work days and have a "positive impact" on the lives of 240,000 people. Another $250 million in U.S. money is in the pipeline for the Palestinians, aimed at smoothing governance after Israel's Gaza withdrawal.

U.S. won't co-operate with violent PA: Bush

The United States will not co-operate with a Palestinian government that includes people who advocate violence, President George W. Bush said. "If people get elected, they're going to use violence as a tool, there won't be our help," Bush said in an interview broadcast on *Al-Arabiya*, an Arabic-language satellite channel. "We just won't be involved. If people get elected who say, 'We want to advance peace and prosperity of the Palestinian people,' we'll be involved." The Bush administration has not backed Israeli demands that the Palestinian Authority ban Hamas and other terrorist groups from running in January legislative elections.

With files from JTA

Five Israelis killed in Hadera bombing

By DINA KRAFT
JTA

HADERA, Israel — Surrounded by scattered apples and onions, the blue-and-white checkered blanket covered most of the body lying on the pavement. But it was not quite long enough to cover the body's feet.

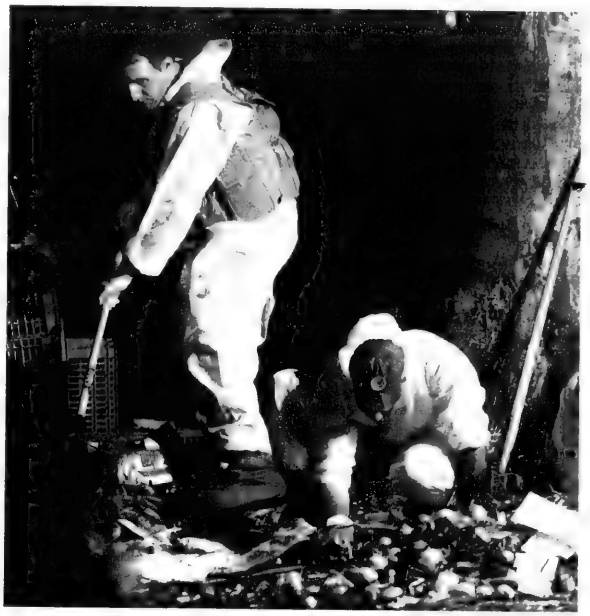
The body belonged to one of the five victims murdered by a suicide bomber's explosives in the Hadera market last Wednesday – among them an Israeli Arab who taught Hebrew in nearby schools and a retired factory worker who was watching his friend's vegetable shop.

The bomber detonated himself on a street lined with towering eucalyptus trees in front of one of Hadera's oldest and most popular falafel stands, Falafel Barzilai. After the bombing, the awning over the stand was left burned to shreds, and parsley and green onions spilled out from upturned plastic crates.

"I saw an ear, a head, an hand and the body of an old woman in a dress, her face covered in blood," said Idan Akiva, 23, who raced to the scene from his home just two blocks away.

The bomber was identified as Hassan Abu Zayd, 20. He was reportedly freed from Israeli prison recently as part of a prisoner release because he had not killed any Israelis.

Islamic Jihad claimed responsibility for the attack, saying it came in retaliation for Israel's killing of one of the group's leaders, Luay Saadi, last Sunday in the West Bank.



Searching through the carnage [Isranet photo]

Near the scene of the bombing, locals gathered to get a closer look. Some were yeshiva students, others were parents with young children. Among them was Yigal Cohen, 43, whose father's vegetable stand stood next door to the falafel stand. His father had left shortly before the bombing to attend the memorial service for his own father at a nearby cemetery. The father's friend, Ya'akov Rahmani, 68, had agreed to watch the stand. He was killed in the blast.

Cohen stood behind the police tape and looked at the destruction, his eyes wide and unbelieving.

"I usually come to the market and see friends and family and people I have always known. I sometimes come to help my father out, and now I see all this," he said, his voice trailing off. "I grew up here. Everyone knows each other."

Mimi Shosha, a 56-year-old secretary, surveyed the smouldering market, shattered glass covering its sidewalks.

"We are scared to go out in a situation like this, but despite everything, we continue on," she said.

As she spoke, forensic workers in white jumpsuits picked through spilled vegetables and debris, collecting evidence. Swarms of police and border police blocked off the area. Slowly the bodies were placed in plastic white bags and quietly hoisted onto ambulances.

The five dead included Jamil Ka'adan, 48, of the Arab town of Baka Al-Gharbiye. The father of five taught Hebrew. He was at the market after deciding to go to the bank before heading home.

Sabiha Nisim, 66, from Moshav Ahitov, retired recently and was in the market to get a falafel when the bomb went off, killing her. Her husband, Aharon, reportedly hugged her body and would not leave the market until he was taken away by emergency workers. Nisim was the mother of six children and had eight grandchildren.

One of the dead in Hadera, a city with a large population of immigrants from the former Soviet Union, was Mikhail Koifman, 68, who immigrated to Israel in 1993 from Uzbekistan. He is survived by his wife, two children and grandchildren.

Pirhia Mahlouf, 53, a bank employee was also killed in the bombing. She had been in the market to shop for a meal for her two daughters who were about to begin college.

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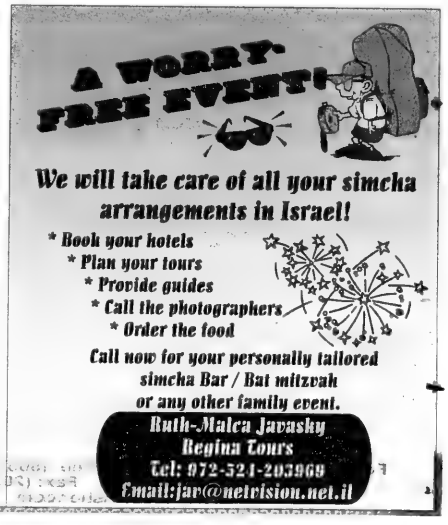

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KIDDISH

Jewish Kids' Fun Page
by Ellene Newman and Hallel Newman

The Bride

adapted from the Gemara

This story takes place in Israel about 2,000 years ago. Rabbi Akiva was the greatest Torah scholar of his time.

Rabbi Akiva was sitting in his study, reading a parchment scroll by the light of a single candle, when a group of men entered unannounced. It was clear to him that they were not Jewish. Swathed in colorful robes embroidered with mystic symbols, the expressions on their pale faces were distant and unreadable. Their leader clutched a gnarled stick that lurched back and forth in his hand, seemingly of its own accord. *They're stargazers*, realized Rabbi Akiva. *The same ones who accurately predicted the great fire that ravaged the marketplace three years ago. The same ones who foresaw the unexpected arrest and execution of Claudius the Sandalmaker. What could they want from me? Why are they here?*

The leader approached Rabbi Akiva and opened his mouth. His words sounded like they were coming from far away. "Your daughter, Rabbi. Sarah. On the day she marries. She will die. It is foreseen." They turned to leave, and silently melted out the door. The single candle guttered and went out.

"Wait!" cried Rabbi Akiva, "wait!" But they ignored him and vanished into the darkness.

*****

Wishes of *Mazel Tov* mingled with laughter, and festive music filled the wedding hall.

"*Mazel Tov*, Rabbi, why the long face? It's not every day you marry off a daughter!" But Akiva's mind was somewhere else. Even the bride noticed.

"Abba, I've never seen you like this before. What's the problem? Are you having second thoughts about the marriage? Because even though I think he's perfect, if you think there's a problem, it's not too late to call everything off..." Her eyes filled with tears.

"No, Sarah, I respect him as much as you do," replied her father. "So what's the problem? Nothing."

A dire sense of foreboding descended on Sarah. *What could the problem be? And why isn't Abba telling me?* She looked around nervously. The tables were draped in white lace, and the waiters were already putting out food for the wedding feast. Sarah adjusted the jeweled pin in her veil, and looked around again. At the entrance to the hall, across the room, stood a man who most definitely did not belong there. His clothing was torn and dirty, his hair wild and matted. "There's so much food here," he begged a passing waiter. "Could I please have something to eat?"

The waiter didn't even look up as he continued putting down plates of food.

The man turned to a different waiter. "I haven't eaten in days. Please, could you..."

"Seventeen, eighteen. There are two extra chairs at this table," muttered the waiter to himself. "Any tables without chairs?" he yelled across the room. The poor man just stood there, ignored.

This is ridiculous, thought Sarah as she approached the first waiter. "Excuse me, that man —"

"Sorry, I know it's your special day and all that, but we're awfully busy making it special and we just don't have time to chat." And with that he rushed off to the next table.

Sarah looked at the poor man again. He really did look hungry. She walked to the head table and picked up her plate. It was piled high with gourmet meats and brightly coloured vegetables. *I'll probably be able to get another plate later. Then again, with these waiters, perhaps not. But he needs it more than I do.* And she carried her plate over to the beggar, who was so amazed at being served by the bride that he could only nod his head in gratitude.

"Sarah, there you are! We've been looking for you. Come out to the garden — we can't start the wedding ceremony without the bride!" And before she knew it, Sarah was standing by the wall of the courtyard garden next to her bridegroom, surrounded by both their families, the white chupah canopy spread over their heads.

"Ouch!"

Rabbi Akiva turned ashen. "What?"

"It's nothing, just that pretty pin in my veil — it keeps poking me. I have to take it out." And she looked around for a place to put it. *There's a crack in the wall... perfect!* Sarah stuck the diamond-covered pin in the wall, and in the ensuing whirlwind of celebration and dancing, she completely forgot about it.

It was only the next day that Sarah remembered the pin. She went back to the courtyard wall and tried to pull it out, but it was stuck. She gave a sharp yank, the pin popped out, and to her horror — attached to it was a venomous snake, skewered by the pin and quite dead.

All at once, Sarah remembered her father's uneasiness at the wedding and ran to his house. Rabbi Akiva stared at the dead adder, its fangs bared and poised to strike.

"Sarah, what did you do to deserve this salvation?"

Sarah thought for a moment. "Oh!" she gasped, and told him about giving the poor man her food.

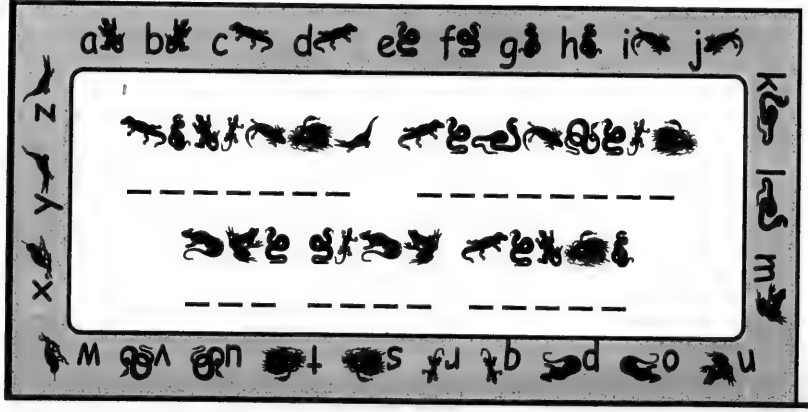
Rabbi Akiva smiled in gratitude and wonder, as he exclaimed, *"Tzedakah chatzil m'maves."*

*****

WHAT DID RABBI AKIVA SAY?
SOLVE THE DECODING PUZZLE TO FIND OUT!

DECODING

Decode the message to find out what the last line in the story means in English.



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Baycrest, Mount Sinai join teleconferencing project

By ADAM MICHAEL SEGAL
Special to The CJN

Visionaries in the Middle East in search of a prescription for peace could gain a helpful dose of real-world advice from a unique health project launched recently in Toronto.

The agreement for the initiative, signed on Oct.24 at the Baycrest Centre for Geriatric Care, contains just about every aspect of what it will take to reach a viable Mideast peace, from genuine co-operation between Arabs and Jews to mutually sharing expertise, all while enriching the public's health.

Titled the "International Network of Knowledge through Electronic Learning," the endeavour partners Canadian healthcare professionals and academics with their colleagues in Israel, Jordan and the Palestinian territories and allows them to take part in video teleconferences.

Participants will share expertise on everything from diagnoses to treatments, all in real time.

"We now have a remarkable distance learning program at hand that will enable... Arab[s] and Israeli[s]... to share knowledge together under a Canadian umbrella and build trust and confidence in the health sector and beyond," said Dr. Arnold Noyek, director of the Peter A. Silverman Centre for International Health at Mount Sinai Hospital and chair of the Canadian International Scientific Exchange Program (CISEPO), which are also partners in the project.

The other Canadian groups taking part are Baycrest and the University of Toronto. The Middle East partners are Tel Aviv University, the Jordan University of Science and Technology and Al Quds University in the West Bank.

Representatives from the Canadian partners were on hand at Baycrest to sign a memorandum of understanding that includes a $1 million donation from lawyer Peter A. Silverman.

"This program fulfills a long held dream of mine to help form an initiative that is truly global and has such groundbreaking potential," Silverman said.

The video teleconferences will mainly focus on professional development to address health issues such as geriatric psychiatry and behavioural neurology.

The intention is for the video teleconferences to spur a host of joint endeavours, such as team research, co-authored journal articles, professional training and fellowships.

"Video is a powerful tool for what we want to do," said Noyek. "There is real learning from this."

But participants expect that along with the academic dimensions will come steps toward peace.

"This leads to building relationships, mutual understanding, which feeds into trust and co-operation," said Dr. Harvey Skinner, chair of U of T's department of public health sciences.

"It's peace-building from the bottom up."

Skinner and Noyek said that in the end, patients gain the most.

For example, CISEPO initiatives have already led to treatments for patients, including the establishment of a treatment centre in Jordan that screened thousands of Israeli, Jordanian and Palestinian newborns for hearing loss.

Other related joint projects have dealt with nutrition, youth issues and infectious diseases.

"The [goal] of our programs is to respond to real [patient] needs," Noyek said, adding that since patients benefit from the efforts of the project's partners, perhaps it will send a message to people that co-operation is in everyone's best interest.

"Healthcare is a common concern," said Baycrest Telehealth co-ordinator Tim Patterson.

"It's not just researchers and academics. You're helping everyone."

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Therapeutic riding instructor takes skills to Israel

By CAROLYN BLACKMAN
Staff Reporter

If you have a lot of time, talk to Ami Bonder about his job on Kibbutz Grofit, about 30 miles north of Eilat.

Bonder, 22 is a certified therapeutic riding instructor for children with special needs, "and I could talk about the benefits forever," he said last month, just prior to making aliyah.

A graduate of Richmond Hill High School, Bonder went to University of Ottawa for one year before he decided to go on a birthright israel trip and stay on afterwards on a kibbutz.

His father Darryl, a veterinarian for horses, suggested he volunteer on Kibbutz Grofit. "[My father] did it when he was [a teenager], and we visited there when we were in Israel for my bar mitzvah trip. I remembered it, and thought it was a great idea."

He started off doing odd jobs, he said, and eventually started working with the kids. After returning to Canada for his sister's wedding, he enrolled at Equest in Dallas, Tex., a centre that provides equine assisted therapy and rehabilitation for children and adults with physical, developmental, emotional and learning disabilities.

"They told me at the kibbutz that if I became certified, they would hire me, and they already have kids waiting for me to begin."

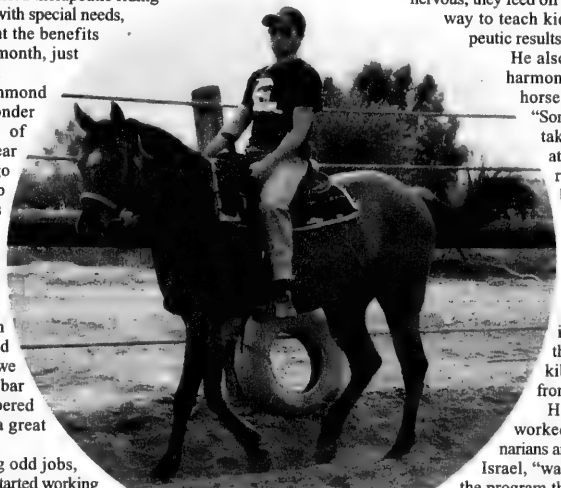
Riding a horse is a great "equalizer," he says. "When kids sit on a horse, they're the same as or better than everyone else. Kids who are typically in a wheelchair spend their life looking up at people, but when they get up on a horse, people have to look up at them. It makes [the kids] feel good."

Children with social problems often develop a relationship with the horse, Bonder says. "Horses reflect in their attitude how we feel. A nervous person makes a horse nervous; they feed off our energy. It's a great way to teach kids. I have had therapeutic results myself from horses."

He also started playing the harmonica in time with the horse's rhythm, he says. "Sometimes that is what it takes to get someone's attention. We don't see results in everyone, but they do happen. The results are more common than people think."

Kibbutz Grofit offers a unique program, he says. "It is the only program that has kids from the kibbutz ride with kids from the city."

His father, who has worked with horse veterinarians and run conferences in Israel, "was so impressed with the program that he has decided to take on an active role. He is very proud of my decision."


Ami Bonder is a certified therapeutic riding instructor for children with special needs.

His immediate family all live in Toronto, he says, "and it's difficult for them to see me go, but when I was volunteering on the kibbutz, they knew how happy I was. They said they could see me smiling over the phone."

He can't think of any other way to live, he says. "My life changed drastically in Israel. I went from being a typical 20-year-old Canadian boy, to someone who had [direction and purpose]. It was a change from day to night. Birthright was my transition stage."

NEWS, NEWS, NEWS

BEAUTY NEWS: Winter brings frosty hues and cool shades. Look forward to glitter with pale colours glistening all over, eyes and body shimmering, lips sparkling and cheeks glowing. The upcoming season is the time for having sexy and scintillating looks that are festive and fun!

Spamedica offers a new permanent injectable filler! The world of soft tissue fillers, plumping out those deep furrows, smile line grooves, droopy cheeks and deflated lips just got more exciting. Toronto and Los Angeles plastic surgeon Dr. Stephen Mulholland has been achieving wonderful soft tissue volume replacement in smile lines, frown lines, cheeks and chins, using **BioAlcamid**, a permanent, non-animal, gel like soft tissue filler.

"The BioAlcamid is an excellent soft tissue filler substance for many patients who are deficient of fat in their face or body contours. BioAlcamid is a soft, fat-like substance that is mobile and quite natural feeling and is well tolerated by the body. BioAlcamid allows me to create natural soft corrections for furrows and fat-deficient areas of the face that last for years. The product has also been an excellent, safe and long-term solution to correct the soft tissue body deficits that are quite common after liposuction," Mulholland says.

Chanel's Holiday Compact

Maurice Fiorio says, "Beautiful hair is always our goal. This season, we are focusing on energy in hair. Texture is back. Luxurious tone-on-tone colours provide depth and richness. Texture is all about the movement and flow of the natural state of hair. We are stepping away from flatirons and moving toward soft wave and curl. As the season changes from the humidity and moisture of summer to the drier, cooler winter air, hair will not get frizzy and flyaway. It is the perfect time to experiment with new techniques. As always, the key to surviving winter is moisture, moisture, moisture! **Fiorio** has a complete line of hair and body care to fill your needs from head to toe. The pure ingredients and essential oils provide rich, long-lasting nourishment throughout the cold months. Our winter must-have is humectant, which will tame your tresses in many ways. Use on wet hair to aid with shiny styles or dry to maintain smoothness.

CAROL AND STACEY'S TIPS

SKIN CARE: Christian Dior introduces a Soothing Toner for dry and sensitive skin. This alcohol-free lotion gently completes cleansing, leaving skin feeling supple and moisturized. Indulge yourself! Also from **Dior**, Cleansing Gelee for face, eyes and lips – a super-soft cleanser that removes makeup, cleanses all skin types and combines the gentleness of milk with the freshness of a toner.

Clinique CX introduces Soothing Moisturizer, specifically formulated to care for sensitive, stressed or delicate skin to provide immediate and ongoing relief from discomfort as it gently hydrates.

Vitalscience Corporation launches its new **Dermaglow** NuVectin Intense Moisture Therapy, specially formulated for dry skin. It provides intense, nourishing moisture for the face and neck, and helps maintain moisture, elasticity and firmness.

You can offer your loved ones an exciting **Neostrata** gift set that includes a Wrinkle Defence anti-wrinkle cream and eye contour anti-wrinkle cream-gel, and Advanced Dermo Systems at-home peel system and microdermabrasion system for an amazing value.

Ombra has developed a wide selection of aromatic herbal bath and body washes that affect one's mood positively and are highly recommended for relaxation and stress relief.

SPA: Biotherm unveils its new expert body care program, a 1-2-3 program that visibly improves skin quality and brings an immediate sensation of well-being. For clean, smooth skin that is perfectly hydrated, cleanse with the Refreshing Shower Gel, exfoliate with the Softening Exfoliator or Polishing Scrub, and moisturize with the Biosenses Nourishing Fortifying Body Balm.

Clinique CX introduces Stretch Mark Cream, an exciting new treatment designed to help reduce the appearance and discourage the occurrence of stretch marks while assisting the skin's natural repair process and helping to strengthen skin's elasticity.

Vichy Laboratories has developed Reti·C Concentrate for corrective night care – the latest intervention against skin aging and wrinkles, containing the optimum concentration of retinol and vitamin C.

HAIR: Goody's new offering is Dangerous Affair, a romantic hair accessory collection inspired by 18th-century European court fashion. Dangerous Affair blends luxurious and textured fabrics with elaborate rococo details into a collection that features bows, headbands, bobby slides, brooches, flower and feather pins and silk-covered ponytailers. Don't miss it!

FOUNDATION: Estée Lauder presents Individualist Natural Finish Makeup Foundation that instantly adapts to your unique complexion for a naturally flawless finish. Also from **Estée Lauder** is the Light Snow Shimmer Face Powder compact from the Holiday Pleasures collection, which embodies feminine luxury and festive shimmer.

Gwyneth Paltrow models the latest Estée Lauder line.

Lise Watier's Poudre Fantaisies has ultra-fine gold particles and chunkier glitter that, when blended together, add a regal aura to legs, shoulders and anywhere you need a little sparkle.

Giorgio Armani offers Midnight Shimmer Powder, a silky, pearlescent powder that clothes the bare face and body in a transparent veil gleaming with fine, iridescent sparkle that elegantly illuminates the skin.

BLUSH: Clarins has developed The Brush, a petite, portable makeup tool that is ideal for applying compact powders for a smooth, precise application and comes in an elegant case.

Clinique's Blushing Blush provides a soft, perfect glow, yet it defines cheekbones and sculpts the face, bringing out the inner beauty in all of us – you'll radiate with natural beauty.

Dermaglow: Specially formulated for dry skin.

EYES: Duo-Phase eye makeup remover by **Christian Dior** is a magical two-phase solution formulated for the particularly delicate eye area. It is gentle and effective, making eyes come clean almost before you can blink. Try it today!

A collector's item for anyone who loves makeup, the new **Chanel** Holiday Collection combines light and darker tones to create delicate contrasts. The extra-flat, black lacquered case opens to reveal eight little slots filled with colour. A makeup "tray" has four eyeshadows, two glosses and two cream lipsticks.

Achieve high-voltage colour with the new Pure Pops Crème EyeShadow from **Estée Lauder**, an ultra-creamy shadow that delivers colour and luminous sheen in one easy sweep.

Ready to delight with **MAC**'s colours and deluxe packaging? **MAC** Delights has six shades for the eyes. Each selection comes in a faux-croc-patterned metallic compact with an oriental flower motif. Don't miss it!

A variation based on shimmering white, inspired by the

Continued on page 44

New Collection

Fresh styles of every type of coat from Canada and abroad are now in stock! Petite, regular and tall in sizes ranging from 0 to 24.

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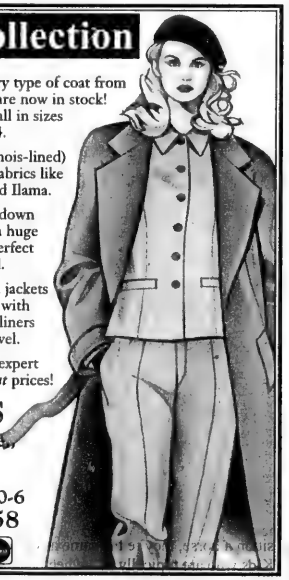

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Continued from page 43

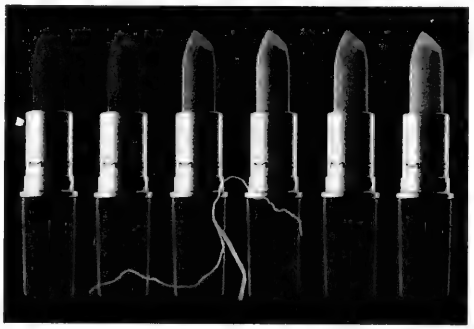
diffracted reflections of crystal, **Giorgio Armani** has created Midnight Eye Mania, four brilliant options to wear on their own or apply in layers, including three metallics in a frosted case.

Clinique introduces Colour Surge Eye Shadow Quads. Each mirrored compact holds four shades that range from natural to intense. All are flattering to wear, crease-resistant and non-fading.

This season indulge yourself with Bijoux Solo EyeShadow from **Lise Watier**, packaged in a transparent plexi compact embossed with a dazzling "W" in Swarovksi crystals. Inside you'll find the silkiest shadow that glides perfectly on the eyelid. To match these eyeshadows, try **Lise Watier**'s Eye Glitter directly above lashes. Eye Glitter's coveted long-lasting, non-smudging, water-based formula has two new shades, Smokey Gold and Midnight Star.

Visage's new Candy Cane Shadow Palette, a limited edition product for the winter holidays, includes three sparking shades – icy white, frosted pink and rosy plum.

Lancôme has produced L'Extrême lengthening mascara that gives visible fibre extensions to the tips of natural lashes, creating a thick, soft and shiny effect.



New Cremestick Lipstick from MAC.

LIPS: For a richer, creamier lip, here's a dreamy combo from **MAC**: try new Cremestick Liner – lightweight and prevents feathering and bleeding – and Amplified Crème Lipstick. Creamily compatible in texture and comfort, apply together to achieve the perfect lips from the outside in.

Clinique presents Colour Surge Butter Shine Lipstick, a revolutionary formula that is taking lipstick to a whole new level. While quenching that desire for shine, this new lipstick offers a soft, buttery texture along with the comfort and grown-up glamour of lipstick that never goes out of style. Don't miss it!

Be sure to try **Estée Lauder**'s Pure Color Crystal Gloss, an ultra-lustrous gloss that lavishes lips with daring sheer shine, and Pure Colour Crystal Lipstick in sheer, cool, crystalline shades that dazzle with brilliant dimensional effects.

In the exotic spirit of ornamentalism, try **MAC** Treasures, a trio of floral brocade jacquard bags. Inside each bag is an array of two lipsticks and one lipgloss.

Lise Watier introduces Gloss Gourmand Grenadine, loaded with intense shine particles to create a "mirror-like finish," and Crystal Drops Miel, which adds a layer of luminous vanilla to nude or delicately coloured lips. Also try **Lise Watier**'s Virtual Lipliner that perfectly defines lips while providing exceptional, long-lasting coverage, but does not let lipsticks bleed and allows glosses to stay put – all with zero colour.

Midnight Lip Shimmer, the crystalline gloss combining the precision of a lipstick with a lustrous shine, has been reinvented in an ultra-sophisticated, evening version by **Giorgio Armani**. Packaged in shiny black lacquer and equipped with an applicator to guarantee perfectly shaped definition, Midnight Lip Shimmer is more iridescent than ever.

FRAGRANCE: Puma Red fragrance, created by **Givaudan**, has a floral, fruity, amber scent that is hip and stylish.

Donna Karan wants to give the gift of inspiration with the Message of Hope program that is centred on a special edition of the **DKNY** Be Delicious women's and men's fragrance bottles inscribed with Donna's heartfelt message. This initiative benefits UNICEF, as a portion of the proceeds will be donated.

Introducing **Live Jennifer Lopez**, an upbeat fruity-floral fragrance with addictive appeal that is as sexy and alive as a body moving to music.

Sophisticated romance of island lifestyle is captured in the first fragrance collection from **Tommy Bahama**, inspired by warm westerly breezes and the rustling of palm fronds, including an eau de cologne for men that is vibrant and exudes luxurious warmth and sophistication, and an eau de parfum for women that is a modern floral fragrance with a citrus burst at the top.

For one last time before it bids farewell for good, count on **Lise Watier**'s So Chic! fragrance to spritz your end-of-year parties! Luxurious like cashmere, soft and seductive, it's really so very chic to wear this limited-edition fragrance.

Estée Lauder is pleased to present Gwyneth Paltrow in the new **Estée Lauder** Pleasures print and television ad to celebrate the 10th anniversary of the iconic global fragrance.

MEN: Puma White fragrance, created by **Robertet**, has a fresh, fruity, woody scent encased in the usual object that is a water bottle.

Krikorian is pleased to introduce the signature fragrance, Alessandro dell'Acqua Man, a fragrance with the freshness of a sea breeze, with sparkling head notes of grapefruit, bergamot, lemon, mandarin, orange blossom and pineapple.

Beauty consultations are available at carolwise@hotmail.com or carolwise.com.

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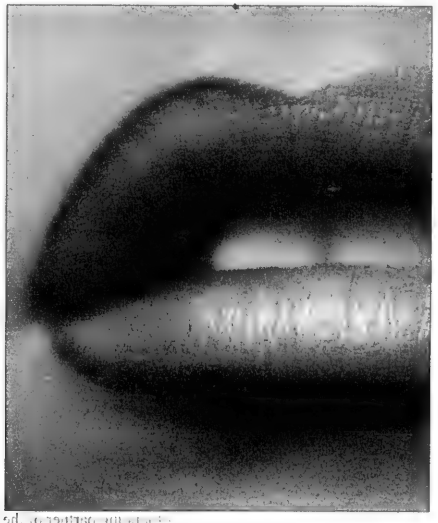

Midnight Lip Shimmer from Giorgio Armani.

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Arts & Travel

Exhibit a fundraiser to restore Jewish Shanghai

By RON CSILLAG
Staff Reporter

Ian Leventhal with one of his paintings. [Ron Csillag photo]

Even in his most artistic flights of fancy, Ian Leventhal never imagined that one day he would play such an important role in reclaiming modern Jewish history.

"I'm just an artist," shrugs and smiles the boyish-looking Leventhal, an accomplished 54-year-old painter. "Who knew?"

He certainly never thought he'd be heading an international effort to restore, preserve and help chronicle the legacy of the Jews of Shanghai, the teeming Chinese port city where some 20,000 Austrian, German and Czech Jewish refugees of the Nazi Holocaust not only found a haven, but thrived amid their sports clubs, cabarets, theatres and cafés.

Leventhal's current exhibit, "Journey of Hope," is an outgrowth – almost a culmination – of his successful 2002 show in Toronto, "Gift of Friendship," an art exhibition on the theme of Sino-Jewish ties that had grown out of his visit the year before to Shanghai's historic Hongkou district, site of the Jewish ghetto during World War II, and its historic Ohel Moishe synagogue.

"I was blown away," he recalls of his sightseeing trip. "I couldn't believe all that Jewish heritage – in China, of all places. It was like stepping back in time."

Even in a cramped ghetto under Japanese occupation, Jews created a vibrant community, with schools and fraternal groups and a throbbing cultural life.

The 2002 show brought together 33 Chinese and Jewish artists in Toronto and was conceived as "a gift from the Canadian Jewish and Chinese communities to commemorate the safe haven Shanghai offered to the Jews during the war years."

The next step was living up to the show's name, and gifting it to Shanghai. Leventhal turned to an old friend, designer Tom Rado, and in October, 2002, "Gift of Friendship" opened in a specially renovated building in the old synagogue's courtyard that was once used as a matzah factory.

The show made such a splash that during a working luncheon, the deputy mayor of the Hongkou district asked the Canadians whether they would like to get involved with ambitious redevelopment plans for the area.

It was an offer Leventhal and Rado could not turn down. They formed a partnership, Living Bridge International Inc., which was awarded an exclusive two-year contract as sole developer of the quarter's restoration.

Over the past three years, Leventhal has travelled to Shanghai 14 times. "The Chinese are very interested in bringing a renewed Jewish cultural presence to Shanghai," he said.

He doesn't discount that Beijing is also interested in buffing the country's image for the 2008 summer Olympics.

"Journey of Hope" is part fundraiser and part art exhibit. It showcases original and highly evocative black-and-white photographs of the wartime Jewish ghetto, historical artifacts and memorabilia, and Leventhal's own acrylic-and-collage works.

Over the next two years, it will travel to Montreal, New York, Washington, Miami, Chicago and Salt Lake City.

But mainly, the show seeks to defray the massive costs of restoring the old Jewish quarter, estimated at $700 million. "It will be phased in over a decade or so," Leventhal explains.

Last year, Clifford Korman, the co-founding partner of the Toronto firm of Kirkor Architects & Planners, was tapped to create a master plan for redeveloping Shanghai's old Jewish ghetto.

As Leventhal explains, the plan calls for the restoration of at least 50 decaying buildings within a congested seven-block radius of the Ohel Moishe synagogue. To show it was serious, the local government earlier this year declared the former Jewish ghetto a protected heritage site, one of only 12 areas of a city of 18 million people to be so honoured.

"We're looking at a gentrified, upscale, mixed-use neighbourhood," he says. "Most of these buildings are unsafe and unhygienic. Something had to be done anyway."

Their current residents will be relocated to new apartments, he adds.

Money will go toward collecting and preserving Shanghai's 1,500-year-old Jewish heritage. Plans call for a state-of-the-art museum and cultural complex and, of course, the restoration of the Ohel Moishe shul, built by Russian settlers in 1927 and now called the Jewish Refugee Memorial Hall.

(The city's other synagogue, the Ohel Rachel, built by Sephardi emigres, is outside the Hongkou district.)

Also slated for construction are two commercial towers, three high-rise condominiums, a hotel and shops.

The governments of Canada and Israel are not contributing financially, while the Chinese are providing only tax rebates and other concessions. Funds will have to be raised privately.

Sponsored by ORT Toronto, "Journey of Hope" continues to Nov. 7 at the Blue Dot Gallery in the Distillery District, 55 Mill St., Building 147, suite 101. Call 416-487-1500.

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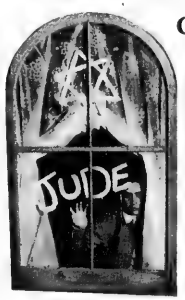

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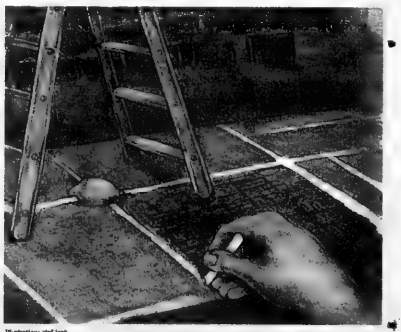

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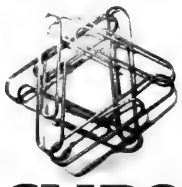

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Arts & Travel

Eye on Arts

By Bill Gladstone

YIDDISH *FIDDLER* AMONG HIGHLIGHTS OF JEWISH BOOK FAIR, NOV. 3-13

Toronto's 29th annual Jewish Book Fair opens this week with an array of featured participants, including **Barbara Amiel**, **Miriam Beckerman**, **George Jonas**, **Shirley Kumove**, **Deborah E. Lipstadt**, **Carol Matas**, **Lily Poritz Miller**, **Edeet Ravel**, **Simcha Simchovitch** and **Michael Wex**. The fair also offers three performances in Yiddish of *Fiddler on the Roof* (with English surtitles) by Montreal's Dora Wasserman Yiddish Theatre. 416-636-1880, ext .368.

One of many interesting events is the Bagels and Books presentation "The Struggle for Yiddishkeit," in which **Mervin Butovsky** and **Ode Garfinkle** discuss *The Journals of Yaacov Zipper, 1950-1982*. This Winchevsky-UJPO-sponsored event is free, but the charge for refreshments is $5. Leah Posluns Theatre, Bathurst Jewish Community Centre. Sunday, Nov. 6, 11 a.m. (bagels at 10:30.) 416-789-5502. Full schedule at www.bjcc.ca/home.html

* * *

One-Man Show: Comedian **Steve Solomon** stars in *My Mother's Italian, My Father's Jewish & I'm in Therapy*, a one-man show filled with comedy and musical surprises. "Meet Solomon's wild, wacky, wonderful family as he brings them to life on stage with more than two hours of hysterical material, including comic voices, sound effects and more." Winter Garden Theatre, 189 Yonge St. $31.50-$51.50. Nov. 1 to 13. 416-872-5555, www.ticketmaster.ca

* * *

Madness Film Fest: The Workman Theatre Project presents the 13th annual Rendezvous with Madness Film Festival, featuring 50 top films from Canada and abroad that focus on themes related to mental health and addictions. Films include **Jeff Feuerizig's** *The Devil and Daniel Johnson*, **Allan King's** *Memory for Max, Claire, Ida and Company* and **Josh Rubin's** *Derailroaded*. PWYC. Queen Street Centre for Addiction and Mental Health, Nov. 10-19.

* * *

Names in the News: Christie's in New York is set to auction 15 outstanding Hebrew manuscripts from the collection of **Salman Schocken** (1877-1959), the famed German-Jewish businessman, publisher, collector and philanthropist. The auction date is Nov. 15.

As a retailer, Schocken built up profitable department store chains in Germany and commissioned architect **Erich Mendelsohn** to produce some of Germany's finest modernist architecture. He left Germany in the 1930s. As a publisher, he gave the world **Franz Kafka**, championed the work of kabbalistic scholar **Gershon Scholem**, became the first publisher of **S.Y. Agnon**, and introduced a vast amount of other Jewish writing to a large public.

An avid collector of Hebrew manuscripts, books and Judaica, he founded the Schocken Institute of Jewish Research in Jerusalem, which today holds his vast private library and is operated by the Jewish Theological Seminary of America. Much of his most precious literary property is still privately held, and has been auctioned off in parcels.

He is the subject of a recent biography, *The Patron*, by **Anthony David** (Henry Holt).

* * *

Arts in Brief

• **The Sisters of Sheynville**, the "Yiddish swing chick band," and **Shakshuka**, the contemporary Jewish Mediterranean groove fusion band, in concert. $10. Gladstone Hotel, 1214 Queen St. W. Sunday, Nov. 6. 7:30 p.m.

• The Canadian Friends of the Israel Museum and Christie's present a pARTy Auction to celebrate the Israel Museum's 40th anniversary. Visit the website, www.cfimonline.com, for the names of works to be auctioned. Cocktail supper, live and silent auction, $250 per person. Sutton Place Hotel, Tuesday, Nov. 8, 6 p.m. RSVP by e-mail, chaia@rogers.com

* * *

At the Galleries

• The Willowdale Group of Artists presents its annual Fall Art Show in a variety of mediums. North York Central Library, 5120 Yonge St. Nov. 1-29, during library hours.

• "The Journey of Hope" historic exhibit presents art, photographs, artifacts and memorabilia related to Shanghai's Hongkou district, the region that became home to thousands of Jewish refugees during World War II. Continues at the Blue Dot Gallery, Distillery District, until Nov. 7.

•Sandra Ainsley Gallery marks its third anniversary in the Distillery District with the Canadian premiere of "Mille Fiori," an exhibition of new work by American glass artist **Dale Chihuly**. 55 Mill St. Until Feb. 4, 2006. 416-214-9490, www.sandraainsleygallery.com

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Arts & Travel

Phenomenon of suicide bombing intrigued Israeli-Arab director

By SHELDON KIRSHNER
Staff Reporter

Israeli Arab filmmaker Hany Abu-Assad was intrigued by the topic. "Like anyone else, I was curious," he said in an interview. "It's a big story."

Abu-Assad was talking about the phenomenon of the Palestinian suicide bomber, who has wreaked death and destruction on Israel since 1994.

His latest film, *Paradise Now*, which was screened at the Toronto International Film Festival and opens in local theatres on Nov. 11, concerns two Palestinians who sneak into Israel to detonate a bomb in Tel Aviv.

Before co-writing the script in collaboration with Dutch co-producer Bero Beyer, he studied the interrogation transcripts of bombers who had failed to carry out their missions, talked to people who had known them and read official Israeli reports.

What he learned was that none of their stories was identical. "There is not one type of person who becomes a suicide bomber," said Abu-Assad, comparing them to the biblical figure Samson. "There is not one face. They come from different backgrounds. But they all want to fight Israel's occupation. They want to change the situation. They do not want to feel weak and impotent."

Abu-Assad, who was born and raised in lower Nazareth, made *Paradise Now* in association with Dutch, German, Israeli and French associates. His Israeli colleague, Amir Harel, was the producer of *Walk on Water* and *Yossi and Jagger*, which impressed critics in Israel.

Having assembled an international crew, Abu-Assad brought them to Nablus, one of the largest towns in the West Bank and a hotbed of Palestinian nationalism. "It was very hard filming in Nablus, which is under siege and curfew by the Israeli army," he said. "We faced a lot of troubles."

Many Palestinians were suspicious of Abu-Assad's motives. "Some Palestinians thought I was against them."

And on the day his location manager was kidnapped, a missile from an Israeli helicopter gunship struck a car near the set. At this point, gunmen ordered them to leave Nablus. "This was the last straw for six of our European crew members," he said. "They left. I don't blame them. Life is more important than a film."

Worried about his abducted location manager, he contacted the then president of the Palestinian Authority, Yasser Arafat, and asked him to intervene. Within two hours, the man was released. But Abu-Assad was still concerned about the wisdom of remaining in Nablus, where much of *Paradise Now* unfolds. Several days later, a land mine exploded 300 metres from the set, and for Abu-Assad, this was the turning point.

"I wanted to continue filming in Nablus for authenticity and continuity, but I had no choice but to leave. I decided to move the set to Nazareth."

As a result of his horrible experiences in Nablus, Abu-Assad, whose previous films *Nazareth 2000* and *Rana's Wedding* touch on the Arab-Israeli conflict, has vowed never to make another film in a Palestinian town under Israeli occupation.

Abu-Assad, 43, has definite views about suicide attacks. "As a non-violent person, I'm against them. It's better not to use violence. From the military point of view, suicide bombing is inefficient. You're killing your best soldiers."

Hany Abu-Assad

He holds Israel responsible for the bombings. "We've been made to use it by Israel, which is oppressing the Palestinians, and in the best case scenario, discriminating against them. This is a very humiliating situation, and not every Palestinian can accept it."

In his view, Israel and the Palestinians are both entitled to statehood, either through a two-state solution or in one binational state.

"What's most important is that Israelis and Palestinians should share everything equally. When this happens, it won't matter what kind of a state there is. Palestine is our land, not only Israel's. We should share it equally."

Yet Abu-Assad accepts the necessity of a Jewish state. "We know the Holocaust was a big crime. We are ready to forgive Israel for our suffering. The Israelis are good partners. They bring money and knowledge."

He said that Israelis should not fear Palestinians, whose outlook has been disfigured by fear and anger.

In principle, Palestinian refugees have a right to return to their former homes in Israel, he noted. But in practice, they should be compensated for their losses.

Abu-Assad left Israel in 1981 to study aircraft engineering in Holland, where he has lived since then. He said he emigrated because Israeli Arabs do not have access to the same educational and occupational possibilities as Jews. "As a young man, you seek out opportunities, and I wanted to discover the world."

He plans to co-direct his next film, a comedy about the human condition, with an Israeli. "If we can do this, we can share the land."

A review of Paradise Now *will appear next week.*

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Documentary celebrates rescue of Danish Jews in 1943

By SHELDON KIRSHNER
Staff Reporter

The rescue of Danish Jews during World War II was a shining moment of humanity in the annals of the Holocaust.

Millions of European Jews were murdered in ghettos, killing fields and Nazi death camps, but in Denmark (and Bulgaria) the mould was broken.

On Sunday, Nov. 6 at 4 p.m. and again at 7 p.m. at the Miles Nadal JCC, the Toronto Jewish Film Society will screen *The Danish Solution*, a 58-minute documentary on the subject by Karen Cantor and Camilla Kjaerulff.

Denmark signed a non-aggression pact with Germany and remained neutral when World War II broke out. But on April 9, 1940, the German army stormed into Denmark.

Denmark, nevertheless, co-operated with the invaders, and its government continued to function. Indeed, as far as Hitler was concerned, Denmark was a model protectorate, supplying Germany with 10 per cent of its agricultural needs.

Denmark, however, disappointed the Germans by treating its Jewish citizens with respect. Danish Jews, some of whom had settled in the country in the early 20th century as immigrants from eastern Europe, were not required to wear the dreaded yellow star.

When Denmark's attitude to Germany changed from compliance to defiance in 1943, prompting Germany to declare a state of emergency, the Jews suddenly found themselves in real danger.

Werner Best, the German representative in Denmark, let it be known that Jews would be rounded up starting on Oct. 1, 1943.

In the face of this situation, Jews prepared for the worst, while Christian pastors concealed Torah scrolls taken from Copenhagen's main synagogue.

More than 200 Jews from a Jewish seniors home were summarily arrested and deported, but the rest of the Jewish community got away in the nick of time, transported to neighbouring Sweden by Danish fishermen in their boats. Jews paid for their passage, but the courage of the fishermen cannot be doubted.

According to the filmmakers, Niels Bohr, the famous scientist of Jewish descent, persuaded Sweden to admit the Jewish refugees. As a result of Denmark's resolution and Sweden's hospitality, 95 per cent of Danish Jewry survived. After the war, they returned to Denmark to reclaim their properties.

The Danish Solution, narrated by Garrison Keillor, may restore your faith in humanity.

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Books & Authors

Medieval epidemic depopulated the world and touched off pogroms

By SHELDON KIRSHNER
Staff Reporter

The world's greatest natural disaster, the southeast Asian tsunami of December 2004 notwithstanding, ravaged the globe more than 600 years ago.

Apocalyptic in scale, the Black Death swept into Europe from Asia, killing an estimated 200 million people – a demographic catastrophe of still unprecedented proportions – and causing unspeakable emotional distress.

From China in the east to Greenland in the west, from Siberia in the north to India in the south, the plague blighted lives everywhere. In many places, it claimed one-third of the population, and in some regions, 60 per cent.

"For a brief moment in the 14th century, the words of Genesis 7 – "All flesh died that moved upon the earth" – seemed about to be realized," John Kelly writes in *The Great Mortality: An Intimate History of the Black Death, the Most Devastating Plague of All Time* (HarperCollins), a substantive, sweeping work.

We know from contemporary accounts that the plague arrived in Europe in the autumn of 1347. By the winter of 1349, one of its great cities, London, was grimly struggling with it.

Thomas Vincent, an observer, wrote: "Now, there is a dismal solitude. Shops are shut... people rare, very few walk about... and there is a deep silence in almost every place. If any voice can be heard, it is the groans of the dying..."

The Great Mortality, as it was commonly known, had a profound impact on European Jews, touching off one of the most violent outbursts of anti-Semitism in the Middle Ages.

Prefiguring the 20th century paranoia associated with *The Protocols of the Elders of Zion*, the plague came to be widely regarded as an international Jewish conspiracy aimed at achieving global domination, Kelly observes.

He claims that the Swiss town of Chillon played an important role in fomenting rumours that the Black Death was a malicious Jewish plot. Confessions were extracted from local Jews that a certain sinister Rabbi Jacob and a network of agents had delivered packets of poison to Jews throughout Europe.

During the resultant hysteria, a large but unknown number of Jews were murdered. Some were burned at the stake, while others were marched into public bonfires. Still others were barbecued on grills, bludgeoned to death and stuffed into empty wine caskets and rolled into rivers. In several localities, the killings were proceeded by show trials.

According to Kelly, the first pogrom linked to the Black Death took place on April 13, 1348 in Toulon, France, when dozens of Jews were dragged from their homes, jeered, taunted, kicked and wantonly murdered. Within days, the violence spread to neighbouring villages.

By the autumn of 1348, the pogroms reached Solden, Stuttgart, Reutlingen and Lindau in Germany.

In a few cases, Jews were offered the option of conversion, but most chose death, astounding one chronicler:

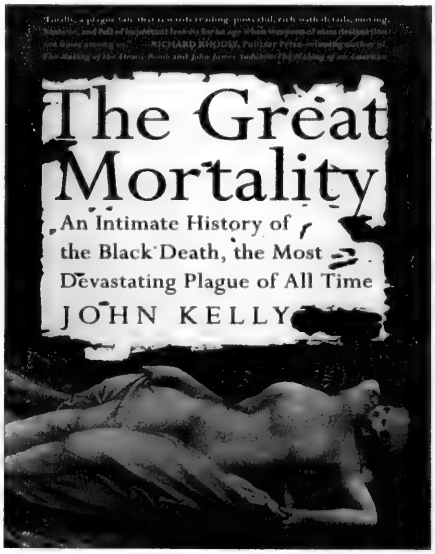
"The insane constancy shown by [the Jews]... was amazing. "Mothers would throw their children into the flames rather than risk them being baptized and then would hurl themselves into the fire..."

Pope Clement VI, denouncing the persecution of Jews, declared, "Recently, it has been brought to our attention by public fame – or, more accurately, infamy – that numerous Christians are blaming the plague... on poisonings carried out by the Jews at the instigation of the devil, and that out of hotheadedness they have impiously slain many Jews, making no exception for age and sex."

Influenced, perhaps, by his statement, a few municipal leaders defended their Jewish communities.

In the southern French port of Marseilles, a bastion of tolerance, the Jewish community experienced no harassment or attacks. As a result, Marseilles became a haven for Jews fleeing persecution elsewhere.

In one unusual case, Amadeus VI, the ruler of Savoy, the region around Lake Geneva, adopted a middle course.



He did not want angry mobs throwing Jews down wells, but neither did he want to appear unsympathetic to popular feelings. Resolving his dilemma with a traditional bureaucratic ploy, he ordered an investigation.

To Jews, the end of the plague was an occasion of joy and relief. To the population at large, it was an opportunity to celebrate. As Kelly puts it: "Survivors drank intoxicatingly, fornicated wildly, spent lavishly, ate gluttonously, dressed extravagantly."

Yet no amount of celebration could mask the dire consequences of the Black Death. Europe lost anywhere from one-third to three-quarters of its population. But the dramatic upsurge in the birthrate after the Black Death subsided altered the demographic balance.

Like many of his contemporaries, the French monk, Jean de Venette, was astonished at the number of pregnant women on the streets: "Everywhere women conceived more readily than usual. None proved barren. On the contrary, there were pregnant women wherever you looked. Several gave birth to twins, and some to living triplets."

By the 1380s, Kelly notes, Europe had replaced its cataclysmic losses.

Yet chronic labour shortages continued to affect Europe for decades. Europe, in, 1450, produced fewer goods than it had in 1300.

The principal industry of the Middle Ages, the Flemish-dominated cloth industry, was particularly hard hit because its prosperity was utterly dependent on a mass market.

The Black Death, though, ushered in major positive changes.

The hospital was revolutionized. The chief function of the pre-plague hospital was to isolate the sick so that they would not infect others. In the wake of the plague, hospitals attempted to cure the sick, though, as Kelly points out, patients fortunate enough to emerge from a hospital in sound health in the late Middle Ages probably owed more to good genes and good luck than to medical treatment.

The Black Death also led to an upgrading of the level of public health and prompted the founding of numerous universities in towns and cities ranging from Cambridge to Cracow.

Kelly, in *The Great Mortality*, gives a reader a cogent overview of a wrathful pestilence that almost destroyed civilization as we know it.

In an epoch when researchers are coping with such calamities as AIDS and, now, the bird-flu virus, his book is extremely topical.

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CJN Profile

The up-side of being downsized

By SHERI SHEFA
Staff Reporter

Working out of a bedroom, with nothing but a borrowed typewriter and a lot of ambition, Lisa Olfman and Joy Rosen built a multimillion-dollar entertainment company and thrust themselves to the forefront of the entrepreneurial world.

When they lost their jobs at another entertainment company, they knew that if they were going to be successful, they would have to do it on their own terms, regardless of the challenge.

"So Joy and I had an option. Do we go out and find other jobs or do we look to each other and look to the strengths that developed by working for other companies? We decided to go with the latter," said Olfman, the president and co-founder of Portfolio Entertainment Inc.

Olfman explained that within two years, they were able to turn a $15,000 new-ventures loan from Royal Bank in 1991 into the multimillion-dollar business that produces shows, as well as distributes products to international TV networks.

"We moved into Lisa's house with the furniture that we took from the last company. But we had never been in business on our own," Rosen said.

"It took two years of basically trying to bring business to us, get a series off the ground and into production, cobble enough programs together to sell to other sale agents and producers."

Not until Olfman and Rosen completed and sold their first series, *Groundling Marsh*, did they begin to reap financial benefits.

"We didn't get paid at all, we didn't have any employees and the rent in Lisa's house was pretty good in that she didn't charge us. If we bought a pound of coffee a week that was OK," Rosen said with a laugh.

Both Olfman and Rosen, who were co-named the Rotman School of Business' Canadian Woman Entrepreneur of the Year in 2003, attribute their success to blind ambition, as well as a wonderful working relationship.

"If you want us to be successful, just tell us we can't do something. That's fighting words for us. It's amazing that I still respond to that after all these years," Rosen said.

"I think that it happens that we're also very good friends. I think it's important when you're setting up with a partner that you have a very clear set of goals and values and vision.

"It's very rare where we'll have a meeting with someone and they'll present something where we disagree. It's been 14 years and we are still on the same path," she added.

Rosen said that they can't take all the credit for the concepts of the shows they produce. They get help from from the creative minds of many people – mostly freelancers – who are involved in their projects.

"It's a very collaborative process. It's not like it is anybody's one idea. Usually someone will come up with a seed of an idea and someone will add to it. Before you know it we're there," she said.

Lisa Olfman, left, and Joy Rosen

Many of the concepts for their productions come from the news. For instance, *Stolen Miracles*, a Christmas movie for which they received two Gemini nominations three years ago, was based on a true Canadian story about a woman who kidnapped a newborn baby from a maternity ward of a hospital.

Carl2 (Carl Squared), Portfolio Entertainment's newest animated series about a 14-year-old boy who gets a clone, was an idea that came off the newspaper pages as well.

"When we were looking at the news at that time, cloning was and is still in the forefront of everybody's mind. We tried to think, what would a 14-year-old think of cloning?

"Some of the feedback from our early focus testing showed that most kids would love to have a double, to be able to take care of the chores, the homework and the nasty things, so they could go out and party or just do nothing," Olfman said.

And so Carl Crashman was born – a "typical 14-year-old slacker who wants to do nothing but watch TV and drink Coca-Cola."

When he sees an online ad inviting him to order his own clone, he decides this could be the answer to his prayers.

"But essentially," added Rosen, "the clone, who is a perfect DNA replica of him, except for a little bit of dog DNA, has none of Carl's attitudes, or his experiences. It's not exactly like this perfect situation that Carl and his teenage take-the-easy-route mind had imagined."

Aside from solid concepts complemented by great writing, Olfman said that the reason their productions enjoy such success is because the shows offer positive and uplifting messages.

"We like to champion heroes who solve their own problems," Olfman said.

"And that runs through everything we do. There doesn't seem to be a lot of anger or harshness in our messages," she added.

More important to the success of a series or a drama is that they produce something they both really believe in.

"We have a hard time getting behind a project we aren't passionate about. It's very important that when we pick a project, we really love it because it takes a ton of work to get it off the page and on to the screen. You have to really believe in it," Rosen said.

Because their themes are universal, Olfman and Rosen are able to sell their shows to some of the world's top TV stations.

"We do a lot of business in Israel selling our shows. Most of our shows air on Israeli networks," said Olfman, who added that they managed to sell *Carl2* to TV network Nickelodeon in Israel.

"One of the most exciting things is when you get to listen to your programs in different languages, in Icelandic or Japanese. It's wonderful."

Even though they are still celebrating the launch of *Carl2*, Olfman and Rosen are keeping busy with another project that is part of both their lives.

Portfolio is currently producing a one-hour Jewish holiday special for Teletoon, the cartoon network, which they expect to have ready in time for Chanukah 2006.

"It's going to be an animated movie based on a book called *Hershel and the Hanukkah Goblins* by Eric Kimmel, which is a book that Lisa and I loved to read to our kids when they were younger," Rosen said.

"We're very excited about this. Lisa and I always loved the book and we love to tell kids' stories and we also feel committed to Jewish stories and Jewish themes and this book really encapsulates so many Jewish themes.

"It's set in a shtetl and it's about people that always had very little but used brains over brawn and made positive out of negative situations. Those themes really resonated with us," Rosen said.

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Oil, water may mix for Israel, Turkey

By YIGAL SCHLEIFER
JTA

ISTANBUL — A recent visit to Turkey by Israel's infrastructure minister has given a renewed push to several projects that Israeli officials believe could have an important regional impact.

The primary reason for Benjamin Ben-Eliezer's visit was to sign a $360 million deal for a Turkish company to build a power plant in Israel. But the minister also used the visit to discuss the possibility of co-operation on a number of far-reaching energy and water projects.

"These are strategic projects at a very high level," Pinchas Avivi, Israel's ambassador to Turkey, said.

"Now we are entering into a phase of taking it from a nice idea to something that can be put into effect."

One proposed plan is the construction of a pipeline to bring water from Turkey to Israel. Israel last year signed a 20-year deal to import drinking water from a plant on Turkey's Manavgat River.

The original idea was to ship the water to Israel using large tankers, but that proved prohibitively expensive. Instead, Israeli officials are suggesting a pipeline of plastic tubing that would be partially submerged in the Mediterranean Sea. Turkey currently is building a similar pipeline to bring water from its southern mainland to northern Cyprus.

Israeli officials have said the pipeline could be extended to water-poor Jordan and the Palestinian Authority, giving the project a role in improving regional stability and possibly attracting foreign aid for its construction.

Another idea that was discussed, according to Israeli officials, is a proposal to use Israel as a transit point for oil arriving in Turkey via the Baku-Tbilisi-Ceyhan, or BTC, pipeline. That's a $4 billion, 1,093-mile project that will bring Caspian Sea oil and natural gas to Turkey's Mediterranean coast from Azerbaijan via Georgia.

The BTC ends at the Turkish port of Ceyhan, but attention now is being turned to how the pipeline could benefit Israel, both as a source of energy supplies and by creating an opportunity for Israel to become a player in getting BTC oil to thirsty markets in Asia.

Israel's location and small size may turn out to be a strategic advantage. Since the largest oil tankers can't sail through the Suez Canal, oil pumped at Ceyhan and headed to Asia would have to make a lengthy trip around Africa. Pumping is expected to begin later this year.

One alternative under discussion is to transport the oil across Israel from the Mediterranean to the Red Sea, where it would be loaded onto tankers heading for Asia.

"This definitely will create more opportunities," said Brenda Shaffer, a professor of Asian studies and political science at Haifa University. "There's more oil flowing into the Mediterranean only a day's boat ride from here. There's growing demand in Asia. If Israel is clever about it, it could market this not only commercially but also politically in a way that could improve regional security and stability."

For Turkey, which has few energy supplies of its own, the pipeline is the first step in its effort to become a major energy player, not as a producer but as a transit point. As countries look to diversify their energy sources, Turkey hopes to establish itself as a kind of energy supermarket, betting that controlling oil and gas routes will turn out to be as strategically valuable as producing the stuff.

"Geographically Turkey is endowed with advantages, so we would like to use those advantages to give Turkey a role as a supplier of energy resources that are located in the east and move those energy resources to the markets. It gives Turkey relevance," said a senior Turkish Foreign Ministry official involved in energy issues.

Israel's 158-mile Eilat-Ashkelon Pipeline, or EAP, could be used to transport the oil from the Mediterranean to the Red Sea. Built in 1968, the pipeline originally was designed to ferry oil from the shah's Iran in the opposite direction, from east to west.

The BTC "builds a strategic alliance that is good for Israel. But now Israel has to complete the task, to use the Eilat-Ashkelon pipeline to ship oil to the Red Sea, and from there to the ultimate consumers in the Far East, including Japan," said Ephraim Sneh, a Labor Party legislator and former Israeli transportation minister.

But Barry Swersky, the Israel-based co-chairman of the oil company Big Sky Canada, which works in Central Asia, said questions remain about whether the shipping and oil worlds would accept Israel as a significant transit point for crude oil.

"Will ships be blacklisted? Will ship owners perceive that they will be blacklisted?" he asked.

Swersky also pointed out that work is being done on the Suez Canal to allow it to accommodate larger tankers, which could take away the EAP's competitive edge.

Egypt also operates the Sumed pipeline, a Suez Canal bypass that takes mostly Persian Gulf oil to the Mediterranean. The EAP's edge would be further eroded if Egypt reverses the flow on the Sumed.

More significant, Swersky said, is the question of how increased oil-tanker traffic would impact the environmentally sensitive Gulf of Aqaba.

"I'm not sure if there's serious thinking about up and turning a holiday resort into a serious oil port," he said. "There should be a serious examination while there is time."

Despite the absence of any announced deals, the company that runs the EAP recently made a significant upgrade on the pipeline that allows for the flow to be reversed, making it possible to pump oil from Ashkelon to Eilat.

"Meanwhile, India's minister of petroleum and natural gas, Mani Shankar Aiyar, recently suggested that Azeri oil could be delivered to his country via Israel.

Ambassador: recognize rhetoric, nuclear link

Continued from page 1

"That kind of lack of respect, intolerance, anti-Semitism… this is the 21st century and that statement is just out of an era that is long past and never should have occurred."

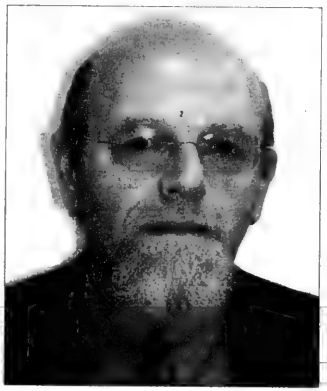
"The comments are all the more troubling given Iran's nuclear ambitions and its refusal to co-operate fully with International Atomic Energy Agency inspectors," Pettigrew stated in a news release. "This refusal underlines the need for all countries to stand together to ensure that Iran is prevented from developing nuclear weaponry. In fact, during her recent visit to Ottawa, U.S. Secretary of State Condoleezza Rice and I discussed how to address nuclear proliferation in Iran, including the possibility that the UN Security Council may have to send a strong message."

Opposition leader Stephen Harper called Ahmadinejad's comments "completely unacceptable. The promulgation of this kind of hate-filled ideology by a world leader is a threat to international peace and the collective legal basis of the UN. This follows the Iranian government's failure to co-operate with the UN on nuclear proliferation issues and the murder of Canadian photojournalist Zahra Kazemi. Canada's voice on these issues must be heard at the UN, bringing to bear our nation's full influence to oppose these hate ideologies, weapons proliferation and state torture."

New Democrat MP Pat Martin, a member of the 56-member parliamentary friendship group, said he would "urge our party, without delay, to endorse and take part in the [all-party] resolution."

The flurry of political and diplomatic activity was prompted by provocative statement by Ahmadinejad at a conference in Tehran called "The World Without Zionism."

"[Those who recognize Israel] will be engulfed by the fiery rage of their own people," he said. "Israel must be wiped off the map." He also said, "There is no doubt that the new wave of [attacks] in Palestine will wipe off this stigma [Israel] from the face of the Islamic world."



Alan Baker

Ahmadinejad's remarks were widely criticized around the world, but Canada was among the first to come out strongly against them, said Shimon Fogel, CEO of the Canada-Israel Committee, the Jewish community's lobbying arm on Israel. He applauded the "very strong showing by the prime minister and the foreign minister on the issue."

Particularly significant was the "linkage between this rhetorical threat and the real threat posed by Iran to the international community."

Fogel said Canada must use its international influence to convince other states of the linkage, so "they show no weakness or lack of resolve in ensuring that Iran does not press on with its nuclear program and other countries not facilitate Iran's nuclear ambitions."

Alan Baker, Israel's ambassador to Canada, said "the fact the foreign minister and the prime minister came out in such a firm manner and so quickly says something about Canada's intent to confront Iran and any such statement that calls for rubbing out a whole country."

He said it was "vitally important" that Canada recognized the link between the Iranian president's rhetoric and the country's nuclear program and he said he hopes Canada will take a leadership role on the issue at the UN.

The president's aggressive statement "scotches the myth that Iran is developing a nuclear program for peaceful purposes," he added.

In Jerusalem, spokespersons for the Simon Wiesenthal Center urged the United Nations to "act immediately to censure Tehran's tyrannical regime for its call to genocide."

Rabbis Marvin Hier and Abraham Cooper said in a statement that "such a threat mocks the founding principles of the UN, which was founded to defeat the genocidal Nazi Third Reich and to ensure that no nation would ever have to face the threat of annihilation. Failure to act to protect Israel's fundamental rights in the world body will not only further embolden Tehran's terrorist regime but calls into question the UN's continued raison d'etre," the rabbis stated.

In Toronto, the Canadian Coalition for Democracies (CCD), called the Iranian president's speech reminiscent of Adolf Hitler. However, the Coalition said the prime minister's condemnation was not good enough.

Martin, the CCD said, has refused to consider asking the UN for sanctions against Iran.

"Canada has signalled to Iran that there will be no consequences for threatening and inciting a Holocaust," said CCD president Alastair Gordon. "Imagine this regime modifying its behaviour because Pettigrew threatened them with a 'strong message'."

"Will Canada recall our ambassador from Tehran and send the Iranian ambassador back with a message that Canada wants no relationship with such a regime?" he asked.

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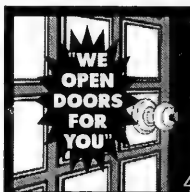

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USDS students meet Raptors GM

United Synagogue Day School middle school students were treated to a surprise meeting with Toronto Raptors general manager Rob Babcock prior to the Raptors' game against Maccabi Tel Aviv last month.

The students, who were taking part in a basketball clinic organized by the Raptors' development staff, got to take pictures, ask questions and hone their skills on the Raptors' home court at the Air Canada Centre.

"Playing on the Raptors' court was great," said Grade 8 student Noah Stern. "We first learned the basics – passing, shooting and ball handling – then we played [a game called] 'Dribble Knockout,' which was fun. At the end, Rob Babcock came out to speak to us. He was very nice and was willing to answer all our questions and give us his autograph."

Grade 7 student Orli Matlow said Babcock told the students that "he looks for players with character and for someone who works hard and is a good team person. He said that good character is important not just on the court, but in life. We learned a lot."

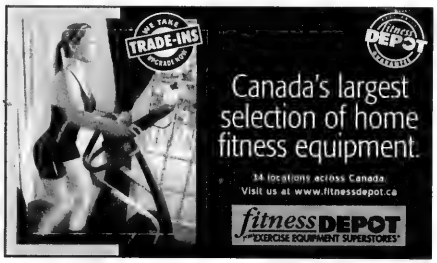
The clinic was offered to USDS students in grades 6, 7 and 8. The school sold more than 900 tickets to the Maccabi Tel Aviv game as a fundraiser.

"It was a great sports event," said parent Jay Feldman, an organizer of the USDS event. "But more importantly, from an educational point of view, it enabled Israel to come to life in a way that is meaningful to our children."

In addition to the clinic, the USDS Makhela (choir) also had the honour of singing *O Canada* and *Hatikvah* on the court before the game.

HOLY LAND HOCKEY TEAM

Israel's national junior hockey team concluded a six-city North American exhibition tour with a game in Toronto last weekend. They played Forest Hill Selects at the Pavilion Fitness Club before about 100 fans. Other stops on the goodwill tour included Montreal, Ottawa, New Jersey, Philadelphia and south Florida. [Vidal Keslassy photo]



Fichman to compete in pro tennis event in Toronto

Tennis star Sharon Fichman will join several up-and-coming Canadians competing in two professional events at Toronto's Rexall Centre this fall – the Tevlin Challenger for women and the Canada F1 Futures for men.

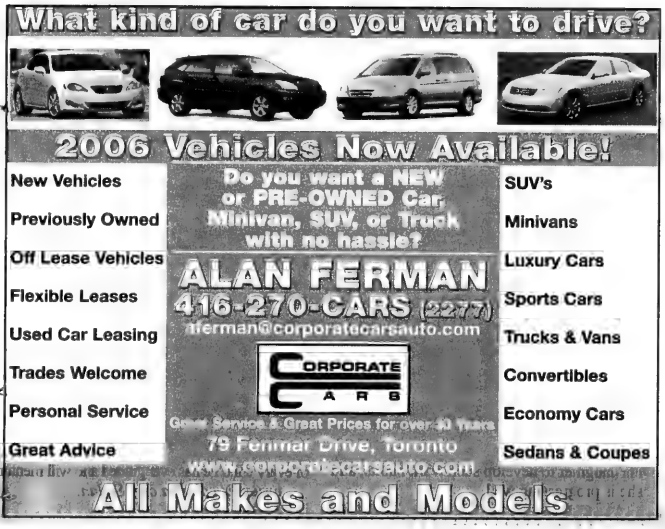
Fichman, the gold medalist in women's singles at last summer's Maccabiah Games in Israel, will join three members of Canada's Fed Cup squad – Alexandra Wozniak, Valérie Tétrault and Mélanie Gloria – in the tournament's main draw. Also entered is Canadian veteran Maureen Drake.

Fichman, Canada's 14-year-old flag bearer at the Maccabiah Games, won a bronze medal in the women's doubles and a silver in mixed doubles in Israel.

"Hosting entry-level professional events provides our young talent with opportunities to earn valuable ATP and Sony Ericsson WTA Tour world ranking points and prize money while competing at home," said Hatem McDadi, Tennis Canada's vice-president of tennis development.

"There is a strong and positive correlation between successful high performance tennis nations and the number of these domestic competitive opportunities."

The $25,000 Tevlin Challenger, funded by a $500,000 donation from the Tevlin family, will be held at the Rexall Centre Nov. 6 to 13.



Israel's national soccer coach resigns

Ha'aretz Daily Newspaper Ltd.

JERUSALEM — National soccer coach Avraham Grant has resigned in the wake of his failure to lead Israel to the World Cup finals in Germany next year.

Israel finished third in European zone Group 4, behind France and Switzerland, despite being unbeaten in 10 World Cup qualifying matches, with four wins and six draws.

Grant, 50, had a one-hour meeting with Israel Football Association (IFA) chair Itche Menachem earlier this month before handing in his notice.

The search for a replacement has already begun, but Grant said he is willing to stay until the end of his contract, which runs until June, unless a suitable candidate is found first.

Hapoel Tel Aviv coach Dror Kashtan appears to be the frontrunner to replace Grant. Kashtan is under contract with the Tel Aviv team until the end of the current season, but his contract includes a release clause and he has close ties with the IFA chair.

Outspoken Maccabi Tel Aviv midfielder Eyal Berkovic, who has 82 caps for Israel, has also thrown his hat in the ring to replace Grant. In an interview with Channel 2 television, Berkovic said a younger coach is needed because older men have failed to take Israel to the World Cup since 1970.

"I am prepared to retire today... and coach the national team," said Berkovic, 35. "Maybe it's time to bring in new blood, people who understand today's players, their psyche."

Speaking to reporters after meeting with Grant, Menachem said that he was "surprised by [Grant's] timing... I asked him if his decision was final and he said it was."

Aging: a challenge for families

By MICHAEL GORDON

One of the great success stories of the past century and the first years of this century is the fact that people are living longer. Canada, like most western nations has experienced a dramatic shift in the distribution of its population, with those over the age of 85 making up the fastest growing proportion of the population.

The Senior Side of Life

It is expected that this trend will continue, and policy-makers and planners often wring their hands at the thought of the demands on the health-care system that this demographic shift implies. But for individuals and their families, the increasing likelihood of a long and fruitful life seems very promising.

It is the issue of what the later years will be like that is the area of concern expressed by most individuals and their families. Many families have already experienced the possible range of what can happen as people age, ranging from continuing to live full and meaningful long lives until the very end or close to it, or, on the less positive side, the development of levels of chronic illness of the body and mind that may gradually impair physical and mental function, a situation that affects all members of the family in some way as people try to find ways to function themselves or to help a loved one function to the best of his or her impaired ability.

Those of us committed to the care of the elderly look to the challenge of helping to define what it is that individuals might do to enhance the likelihood of their living a long and healthy life. If that is not possible, we try to look at what can be done to maintain or promote as productive and enjoyable a life as possible, even in the face of major medical problems.

There have been many advances in recent decades in medical diagnosis and treatment of the illnesses that afflict the elderly, but for some conditions, major breakthroughs have not occurred and we must struggle with assisting patients and their families cope with the ravages of chronic and progressive illness.

The challenge for families is to try to figure out how to care for loved ones without depriving them of their independence and dignity while trying to promote their safety and security even though they may not recognize fully the efforts of those family members who provide them with love and affection.

We see this, for example, in individuals with Alzheimer's and other dementias, or in those who have sustained a devastating stroke or suffer from a malignant condition. It is in the face of these and other challenges that families often demonstrate their strength, cohesiveness and determination to do the best they can for the older person they love.

Sometimes such a support system does not exist, which increases the challenge for the older person and for the professionals entrusted with his or her care.

In this column, I will try and address many of the common issues – clinical, social, ethical and professional – that are faced by families entrusted with caring for an older person. Because the column is written for *The CJN*, there will be times when a particularly Jewish perspective might enter into the discussions. The goal is to shed light and knowledge in the tradition of learning and loving so that readers can participate in what is often a challenging, at times terrifying, but hopefully humanely fulfilling journey. It is a journey that binds us together as a family and as a loving community.

Dr. Michael Gordon, vice-president of medical services at the Baycrest Centre for Geriatric Care, is co-author with Bart Mindszenthy of Parenting Your Parents, *Dundurn Press, http://parentingyourparents.ca.*

CRÈME BRULÉE FRENCH TOAST

1/2 cup unsalted butter
1 cup firmly packed dark brown sugar
2 tblsp. corn syrup
6 (1" thick) slices day-old challah
5 lg. eggs
1 1/2 cups half-and-half
1 tsp. vanilla extract
1 tsp. orange flavoured liqueur
1/4 tsp. salt

Combine butter, brown sugar, and corn syrup in heavy saucepan over med. heat. Cook, stirring constantly, until melted and smooth. Pour into a 13"x9" baking dish.

Trim crusts from bread and arrange in 1 layer in baking dish.

Whisk together eggs, half-and-half, vanilla, liqueur and salt in large mixing bowl. Pour evenly over bread. Cover, refrigerate overnight.

Preheat oven 350°F. Remove dish from refrigerator and let come to room temperature. Bake uncovered for 35-40 mins. or until puffed and edges are light golden brown. Serve immediately with individual pieces turned over with caramel on top. Yield: 8-10 servings. *From "The Kosher Palette" Cookbook.*

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Epi on Education

Order from chaos

Seymour Epstein

If, as I stated in a previous article, schools and other educational ventures can't be evaluated in the same way as assembly lines or social services to the poor, surely they must still be assessed by some reliable measuring system. While we may not be sure of the long-range results of a specific pedagogic approach, we should be able to judge a school, youth group, Israel tour, or an adult education program in some way.

The first good sign in any organized bit of learning is if the teacher can present a reasonable plan of action. What are you teaching throughout this year? To what end? What are the methods you use for teaching? How well do you know the world of your students? What kind of passion do you have for this subject? And what training?

A parent might not want to pose these questions to a teacher on parents' night, but at some point a school should be able to answer these questions in a convincing manner.

You note that the content of the actual lessons is less important than the plan and the process. If you think back on your own schooling, you can't help but be amazed at how much you have forgotten. The teachers and camp counsellors who stand out in our memory are those who gave us the keys to future learning. What stays with us is the learning method, which we should be able to apply to new situations that require our own powers of discovery – and order.

So much of the passage from childhood to maturity is the ability to order reality, to categorize, and eventually to analyze. Most educational activity must in some way change chaos to order. Where there is no order, either in product or process, in subject matter or in technique, there is not much chance of learning.

These, then, are some of the ways to evaluate educational settings with methods that are specific to the learning process.

Epi (Seymour Epstein) is the vice-president of Jewish Education at UJA Federation of Greater Toronto.

Insight into a child's soul

By AVRUM ROSENSWEIG

In his book *For the Sake of Heaven: a Chronicle*, Martin Buber writes about a child whose "mind has fallen into disorder" and was brought to the chassidic Rebbe of Lublin for discipline.

Buber writes that "instead of seeking to subdue him as is customary in such cases by powerful adjuration… [the boy and the Rebbe] carried on a far reaching conversation which was only interrupted by his own laughter or the rabbi's."

URBAN WRITER

Upon reading of this refreshing interaction between an adult and a child, my friend Burt Serfaty, a masterly father of two, came to mind. I called him on his cellphone, reaching him in Fairmont, W. Va., on business, and read him the excerpt. He liked it.

Over the last year, I have been privy to Burt's overall personal growth, including his increasingly sophisticated understanding of his children. Buber's story reminded me of Burt, because just as the Rebbe dealt wisely with the child – accepting and working with his energy and what lay beneath his "unruly" demeanour – Burt does the same with his children.

Burt does not have an academic background in child psychology, but he's a natural pied piper, playing and leading youth in an artful way with an ingenious appreciation of their innocent dispositions and unique and worthwhile views of the world.

A number of years ago, he was the director of the now defunct Sephardic Youth Alliance, a brilliantly run organization whose mission included local programming and missions to Israel. His creative, friendly and non-judgmental form of leadership influenced many young people to form a lifelong connection with Judaism and Israel.

One such individual who learned and benefitted from Burt's style is Rachel Lasry, a former director with Ve'ahavta who made aliyah and is making a splash in the world of Jewish humanitarian relief work. Rachel, who had been a colleague of mine since 2000, says she attributes much of her love for community, Zionism and Judaism to Burt.

Burt and I hang out a couple of times a week. We shmooze like buddies do. I talk to him about working in Sub-Saharan Africa and he tells me about the diverse needs of children, which he has discovered through empirical data, books he is reading and discussions he has with professionals at schools such as the Dr. Abraham Shore She'arim Hebrew Academy.

He relates fascinating insights. For instance, unlike our parents, who used stiff methods to ensure that we completed our homework, many experts now say some children require peripheral sound – such as a radio – when they study in order to focus better. Burt has encouraged his daughter to develop such work habits, and she is progressing well.

Burt communicates with his son and daughter all the time, especially in areas that excite and interest them. Knowing a holiday is approaching, he will schedule an adventure such as a tour of Kensington Market – explaining in great detail about the neighbourhood's historical significance for Jewish immigrants and other newcomers.

If his children can't sit for a long time in shul, he encourages them to express themselves through play and interaction with their synagogue friends. Burt believes he will won't win a battle of wills with his children to be patient, so like the Rebbe of Lublin, he goes with their natural flow – always steering it gently, thoughtfully and strategically.

I have learned a great deal about human behaviour from my friend as I have witnessed his keen insight into the hearts and minds of little people and youth. I am happy for him as he uncovers his personal gift and believe his legacy will be the imprint he leaves on the soul of every child he has ever guided and will mentor.

Avrum@veahavta.org. Sudan!

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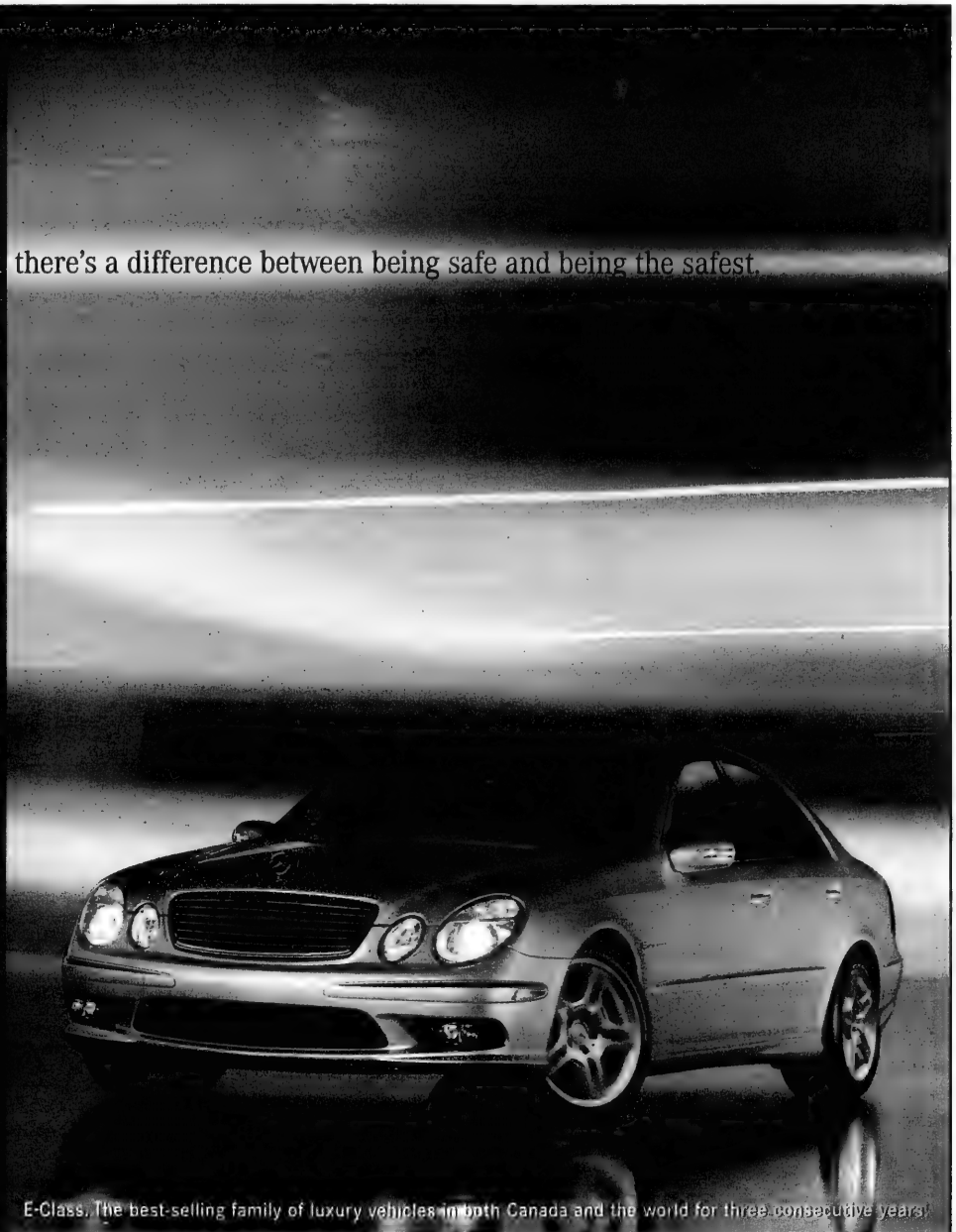

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GA convenes in Toronto

Delegates gather from North America, Britain and Israel

By FRANCES KRAFT
Staff Reporter

Prime Minister Paul Martin will address the annual General Assembly of United Jewish Communities (UJC), which brings together Jewish community leaders from all over North America, as well as Israel.

For the first time in 21 years, the GA is back in Toronto, and local organizers are looking forward to showing off the city to a crowd of up to 3,000 delegates. This year, there are also delegates from Great Britain. The mega-meeting will be held at the Toronto Convention Centre from Nov. 13 to 15.

The GA kicks off officially Sunday night with an opening plenary at which Martin speaks. Israeli Prime Minister Ariel Sharon has been invited to speak the following night.

Other speakers include philanthropist Charles Bronfman, Canadian Justice Minister Irwin Cotler, *Jerusalem Post* editor David Horovitz, historian Deborah Lipstadt and McGill University principal Heather Monroe-Blum. Ben Stein of Comedy Central and actress Valerie Harper, now playing Golda Meir in a touring production of *Golda's Balcony*, are also on the program. Harper is scheduled to perform excerpts from the show.

Debbie Kimel, who is co-chairing the GA with Peter Ekstein, said there will be two Toronto booths at the event's "Global Jewish Marketplace," which will be open to the public on Saturday, Nov. 12, in the evening. The marketplace will feature Israeli and North American vendors including silversmiths and art galleries, as well as representatives of different organizations. On the Saturday night, there will be entertainment by the Winnipeg-based Sarah Sommer Chai Folk Ensemble.

Prime Minister Paul Martin scheduled to address the assembly on Monday

One of the Toronto booths will showcase a model of the planned northern site of UJA Federation of Greater Toronto's Jewish Toronto Tomorrow campus in Vaughan.

Kimel, who has been attending the GA for about a decade, said she's formed "wonderful friendships" and been motivated at those meetings to contribute more to her community. She hopes new leadership will be similarly inspired by Toronto's GA.

The chair of the Jewish Agency for Israel, Zeev Bielski, another GA veteran, hopes that Israeli delegates will also be inspired. In a phone interview from Ra'anana, where he served as mayor before becoming chair of the Jewish Agency executive earlier this year, he told *The CJN* that at his first GA some 20 years ago, he was struck by "the beauty of [the] partnership" between Israel and North American Jewish leaders.

Continued on page 32

The legacy of Yitzhak Rabin

By LESLIE SUSSER
JTA

As world leaders gather in Israel to commemorate the 10th anniversary of prime minister Yitzhak Rabin's assassination, Israelis are asking to what extent the killer's bullet changed the course of Israeli-Palestinian history.

Had Rabin lived, would the Israeli-Palestinian conflict have been resolved? Or would the peace process he started still have unravelled?

Analysis

Please also see page 9

The latter possibility raises additional questions: If Rabin had realized that the Oslo process was a debacle, would he have continued to insist on a negotiated peace deal? Or, like Prime Minister Ariel Sharon, would Rabin have concluded that without a credible Palestinian peace partner, Israel should set its borders unilaterally?

The legacy Rabin left is not simple. His life as soldier and peacemaker underlined the Sisyphean struggle to keep Israel strong and, when possible, to cut peace deals with its neighbours. His death highlighted the need for greater tolerance in Israel's politically divided society.

A decade after the assassination, it's not clear how much of Rabin's legacy has been implemented. Though left-wing politicians such as Yossi Beilin, who sponsored the 2003 "Geneva Accord" peace initiative, try to present themselves as the successors to Rabin's legacy, a recent poll in the *Yediot Achronot* newspaper shows that 24 per cent of Israelis see Sharon – the Likud party leader who vehemently

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[Isranet file photo]

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Organs of Palestinian boy, mistakenly killed, donated to Israelis — see page 52

The News in Brief

CANADA

Faith Courts Opposed

MONTREAL — Nearly two-thirds of Canadians – 63 per cent – oppose giving religious courts the rights to settle family disputes such as divorce, child custody and inheritance, says a new poll done for the Montreal-based Centre for Information and Research on Canada. The poll of 3,201 people, conducted in late September by CROP in Quebec and Environics elsewhere, also found that 63 per cent of Canadians oppose extending legally sanctioned faith-based arbitration to Muslim *sharia* courts, the *Ottawa Citizen* reported. Opposition to all faith-based arbitration was highest in Ontario, where Premier Dalton McGuinty has said his government would end legal backing for the practice.

March Deadline Soon

TORONTO — Deadline to register for the 2006 March of the Living, which is expected to draw 500 Canadian Jewish high schoolers and chaperones to Poland and Israel, is Nov. 17. The annual event for students from around the world recalls those murdered by the Nazis in the Shoah. It runs from April 23 to May 7. Register at www.marchoftheliving.org.

Zundel Sues Ottawa

OTTAWA — Ernst Zundel is seeking $10 million from Ottawa for illegally holding him in solitary confinement and deporting him, he said in a lawsuit filed last week in Federal Court. The Holocaust denier was sent to Germany last March, where he was charged with inciting hatred and jailed. He was to be tried there this week. Last winter, a Federal Court judge said Zundel is a threat to national security and that his detention under the secretive security certificate process was reasonable. His case will be heard Nov. 23.

Liberal Imam Pressed

VANCOUVER — A Muslim group has failed to get a court to stop an imam from Senegal who holds interfaith dialogues with Jews from leading prayers at Vancouver's Masjid Ul-Haqq mosque. The Fijian- and Indian-dominated British Columbia Muslim Association, which says it represents B.C.'s 50,000 Sunni Muslims, tried to get a court injunction in late October against Imam Fode Drame because, his supporters say, of his liberal approach to Islam and for organizing events with Rabbi David Mivasair of Ahavat Olam congregation that bring Muslims and Jews together. The group, which earlier fired Drame, wouldn't comment, RNS reported.

Don't Sell Off Square Naming Rights: CJC

TORONTO — Canadian Jewish Congress Ontario Region said it has serious concerns about a Toronto city councillor's suggestion last week about selling naming rights for Nathan Phillips Square to help cover $40 million in maintenance and renovation costs at the famous site.

"A decision like that would be tantamount to selling Toronto's history," said CJC Ontario Chair Joel Richler. "The election of Nathan Phillips in 1955 as Toronto's first Jewish mayor was a historic watershed for our city. It marked the transformation of Ontario's capital from a unicultural enclave to the modern, multicultural city that it remains today."

Etobicoke Centre Councillor Doug Holyday made the renaming suggestion following a report from the city's auditor general that said Toronto faces a city-wide maintenance backlog of $500 million, including $40 million alone for Nathan Phillips Square, which sits next to Toronto City Hall.

Richler said Phillips was directly responsible for ensuring that Toronto City Hall was built with its present design, leaving a legacy that includes Toronto's most recognizable symbol and its most important public space.

WORLD

Anti-Jewish Series Airs

TEHRAN — Iranian television broadcast a miniseries alleging that the Mossad killed a French Jewish academic before he could publish "proof" the Nazi gas chambers were used for delousing, not to murder Jews. *Holocaust*, a three-part drama, was aired by the Sahar TV station last month just as Iranian President Mahmoud Ahmadinejad made calls for Israel to be "wiped off the map." The terror group Hezbollah, whose Al-Manar TV station has produced anti-Semitic shows, provided actors for the series.

Restitution Upheld

BERLIN — Germany's High Court last month paved the way for heirs of one of Germany's most successful prewar Jewish families to get restitution. The decision against the KarstadtQuelle company upholds one in favour of the heirs to the Wertheim department store chain. The money came from the sale of family property that was seized by the Nazis in the 1930s, then bought by a private company in 1994 after the fall of Communism in East Germany. The decision is the first over multiple claims to 24 acres in Berlin once held by the Wertheim family. Sale proceeds will go to the Claims Conference, which will give 80 per cent to heirs and the rest to programs for survivors.

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Orthodox shul donates Torah to Reform congregation

By SHERI SHEFA
Staff Reporter

Two shuls in Kitchener-Waterloo with very different belief systems were able to put their differences aside last month when the Orthodox Beth Jacob Congregation agreed to donate a Torah to the Reform Temple Shalom.

"This was a good opportunity to bring the two communities together," said Rabbi Joseph Bloch of Beth Jacob.

"At first there was a bit of trepidation, because the relations between the two shuls haven't always been good. It required some thought, but the [Beth Jacob] executives came to a unanimous decision to donate the Torah."

Doug Dykaar, the president of Temple Shalom, said he is grateful the Beth Jacob leadership made the right decision, and he gives them all the credit.

"I think it is quite a big deal, because I understand that there are significant differences [between the congregations], so I consider it well done on their part," Dykaar said.

He said the need to replace Temple Shalom's only Torah had become acute.

"This opportunity came up because our Torah is a Holocaust-era Torah and it has seen a lot of use. It got to the point where it was becoming illegible."

After requesting to borrow a Torah from the Canadian Council of Reform Judaism, it occurred to Martin Levene, a member of Temple Shalom and a former president of Beth Jacob, that the Orthodox shul could help.

Dykaar said that Levene still knew many Beth Jacob congregants and also knew that the shul had Torahs that were not being used.

Once Temple Shalom made a formal request, and an investigation was made to make sure the transfer would be halachically proper, there was only one option, said Bernard Papernick, Beth Jacob's president.

"The fact is, we had more Torahs than we required, and they only had one. The feeling was one of gratitude on their part, and we are very grateful we were able to help," Papernick said.

"Despite the fact that there are major differences between Orthodox and Reform, they were willing to give us a Torah scroll because the mitzvah was larger than any reservation they might have had," Dykaar added.

The ceremony, which took place on Erev Simchat Torah, was very minimal, Papernick said, adding that it was a straightforward transfer attended by only a few members of the community.

Continued on page 40

'Buy Israeli' at the GA

Just in time for Chanukah, Torontonians can buy quality goods directly from Israel at this month's United Jewish Communities General Assembly in Toronto.

As part of the GA, Nov. 13 to 16 at the Metro Convention Centre, the Government of Israel's economic mission to Canada is organizing an Israeli consumer products fair.

The GA's "Global Jewish Marketplace" – to be held Saturday, Nov. 12, at the convention centre from 7:30 to 11:00 p.m., prior to the assembly's official opening the next day – gives Israeli vendors the opportunity to reach thousands of delegates from across North America, as well as members of the general public and the Toronto Jewish community.

After the GA, the fair moves uptown to the Bathurst Jewish Community Centre, where it will be open to the public from 10:00 a.m. to 10:00 p.m. on Wednesday, Nov. 16.

Admission to both is free.

Continued on page 29

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Israel's ambassador speaks

Israel's ambassador to Canada, Alan Baker, has spent virtually an entire lifetime choosing his words carefully. He measures his message much like a sculptor carving his clay, until the statement is clear.

Before he presented his credentials to the Governor General almost two years ago, he spent nearly two decades as legal adviser in the Ministry of Foreign Affairs, much of that time involved in negotiations with Palestinian officials, including Mahmoud Abbas, now the head of the Palestinian Authority.

From the editor's desk

A conversation with the ambassador yields no ambiguities of thought or muddled expressions – except perhaps on the part of the interviewer. *The CJN* spoke with him by phone last week at his office in Ottawa.

What were some of the key issues, I wanted to know, that he planned to discuss with participants at the General Assembly of United Jewish Communities, meeting in Toronto in mid-November?

"Unfortunately, none," he answered, explaining that he was not given the opportunity to do so. He was "disappointed," he told me that the program organizers in New York had not thought to invite him to address delegates. This, I thought, was regrettable, an avoidable squandering of the possibility of the gift of his insights.

In poor substitute, I asked him to speak to the assembly, as it were, through *The CJN*. What follows is an excerpt of our conversation.

The foremost concern he expressed for North American Jewry was over the troubling situation on campus.

"The campus is where our future leaders, in the Jewish and broader communities, are moulded.

"Yet there are concerted activities by certain Islamic and even Christian organizations to push an anti-Israel agenda there to try to influence the minds of our youth. Our community leaders must invest whatever resources are necessary to counter this campaign."

Speaking emphatically, the British-born diplomat added, "Having been raised outside Israel, I appreciate the importance of a strong Jewish community using its resources to develop and maintain itself.

"Each community has an obligation to its own future. It must ensure education in Judaism and about Israel is given to every child. That [Jewish] education must be widely available and effective.

"For support of Israel to be strong, there has to be a strong local Jewish community."

On the subject of the peace process, he said he is "frustrated with Abbas. I had hoped that he would have established himself as a leader, but the fact is he has not. He is not doing what he could – without getting into an armed civil war with other Palestinian factions. Indeed, his own Fatah group is involved in committing acts of terror. Abbas thinks he can put together a viable administration without disarming terrorists. But he is wrong. And Israelis are despondent and worried about this.

Alan Baker

"Until Israelis are confident that terrorism won't be used against us, it will be difficult to get back to serious negotiations with him. The majority of the Israeli public will not authorize the government of Israel to negotiate in circumstances where there is no serious effort by the other side to curtail terror.

"Thus, we are trying to urge countries, such as Canada, to help Abbas do what needs to be done and what he has promised he would do under the 'road map' [peace plan], namely, dismantle terror."

Baker acknowledged that "Canada is enhancing its role in the peace process in co-ordination with Israel, trying to help the Palestinians build up their own viable government structure.

"Bilateral relations between Canada and Israel," he said, "are positive. In fact," he added, "during the last year, they have taken an upgrade with Canada's decision to take a more pro-active role at the UN."

He said that he enjoyed excellent relations with Canada's Foreign Minister Pierre Pettigrew. "When there is a need to discuss matters, we can do so immediately. There are also very good, friendly relations between [Canadian] Prime Minister [Paul] Martin and [Israeli] Prime Minister [Ariel] Sharon. This is very important."

But still, notwithstanding this "upgrade in relations," Baker expressed the hope that "Canada will change its voting pattern in the General Assembly in which it usually follows the series of anti-Israel resolutions."

As a way of encouraging Canadians to trade in the Middle East, Baker announced that he and his colleague, the Jordanian ambassador to Canada, are jointly visiting Vancouver later this month to boost trade in the region and to palpably demonstrate that where there is good will, mutually beneficial trading relations are viable. The two ambassadors will be visiting and speaking on campuses, and with various trade officials, Jewish and non-Jewish alike.

We also spoke about Iran, the fight against terrorism, the withdrawal from Gaza, and relations with local Christian and Muslim communities. Baker ended the conversation, however, with a plea that "as strong as the communities are, we have to be united and coordinated within ourselves and with Israel."

– MBD

SeeJN

CLEANSING THE MEMORIAL, BUT NOT THE PAST

A Tel Aviv municipal worker cleans the memorial that marks the site of the assassination of Yitzhak Rabin ten years ago on November 4. *Slicha*, "Forgive me" the graffiti says above the montage of photos. [Israel Sun photo]

Sabeel conference not funded by taxes: CIDA

By RON CSILLAG
Staff Reporter

A federal agency is denying an allegation from Stockwell Day, the Conservative Party of Canada's foreign affairs critic, that tax dollars were used to help fund a Toronto conference on divesting from Israel.

In an Oct. 28 statement, Day noted that among the four-day conference's sponsors was Toronto-based KAIROS, the Canadian Ecumenical Justice Initiatives, which "has received $2.9-million from the Canadian International Development Agency over the past two years, despite the stance that it has taken firmly on one side of the [Middle East] debate.

"It is inappropriate for taxpayer dollars that are supposed to be used for humanitarian aid, to be directed at campaigns attacking Israel," Day stated.

On Oct. 27, Day wrote to Aileen Carroll, the minister of international co-operation, and foreign affairs minister Pierre Pettigrew, raising the same issues.

He pointed out that the Oct. 26-29 pro-divestment conference in Toronto was organized by the Canadian Friends of Sabeel, whose parent group, the Jerusalem-based Sabeel Ecumenical Liberation Theology Center, "has been criticized broadly for indifference to the security concerns of Israel and for [its] uncritical support of the Palestinian cause."

Day asked the government why it was supporting "only one side of the Middle East dispute," and what was being done "to ensure an equitable representation of the situation."

He also wanted to know what steps Ottawa will take "to stop the taxpayer funding of groups lobbying for Israel's disinvestment."

Eleonora Karabatic, a spokesperson for the Canadian International Development Agency (CIDA), said no tax dollars were spent on the Sabeel conference.

"There were no CIDA funds used for this event," Karabatic told *The CJN*.

She said KAIROS, a coalition of church groups committed to social justice issues, receives funds from CIDA but that strict rules prohibit spending for partisan or political purposes.

Asked how it is possible to monitor KAIROS's spending, Karabatic said all beneficiaries of CIDA funds must account for every penny spent.

"Whatever we do fund has to be accountable," Karabatic told *The CJN*. "CIDA takes that very seriously."

She said the federal agency funds KAIROS "but for other programs."

From 2003 through 2006, CIDA's contribution to KAIROS will total $3.3 million. Karabatic noted that CIDA funds go toward specific projects, including working with Palestinian and Israeli women on peace-building and training people in human rights protection.

Day was attending the Summit of the Americas conference in Argentina last week and was unavailable to comment on CIDA's response to his charges.

Mary Corkery, executive director of KAIROS, told *The CJN* she was offended by Day's statement because it was incorrect.

"Had he called us beforehand, he would have known that [his allegation] was untrue. No CIDA funds were used by KAIROS [to help fund the Sabeel conference]."

Corkery said her organization has no position on divestment.

"We support the State of Israel and a just state for Palestinians. We think Israel's occupation is a violation of human rights. That's not the same as being against Israel.

"Our position is consistent with international law."

KAIROS also funds a peace project in Israel called Bat Shalom, she noted.

The Sabeel conference, which was dubbed "A Call for Morally Responsible Investment: A Nonviolent Response to the Israeli Occupation," was sponsored by more than 50 church, para-church, peace and community groups, including about five Jewish ones, in addition to the United Church of Canada, the country's largest Protestant denomination.

It featured at least one address by the head of Sabeel, the 68-year-old Anglican Canon Naim Ateek, who has been widely denounced by Jewish and Christian activists for vilifying Jews and Israel.

Continued on page 27

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BUY ISRAELI

Austrian funds compensate victims of Nazis

By PAUL LUNGEN
Staff Reporter

Hannah Lessing has heard the complaints about her native Austria before – that the country hasn't really acknowledged its role in the Holocaust, that it paints itself as the first victim of Hitler, not his willing partner, that right-wing radical Joerg Haider is dangerously popular.

That description of her homeland is out of date, and has been for years, she contends.

As proof, she points to several compensation funds established by Austria to assist elderly survivors and their heirs as well as public statements by senior Austrian officials recognizing the central European country's role in the Holocaust.

Lessing, whose grandmother was killed in Auschwitz in 1944 and whose father fled to Palestine, is secretary of the National Fund of Austria for Victims of National Socialism as well as secretary general of the General Settlement Fund.

The funds are part of a broad Austrian effort to in some small way make amends for its cruel treatment of Jewish and non-Jewish victims of the Nazis, she said. Other efforts of the Austrian government have been directed toward supporting soup kitchens in Ukraine, bringing elderly survivors to Austria for medical treatment, funding Holocaust education programs and in publicly acknowledging what it had done during the war.

For many survivors, the acknowledgement of Austrian wrongdoing is as important, if not more important, than the actual compensation they received, she said.

Austria's National Fund was established in 1995 and paid out a symbolic amount of approximately $7,000 each to individuals persecuted during World War II. Altogether, about $215 million was disbursed to almost 30,000 applicants.

> ***'Austria has gone a long way to recognizing its role in the war and compensating its victims'***

In 2001, the fund began payments to persons who lost property in Austria, including apartment leases and personal valuables. Approximately 20,000 applicants received up to $12,200 each, with $255 million being allocated in total.

A Reconciliation Fund was set up in 2000 to pay between $500 and $10,830 to victims of Nazi forced and slave labour.

In 2001, following negotiations between Austria and the United States, a General Settlement Fund was established with the intent of increasing restitution by Austria.

"It is a voluntary fund that will provide payments to victims, their heirs and communal organizations that suffered losses or damages as a result of or in connection with events having occurred on the territory of present-day Austria during the Nazi era," states an Austrian government document.

The fund was endowed with $250 million and so far about 20,000 applications have been received.

Money has yet to be disbursed, Lessing said, because of an ongoing class-action law suit in the United States against Austria and Austrian companies. Most of the litigants have agreed to the compensation plan but one lawyer, representing about 17 clients in the Whiteman case, has so far declined to do so.

Until that suit is settled, the funds cannot be disbursed, she said, adding there is a plan in the works to start making "down payments" to from 5,000 to 6,000 survivors, perhaps as early as December. She said she expected most of the fund to be distributed by March 2006.

Lessing said the funds cannot fully compensate victims of the Nazis, but they do indicate a sea change in Austria's attitude to its role in World War II.

For years "Austria hid behind the claim they were the first victims of Nazis," she said. "The atmosphere changed during the [Kurt] Waldheim elections and the attack by Jewish groups that Austria hadn't addressed it."

In 1991, Franz Vranitzky, then head of the government, admitted publicly that many Austrians had joined the Nazi machinery and in June 1995 the first compensation fund, the National Fund, was established.

Austrian compensation funds have broad public support and of their 160 employees in Vienna, only five are Jewish. "They all believe in what they're doing," Lessing said.

And as for Haider, he received only 1.6 per cent of the vote in a recent provincial election, she added.

Hannah Lessing

Lessing was working in marketing when she was asked by the speaker of the Austrian parliament to take over the National Fund a few months after it was created.

She agreed to take on the task if three conditions were met: an office would be created in Vienna where survivors could come and be heard; she would be allowed to travel to survivor communities around the world to publicize the fund; and the government would "write a letter where they will say we're sorry" while acknowledging the restitution effort came too late and that there is no way to fully compensate victims of the Nazis.

Lessing said all points have been met. An estimated 15,000 survivors have visited her Vienna office, she has spoken to an estimated 8,000 survivors around the world, including 550 in Canada, and an apology letter was sent to successful applicants.

Lessing believes Austria has gone a long way to recognizing its role in the war and compensating its victims. Survivors often wrote to her explaining "what it felt like to be sent out of their home country. The $7,000 sent was important and made a difference, but what really made a difference was the letter that said Austria is sorry," she said.

For more information, visit the funds' website at www.nationalfonds.org.

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Canada a 'soft target' for terrorists: Israeli expert

By SHELDON KIRSHNER
Staff Reporter

Islamic fundamentalist terrorism is a greater danger to global peace and security today than Soviet nuclear arms were a generation ago, a top Israeli terrorist expert warned last week.

"International jihadist terrorism represents the biggest threat and challenge to humanity in modern times, more so than the Cold War," Boaz Ganor told a Canada-Israel Committee briefing in Toronto.

Ganor reminded his audience that Osama bin Laden, the spiritual father of jihadist terrorism and a fugitive sought by the United States and its allies, has mentioned Canada as a future target.

Canada, a pillar of the West and an ally of the United States, was described as a "soft target" by Ganor, the deputy dean of the Lauder School of Government and Diplomacy at the Interdisciplinary Center in Herzliya.

Ganor said that Al Qaeda, the group that destroyed the World Trade Center in Manhattan on Sept. 11, 2001, was formed after the 1979 Soviet invasion of Afghanistan.

The Islamic fighters who successfully resisted the invasion with American help morphed into jihadists who turned their arms against the West and moderate Muslim regimes.

They are dangerous because of their military experience, their religious devotion to radical Islam and their simplistic black-and-white view of the world, he added.

"They know exactly what they're doing. These guys are the best there is in terrorism."

Ganor said that modern, moderate Muslim governments are their number 1 enemy.

By attacking targets in such pro-western countries as Morocco and Indonesia, Bin Laden and his confederates are trying to shake the status quo and the strength and stability of these nations.

Al Qaeda and its affiliates also want to drive western troops and influence out of the Middle East and weaken Israel, he pointed out.

But their main objective is to create a pan-Islamic state.

The vast majority of Muslims do not subscribe to their goals and are therefore their enemies.

The war against Al Qaeda is a war on Islamic radicalism rather than Islam, Ganor asserted.

And so the responsibility for dealing with the phenomenon of Islamic extremism lies with Muslims themselves. He called on Islamic scholars to come forward and refute their teachings in a counterterrorism offensive.

Suicide bombings are their weapons of choice, their "smart weapons," Ganor observed.

Such bombings are very effective. Less than one per cent of the attacks launched by Palestinians since the outbreak of the second intifadah five years ago have been suicide bombings. But they have caused the most damage.

In a dire warning, Ganor said that jihadists may yet resort to using biological, chemical and nuclear weapons. "Non-conventional terrorism is knocking on our door."

Jihadists are potentially more dangerous that the now-defunct Soviet Union because their calculations and decision-making processes do not conform to western standards or values, he suggested. "They have a different set of rationales."

Liberal democratic governments can best confront jihadists by limiting their operational capabilities and lowering their motivations, Ganor said.

No country has yet succeeded in striking a balance between these poles. But for now, countries should place more emphasis on counterterrrorism in their hierarchy of national interests.

In comments about Canada, Ganor said that Canadian security services are better prepared to fight jihadist terrorism today than they were before 2001.

But Canada still remains vulnerable. Its ethnic diversity and neutrality will not protect it from attack.

According to Ganor, Al Qaeda can easily recruit Canadian Muslims as foot soldiers. Such activists represent a small, marginal component of the Muslim population in Canada.

But Canadians should not be complacent. In Europe, the majority of terrorist attacks have been perpetrated by second-generation Muslims indoctrinated by Islamic radicalism.

After delivering his speech, Ganor flew to Ottawa to testify before the House of Commons' subcommittee on public safety and national security.

Rabbi Hartman lecture on Nov. 12 at Shaar Shalom Synagogue

A planned lecture at Shaar Shalom Synagogue by Rabbi Donniel Hartman, co-director of the Shalom Hartman Institute in Jerusalem, was inadvertently advertised for Nov. 5. The lecture will be held on Saturday, Nov. 12. A special *Havdalah* will be held, followed by the program and refreshments, beginning at 7:30 p.m.

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Welcome GA delegates: there is much work to do

The General Assembly of the United Jewish Communities is an annual celebration of organized, communal Jewish life in North America. It brings together thousands of participants – professionals, lay leaders, volunteers and activists of all ages, affiliations and opinions – representing some 155 Jewish federations and 400 independent (non-federation) communities across the continent.

And there is indeed much to celebrate. For day in and day out, men and women in large and small communities alike dedicate their lives to the betterment of the lives of unknown others who may live close by or, just as likely, far away, across oceans, low valleys, wide plains and high peaks in Europe, Asia, South America and, of course, Israel.

Generosity – whether of funds, of self or of time – is the sustaining essence that courses through the diverse activities and humanitarian causes that the numerous federations underwrite. And this too, in all its manifestations, is worthy of celebration.

But celebration is only part of the purpose of the annual general assembly. It is foremost an occasion to bring together leading thinkers, visionaries and teachers to remind us of our core purposes and to inspire us to strive even higher.

Though the Jewish horizon sparkles with achievement, large and worrisome "issues" lurk just beyond the sunrise. We are all familiar with them. Their outlines seem to perpetually cloud the Jewish future. Chief among them, though not by any means in any comprehensive listing, are:

- the perplexing, seemingly irreversible slide downward in the sheer numbers of Jews in North America;
- the unconscionable burden for so many families of the high cost of Jewish day school education;
- the vanishing sense of Jewish literacy among large swaths of North American Jews;
- the collaboration of anti-Semites, terrorists and Islamic jihadists in one frenzied phalanx intent on destroying Israel; and, remarkably,
- the expanding disinterest in Israel among increasing numbers of the younger generation of Jews.

The federations and the federation system are the means of our collective striving. They are both a proof and an affirmation of our inter-connectedness and inter-dependence as a people. They are not ends in and of themselves.

Thus, we bid welcome to the GA delegates. But, lest their speeches and slogans fall like stones without weight into a lake of self-reflection and self-congratulation, leaving no ripple or long-lasting resonance, we convey our hope that their many deliberations and discussions yield a sense of ever-present urgency to the issues of the modern Jewish condition. Celebrate indeed, but remember too that there is much work to do at home and abroad.

25 years ago in *The CJN*

Avital Sharansky visited Canada to appeal to prime minister Pierre Trudeau and the government for help in obtaining the release of her husband, refusenik Anatoly (now known as Natan) from harsh imprisonment in the Soviet Union. She was accompanied by Irwin Cotler, Sharansky's Canadian counsel.

Editorial Advisory Board: Isaac Aptsr, Michael Brown, Sandra Brown, Donald Carr, Daniel Heid, Zac Kaye, Igor Korenzvit, Keith Landy, Andrea Most, Lou Ronson, Jacques Sayegh, Mike Shriqui, Pamela Medjuck Stein, Rabbi Michael Stroh, Rabbi Reuven Tradburks

PM should recall ambassador to Iran

We universally condemn in the strongest possible terms the hateful remarks made by Iranian President Mahmoud Ahmadinejad last week regarding "Zionists" and the State of Israel.

The views espoused by the Iranian government do not deserve to count among the voices of civilized nations. As such, Canada should heed the recommendation of the State of Israel in asking that Iran be removed as a member state of the United Nations. In addition, we urge Prime Minister Paul Martin and the Canadian government to recall Canada's ambassador to Iran as a sign of protest and dissent.

After the Iranian president's remarks and considering the still-unresolved circumstances surrounding the murder of Canadian citizen and journalist Zahra Kazemi, Canada must stand with the rest of the world in denouncing such hatred and intolerance.

Michael Mostyn
Peter Kent
Jovan Boseovski
Peter Coy
Toronto Area Conservative Candidates

* * *

Gov't should stand up to Iran

There is no room in this world for leaders of governments such as Iran's to publicly rally for the extermination of Israel as a Jewish state.

The Canadian government, as much of the rest of the world did, stood by while this type of rhetoric was directed against Jews before World War II, and look what happened. This time, Canada should lead by example and act to recall its delegates to Iran as a protest to that government's threatening policy, and it should urge other countries to do the same.

It is better to deal with such issues head on than to try to deal with them when they can no longer be controlled. In the words of philosopher Edmund Burke, "The only thing necessary for evil to triumph is for good men to do nothing."

By standing up to such hatemongers, we can make the difference between the survival or the unimaginable loss of Israel and the Jewish home. In so doing, we not only discourage Iran from thinking it can carry out its threats, but also all others who happen to sympathize with Iran. Believe me, Iran is not alone, just like Germany was not alone. We must not allow Germany to happen all over again.

Andy Winter
Toronto

Divesting from Israel (1)

Churches and other organizations with interests in Israel should think twice before signing on to any such divestment campaign (Conference on divesting in Israel cause of concern, Oct. 27, *CJN*).

If church groups are looking at their investments from a moral point of view, then they should carefully consider the human rights record of every country on the planet and divest from the worst offenders first. If that approach were followed then Israel would be one of the last countries subject to divestment. It so happens that the Palestinian Authority and many Arab countries would be much higher on the list then Israel.

Barry Blitstein
Toronto

* * *

Divesting from Israel (2)

I am appalled that any church would have the temerity to ignore Palestinian terrorism and concentrate solely on punishing Israel for defending itself against terrorism. Divesting from Israel as a "non-violent" strategy is pure nonsense because it ignores the causes of the violence, the dangers of Muslim radicalism and the threat of those dictatorships who use the Palestinians to take revenge against the only non-Islamic state in the region that they want to destroy.

The reason churches are targeting Israel has nothing to do with sympathy for Palestinians or a desire to really help the Palestinian cause – it is a red herring for a strong strain of anti-Semitism still running through certain churches.

Gary Gerofsky
Dundas, Ont.

* * *

Alumni from Kfar Hayarok program

We are looking for alumni from the American-Canadian program at Kfar Hayarok in Ramat Hasharon, Israel, who attended from 1979 to 1986. For more information, visit our website http://groups.yahoo.com/group/kfarhayarok, or contact Jessica Hirshorn at jessicahirshorn@hotmail.com or Kelly Morgan at Kellymorgan001@hotmail.com.

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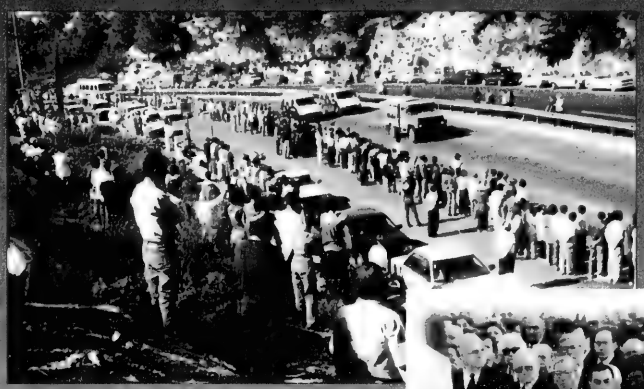
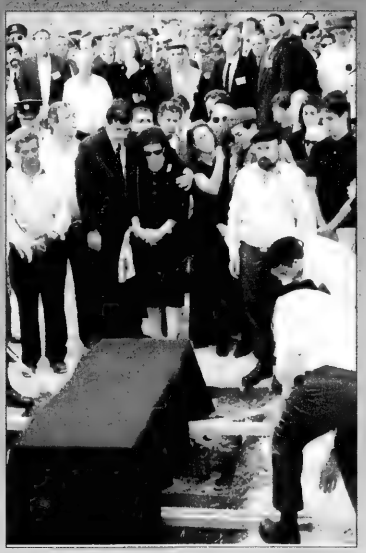




These photos show a handful of scenes related to the horrible moment ten years ago – on the 11th day of Cheshvan, Nov. 4 – when the assassin Yigal Amir shot Israeli prime minister Yitzhak Rabin in the back in the darkness of a *motza'ei Shabbat* after a peace rally in Tel Aviv.

Clockwise from left are the famous handshake with Palestinian leader Yasser Arafat on the White House lawn on Sept. 13, 1993, two years before Rabin was killed; Rabin and King Hussein of Jordan exchange greetings after the peace treaty between their two countries was signed in 1994; Rabin at the peace rally moments before he was killed; his family bidding their last farewells at his funeral; some of the dignitaries who attended the funeral, including then German chancellor Helmut Kohl, Egyptian President Hosni Mubarak and then U.S. president Bill Clinton; a young woman pausing for a moment of reflection at the memorial erected at the assassination site; and the tribute to the slain prime minister by the hundreds of thousands of Israelis who lined the route of the motorcade carrying his body to his burial place on Mount Herzl.

[Isranet and RNS/Reuters photos]

Jews by surprise

Former U.S. secretary of state Madeleine Albright is not unique in being the child of parents born in eastern Europe who had concealed their Jewishness. There are many individuals from that part of the world who, as adults, have been surprised to discover that they are Jews.

Rabbi Dow Marmur in Toronto

Their parents kept it from them ostensibly to shield them from potential persecution. Traumatized by the Holocaust, they were determined to protect their offspring from the kind of suffering they had to endure.

But the world of their children is radically different. Because it's "in" to be Jewish nowadays, most are thrilled by their discovery. Even when they find it hard to embrace Judaism and adopt a Jewish lifestyle, they wish to identify with the Jewish people and learn more about Judaism.

They regard their Jewishness not as a burden but as a privilege. Often it also helps them to understand themselves better as people.

In Poland, for example, there are some whose Jewish parents did not survive. They were taken in by non-Jews as babes in arms and brought up as Catholics. Relatives who might have had the right to claim them did not survive either. Some discovered as adults that they are Jews and returned to the Jewish fold. Many others have remained ignorant of their roots or do not wish to publicly disclose their Jewish birth.

The birth mother of Father Romuald Waszkinel gave him up to a Catholic family just days after he was born in the local ghetto. He became a priest. His adopted mother told him the truth when he was an adult, shortly before she died. His birth parents had perished, but he found his father's brother, an Orthodox Jew, in Israel.

Their physical resemblance was striking, but their religious convictions were poles apart. Father Romuald has remained true to his calling, but is very proud of his origins. Since he was never named by his birth parents, he obtained papal permission to add the name of his birth father to his. He is now Jacob-Romuald Wechsler-Waszkinel. In addition to his academic work as a professor of French, he dedicates his life to Jewish-Christian understanding.

He is one of the most attractive human beings it has been my privilege to meet. Because he doesn't speak English, he could only address audiences in Montreal during his recent visit to Canada. But, English or no English, he is worth meeting and I hope he will be invited to English Canada, too.

He is, indeed, a committed Christian, but the *pintele Yid* (the Jewish "dot"), that ineffable trait of Jewishness, has remained with him. He says it has strengthened his Christian faith. The surprise of his origin has added depth and joy to his existence.

Sights and sounds on the way to school

On any given morning, thousands of students make their way to their various institutes of higher learning. A large number of these students use public transportation, transferring to and from buses as they cross the city in a mad and often futile rush to get to class on time. On one of the rare morning bus rides when I was doing something other than catching up on lost sleep, I began to take notice of new things about the bus.

Gershon Richter in Winnipeg

The first was the smell.

I'm not sure which committee on the transit board gets to decide, but I know from long experience that each bus is individually scented (and I'm not talking about dangling pine trees and new leather scent). I know, for example, that the bus I took yesterday smelled like old socks and salami. The day before that, I got on a vomit-and-licorice bus that was not for the faint of nose.

Each bus also collects its own unique variety of graffiti. Many people argue that graffiti is a legitimate art form, but I suspect that they have never seen true bus graffiti. "DAM DA POLIC" may mean something in a language I don't speak, but personally I think it's the drunken thoughts of someone who failed kindergarten. Repeatedly.

The people are, of course, the most interesting part of any bus ride. First and foremost is the bus driver. If the bus were a pirate ship, the bus driver would be the captain in a children's story, with eye-patch, hook-hand, peg leg and parrot included. Bus drivers are some of the friendliest and most bored people in existence. They will talk about anything to anyone, usually offering personal anecdotes that lead me to conclude many of them are spies for the government when not on the job.

Among those sitting in the bus, there is usually at least one person whose state of mental health we can only guess at. My favourite is the old man who compulsively signals a stop – *every 10 seconds*. He doesn't want to get off, and he doesn't know anyone else who does either. Still, every 10 seconds he pulls the cord and then looks around innocently. This is also a very effective method for learning new curses courtesy of the bus driver. Perhaps the old man is really a linguist.

Another staple of the bus ride is "Music Boy." Usually sitting as far back on the bus as possible without actually sitting next to anyone, this character is likely to be in his early teens and wearing a hooded sweatshirt and torn jeans. His role is to stick earphones in or on his ears, and immediately crank the volume up so loud that anyone in passing cars can sing along with him. His ultimate goal also appears to be to gain the attention of the bus driver, so perhaps he is also some kind of linguist.

One of my favourite activities on the bus is playing a game I call "Mental Subtitles." The only thing you need is the inevitable pair of people who are speaking loudly in a language other than English. Just because I don't know the language they are using doesn't mean I can't make up my own dialogue in my head.

A sample scenario might go like this: two women sitting beside each other on a bus, both gesturing wildly with their hands and talking.

Woman A: "So what does your new boyfriend do for a living?"

Woman B: "I'm not really sure. He says it's top secret, classified government work."

Woman A: "I've seen him before. I think he was driving a bus."

Woman B: "No no, he does government work."

Woman A: "Maybe that's a second job. All the bus drivers I have met are spies for a living, or fighter jet pilots."

Woman B: "Do you smell salami?"

Finally, some people who are unable to catch up on their sleep begin to take notice of things on the bus.

Anyone smell socks?

It's important to get off your duff sometimes

Individuality is defined as having unique characteristics and qualities that distinguishes a person or thing from others.

Going to school in Halifax has taught me the importance of being self-reliant. It has also influenced me to become more independent and to be more open to trying new things.

Matthew Pottens in Halifax

For many students, I believe the decision to come here is sparked by a desire for change and a hunger to live a more individualistic lifestyle. Our hunger could, in part, be satisfied by living a couple years of university life, but it takes more than sitting on our comfy couches and stuffing ourselves with frozen food to make that happen.

Socially, Halifax is filled with musicians, athletes, and artists – people we students often choose to neglect because exploring a new part of the city requires us to actually move our underused limbs. There are also many outdoor activities to experience in and around Halifax, such as camping trips and other adventures, that make this city unique.

Prior to becoming a university student, I never needed to be self-reliant. I was lucky enough to have loving, supportive parents, and a mother who cooked for our family on a nightly basis.

First year was a breeze for me, living in residence. But in second year, two friends and I began living large in an old, mouse-infested house, and the fact I no longer had the luxury of living with a Jewish mother struck me like a bolt of lighting.

As far as keeping our house clean, my roommates and I failed miserably. We had more mice than your average dump, and let me tell you, these were intelligent little critters. We bought traps, cheese, peanut butter and various other things associated with attracting and killing mice, but the little guys didn't bite! We caught one mouse during the entire school year, and seeing that little lifeless rodent may have been our proudest moment of the 2004/2005 academic calendar.

Eventually, we gave up and accepted their presence in our home. We became one with the mice, and seeing them in our bedrooms, kitchen and den was nothing out of the ordinary.

So it turned out that being self-reliant was harder than we expected it to be. It's not easy to keep up with school, cook for yourself, keep your house rodent-free, and meet new people in a relatively new city – all at once.

Indeed, one of the greatest things about a new city is the opportunity to meet new people. Classes, bars, and sporting, musical and religious events are great places to make new friends. It's unfortunate that so many students confine themselves to their homes and refuse to expand their social scenes.

Even worse is the classic complaint voiced by a few friends of mine on a regular basis: "There aren't any girls/boys in Halifax. I should have gone to Western." I can tell you that there are plenty of great people in this large city, but like everything else, it takes effort to meet them.

In one of my past columns, I wrote about great places students can go to get a feel for this city, one they have become a part of. There are many more exciting and relatively unknown things that Halifax and the surrounding area have to offer.

Recently, I went on a spectacular camping trip with two friends to nearby Cape Split on the Bay of Fundy. It possesses some of the largest tides in the world, which you can hear thundering against the 500-foot cliff beside your campsite. The camping trip to Cape Split was a one-night adventure that started with an 8-kilometre hike to our campsite. I have never experienced a more breathtaking sunset in my entire life, and I'd recommend this trip to anyone.

Even wilder, a friend of mine recently went skydiving in Halifax and said it was the greatest feeling he has ever experienced. Obviously, this kind of adventure isn't for everyone, but it's yet another unknown Halifax gem.

There is so little that students know about this terrific city. If we open our minds to trying new things, and meeting some new people along the way, it could only benefit our university experience.

The Kirshner File

The Nazis' Jewish policy evolved over time

As we commemorate the 67th anniversary of Kristallnacht this week, historians still grapple with one of the central questions of the Holocaust: When and why did the Nazis move from a policy of random killings and forced emigration to the systematic murder of Jews? Christopher Browning, a distinguished scholar at the University of North Carolina, provides compelling answers in a first-rate study, *The Origins of the Final Solution* (The University of Nebraska Press). He claims that the cataclysmic shift occurred over a 30-month period from the outbreak of the war in September 1939 through March 1942. In his view, the Nazis' Jewish policy evolved from a *judenfrei* (Jew-free) Germany and Europe by means of expulsion to the Holocaust.

Sheldon Kirshner in Toronto

The Holocaust was not predicated on a single decision, though the Wannsee conference in January 1942 hastened its realization. "The decision-making process was prolonged and incremental," he writes. Germany's conquest of Poland, home to some three million Jews, was a decisive event in the evolution of the Holocaust. The Jewish population there was such that Germany had to devise a radical solution to its Jewish problem, as Joseph Goebbels, the propaganda minister, declared after visiting the Lodz ghetto.

At the outset, the Nazis were content with hit-and-run atrocities. These were carried out by three different groups: the Waffen-SS, the Einsatzgruppen (mobile killing units), and vigilante bands of ethnic Germans.

As Browning delves deeper, he discusses the role of the German army, the Wehrmacht, in the events leading up to the Holocaust. The army's top brass knew what lay in store for Jews (and Polish elites). But soldiers in the field, including generals, who had not been privy to this information expressed shock after witnessing atrocities. He cites the case of a high-ranking officer named Helmuth Stieff who, in a letter to his wife, wrote, "I am ashamed to be a German." On balance, the army not only tolerated ethnic cleansing, but was an outright participant in the crusade against the "Jewish Bolshevik" enemy. According to Browning, Germany's victory over France in 1940 completed the transformation of such attitudes in the Wehrmacht.

Browning's analysis of the still-born Madagascar plan is informative. France's imminent defeat prompted certain Nazi officials in the foreign ministry, notably the director of its Jewish desk, Franz Rademacher, to recommend resettling hundreds of thousands of Jews on this tropical French island off the coast of Africa in the Indian Ocean. Hitler supported the idea, but Germany's failure to subdue Britain ultimately shelved it. Still, as Browning notes, the ill-fated Madagascar plan was "an important psychological step on the road to the Final Solution."

The resettlement of Jews in sealed ghettos, especially in Poland, was of crucial importance as well, since it enabled the Nazis to concentrate Jews in small, confined spaces. The first major ghetto was in Lodz, where Jews comprised one-third of the population before the war. By January 1940, the Lodz ghetto was home to 219,000 Jews. Ghettoization, based on the Lodz model, spread to Warsaw, Krakow, Radom and Lublin.

Nazi "pragmatists" concerned with maximizing the economic potential of the ghettos won a victory by using Jewish labour to produce all manner of goods, some relatively vital to the German war effort. But in the end, the Jews were eminently dispensable.

The Nazis' ruthless exploitation of Jewish manpower, combined with a totally inadequate food supply, terrible overcrowding in sub-standard housing and utterly inadequate sanitation and medical care, transformed Polish Jews into what Browing describes as "a starving, disease-ridden, impoverished community." Their degraded status dovetailed with Nazi anti-Semitic stereotypes.

It soon became evident to the Nazis that they could not starve Jews and exploit their labour. They resolved the dilemma by liquidating the ghettos and deporting their inhabitants to death camps. Hans Frank, the German overseer of Nazi-occupied Poland, said in December 1941: "We must put an end to the Jews, that I want to say quite openly. The fuhrer (Hitler) once spoke these words… Thus vis-a-vis the Jews, I will in principle proceed only on the assumption that they will disappear. They must go…"

Adolf Hitler made this abundantly clear in a conversation with the grand mufti of Jerusalem, Haj Amin al-Husseini, in Berlin: "Germany's objective would be solely the destruction of the Jewish element residing in the Arab sphere."

Hans Frank

Browning, previously best known for *Ordinary Men: Reserve Police Battalion 101 and the Final Solution in Poland*, maintains that Hitler's role in the Holocaust was absolutely pivotal."His obsession with the Jewish question ensured that the Nazi commitment would not slacken." Browning adds: "Hitler's anti-Semitism was both obsessive and central to his political outlook. For him the 'Jewish question' was the key to all other problems and hence the ultimate problem."

He suggests that while prominent Nazis took their cue from Hitler, the German bureaucrats who actually implemented the Holocaust did so cynically in the interests of careerism, opportunism and accommodation.

In common with most specialists on the Holocaust, Browning subscribes to the theory that the June 1941 German invasion of the Soviet Union – Operation Barbarossa – had an intensely radicalizing effect on Germany's Jewish policy. As he puts it, "The time was ripe to break the vicious cycle, to ensure that further gains in territory did not mean an increasing burden of Jews. Murder was in the air as the Germans prepared for a … 'war of destruction' against the Soviet Union, and in these circumstances Soviet Jews could hardly be spared the fate awaiting so many others."

From almost the moment it invaded the Soviet Union, Germany adopted a policy of terror, whether in Zhitomir or Kharkov. In countries such as Lithuania and Latvia, local collaborators stepped forward to help the Germans annihilate Jews. And in a few cases, pogroms erupted even before the arrival of German troops.

The staggering task of murdering so many Jews by firing squad presented logistical and psychological problems. As a result, the Nazis devised more efficient, detached and secret methods to eliminate Jews. The gas van seemed like a solution, but it was found wanting. And so the death camp emerged.

"By the end of October 1941, the conception of the Final Solution had taken shape," Browning observes. In a reference to camps such as Auschwitz and Treblinka, he writes, "The Jews of Europe were to be deported to secret camps designed to perpetrate mass murder … This program could not get fully underway until the spring of 1942."

The persecution, demonization, segregation and exploitation of Jews passed through several phases in Germany. Anti-Semitic laws, edicts, prohibitions and regulations paved the way for Kristallnacht in November 1938. The Nazis permitted so-called "Jew houses," but ruled out mass ghettoization on German soil. Germany initially encouraged emigration, but eventually stopped it, thereby sealing the fate of German Jewry.

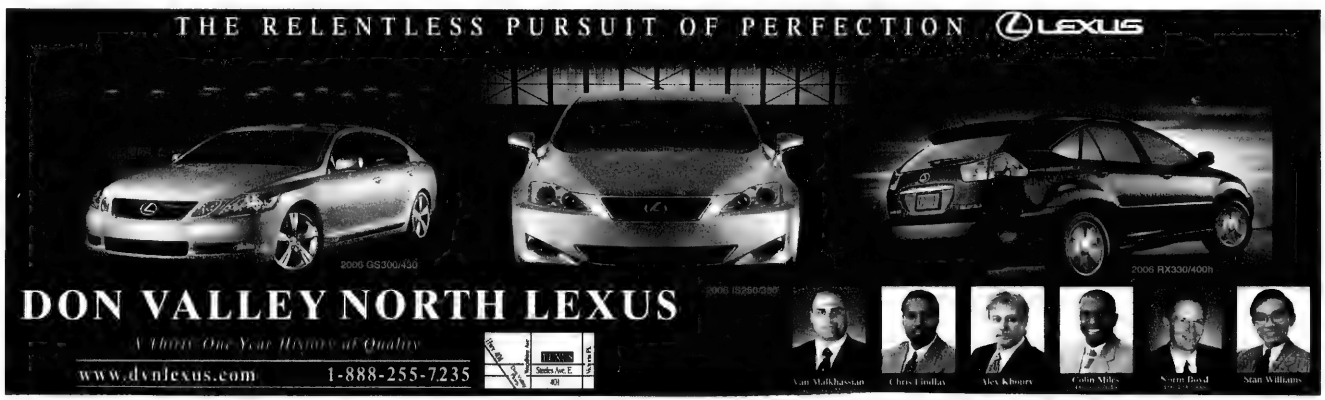
Quoting experts such as Ian Kershaw and David Bankier, Browning claims that the majority of Germans did not consider Hitler's anti-Semitic policies an urgent priority. But due to apathy and indifference, most Germans accepted the persecution of German Jews.

By the close of 1941, European Jews in Nazi-occupied zones were doomed. As Browning writes: "The vision of the Final Solution – a program aimed at murdering every last Jew in the German grasp – had crystallized in the minds of the Nazi leadership and was henceforth being turned into a reality."

Diary of despair

Theresienstadt, liberated 60 years ago, holds bitter memories for Prague-born Toronto Holocaust survivor Vera Schiff. Her parents, sister and grandmother perished in this "model" concentration camp, the hapless victims of hunger and unimaginable hardship. Elsa Katz, her beloved mother, kept a diary of her incarceration from 1942 onward, using it as an outlet for her inconsolable sorrow. Schiff, having found it among her mother's meagre possessions after her death in 1944, has translated it into English and added explanatory notes and pre-war family photographs. *A Theresienstadt Diary*, which is self-published, is a moving work. "It offers a unique insight of the day-to-day heartbreak of a middle-aged woman who desperately tried… to survive," Schiff observes. In a typical passage, Katz writes, "It is a year since we were deported to this terrible place of our confinement, where we suffer terribly the life of hunger, deprivation, persecution, all this aggravated by a multitude of illnesses." Students of the Holocaust, in particular, will be interested in this vivid diary.

Vera Schiff



Jewish hospital survived in the heart of Nazi Berlin

By PAUL LUNGEN
Staff Reporter

It's hard to believe that in the middle of Berlin, capital of Hitler's "1,000-year Reich," a Jewish hospital, staffed by Jews and serving Jewish patients, could survive right to the end of the war.

Yet Washington lawyer Daniel Silver has written a book contending just that. Silver, author of *Refuge in Hell: How Berlin's Jewish Hospital Outlasted the Nazis*, told the remarkable story of the hospital to a sometimes skeptical audience, at the Beth Emeth Bais Yehuda synagogue as part of Holocaust Education Week.

Holocaust Education Week

In Silver's telling of the story, a small pocket of Berlin Jews rode out the war in the heart of the Nazi empire, with some residing in relatively comfortable quarters in the hospital. While other Berliners suffered from lack of running water and heat, the hospital was fully functional, since three of the hospital's seven buildings had been commandeered as an army hospital and the facility shared the same heating and water plant. Despite those circumstances, the Jews working in the hospital and others residing in Berlin lived with the possibility of "resettlement in the east" on more than one occasion. Throughout the war, top Nazis like Adolf Eichmann would demand that the hospital administrator select Jews who would be sent to their deaths in Auschwitz.

The Jews survived the war not because of the Nazis' benevolence but because of their unique status and due to bureaucratic infighting among top German officials, Silver said.

The hospital, which covered an entire city block and consisted of seven buildings, was part of the Jewish communal infrastructure that was built by moneys taxed from Jews and was aimed at serving the prewar Jewish population. The hospital dates back to the 1750s, he said.

After the Nazis took power in 1933 and enacted anti-Semitic legislation, the hospital was starved for funds and was close to bankruptcy. It became busy again on Kristallnacht, the Nazi pogrom in November 1938 that signalled the beginning of the end for European Jews.

From then until 1942, "the hospital was busier than ever" as other Jewish institutions in Germany were shut down and Jews from across the country came to Berlin for treatment. The hospital for the first time opened a psychiatric ward and an orphanage and provided medical care for the 70,000 Jews who still lived in Berlin as of December 1941.

While many Jews were being deported to their deaths – including hospital staff – a significant number remained in Berlin to serve as slave labourers in the German armaments industry. The hospital helped keep these essential workers healthy enough for their jobs, Silver said.

To prove to Jews that the relocation east was benign, the hospital's doctors attended the deportees on their voyage and its commissary even provided sandwich meals for the trip. The hospital performed a useful function for the Nazis, Silver said.

Albert Speer, Germany's armaments minister, considered Jewish slave labourers key to continued munitions productivity, while for the rest of Germany's senior officials, they were "an intense embarrassment." Particularly so for propaganda minister Joseph Goebbels, who in 1943 declared the city free of Jews.

The Nazis' internal debate on what to do with the Jews was resolved by Hitler who ordered them removed. In February 1943 the SS conducted a series of raids, with storm troopers grabbing Jews from their places of work and herding them to improvised transit camps. Among them were 5,000 to 6,000 Jews who were married to gentile women, and their children, who were considered "mongrels" in the Nazi racial classification system, Silver said.

The arrest of these Jews prompted public protests from their wives and mothers, who gathered for seven days on Rosenstrasse street outside a Jewish community centre and who publicly shouted, "Murderers, murderers, give us back our children." Around the same time, Germany suffered its massive defeat at Stalingrad and Berlin was subjected to a punishing British air raid, Silver said.

Hitler, who "was extremely sensitive to public opinion" from his Aryan supporters, deferred the Jews' deportations until war news improved, Silver added. It never did.

The hospital remained open to serve this reduced Jewish population. The efforts of Walter Lustig, the Nazi-appointed hospital administrator, and of Eichmann, kept the facility functioning to war's end, Silver said.

Lustig was faced with numerous Nazi demands that he prepare lists of people for deportation. He did so, witnesses recounted, with tears in his eyes and the explanation that if he didn't, the hospital would be closed and all the Jews killed, Silver stated, while acknowledging others criticize Lustig as a collaborator.

Eichmann, for his part, was involved in intense bureaucratic infighting over the hospital. On March 10, 1943, the Gestapo surrounded the hospital and told Lustig he had two hours to prepare everyone for deportation.

Lustig called Eichmann and told him, "The Gestapo is here to close your hospital."

A shouting match on the telephone resulted between the Gestapo officer and Eichmann. Half an hour later, the Gestapo trucks left, empty. The hospital remained intact for the remainder of the war. Eichmann, who headed the Nazis' Jewish bureau, made sure it would remain open as part of his effort at empire building, Silver suggested.

Anti-Semitic material found at three GTA universities

By SHERI SHEFA
Staff Reporter

Police and security at all three Toronto universities are investigating after anti-Semitic pamphlets titled "Jewish Supremacism Unmasked" were found tucked into books in the schools' libraries last week.

While no person or group has taken responsibility for the pamphlets, which appeared at York University, Ryerson University and all three campuses of the University of Toronto, Hillel of Greater Toronto and the Canadian Jewish Congress have pointed the finger at white supremacist groups in the United States.

"The pamphlets contain messages that are a combination of classic anti-Semitic references and also hostile anti-Israel references," said Tilly Shames, Israel affairs director for Hillel of Greater Toronto.

The pamphlets were discovered in Ryerson's library on Oct. 31. The next day, about 600 pamphlets were found at York, and hundreds more turned up at U of T, said Steve Shulman, director of CJC Ontario region.

The pamphlet focuses on a purported Jewish conspiracy in the United States and makes "by-the-way references to Canada," Shulman said.

It also refers readers to American white supremacists websites, suggesting that the material came from an American source, he said.

"In terms of hate material, it features age-old views," Shulman said.

The pamphlet makes references to modern-day Israel, as well as to ideas posited by Martin Luther.

"It focuses on the usual arguments, like the Jewish conspiracy to run the world," Shulman said.

"In my opinion, this didn't come from an [on-campus] student group. I would be surprised if this came from a student," Shames said.

She said that as soon as campus security discovered the pamphlets, police, Canadian Jewish Congress and Hillel were notified, and the universities have been communicating with them.

All three schools released statements that condemned the material and pledged to investigate.

"We hope no member of our U of T community would stoop so low as to distribute anti-Semitic literature, but if that is the case, we will take swift and appropriate action," said David Farrar, U of T's deputy provost.

CJC, Hillel blame white supremacist groups in the U.S.

Ryerson called the pamphlets "unacceptable" and said it "takes this issue extremely seriously and will investigate to the fullest extent possible."

Rob Tiffin, York University's vice-president of students, said that "the person or persons who distributed this offensive material on our campus… are not welcome here at York University. This type of harmful propaganda is contrary to fundamental Canadian values."

On his website, David Duke, an American White supremacist and former Ku Klux Klan leader, posted a response to Canadian news articles and statements that have called the pamphlets' distribution a hate crime.

Shames said that while the pamphlet in its entirety could not be found on Duke's website, excerpts could.

Duke's website also posted an open letter to U of T that targets CJC, calling it a "Jewish Supremacist organization."

The letter writer says,"I and a small group of my fellow students have dared to distribute a little piece of paper that dares to expose Jewish supremacism."

The writer goes on to ask, "Why is it called hatred to expose the fact that Jews in Israel have stolen huge swaths of Palestinian land and oppressed, tortured and murdered thousands of Palestinians in the occupied territories?"

In a section that talks about Jewish neo-conservatives in the administration of U.S. President George W. Bush, the letter asks, "Why is it called hatred to tell the obvious truth that the Iraq War is a war conceived and driven by Jewish supremacists – a war for Israel?"

The letter is signed by "Freedomus, a student who dares not reveal his name to the inquisitors."

Although hundreds of the pamphlets were found at all three universities and turned over to police, Shames is confident the perpetrators weren't successful.

"A majority of the students have not seen the pamphlets because the campuses have dealt with this so well. The people who are responsible for this were not successful in reaching out to as many students as they wanted to," she said.

"As an organization, we are very pleased with the way the campuses and security have handled the matter," Shames added.

"Whether this could be the work of one person, we don't know. We don't want to be overly alarmist, but we need to find the perpetrators so students can feel safe on campus," Shulman said.

Joseph (Joe) Lebovic (standing)
Wolf (Willy) Lebovic (seated)

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For ticket information and reservations
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Orthodox Judaism must be accessible to all: rabbi

By ADAM MICHAEL SEGAL
Special to The CJN

To thrive in the 21st century, Orthodox Judaism needs to be accessible to all Jews and the Torah should lead people to make moral decisions independently, says a leading authority on modern orthodoxy.

"God did not create us Orthodox Jews to be automatons," said Rabbi Saul Rabbi Berman, speaking before a large audience gathered recently at Shaarei Shomayim Synagogue to attend the fourth annual Torah in Motion conference.

"It is our responsibility to make individual... moral decisions in our own lives and to understand what the underlying values [of these decisions] are."

Lecturing on the topic "A Fearless Orthodoxy for the 21st Century," Rabbi Berman lauded the accomplishments of world Jewry in the years since the Holocaust, but attributed the prime motivator for many of these feats to fear.

"Cumulatively, as a people, we have achieved extraordinary things, but most of these [accomplishments] were driven by fear," Rabbi Berman said.

"A fear of physical vulnerability, a fear that the world would forget the genocide of the Jews."

This fear, according to the rabbi, has not helped Jews solve major problems in the community, such as poverty and the widening gap between secular and Orthodox Jews.

As such, to move forward in the present century, Rabbi Berman called for Jews of all political and religious stripes to value and love one another's differences.

"We need to love and value other Jews, to pass from an approach of fear, to an approach of love," he said.

Rabbi Berman also trumpeted a new way to manifest the love of Torah, one that emphasizes understanding.

"We are not entitled to say just tell me what to do," he said.

"To achieve values requires that we have sensitive awareness of what these values are that we're supposed to achieve."

Ultimately, God wants Jews to be a partner in bringing the values of the Torah to life, he said.

"God wants us as his partner in the continuing unfolding of the betterment of the world.

"The future grandeur of Orthodoxy is an Orthodoxy that is accessible to all Jews and has the capacity to inform the world with Jewish values, where halachic solutions [are applied] to human problems."

Currently director of Edah, an organization that focuses on invigorating modern Orthodox ideology and religious life, Rabbi Berman is also a noted scholar, educator and proponent of civil rights.

He demonstrated in support of black civil rights at Selma, Ala., in 1965 and was jailed twice for such advocacy.

In addition to holding such posts as rabbi at Congregation Beth Israel in Berkeley, Calif., and senior rabbi at Lincoln Square Synagogue in Manhattan, Rabbi Berman has also been a professor at Columbia University Law School and Stern College.

He is perhaps best known for spearheading Jewish education programs for women.

A SPECIAL EVENT: Friends of Zareinu's second annual Evening of Fashion and Song is Nov. 21 at Le Parc in Thornhill. Participants will support the school's children with special needs, and enjoy an evening of cocktails, dinner, musical presentations and a New York-style runway show. The show will feature adult fashions by Sandro, TNT and Canadian designer Franco Mirabelli, as well as childrens' fashions by Little Ones and Growing Pains. The music features Toronto jazz sensation Rosanne Agasee, New York vocalist Suffy Rudman, Canadian vocalist Andrea Kreidstein and the Netivot children's choir. Tickets are $75. For the full invitation, go to www.zareinu.org. For tickets and sponsorship opportunities, call 416-787-2933. Seen are therapist Rotem Shargal and Zareinu student Evey Davis.

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NOVEMBER 11-13, 2005

RABBI DONNIEL HARTMAN
Co-Director of the Shalom Hartman Institute in Jerusalem

Individual and Collective Religious Consciousness in Judaism

Rabbi Donniel Hartman is Co-difector of the Shalom Hartman Institute in Jerusalem. Founded in 1976, the Institute is a leading innovator in the field of pluralistic Jewish thought, Judaic research and leadership education. An Orthodox Rabbi, he holds a BA in Jewish and General Philosophy from New York University, an MA in Religion from Temple University, and a PhD in Jewish Philosophy from Hebrew University. He served as a tank commander in the Israel Defense Force.

Friday, November 11	**Shabbat Service at 8:00 p.m.** **Topic: Community: Jews and Jews** The way we relate to others is an indicator of how we perceive ourselves as Jews
Sunday, November 13	**Lecture at 10:00 a.m.** **Topic: Community and the Challenges of Pluralism** Loyalty to the collective is only possible if one can assimilate the reality of difference and disagreement. How does one live with difference? What are the boundaries?

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Treasures in Jewish Literature

THE CONVERSION, by Aharon Appelfeld, is a thought-provoking story of a young Jewish man living in an Austrian city two generations before the Holocaust, where almost all Jews have converted to Christianity. A political crisis forces him to confront his past and take a stand he could never have imagined.

Professor Adam Fuerstenberg
Professor Emeritus,
Ryerson University English Department,
will lead a discussion following his book review.
Presented as part of Holocaust Education Week.

Tuesday, November 22
Refreshments: 12:45 p.m. Program: 1:30 p.m.
Lipa Green Building, 4600 Bathurst Street
$15.00 at the door (Kashruth observed COR)

Copies of the book are available for loan at the Latner Jewish Public Library

For information and registration, contact
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Jewish Life

Lost in Hollywood

By ZE'EV GLICENSTEIN

During a sightseeing visit to Los Angeles some years ago, I surprised myself by taking a cab one afternoon to the Margaret Herrick Library at the Fairbanks Center for Motion Picture Study in Beverly Hills. I hadn't seen the Getty Museum, the Hollywood studios and so many other sights, so why was I going to some musty library? Blame it on the thrill of the genealogical chase.

The purpose of my visit was to trace a missing branch of my family. My father's aunt and uncle, Abe and Ethel (nee Alexander) Harris had moved from Toronto to Los Angeles in the late '20s or early '30s. How proud they must have been when, within a few years, one of their two sons became a successful child actor.

Larry Harris was no Jackie Koogan, to be sure, but his career certainly impressed his cousins in Toronto. After working as a cinematic double for well-known child star Bobby Breen from Toronto, Larry became an occasional player in the popular children's series *Our Gang*, also known as *The Little Rascals*. He also acted in a few feature films of the '30s and '40s, apparently including one with James Stewart.

Over the decades, there were letters and visits between the two family branches, but eventually contact was lost. What happened to our California cousins? As a genealogical gumshoe working on the Alexander family tree, I hoped my visit to the library would turn up some important clues.

Situated in an elegant and historic Spanish-Romanesque building and funded by the Academy of Motion Picture Arts and Sciences, the Margaret Herrick Library is probably the most extensive motion picture library in the world.

It holds more than 27,000 books, 1,800 periodical titles, 25,000 posters, 60,000 screenplays, 200,000 clipping files, seven million photographs and many special collections. The affiliated Academy Film Archives offers a collection of 12,000 historic films. There had to be some trace of Larry Harris amidst such vast holdings, I reasoned, as I stepped through the Bob Hope Lobby past the Karl Malden Conference Room to the Cecil B. DeMille Reading Room.

As a rule, genealogical searches take twice as long and produce only a fraction of the results that one expects. Even so, I was not disappointed. Chasing down many periodical references led to a couple of pertinent items, while a hardcover book about *The Little Rascals* yielded a good photographic still.

Ultimately, nothing I found in the library got me past the '40s. It was the United States Social Security death index, accessible for free over the Internet, that helped me pinpoint the family's whereabouts in the 1980s. They lived in Riverside, Calif. The search for living descendants continues.

It's well known that the Jews "invented" Hollywood and that a wealth of Jewish actors, writers, directors and performers worked in the film industry. The Margaret Herrick Library is an ideal place for genealogists to seek information on relatives who were part of the Hollywood film industry and seemed to vanish somewhere in the Hollywood Hills.

Of course, a treat awaits library visitors with a special affinity for the movies. It's only too easy to get distracted by books, periodicals and ephemera on *Birth of a Nation*, *The Wizard of Oz*, *Gone With the Wind*, or your favourite film by Alfred Hitchcock, Preston Sturges or Quentin Tarantino.

The library is at at 333 La Cienega Blvd. Researchers can conduct library searches through its website, www.mhlcardcat.org. Librarians will also endeavour to answer brief factual queries by e-mail, while private researchers are available to conduct more in-depth research for a fee.

Smiling at the back of the bus

By RABBI YEHIEL BEN AYON

On Oct. 24, Rosa Parks passed away. This iconic figure will live on, not just in history books, but also in the lives of the tens of millions of people whom she affected. Her one small act redirected the course of society forever – not black society, not American society, but truly the society of the entire world.

After putting in a long workday as a seamstress, Parks rode the bus home. In the South, racial discrimination was such that blacks not only had to sit in the back of public buses but also suffered still further indignity: if a white person needed a seat, any black passenger already occupying that seat or the one next to it was to vacate it and ride standing, so that no white passenger need suffer by sitting next to a black.

On that day, this was exactly what happened. The driver of the bus instructed four blacks who were sitting to leave their seats for the one white man who wished to sit down. Three black women immediately complied; Parks did not.

Police were called, she was arrested for her crime and convicted. A fine would also follow. Much more consequential was that this one simple, single act of human dignity and defiance in the face of injustice was the catalyst for the entire Civil Rights Movement to be born.

Immediately, the entire black population of Montgomery, Ala., boycotted city buses. The boycott lasted 13 months and brought the public transit system to a screeching and grinding halt – and to financial ruin.

The spark that ignited this sentiment of enough is enough now spread without control. Race relations would never again be the same. The rest, as we say, is history.

In every society, opportunities exist for healing what is clearly wrong. This is part of God's plan in the advancement of the world – tikkun olam, repairing the world.

In reading of Parks' death and her noble contribution toward tikkun olam, I ask myself what injustice or affront to human dignity exists today that we have become so accustomed to, so accepting of, that we just keep living and smiling right along as we, too, sit riding at the back of the bus. Where today is our "back of the bus"?

The indignity that the Jews of Ontario suffer is so blatant that we as a community choose to deal with it by not dealing with it – but the balm and bliss of denial are very temporary in nature. Reality will confront us even if we don't wish to confront it.

Our government's refusal to fund some religious education while happily funding other religious education is our back of the bus. Indeed, it is not even fully analogous to the blacks being told to sit at the back of the bus. We Jews are told we may not even ride on the bus at all. Not only may we not ride on this bus, but we are told to pay the fares for others to ride it. At the same time as our government refuses to fund our schools, it forces us to fund the religious education of others.

The equation of annually increasing tuition for Jewish education and yearly decreasing student enrolment in Jewish schools is at best equal to communal failure, at worst to the destruction of the community as we know it.

The situation is unfair, discriminatory and in violation of the Charter of Rights. It is intolerable; yet we tolerate it. Indeed we regularly remit our tax roll.

Hmm… Perhaps not! Where is our Rosa Parks?

Jewish Life

A heartbreaking story

***The Year Of Magical Thinking* by Joan Didion, Random House of Canada.**

Books
Bernard Baskin

That life is not fair is a powerful declaration that we are reluctant to accept. The deepest impulses of the heart demand fairness, but the world has different plans. Each day noble people die young, wicked people prosper, pestilence sweeps innocent populations, and the world spins on indifferent to the anguish that blankets so much of the globe.

Life has not been fair to Joan Didion, a widely acclaimed and prolific author. One day in December 2003, her husband of 40 years, the novelist John Gregory Dunne, sat down to dinner in their Manhattan apartment. Suddenly he slumped over and fell to the floor. Later that evening he was pronounced dead of a massive heart attack.

This occurred at the same time that her 39-year-old daughter, Quintana, was a patient at a New York City hospital, hooked up to a respirator, her life in jeopardy.

This book was written while beloved Quintana was still alive. The reader reacts as to a powerful body blow to learn from other sources that she died a year and a half after the death of her father.

Of her husband's death, the author writes, "We both worked at home... I could not count the times during the average day when something would come up that I needed to tell him. This impulse did not end with his death. What ended was the possibility of response. I read something in the paper that I would normally have read to him. I notice some change in the neighbourhood that would interest him... I am dropping my keys on the table inside the door before I fully remember. There is no one to hear this news. Nowhere to go with the unmade plan, the uncompleted thought. There is no one to agree or disagree."

In *The Year of Magical Thinking*, Didion writes how she tried to come to terms with the inexplicable, how to face a year that "cut loose any fixed idea I had ever had about death, about illness, about probability and luck, about good fortune and bad, about marriage and children and memory, about grief, about the ways in which people do and do not deal with the fact that life ends, about the shallowness of sanity, about life itself."

By the term "magical thinking" the author refers to the ruses of self-deception through which the bereaved seek to shield themselves from grief. She was reluctant to donate her dead husband's clothing or to dispose of his shoes because it would mean acknowledging his final departure.

Didion becomes aware that even her sophisticated friends in New York and California, who believed absolutely in their own management skills, were impotent when death called. "They believed absolutely in the power of telephone numbers they had at their fingertips, the right doctor, the major donor, the person who could facilitate a favour at State or Justice." But she knew that some events would be beyond her control. "This is one of those events."

This is a sad, wise, honest – even sometimes wry and humorous – account, a heartbreaking story filled with stirring detail. The question it raises is universal – how are we to make sense of the world's cruelty and callous indifference as we strive to find new meaning and purpose in life?

Yitzhak Rabin's 10th yahrzeit

By MARK MIETKIEWICZ

The 12th of Cheshvan (Nov. 14 this year) marks the 10th yahrzeit of Israel's Prime Minister Yitzhak Rabin. Rabin's assassination in 1995 stunned the world and caused an immediate outpouring of grief. The pain may not be as raw a decade later, but Internet sites can help us recall the loss and the legacy.

On that day, Rabin was addressing a massive peace demonstration at Tel Aviv City Hall plaza (renamed Rabin Square). The Ariga site has reproduced his speech in its entirety. Rabin concluded, "This rally must send a message to the Israeli people, to the Jewish people around the world, to the many people in the Arab world, and indeed to the entire world, that the Israeli people want peace, support peace. For this, I thank you." **[www.ariga.com/rabin-speech.shtml]**

To get a good sense of the shock felt around the world, read the original reports from CNN in its large section on the assassination and funeral. **[http://tinyurl.com/cml8z]** One of the articles at the USA Today site focuses on the reaction from younger people, including a poem from a third grader from Haifa. **[www.usatoday.com/news/index/nrabin00.htm]**

One year before he was assassinated, Rabin was on the world stage when he was co-awarded the 1994 Nobel Peace Prize. Rabin delivered an eloquent lecture that traced his road from soldier to politician to peacemaker. He remembered how he was first handed a rifle to defend himself at "the tender age of 16 ... when most youngsters are struggling to unravel the secrets of mathematics and the mysteries of the Bible." In his years as a military man, he "issued orders for dozens, probably hundreds of military operations," and was determined to bring peace to his land. "There is only one radical means of sanctifying human lives," Rabin said at the ceremonies in Oslo. "Not armoured plating, or tanks, or planes, or concrete fortifications. The one radical solution is peace." **[http://tinyurl.com/d36rw]**

Excerpts from the hundreds of messages in the Knesset's online guestbook in memory of Rabin can be found at **www.knesset.gov.il/rabin/rabin.htm**. Messages can still be added.

• We will always remember you dear friend. May Israel bloom and live in peace for your memory. – Cecilia Keuffer

• Rabin was a great man, a fighter for peace. Words do this great man no justice. – Jon Morris

• Yitzhak, I am 12 today but when you were murdered, I was 4. I want to thank you so much for what you did for our tiny, beautiful country. Thank you with much love and respect. – Hadar Tal

"Collection of Rabbinic Statements" has more than a dozen essays from rabbis who may not have agreed with Rabin's politics but were repulsed by Yigal Amir and his actions. Rav Shlomo Aviner of Rosh Yeshivat Ateret Cohanim wrote, "It is a black day for Israel – perhaps the blackest since the founding of our state – a terrible sin has been committed. One Jew has been murdered by another in the Land of Israel and allegedly 'for the sake of' the Land of Israel..."

In his essay "Was Rabin's Assassin an Observant Jew?" Rabbi Shmuel Boteach said "while Yigal Amir may once have been an observant Jew, pulling the trigger of his handgun changed all that." **[http://mail-jewish.org/rabin.html]**

The Israel Ministry of Foreign Affairs has created a comprehensive English language site that includes a biography, reports by the commission of inquiry into the murder and eulogies from world leaders including Jordan's late King Hussein, former UN secretary general Boutros Boutros-Ghali and former U.S. president Bill Clinton. Although Clinton's "Shalom Haver" eulogy was extremely moving, the most heartbreaking words at Rabin's funeral came from his granddaughter, Noa Ben-Artzi Filosof. **[http://tinyurl.com/dfs24]**

"People greater than I have already eulogized you, but none of them was fortunate like myself to feel the caress of your warm, soft hands and the warm embrace that was just for us, or your half-smiles, which will always say so much, the same smile that is no more, and froze with you. I have no feelings of revenge because my pain and loss are so big, too big... To the angels of heaven that are accompanying you now, I ask that they watch over you, that they guard you well, because you deserve such a guard. We will love you grandfather, always."

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com.

National Council of Jewish Women of Canada
Toronto Section

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SCHOOL SUPPLIES: Grade 7 students at Bialik Hebrew Day School recently brought in school supplies to support the Somali Homework Club, a project sponsored by Ve'ahavta: The Canadian Jewish Humanitarian and Relief Committee. The homework club is a volunteer program that provides students in the Somali community from age six and up with homework support and coaching. Seen with some donated supplies, from left, are Talia Shiff, Dylan Tittle, Matthew Goodman, Dahlia Snaiderman, Daniel Gibson and Joseph Rootman.

The Gerald Schwartz/Heather Reisman
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Yossi Klein Halevi

Christopher Hitchens

Samantha Power

Azar Nafisi
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Cautionary Tales — Mon. Nov. 21, at 8 p.m.

Samantha Power is the founding Executive Director of the Carr Center for Human Rights Policy at Harvard University, the author of *A Problem From Hell: America and the Age of Genocide* and a winner of the 2003 Pulitzer Prize.

Introduction: Margaret MacMillan

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שישאר ביניו

גידי קורן וחברים

איראן

שירות גדול עשה נשיא איראן לישראל כשהכריז שיש להשמיד את המדינה היהודית. הוא סך הכל אמר את מה שמיליוני מוסלמים מאמינים ורוצים שיקרה. רק מה לעשות, העולם המערבי מסרב לראות שישראל היא המדינה היחידה בעולם כיום שנשקפת עדיין סכנה לקיומה. ואיראן איננה אפילו שכנה של ישראל. ועכשיו קמו כל מנהיגי העולם לגנות את איראן ולדרוש ש"יקח את דבריו בחזרה". מה עשה היטלר האיראני? חזר על הדברים שוב.

במהלך השנים האחרונות מבקרים אצלי ושוהים במעבדה שלי רופאים איראניים שממשלתם מממנת את השכלתם במערב. אנשים טובים, חילוניים, שכפו עליהם דיקטטורה דתית. הנשים חייבות לכסות את ראשן שמא יראה אותן נציג רשמי של מדינתן. סך הכל עצוב מה שלטון חושך יכול לעשות לאנשים בחסות הדת. אבל שישאר ביניו.

Junebug

הינה סרט מומלץ. הז'אנר של ביקור בבית ההורים כדי להציג בן זוג חדש בדרך כלל מזוהה עם קומדיות של טעויות, והיו די הרבה סרטים מצחיקים בסגנון. הפעם מדובר בבחור שמצליח בשיקאגו ומביא לראשונה את אשתו לראות את הוריו שגרים בדרום הדתי של ארה"ב. הם מגיעים לאזור במסגרת עבודתה של האשה כדילרית של תמונות אמנות. המפגש עם משפחת בעלה-מפגש של אשת עולם עם אנשים שמעולם לא נסעו לטייל אפילו בארה"ב-הוא נוגע ללב ומרתק. הכנות, הניגודים בערכים, ממש ברמה של סרט אירופאי. והדיאלוגים כאילו לקוחים מתוך הצגה. תשע בסולם קורן.

במסדרון הקומה השמינית

מסדרון הקומה השמינית בבית חולים לילדים בדאון טאון טורונטו. זהו אגף הסרטן. אני רואה מולי אישה צעירה עם פנים של נערה בת שש עשרה. היא דוחפת עגלה ובה תינוק בן שנה וחצי. הוא קרח מהטיפול הכימי. פיו מכוסה במסכה כדי שגופו החלוש לא יפגע מזיהום. אלה הימים הקריטיים של המלחמה שלו, של משפחתו, להיות או לחדול.

הם מתקרבים ואני רואה פנים של ילדה קטנה שקפצה עליה זקנה. על כתפיה מונח משא גדול ופניה מסגירות עייפות גדולה ונחישות. היא סטודנטית או בעלת מקצוע או מה שלא יהיה. הכל נשאר מאחור-היא כאן נלחמת את המלחמה של חייה.

ביום חמישי אני רואה אותם בהצגה המוסיקאלית שלנו לילדים. הם יושבים קפואים, כאילו לא מאמינים שיש חיים וחיוכים בשולי המלחמה שלהם. כשאני מביט בהם שוב אחרי כעשרים דקות-התינוק בידיה והיא רוקדת איתו את שיר הזנבות. היא מחייכת, הוא צוחק. ואני מאושר, נגעתי במקום גבוה, הרבה מעל העננים. העיניים רטובות. צריך להיות שם רק כדי לראות כמה מזל יש לנו, כמה מפונקים וקטנוניים אנחנו עם הצרות הקטנות והטפשיות שלנו. לו רק ידענו לשמוח במה שיש לנו.

עשר שנים

עשר שנים לרצח יצחק רבין. וכולם מסכימים שזה עלול לקרות שוב. הרצח הזה רק אישר שיש אצלנו קנאי דת שאינם שונים מהאיאטולות של טאליבן, שבשם אלוהים וערכים כלשהם מוכנים להרוג. רציתי לכתוב שכלום לא נלמד, אבל יתכן שכוחות הביטחון כן למדו ולכן לא היה עדיין מקרה נוסף. אבל שישאר ביניו.

Joseph, left, and Wolf Lebovic examine plans for JNF's Joseph and Wolf Lebovic Reservoir in Lachish, Israel.

Negev Dinner honours mega-developers

By CYNTHIA GASNER
Special to The CJN

For the first time in more than half a century, two brothers will be the honorees at the Jewish National Fund's annual Negev Dinner in Toronto.

Philanthropists and Holocaust survivors Joseph (Joe) and Wolf (Wilf) Lebovic, who built one of the Toronto area's largest land development and building corporations, will be feted for their communal leadership and dedication to Israel on Sunday, Nov. 27, at the Sheraton Centre.

They've earmarked the proceeds from this year's Negev Dinner campaign to a major reservoir in the northern Negev to be known as the Joseph and Wolf Lebovic Reservoir at Lachish.

"This reservoir will help sustain the surrounding farmers and agricultural settlements in the area by providing at least a two-fold increase in agricultural output, particularly in the growth of grapes," said Ron Hoffman, president of JNF Toronto.

The Lebovics have pledged $1 million to launch the project.

The brothers' charitable giving, in the tens of millions of dollars, has benefited hospitals and institutions both here and in Israel.

The story of their escape from the ashes of the Holocaust to become immigrants and entrepreneurs in Canada, as well as their pace-setting generosity, is material for the movies.

Born in Czechoslovakia before World Wa II, Joseph, Wolf and their sister Lily grew up in the small shtetl-like town of Brustura, where their parents Harry and Rosa settled.

Their father, who acted as mayor, established a successful sawmill in the town.

The Yiddish-speaking family lived an idyllic life, and the children studied Czech, Ukrainian, Hebrew and religious studies. Joseph and Wolf also played soccer and were avid chess players.

When the children were in high school, the family moved to Budapest, where Harry Lebovic worked in the lumber trade. In Budapest, the boys expanded their knowledge of languages, adding Hungarian, German and Latin.

'The story of their escape from the Holocaust is material for the movies'

After the Nazis occupied Budapest in 1944, the Lebovic family and the rest of the city's Jews were herded into a ghetto, where they were severely persecuted.

Joseph recalls, "When we escaped the ghetto, we were frequently separated and we survived by assuming false identities as gentiles."

He added: "We and other Jews cheated death through trading jewelry and money to corrupt officers for temporary freedom. Our family survived, but out of about 100 cousins, only four survived."

Continued on page 20

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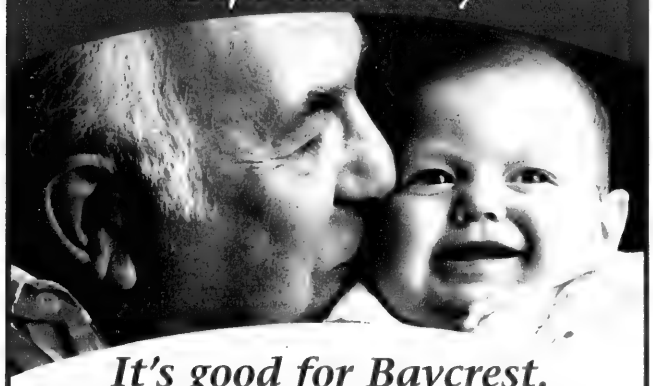

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Lebovics liberated by Russian army in 1945

Continued from page 19

After their liberation by the Russian army in 1945, despite their horrific experiences, Joseph and Wolf returned to their academic and religious studies, and became immersed in cultural and sports activities in Hungary.

When the Iron Curtain descended, the family left for England, where Joseph entered Yeshiva Etz Chaim and studied in university, and Wolf studied theology and later went into the fur trade.

In 1949, the family came to Canada. Joseph joined his father in the small northern Ontario town of Mattawa, where they operated a sawmill. Wolf worked in the fur trade in Montreal and later in Toronto.

The family eventually owned three successful sawmills, and later moved to Toronto, where they started a wholesale lumber business that expanded into retail.

When the Lebovics realized that the builders they were selling their products to were prospering, they gave up the lumber business and established Lebovic Enterprises in 1953.

With Wolf overseeing construction and sales and Joseph as land developer and the public face of the company, they plunged into land development and construction.

They began with single family homes, then expanded to high-rise, commercial and industrial buildings as their interests grew northward and eastward from their initial base in Scarborough.

Asked about the company's phenomenal growth, Joseph said, "Along with luck, we had innovative ideas."

But they also had a knack for business, he said.

"There are certain feelings people have such as touch and feel. We have extra sensitivity to good deals. The way some people have talent for music or art, we have a good sense to recognize good deals. I think that this is a talent – you can't learn talent."

He added that people recognized this talent and invested in the Lebovics.

"They gave us the ability to have resources and to go into projects, and we made a lot of money for some people."

Joseph believes that "my success can also be attributed to my yeshiva studies, [which gave me an affinity for] logical thinking and avoiding tunnel vision."

Along with their business success came a philosophy of helping those in need, both here and in Israel.

"I believe very strongly that we Jews, all over the world, need Israel and Israel needs us," Wolf said. He added that since the State of Israel was founded in 1948, "Jews have respect… Israel has even more meaning to us because we were persecuted."

At home, with the establishment of the Joseph and Wolf Lebovic Charitable Foundation, the brothers have become the largest donors to Toronto's Mount Sinai Hospital. They've also established a chair in Jewish studies at the University of Waterloo, and they support the United Jewish Appeal, State of Israel Bonds, Shaare Zedek Hospital in Jerusalem, the Weizmann Institute and Hebrew University, among other beneficiaries.

The Lebovics have also contributed $20 million to UJA Federation's Joseph and Wolf Lebovic Community Centre project, now being built in Vaughan.

In addition to their philanthropy, the brothers also devote time to voluntary activities.

Joseph has served as president of the Ontario and the Canadian Urban Development Institutes, and he was founder and chairman of the Stouffville Cultural Foundation and a member of the East Metro Youth Association.

He also served on the board of the Scarborough Centenary Hospital for 20 years, as well as on the Scarborough Board of Health and the board of Scarborough General Hospital.

You could say the Lebovics are beyond busy. Yet, Joseph regularly attends services at Congregation Anshei Minsk and pilots his own twin-engine plane. He is also an enthusiastic sailor, an avid tennis player, and he travels extensively.

Wolf is a sports fan and wine connoisseur, and has won many international bridge tournaments. He is the father of six children and 15 grandchildren.

To take part in this year's Negev Dinner, call Lil Jacobson, 416-638 7200, ext. 27 or e-mail liljacobson@jnf-canada.org.

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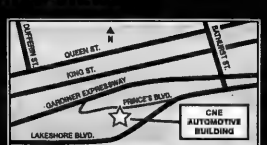

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Greater Toronto Area

Centre for interfaith dialogue to be launched in Feldman's name

At one Toronto synagogue, Mike Feldman's name will tout virtues for which the city has become famous: tolerance and respect for others.

On Nov. 17, Beth Emeth Bais Yehuda Synagogue will honour Toronto's deputy mayor and North York political fixture with its second annual "Yakir Hakahal" (Precious to the Community) Award.

More than 600 people are expected to attend the dinner, to take place at the Terrace Banquet Centre (1680 Creditstone Rd., Vaughan).

Keynote speaker will be former Ontario premier Bob Rae. Dignitaries expected to attend include Toronto Mayor David Miller, Ken Dryden, minister of social development; Monte Kwinter, Ontario's minister of community safety; Senator Art Eggleton, Ontario Conservative leader John Tory, and various municipal officials.

Proceeds from the event will go toward establishing the Mike and Sue Feldman Centre for Toronto Community Dialogue, intended to promote good relations among religious and ethnic groups in the city.

To be located at Beth Emeth Bais Yehuda, the centre will serve as a resource for improving interfaith relations, something Feldman says he and the city he serves have long championed.

"I've always believed that Toronto is blessed," Feldman told *The CJN*. "We believe in nothing more lethal than dialogue. And I've always believed that if I have a problem with a person, it's with the person and not a whole people.

"I've always concentrated on understanding. I want to enjoy another person's culture, their music, their food. I think Toronto does that so well."

The dinner will feature a video of a choir comprised of Jewish, Catholic and Muslim children. A musical program featuring that choir will take place at Beth Emeth Jan. 29, 2006.

Feldman became a founding member of the synagogue in 1958. He served as the shul's president from 1968 to 1970.

Mike Feldman

He's also a past president of the Ontario region of United Synagogues of America and was national president of Canadian Friends of Haifa University.

In addition to being Toronto's deputy mayor, Feldman is councillor for Ward 10 (York Centre) and serves on several municipal committees, including the Toronto Parking Authority, the Roundtable on Seniors, and the North York Community Council.

Feldman began his civic involvement as chair of the Committee of Adjustment and the Planning Board in the former City of North York. He was alderman in 1985 in the city's Ward 10 where he was responsible for the rejuvenation and redevelopment of Sheppard West, the Antibes Community Centre, and Earl Bales and Irving Chapley parks.

He's also been viewed as a guru on social housing in Toronto. He chaired the Metropolitan Housing Development Corp., which under his watch added almost 20,000 affordable housing units to its supply, many going to the elderly.

Feldman has also served on a number of housing task forces, including Accommodation for the Physically and Mentally Challenged, and Shelter for Low Income Singles. He has also served on the boards of Metro Toronto Housing Authority and the Ontario Housing Corp.

In addition, he was a member of the Provincial Advisory Committee for Social Housing Reform and Metro Toronto's Home for the Aged; a board member of Branson Hospital; a director of Baycrest Centre for Geriatric Care; and is involved with the Reena Foundation.

For more than 14 years, Feldman has chaired the annual Colitis Research Foundation fundraising dinner.

In the private sector, Feldman was founding president of Teela Data Management, specializing in real estate information. He retired in 1988 but ran again for public office in 1992.

Feldman and his wife of 55 years, Sue, have three children and four grandchildren.

For details on the dinner, call 416-633-3838.

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Fellowship endowment to honour geriatric specialist

By CYNTHIA GASNER
Special to The CJN

Dr. Michael Gordon has had a long association with the Herzog Hospital, the third largest hospital in Jerusalem.

Herzog Hospital is known worldwide for its work treating the psychological problems experienced as a result of terror attacks and natural disasters. Two-thirds of the hospital's 340 beds are for geriatric patients.

Gordon will be honoured for his contributions in Canada and in Israel by the Canadian Friends of Herzog Hospital Ezrath Nashim at an upcoming concert and silent auction on Thursday, Nov. 24, at the Toronto Centre for the Performing Arts. The event is under the patronage of Israeli ambassador to Canada, Alan Baker.

Meir Rotenberg is the president of the Canadian Friends of Herzog Hospital Ezrath Nashim and concert chair is Rosalie Mednick Nepom.

The annual gala concert features violinist Moshe Hammer and Sisters of Sheynville, a swing-and-klezmer-influenced 1930s and '40s Yiddish band whose repertoire include songs that were recorded by the famous Barry Sisters.

Gordon, the vice-president of medical services at the Baycrest Centre for Geriatric Care, heads geriatric and internal medicine there. He is also head of geriatrics at Mount Sinai Hospital, a professor of medicine at the University of Toronto and a member of the Joint Centre for Bioethics at the university.

The proceeds of the tribute to Gordon will be used for the establishment of an endowment, the Dr. Michael Gordon International Fellowship, at Herzog Hospital.

"The fellowship will enable doctors from Herzog Hospital to spend considerable time at Baycrest Hospital to advance their field of studies," Nepom says.

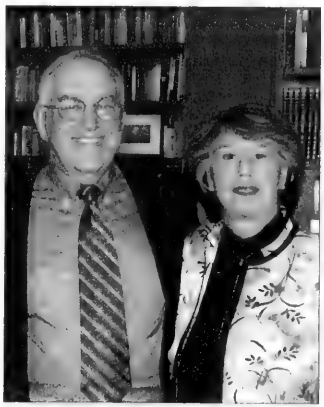
Gordon is committed to helping Israeli physicians who want to learn about the care of elderly at Baycrest. The Israelis often have difficulty getting funding to support their training. "The fellowship will also enhance support for senior family physicians from Herzog Hospital who want geriatric training," Gordon says.

Established in 1895, Herzog Hospital has been a leading provider of psychiatric and geriatric services in the Middle East. It is also a leading research centre in geriatrics, especially research into Alzheimer's and Parkinson's diseases.

Gordon, who was born in Brooklyn, N.Y., attended medical school in Scotland and was an intern in Israel. He served in the Peace Corps in Tunisia, where he heard on Arab radio of the Six Day War in Israel.

"This had a profound impact on my attitude to Israel," he says. He returned to the United States to complete a second internship in Boston, and because of the Vietnam War, he moved to Montreal, working at the Royal Victoria Hospital.

In 1969, he went to Israel. He worked in pathology at Hadassah Hospital in Jerusalem for six months and served as a medical officer with the Israeli air force. Among other things, he assisted with helicopter evacuations. When he competed his regular military service, he became a medical resident at the Old Shaare Zedek Hospital in Jerusalem.



Gordon alongside Rosalie Mednick Nepom, concert chair, at the kickoff dinner to establish the fellowship.

During this period, he would go, as a medical adviser, to the Old Ezrath Nashim Hospital, which was then primarily a psychiatric hospital.

In 1973, Gordon returned to Canada for postgraduate training at the University of Toronto. He worked at the Toronto General and Mount Sinai hospitals.

After two years, he decided to remain in Canada and accepted positions as an internist with an interest in aging with both Baycrest Centre and Mount Sinai Hospital.

"By the time I was offered amnesty in 1976 to return to the United States, I was enamoured by Canada and the Canadian health-care system," Gordon says. He received certification as a geriatrician and moved up to his current positions.

His connection with Herzog Hospital was renewed, Gordon says, when Dr. Mark Clarfield, a former Torontonian who moved to Israel and became head of geriatrics at Herzog, invited him to Israel to speak at Herzog Hospital.

"Since that time, I have increased my connection to Herzog, to give lectures, and we have trained a number of physicians who became staff members at Herzog Hospital," Gordon says.

"That is why I consider this tribute as a great honour."

Recently, Gordon became a featured columnist on aging for *The CJN*. He is a sought-after speaker whose accomplishments include participation on professional and governmental committees on aging and related subjects.

For more information on the concert and the Dr. Michael Gordon tribute, call 416-256-4222 or e-mail herzoghosp@on.aibn.com.

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Fall Lunch and Learn Continues ...

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Tuesday, November 29th - Anti-Semitism

"The History of Christian Anti-Semitism"
Presenter: Rev. Victor Shepherd

The Rev. Victor Shepherd is a professor of theology at Tyndale University College and Seminary, and Adjunct Professor of Theology at the Toronto School of Theology, University of Toronto. He has been involved in Jewish -Christian dialogue for 30 years.

Tuesday, December 6th - Book Review

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"What's New in Jewish Medical Ethics?"
Monday, November 21st, at 8 p.m.

The scope of **Rabbi David Feldman's** discussion will focus on an update of the Terri Schiavo case and how it pertains to the living will and end-of-life issues. He will discuss embryonic stem cell research and the ethics of transplants in science, theology and politics.

"The World of Medical Ethics"
Monday, November 28th, at 8 p.m.

Dr. Kerry Bowman is a clinical Bio-Ethicist at Mount Sinai Hospital in Toronto. He consults directly on ethical issues every day; his discussion will focus primarily on negotiating end of life decisions and ethical considerations. Rabbi Wayne Allen will join Dr. Bowman with a religious perspective on these difficult considerations.

"Public Health Ethics"
Monday, December 5th, at 8 p.m.

Experiences with SARS and the specter of pandemic influenza strains have raised issues of the legitimacy of public health measures to control infectious diseases. **Dr. Ross Upshur**, a General Practitioner associated with Sunnybrook Health Sciences Centre, will outline recent scholarship in public health ethics with a specific focus on applications to communicable disease control and global health equity.

The Community is invited to attend. This series is free of charge. Light Refreshments will be served.

3080 Bayview Avenue, Toronto. 416-221-3433

Jewish Toronto

This edition of Jewish Toronto is devoted to the outstanding programs offered by Jewish Family & Child Service, a UJA Federation & United Way partner agency, which enhances dignity and opportunity for thousands of community members.

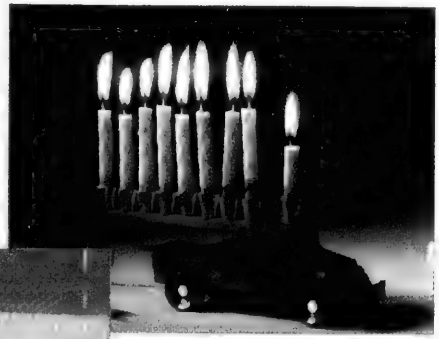
JF&CS has a bright idea for celebrating Chanukah

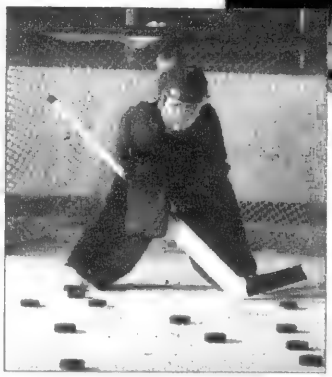
New initiative levels the playing field

By ROCHELLE KAHN
Jewish Family & Child Service

Chanukah. Traditionally, it's a time of warmth, of glowing light in the darkness, inspired by the triumph of the few against the many. But in today's context, the many are Toronto's Jewish poor and few are the resources available to make a meaningful difference in their lives. That's why JF&CS, in collaboration with UJA Federation of Greater Toronto, has created *Levelling the Playing Field*, an innovative approach to filling the many shortfalls that prevent disadvantaged kids from accessing the same opportunities as their more fortunate peers.

Eric Kirsh, the Supervisor of Jewish Family and Child Service's Financial Assistance and Rehabilitation Program is excited about the potential *Levelling the Playing Field* has to help Jewish kids thrive academically and socially. "There are many things a child needs to build a better future for themselves that tend to be overlooked," Kirsh said. "Giving a child the chance to take music lessons or join a hockey team is wonderful, but if that child has no recorder to practice on at home or no skates to lace up, what's the point? *Levelling the Playing Field* recognizes this and aims to allocate resources to fund those items necessary to facilitate the growth, development and success of Jewish kids living in poverty."





In its first year, the program plans to raise funds for computers and software, sports equipment, extra-curricular lessons and special event clothing. "*Levelling the Playing Field* depends on community support and that means our kids depend on each of us," Kirsh noted.

Jewish Family and Child Service is grateful for the many ways its supporters have annually included agency kids in their Chanukah plans and gift-giving. "Each year, without any prompting, generous individuals and groups collect toys for our foster kids and invite the children of our clients to community Chanukah parties," said Karen Paikin, Manager of Communications for JF&CS. "A few years ago, out of just such concern, our enormously successful, annual *Drive for Dreidels* came to be. We're looking forward to this year's Drive - a program aimed at ensuring no Jewish child in the GTA is without a new toy for Chanukah."

A tall order for sure, and much appreciated by the recipients as well as JF&CS, on their behalf. But, as Paikin continued, "the reality of Jewish poverty is an all-season problem and, as a community, we have to create and adopt a year-round, long-term solution. *Levelling the Playing Field* is an important step in that direction."

With a record 3000 Jewish children living below the poverty line in the Toronto area, the need for help has never been more urgent. Assisting Toronto's Jewish poor and vulnerable is a key commitment of UJA Federation Campaign 2006, now underway.

If you would like to know more about *Levelling the Playing Field* and how to invest in lighting the way for an impoverished Jewish child, call JF&CS 416 638-7800, ext 259.

Jewish Family & Child Service set to launch expanded website

Jewish Family and Child Service fills a unique role in Jewish Toronto, as the community's coordinating social service agency and family counselling resource.

Now, according to David Peltz, President of the JF&CS Board of Directors "with the coming launch of www.jfandcs.com, accessing the full range of Jewish Family and Child Service support will be easier than ever before." He explained that the newly redesigned website will facilitate everything from online registration for JF&CS workshops and programs to making a simple and secure donation. "For a service-focussed organization that's as diverse and far-reaching as ours," Peltz said, "it's essential to provide our clients with current, comprehensive information about every way we can assist them. "

Jewish Family and Child Service's growing roster of programs and services touches Toronto's 180,000- member Jewish population at every age and stage of their lives and development. From pre-school programs at the Family Resource Centre in York Region to a downtown Homework Club for inner city teens, from Chaplaincy Services to hospice care, from foster families to dealing with Woman Abuse, from the work of the Jerome D. Diamond Adolescent Centre to outreach to immigrants, JF&CS is the human services hub that drives our community's well-being.

The new website will have added advantages for potential supporters, giving them timely and detailed information about the range of ways they can support JF&CS. Bev Margolian, JF&CS Friends Campaign Chair echoed the sentiments of Anne Frank, who reminded us that "nobody need wait a single moment before starting to improve the world." "At JF&CS, we believe that nobody should have to wait a single moment for the help they need to live in dignity," said Margolian.

The website will be up and running later in November and Jewish Family and Child Service encourages everyone to visit its new web address, www.jfandcs.com then, to learn about everything JF&CS has to offer.

Survivors share songs and memories at Café Europa

Noon-hour social a sold-out success

It began as a way to give a handful of Holocaust survivors a place to meet over lunch and share their stories about a time long ago and far away. It has grown dramatically into a vibrant and joyful monthly celebration that has exceeded anyone's expectations, most of all its delighted organizers at Jewish Family and Child Service and the Bernard Betel Centre for Creative Living, another UJA Federation partner agency.

"Café Europa is a lifeline for its 150 or so regulars," said Andrea Pines, JF&CS Coordinator of Volunteer Services, "and being a part of it is one of my great pleasures. It has been amazing to watch the program take off." Survivors look forward to the noon-hour social at the Betel Centre, where volunteers serve them a delicious hot lunch, complete with live entertainment. "An essential part of Café Europa is music, the chance to sing and dance to familiar melodies in Hebrew, Yiddish, Hungarian or Russian. We try to select entertainment that will resonate with our special group," Pines explained. Judging by the seniors' spontaneous singing and dancing at any given time, Café Europa organizers have succeeded.

Toronto has just ended its 25th annual Holocaust Education Week (HEW) and the Café Europa experience is a wonderful reflection of the hopeful stories HEW tried to convey this year. "We're used to focusing on the horror of the Holocaust and, certainly, we must never forget. As our survivor population ages and grows smaller, this is all the more important," Pines observed. "But we also need to keep playing the songs that were familiar during that terrible time, to share the sweet stories of happier days in Germany and Poland, Hungary and Russia. And that's what the members of Café Europa do so well."

The next gathering of Café Europa will be on November 21, from 12:30 to 2 pm. Advance registration is required. For more information, call Andrea Pines, JF&CS Coordinator of Volunteer Services, at 416 638-7800, ext 266.

JEWISH TORONTO IS PUBLISHED AS A COMMUNITY SERVICE BY UJA FEDERATION OF GREATER TORONTO.

Supporters partner with JF&CS to help Toronto's Jews in need

Reaching out to all corners of Jewish Toronto

By ROCHELLE KAHN
Jewish Family & Child Service

As a multidisciplinary agency, Jewish Family and Child Service (JF&CS) reaches out to all corners of Jewish Toronto in an ever-expanding number of ways. These days, it seems like the Agency's supporters are reaching back with just as many ways to help JF&CS help those it serves.

Teri Kay, Interim Executive Director of JF&CS, marvels at the commitment and creativity of the community's donors. "I've been part of Jewish Family and Child Service for 35 years," Kay said, "and I'm still bowled over by how people show their support for what we do. The valued funding we receive from UJA Federation of Greater Toronto, the United Way and the Ontario government enables us to provide essential services to those in need. Individual supporters put a piece of themselves into what they give us, coming up with ideas that are active, involving, and often a whole lot of fun."

Over the summer, the Larry Grossman Foundation for Kids took more than 100 young people to Blue Jays games. The Foundation, a year-round supporter of Jewish Family and Child Service's Big Brothers/Big Sisters program, has treated participants to everything from indoor rock climbing to bowling parties.

Upper Canada Lodge of B'nai Brith Canada also has an annual cure for baseball fever. As in past years, Lodge members took a busload of JF&CS kids to a Blue Jays nail-biter against the Baltimore Orioles, complete with peanuts, popcorn and pizza.

Going to summer camp is often taken for granted, unless you're a child growing up poor. Kehillat Shaarei Torah changed all that for dozens of JF&CS kids last summer. With annual help from UJA Federation, JF&CS subsidizes camp fees for disadvantaged children and youth. "But Kehillat Shaarei Torah recognized that, without basics like sleeping bags, duffles and toiletries, these kids are set apart from their peers," said Eric Kirsh, JF&CS Supervisor of Financial Assistance and Rehabilitation Program. "So the synagogue pitched in and collected an incredible amount of camp necessities and gift certificates to send our kids off in style. It was awesome."

On the heels of camp, JF&CS supporters stepped in and helped outfit kids for school. "We received a phone call from a woman who had rallied a group of friends to collect school supplies for our children, just because they figured there was a need and decided to fill it," Karen Paikin, Manager of Communications, explained. Donated school supplies came from additional sources, including the National Council of Jewish Women, Toronto Chapter. Energetic NCJW volunteers collected and stuffed 120 knapsacks full of toys, pencils and books for children under 13.

(l-r) Kehillat Shaarei Torah Rabbi Reuven Tradburks, Barbara Vale and Laurie Lipton send kids to camp in style.

"The Durham Depot", Oshawa's Beth Zion youth volunteer at JF&CS Just a Second Shop.

And a whole new generation of hands-on helpers is eager to join in. The B'nai Mitzvah youth of Oshawa's Beth Zion Congregation have made a year's commitment to volunteer at JF&CS' Just a Second Shop. Unofficially dubbed "the Durham Depot", this lively group is collecting and sorting gently-used clothes and small household items for the Shop and delivering them each month to the store. They volunteer their time on-site as well, preparing the merchandise for sale.

"JF&CS is so grateful for every act of kindness," said Andrea Pines, JF&CS Coordinator of Volunteer Services. "We're fortunate to have hit a very real and personal chord with members of the community who are motivated to connect with our clients in ways that go beyond straight financial donations. It's definitely a feel-good experience on both sides."

Do you have an idea for how to help? If so, contact Rochelle Kahn at Jewish Family and Child Service, 416 638-7800, ext 259.

Foster families open their doors - and hearts

Poignant documentary debuts at Appreciation Night

On as little as half an hour's notice, they make up the spare room, set an extra place at the table and rearrange their family dynamic to accommodate a brand new member. They're JF&CS foster families and they open their doors and their hearts to total strangers, day or night, not knowing if the child they welcome will be staying for a week or a year.

Avraham Freidman

Recently, as a prelude to Foster Parent Appreciation Week, Jewish Family and Child Service held a celebratory Appreciation Night to recognize its corps of foster families. At the same time, the agency honoured the long and rich career of its former Supervisor of Placement Services, Avraham Freidman. Although Friedman officially retired in June 2005, he continues to work part-time for JF&CS as project leader of a pilot initiative to serve the special needs of the ultra-Orthodox community in the GTA. And, to top off the emotion-packed evening, the agency debuted its new foster parent recruitment DVD, a documentary featuring many of the families and foster "graduates" who were actually in attendance that night.

The goal of the JF&CS Foster Parent program is family reunification, so every attempt is made to return the child to his or her family as soon as possible. This adds an extra challenge to fostering, because the participating families really do come to regard their foster kids as their own.

"The kids are great and they have enormous potential," said veteran foster parent Nissa Rothman. "I tell my kids right away that we're starting fresh together. I'm not even that interested in the specifics of their past; the most important thing for me to know is their needs."

"Because there were so many facets to the evening, it led to some lovely and unexpected moments," remarked Selma Elzas, JF&CS Foster Care Coordinator. "Some of our staff from years ago who came to pay tribute to Avraham, got to see kids they once worked with who were on hand because of their role onscreen. It was an extraordinary opportunity for these caseworkers, many of whom have retired, to see what wonderful, successful adults these graduates have become."

"To see a twelve-year-old grow into adulthood as a productive member of society, despite any problems in the past, is amazing. You can't even imagine! Being a Foster Parent is one of the best things I've ever done," Rothman said.

To learn more about how you can become a foster parent, contact Selma Elzas, JF&CS Foster Care Coordinator at 416 638-7800, ext 298.

New Abuse Prevention program helps men with *Making Choices*

Jewish Family and Child Service knows first hand about the cycle of abuse. The Agency has many practical counselling and educational programs to help those affected address the various needs growing out of the problem. But, until the introduction of *Making Choices*, a new abuse prevention program for men, the focus has been on women and children and there hasn't been a voluntary group for men who are, or have been, abusive toward their partners.

"*Making Choices* is a highly appropriate name," explained Eric Kirsh, Financial Assistance and Rehabilitation Supervisor and program facilitator. "That's the essence of this 16-week, mutual support group. It's an educational forum for men who have decided they want to make a change in their abusive or controlling behaviour, but don't know what to do or how."

"In any situation where abuse occurs," Kirsh continued, "the first step toward change is acknowledgement of the problem and accepting responsibility for the behaviour. What's exciting and hopeful about *Making Choices* is that it involves men who have made that first move because they want to. And we will help them develop the skills necessary to make life different for themselves, their partners and their families."

As pervasive as domestic abuse is in all communities, including our Jewish Toronto population, it's far from being a subject people are comfortable discussing at the dinner table. "Unless we can openly talk about the issue of abuse, its origins and its effects, we can't make the necessary changes to stop it," said Kirsh.

If you are interested in knowing more about *Making Choices*, contact the JF&CS Intake Department at 416 638-7800.

Any questions concerning information or photos that appear on these pages should be directed to 416.638.7800 or info@jfandcs.com

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Survivors credit ORT schools with changing their lives

By CAROLYN BLACKMAN
Staff Reporter

A number of Holocaust survivors interviewed as part of a recent ORT Canada research project have credited the organization with changing their lives.

The 14 people living in Toronto and Montreal, who were interviewed by ORT volunteer Judy Geller, attended or taught at ORT schools in such places as Morocco, Israel or Iran during or after World War II.

Geller, whose history in volunteerism includes working at Princess Margaret Hospital and the Art Gallery of Ontario, said she began the research project after speaking to ORT past national president Renette Berman.

"Renette told me that the survivors have stories that should not be lost and suggested that I interview those who had a link to ORT schools."

Geller had not been previously involved in the Jewish community, she said, and knew little about ORT, "so the project was a big learning curve."

She began by contacting the Holocaust Centre of Toronto UJA Federation, who sent out letters seeking prospective interviewees.

She met with the people who responded to the letters, she said, "and was amazed to see how willing they were to share their stories.

"They all – most were in their 70s – spoke from their heart, and expressed their gratitude to ORT. They felt that it was an honour to be [included in the study].

"Without exception, each person had saved their ORT certificate and framed it, and said that the school had given them back their humanity [during a dark period in their lives].

"Some carried on what they had been trained to do at the ORT school, but the important thing was that they developed a skill so they had the ability to step forward and make a contribution to society."

George Scott, one of the interviewees, told Geller that "beyond the inestimable value of self-assurance, of having been given the foundation to face the world, the memory of ORT is an every bright inspiration for me and, I am sure, for millions ORT touched… My ORT certificate is one of my treasured heirlooms for my family."

Eric Goldfarb, who has since died, said, "You had a great number of Jewish refugees from Germany, Austria and so on who were intellectuals and professionals. They had to be trained to work with their hands. That's where ORT stepped in. After the war, all ages needed this training. ORT did tremendous work."

Elly Gotz stressed that "there is no question that ORT has played an important part in my life, first of all teaching me metalwork and toolmaking, which no doubt helped me survive. The ability to do something well has curative power."

Preparing the research, which she plans to compile into a book with photos and a history of the organization, "was an incredible experience" for Geller. "I walked into strangers' homes, and they spent about two hours each opening their lives up to me. I tried not to get emotional, but it was impossible not to.

"Most of the time, I just sat back and listened. They were so into the moment, so back in their lives, that I didn't want to break into their thought processes."

Those interviewed met at a thank-you tea sponsored by ORT, said Geller, "and they all felt like they had knowm each other forever. They wanted to make plans to meet again."

She said that similar projects are being undertaken in New York, and World ORT in London, England, has hired a scholar to research ORT from 1945 to '50.

AT BERNARD BETEL: Prof. Rachael Turkienicz was the guest speaker at the first Norman and Belle Sernick Memorial Lecture during Bernard Betel Centre for Creative Living's recent open house. Turkienicz, whose topic was "One Torah, One People, But Never One Opinion," is seen, centre, with donors David Sernick and his sister Diana Sernick.

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Researcher works to slow cognition loss among seniors

By LEILA SPEISMAN
Staff Reporter

Research being conducted at the Weizmann Institute of Science in Rehovot may lead to a therapeutic vaccine to stop degeneration of aging or diseased brains, says Michal Schwartz, professor of neuroimmunology at the facility.

Schwartz presented the results of her research to the national annual meeting of the Canadian Society for the Weizmann Institute of Science, held last month at the Park Hyatt Hotel in Toronto.

She said that when she began her study on slowing down the loss of cognition and memory that can occur in aging, "I was told to forget about it – that it would ruin my reputation."

Gradually, however, her work has become recognized as groundbreaking, she said.

The key lies in the functioning of the immune and autoimmune systems, Schwartz said.

The immune system, she explained, protects the body against potential dangers such as bacteria, viruses, and microorganisms, while the autoimmune system, if it's working properly, recognizes the body's own tissues and ensures that they are not compromised.

If things are not working properly, the immune system will attack the body's own elements, leading to such diseases as rheumatoid arthritis, lupus, multiple sclerosis and type 1 diabetes.

The thinking used to be, Schwartz said, that autoimmune cells were part of the pathology of illness, and therefore must be destroyed wherever they were found. Through her research into spinal cord injury and brain trauma, however, she discovered that autoimmune cells are needed to fight injury.

For instance, there are 10 million nerves in the spine, and not all of them are usually injured at the same time. Without the appropriate measures, Schwartz said, the non-injured cells will degenerate along with the damaged ones. But if it's made possible, healthy cells will attach themselves to neighbouring nerve fibres and, by doing so, stop the process of degeneration.

It also used to be believed that there are a fixed number of nerve cells and that some are lost as a person ages. If some of the remaining cells are injured, it was thought, there was no way to make new ones.

Schwartz and her team at Weizmann have found, however, that by activating the autoimmune system, rather than destroying it, they can stop the progression of diseases.

The idea, she said, is to enlist the aid of stem cells in the brain that can be utilized for this purpose.

Researchers are still working on finding a drug that will help do this, and current studies are focusing on Copaxone, a drug usually used for multiple sclerosis, Schwartz said.

She stressed that the vaccine she is working on won't prevent a disease from occurring, but will only prevent further damage.

The annual meeting was dedicated to the memory of Arthur Konviser, a past president of the Canadian Society for the Weizmann Institute who died recently.

Sabeel conference

Continued from page 5

Critics say Ateek regularly infuses his talks with language that invokes Jewish complicity in the crucifixion of Jesus.

At the Toronto conference, Ateek reportedly called for another intifadah, "like the first. The first was non-violent, the second was primarily armed. Palestinians need a non-violent revolution – another intifadah."

Ateek was reported to have said that "some" demonstrators "will be violent. You can't control everyone."

Four American Christian leaders who came to Toronto during the Sabeel conference to warn Canadian churches against taking part in the U.S.-led divestment drive conceded that to date, no church funds have actually been divested from Israel.

However, they stressed that just as important as fighting divestment is countering the anti-Israel propaganda the campaign has produced.

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Alona Shportova: "I Want To Be Like All The Girls My Age"

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The doctors warned her family that her chances for survival were very slim. When she recovered, they said it was because she had the heart of an athlete. **Alona is considered a medical miracle.** Despite this, she cannot do anything on her own, and is still fragile.

After more than 30 surgeries, Alona is getting the help she needs at Beit Halochem in Tel Aviv. She uses the gym and the swimming pool for her ongoing therapy. The skilled staff and her new friends offer her much-needed support and encouragement. **There she can see that rehabilitation is possible.**

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New Aish synagogue opens doors in Thornhill

By FRANCES KRAFT
Staff Reporter

Aish HaTorah recently opened its first full-service synagogue in Thornhill.

It's a relatively rare move for the Jewish outreach organization, said Rabbi Avram Rothman, who was appointed full-time rabbi of the congregation, housed at the Aish HaTorah Dan Family Community Centre on Clark Ave. Only Toronto and Los Angeles have full-service Aish HaTorah synagogues, he said.

The congregation, known as the Thornhill Community Shul, opened in September. The change was initiated by Rabbi Dan Rand, managing director of Aish Toronto.

"Aish HaTorah is primarily an educational institution," Rabbi Rothman explained in an interview. Although Shabbat and holiday services have been held in the building since it was opened about 10 years ago, there was not a full-service synagogue, he said. "Aish decided they were doing the synagogue a disservice."

Rabbi Rothman was previously a "very part-time" staffer. Other Aish HaTorah rabbis also helped out, but their primary duties focused on education and outreach, said Rabbi Rothman.

The congregation, which began as an outgrowth of the educational institution, is financially independent of Aish but philosophically linked. There are about 120 member families, and 1,000 people attended Rosh Hashanah services.

Most of the synagogue members are ba'alei teshuvah, and many have moved to Toronto from other communities including Montreal, Winnipeg and Vancouver, said the rabbi. Some have become fully observant; others are "on the path."

One of the goals of the congregation is to provide a supportive community, he said. "In no way do we try to replace family," the rabbi stressed, adding that the synagogue encourages congregants to maintain good relationships with family members who are not as Jewishly observant.

"It has become clear we have to supplement the family, if the family is away or has different beliefs. If someone has a baby, we organize meals for them. We all open our homes to their [simcha] guests, provide meals, and celebrate with them."

Also, noted the rabbi, "we feel it's very important to reach out to unaffiliated neighbours and give them the opportunity to explore their Jewish roots without obligation."

Like many of his congregants, Rabbi Rothman, a 48-year-old father of four and grandfather of two, is also a ba'al teshuvah. A native of Syracuse, N.Y., he was motivated to become religious as a teenager after he was first exposed to Jewish philosophy, following a BBYO trip to Israel at age 16.

He studied at Ohr Somayach yeshiva in Israel for four years before returning to the United States, where he was ordained from Ner Israel Rabbinical College in Baltimore in 1980, the same year he married his wife, Ruth.

Concurrently with his rabbinical studies, he attended Johns Hopkins University and obtained a master's degree in guidance and counselling, with a specialty in marriage counselling. Later, he received a PhD in comparative literature from Clark University through its distance learning program.

Before coming to Toronto in 1990 to work in fundraising and administration for Ohr Somayach, another education and outreach program, Rabbi Rothman served for seven years in Boulder, Co., where he was rabbi of the local Hillel Foundation. From there, he went to Worcester, Mass., and worked for the local Jewish federation.

Since he arrived in Toronto, he has also been a lecturer for Arachim, an Israeli-based outreach program, and was affiliated with Eitz Chaim Day Schools as an administrator.

But it was in Boulder – where he interacted with so many students as well as poet Alan Ginsberg and 60s' radical Abbie Hoffman – that he developed his desire to "do what I'm doing now – to expose people to traditional thought who have not previously had the opportunity."

LOCKS OF LOVE: Hanna Strub, left, from Hamilton, and Tamara Rebick, from Toronto, are two of the young people who got haircuts and donated their hair to Locks of Love, at the Eastern Canadian Region, United Synagogue Youth's (ECRUSY) fall kinnus. Locks of Love provides wigs at no cost for children with alopecia. More than $1,300 was raised through the hair cutting for USY's charity, Tikun Olam. Tikun Olam allocates money to more than 100 charities worldwide, provides scholarships for Israel programming and helps further the Conservative movement in Israel.

Will world back Israel if it pre-emptively strikes Iran?

Iranian President Mahmoud Ahmadinejad's recent threat to "wipe Israel off the map" received massive media attention, especially in the West.

In Canada, most newspapers ran editorials denouncing Ahmadinejad; several also ran opinion pieces.

According to Reports

By **PAUL MICHAELS**

On *CTV National News* (Oct. 28), a 2½-minute report by Janis Mackey Frayer showed scenes of anti-Israel fervour in Tehran. Frayer interviewed Dore Gold, an adviser to Israeli Prime Minister Ariel Sharon, who said: "You cannot threaten to exterminate a fellow UN member and [expect that] the world will remain silent."

Frayer concluded her report: "Refusing to acknowledge Israel's right to exist is nothing new for Iran, but Ahmadinejad urged a new wave of Palestinian attacks." She noted the Oct. 26 suicide bombing in Hadera, in which five Israelis were killed.

While CBC Radio News and several Newsworld programs reported on the Iranian threat in some detail, CBC's *The National* devoted only 15 seconds to the story. On Oct. 28, anchor Diana Swain reported that the Iranian president's "comment" about wiping Israel from the map "has drawn widespread criticism, including from Canada." Why the CBC's flagship news program decided to downplay the seriousness of the Iranian president's tirade is an open question.

As the initial coverage of outrage subsided, a more analytical approach about Ahmadinejad and his impact on developments in Iran followed. For instance, on Nov. 2, Germany's *Der Spiegel* reported: "Iran's nuclear program may have already taken a decisive step in the direction of nuclear weapons in recent weeks. According to information obtained by *Spiegel*, the president has placed himself at the head of a new 'Control Center for Nuclear Issues,' which is managed by his friends, the Revolutionary Guards. This enables Ahmadinejad to direct all nuclear developments himself. With intelligence official Farhad Rahbar, who manages the government's budget, as its deputy director, the organization has unlimited financial resources."

Der Spiegel noted that Iran has the world's second largest oil reserves after Saudi Arabia and is the world's fourth-largest exporter of oil. Its natural gas reserves are also enormous. This energy wealth provides Iran with massive income.

Iran is the principal backer of the terror group Hezbollah, which operates in Lebanon and the West Bank. Iran also supports Islamic Jihad, which took responsibility for the Oct. 26 terrorist attack in Hadera on the same day that Ahmadinejad delivered his genocidal tirade against Israel. (Samuel Segev reported in the *Winnipeg Free Press* on Nov.1 that Ramadan Shalah, a leader of Islamic Jihad who was in Tehran at the time, along with a leader from Hamas, "gave the order for the bombing in Hadera as a 'gift' to Ahmadinejad.")

In "A pariah among nations" (*National Post*, Nov. 1), David Frum raised some essential questions that had been overlooked by most analysts: "[A]n emerging nuclear power, Iran, has just threatened to annihilate an existing nuclear power, Israel. Dare Israel now wait until Iran has completed its bomb to see whether President Ahmadinejad means what he says? And if Israel does not wait – if it pre-empts the Iranian bomb program – how will Iran respond?

"Presumably by intensifying its support for anti-Israel and anti-Western terrorist movements. And so Ahmadinejad has just pushed the whole region closer to a major war."

Frum wrote: "The only way to avert war is to stop Iran's bomb – and that is going to require stronger medicine than International Atomic Energy condemnations and [UN] Security Council resolutions."

In 1981, when Israel destroyed Iraq's nuclear reactor in a pinpoint airstrike, the whole world – including the United States – condemned it. Years later, when it became known that Iraqi leader Saddam Hussein had been working to redevelop nuclear weapons, much of the world belatedly commended Israel for its prescience.

With the notable exception of Russia and most Islamic and Arab countries, almost all world leaders immediately condemned Ahmadinejad for his threat to annihilate Israel. Some analysts said this may not have been because Israel was the immediate target, but because others – particularly in Western Europe – could become targets of this increasingly fanatical regime whose ballistic missiles have Europe well within its range. Media reports almost uniformly emphasized the gravity of Ahmadinejad's threats.

What if all other efforts to rein in Iran's nuclear program failed, and Israel believed it had no choice but to pre-empt the development of an Iranian bomb? Would the world continue to support Israel against the threat of a nuclear Iran?

Paul Michaels is communications director for the Canada-Israel Committee.

Consumer products fair

Continued from page 3

For sale will be such things as Judaica, jewelry, toys, books, rugs, Israeli cosmetics and skin care products, as well as household and automotive cleaning products.

And among the items available for the first time in Toronto will be jewelry inlaid with genuine ancient Roman glass, as well as decorative silver and gold inspired by eight generations of Yemenite bridal craft-making, and hand-painted lamps made from ostrich eggs – from ostriches raised in Israel.

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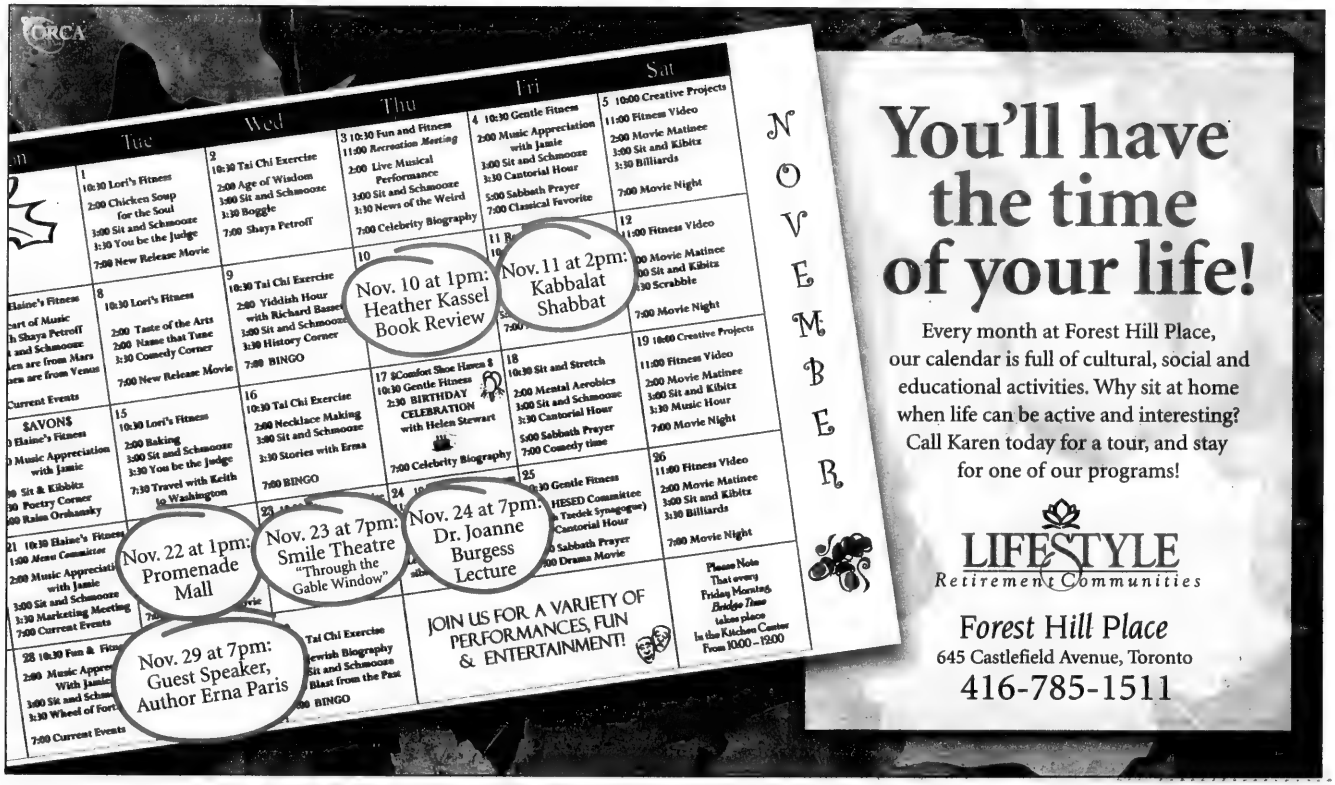
Shoppers flock to 81st Hadassah-WIZO bazaar

The 81st annual Hadassah-WIZO bazaar, held last week at Exhibition Place, attracted a steady stream of shoppers who took advantage of the great prices on a variety of new merchandise including shoes, bathing suits, wedding gowns, toys and books, and clothing for the whole family.

[Carolyn Blackman photos]



Young and old seek bargains galore at bazaar

[Carolyn Blackman photos]

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Shomrai Shabbos launches its expansion with dinner

By CYNTHIA GASNER
Special to The CJN

Shomrai Shabbos Chevra Mishnayos Congregation has been part of Toronto's Orthodox Jewish Community for more than a century.

Located at 585 Glengrove Ave. for the past 40 years, the synagogue, which continues to attract a young membership, is flourishing.

To accommodate its unprecedented growth, the synagogue is having a dinner on Nov. 20 at the Beth Avraham Yoseph Synagogue (BAYT) to mark the launching of an expansion and renovation project that will include a new bais hamigdash (learning centre).

The dinner, An Evening of Honour is chaired by a past president, Eddie Philips. The guest speaker will be Dayan Chanoch Ehrentreu, rosh beit din of the United Kingdom and the Commonwealth. A group of individuals who have demonstrated their leadership and dedication to the synagogue and the community will be honoured.

To celebrate the launch of the expansion project, the names of the shul's honorees will be inscribed on the wooden scrolls and the crown of a new sefer Torah, which is being written in memory of the congregation's former spiritual leader, Rabbi Gedalia Felder.

The *atzei chayim*, the two wooden dowels that roll the Torah, will be engraved with the names of dinner's primary honorees, Anne and Jack Weinbaum and Shirley and Harry Marder.

The silver crown of the sefer Torah will be inscribed with the names of seven individuals who give regular classes at the synagogue, seven past presidents, three outstanding community personalities, and the synagogue's longstanding kohen, in recognition of their contributions to the synagogue and the community.

Rabbi Gedalia Felder

Philips attributes the growth of Shomrai Shabbos "to the warm and welcoming environment that our shul provides."

He adds that the expansion project and tribute dinner are community events. "Our shul is in a unique position in Toronto's Jewish community as it houses the beit din, the Jewish court system.

"Over the past 30 or 40 years, Shomrai Shabbos has proven to be a strong starting point for many young Jewish community members because of the affordable housing in the area.

"Young people can make a start here, have children, and some subsequently move away. But these people still feel a strong connection and affection for the shul."

Philips notes that the continuing growth of Shomrai Shabbos is a reflection of its religious leadership. "Our spiritual leader, Rabbi Yacov Felder, has a very strong personal relationship with the membership, as did his revered father, Rabbi Gedalia Felder.

"He continues to be a source of inspiration and guidance to families inside and outside the synagogue, a pattern set by his scholarly father."

Rabbi Yacov Felder told *The CJN* that "it is a privilege to be the rabbi of Shomrai Shabbos Chevra Mishnayos, which has been blessed with such illustrious rabbanim – my father and prior to him, Rabbi Yosef Weinreb, z"l.

"It is an honour for me to be linked in this chain of our shul blessed with such wonderful, dedicated and sincere members who are committed to Torah and to values and ideals."

Philips notes that the writing of the new sefer Torah gives the synagogue and community an opportunity to be actively involved.

Amichai Harari, the synagogue's immediate past president, is heading the event's committee. The dinner executive includes Eli Marder, Ira Marder, Zev Rosenblum, Lawrence Weinberg and Leiby Weiss.

For more information about the expansion project or to reserve for the dinner, call event co-ordinator Shaindy Cohen Goldstein, 416-830-9321 or e-mail dinner@shomraishabos.com.

Martin to address General Assembly

Continued from page 1

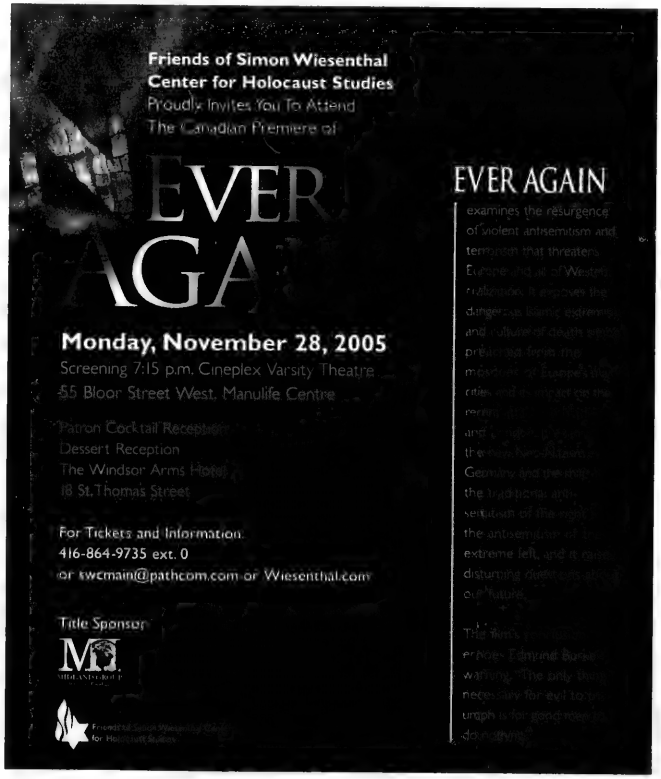
Some of this year's Israeli delegates represent a new phenomenon that has arisen only in the past year or two, said Bielski. It is only recently that Israelis have been able to financially support Jewish causes in Israel in a major way, he said.

"We have to learn a lot from the North American system," he said, citing the notion of shared responsibility.

Probably the most pressing need today that is addressed with money collected through UJA campaigns – in addition to Operation Promise, a $160 million initiative announced in September and aimed at helping Jews in Ethiopia and the former Soviet Union – is education for Jewish children in Israel and all over the world, said Bielski. Many children in Israel live under the poverty line, he noted.

"Israel is still a growing country, and the government has got so much to look after that we Jewish people all over the world would have to raise more dollars to meet the needs of aliyah, absorption, Jewish education and what we call 'youth futures.'"

The latter designation refers to a two-year-old project of the Jewish Agency that addresses the educational needs of Jewish children in Israel and in locations such as Russia and South America.



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KidCoaches helps children prepare for future

By CYNTHIA GASNER
Special to The CJN

A program brought to Ontario by husband and wife team Geri and Harry Berholz has helped more than 500 children, ranging in age from eight to 12, to develop leadership and life skills.

This school year, a hundred trained adult volunteers will work one to one with 100 children under KidCoaches, which is part of the Future Possibilities program. Volunteers are matched with children who attend schools in under-serviced communities and have limited access to leadership opportunities and extra-curricular activities.

The schools at which KidCoaches operates are selected by the boards of education of Toronto, York Region and London, Ont. The students are picked by their teachers.

"These children often come from single-parent families, immigrant families, and experience economic hardship," says Geri Berholz, the executive director of Future Possibilities.

The children first participate in a 24-week Future Possibilities educational program called Ready, Set, Goal. After that, they meet with the KidCoaches four times a year for a full day of activities and workshops. There is also a gala graduation event.

"The children selected [for the program] express a desire and motivation to become Future Possibilitarians," says Geri.

"Our KidCoaches help these children discover their gifts through half-hour telephone conversations [and encourage them] to [participate in] community projects, such as [volunteering to help] the homeless [or volunteering at] a food bank, the Canadian Cancer Society, a seniors' residence and many others."

"Working one on one, the coaches tell us how rewarding it is to find a spark in the kids," says Harry.

Geri and Harry Berholz brought KidCoaches to Canada. The program has helped more than 500 children, ranging in age from eight to 12, to develop leadership and life skills.

Geri is a former secondary school educator and ran Geri's Eatin' Centre before she became a certified coach.

Harry, a lawyer for 23 years until he sold his practice, was looking for another challenge, and together with Geri, became a certified life coach through the California-based Coach Training Institute.

Harry opened Above & Beyond: The Centre For Adventurous Learning with his nephew, Andrew Levison. Geri established Directions Career Coaching Services. "We wanted to bring our coaching skills to children," says Geri.

Future Possibilities was brought to Geri and Harry's attention in 1999 when their children, Robin and Danny, were volunteers in the program in New York. Both Robin and Danny, now back in Toronto, along with with their son David, volunteer as KidCoaches.

"The program is growing each year," says Harry, "and with the addition of more and more schools requesting our participation, we need more volunteer KidCoaches in the GTA and London."

Along with a board of directors, Future Possibilities has an advisory board and a junior board of directors made up of 30 kids who graduated from the program.

The program is funded through the Trillium Foundation, corporate sponsors and an annual gala concert titled *Centre Stage*, which is held in June at the Isabel Bader Theatre. The benefit concert features talented young performers, including some youngsters who participated in the Future Possibilities sessions.

"Our aim is to empower children to think boldly, communicate powerfully, act generously and live joyfully," says Geri.

"Our unique curriculum provides the KidCoaches with the training and support they need to make a lasting, positive difference in the life of a child.

"We receive numerous letters from our graduates telling us how well they are now doing. It is most gratifying."

This year, the Future Possibilities program began on Oct. 23. For more information, visit www.fpcanada.org.

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Feature

Evaluating Yitzhak Rabin's legacy

Continued from page 1

opposed Oslo during Rabin's lifetime – as Rabin's true heir.

Only Deputy Prime Minister Shimon Peres, with 27 per cent, outpolled Sharon in that survey – but 73 per cent hold that Rabin's and Peres' own Labor party is doing little to promote the slain leader's legacy.

The poll also shows that nearly 70 per cent believe another political assassination is likely in Israel.

Rabin wanted to be a water engineer, but his belief in the need for a strong army made him a general. He was always defence-minded, a man with limited faith in the goodwill of Israel's neighbours and a conviction that only a militarily strong Israel can survive in the Middle East.

For Rabin, the main strategic goal was to secure Israel's survival in a tough neighbourhood. Peace was a means to that end, not an end in itself.

In 1993, Rabin cautiously embraced the Oslo peace process with the Palestinians in the hope that it would lead to Israel's acceptance in the region, but he insisted that it be reversible: if the process threatened Israel's security instead of advancing it, he insisted, Israel would be able to revert to the pre-Oslo status quo. Some see that as a shocking bit of naivete from a man who, at other times, displayed keen strategic thinking.

Rabin called Oslo "an experiment in laboratory conditions," which he believed could be stopped at the first signs of failure. It's not clear whether Rabin would have stuck to that principle had he lived, since many Israeli politicians who initially were skeptical of the peace process felt constrained to see it through, even as evidence that the process was failing became overwhelming.

Five years after Rabin's death, the Oslo concept was put to the test at Camp David in July 2000. It failed:

Then-prime minister Ehud Barak was unable to reach agreement with then-Palestinian leader Yasser Arafat on a final settlement of the Israeli-Palestinian conflict.

The result was nearly five years of Palestinian terrorism. Yet Barak, and many in Labor and parties further to the left, insist that if negotiators do get back to work one day, they should pick up roughly from where Barak's team left off.

Some speculate that Rabin might have succeeded where Barak failed, arguing that he would not have laboured under the burden of the three-year interruption under Prime Minister Benjamin Netanyahu, which Palestinians claim eroded their confidence in the Oslo process.

Moreover, unlike Barak, Rabin was trusted and even liked by Palestinian leaders – though it's not clear if Arafat's protestations of affection for Rabin after his death were anything more than crocodile tears.

And no one will ever know whether, by force of his personality, Rabin could have overcome the huge differences between Israel and the Palestinians on basic issues such as refugees, Jerusalem and borders.

Many believe that if Rabin had failed to bridge those gaps, he would have called an end to the Oslo experiment and gone down the unilateral route the way Sharon has done, and for much the same reasons.

Rabin's strategic outlook was very close to Sharon's: Like Sharon, he put a premium on close ties with the United States, prioritized the achievement of a state of non-belligerency with potential adversaries and recognized the long-term demographic problem caused by Israel's presence in the West Bank and Gaza Strip.

That in itself probably would have been enough to lead Rabin down the unilateral road.

The fact that so many Israelis see Sharon as Rabin's heir is one of the most significant facts in Israeli politics today. It is symptomatic of the blurring between security-minded peacemaking in Labor and Likud and the creation of a new ideological centre in Israeli politics, in which both Rabin and Sharon are iconic leadership figures.

Sharon's image as a security-minded peacemaker in the Rabin tradition wins him the support of large segments of Labor's right wing, one of the main reasons for his enormous cross-party popularity in Israel.

Even if Rabin's legacy continues to dominate the political scene through Sharon, however, the drive for tolerance and reconciliation in the wake of the assassination has been far less successful.

The Yediot Achronot poll shows a disturbing degree of support on the far right for Rabin's jailed assassin, Yigal Amir. Some 20 per cent of those polled believe Amir should be eligible for parole. Carmi Gillon, head of the Shin Bet security service at the time of the assassination, says the findings show that the chances for another political assassination in Israel are high.

"There is a group of hundreds of thousands of people, not all of whom are killers, but who all think the Rabin assassination achieved its purpose by stopping the Oslo process," Gillon said in a recent interview. "They think today that if Sharon were to disappear, the moves in the West Bank would disappear/evaporate too."

Amir's family feels confident enough to make inflammatory remarks and demand his early release. In a television documentary, Amir's mother declared that she would like to see all the politicians who supported Sharon's withdrawal plan "hanged in the city square."

One of Amir's brothers, Amitai, said Amir had served a long enough sentence because the man he killed was "a criminal." Amir himself is said to want a retrial because of "new ballistic evidence."

The chances of Amir being paroled or retried are negligible. President Moshe Katsav recently said he would never pardon Amir, and he expressed the hope that no future presidents of the state would ever pardon Rabin's killer.

But Gillon and other experts say another potential assassin could be lurking somewhere in the extremist milieu that produced Yigal Amir.

On the 10th anniversary of Rabin's assassination, they reiterate a chilly warning: Israel's brittle democracy withstood one assassination, but may not be able to withstand another.

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November

WEDNESDAY
November 16, 2005
7:30 to 9:30 pm

"Historical Perspectives of Jewish Social Action"

An inspiring panel discussion on when in history, and why, Jews get involved in social change. With Professors Frank Bialystok, Myer Siemiatycki and Marvyn Novick.

WEDNESDAY
November 23, 2005
7:30 to 9:30 pm

"Social Action and Jewish Congregations"

An overview of synagogue-initiated Social Action projects that have really made a difference in our community, and where we go from here. With Amy Block, Sharon Polansky and Valerie Hyman, Chair of Darchei Noam's Social Action Committee.

SUNDAY
November 20, 2005
9:30 am to 5:30 pm

"Learn Hebrew Reading in a Day"

A day-long innovative program designed to successfully teach Hebrew to adults with minimal knowledge of the language or who want a refresher. Solid grounding in the basic Hebrew alphabet and basic Hebrew reading will be provided. A $50 fee includes materials, book, lunch and snacks. Pre-registration is required.

Congregation Darchei Noam
Reconstructionist Synagogue of Toronto
For more information visit www.darcheinoam.on.ca *or to request a program calendar call* 416.638.4783
Shabbat services: 10:00 a.m. Rabbi Tina Grimberg
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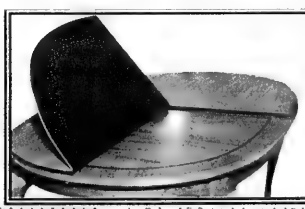

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SK1

On Campus

Collegians 'do the write thing' at General Assembly

By LENI REISS
Special to the CJN

Some 35 aspiring journalists from 33 universities, most of whom work on their school newspapers, have been selected to participate in the 16th annual Do the Write Thing program at the General Assembly of the United Jewish Communities (GA), which is being held in Toronto.

Among them are two students from Eilat, thanks to arrangements made by the Partnership 2000 project between Toronto and its Israeli sister city.

The primary goal of Do the Write Thing is to impart information on such subjects as objectivity in the media and the dynamics of power between the media and the Jewish establishment in both North America and Israel.

To that end and in addition to attending major GA sessions and plenary meetings Nov. 13 to 15, the students will hear from such sources as Gary Rosenblatt, publisher and editor of the *New York Jewish Week*, and Mordechai Ben-Dat, editor of the *Canadian Jewish News*, on "Covering Israel in the American Jewish Press."

A panel of Israeli journalists will share their thoughts on "Journalism From an Israeli Point of View," Jewish Agency spokesperson Yardin Vatikay will speak on "Journalism's Impact on Israel's Image," and Prof. Gil Troy will describe his views on Zionism.

Do the Write Thing alumni have gone on to achieve success in a variety of related fields. Noam Neusner was special assistant to U.S. President George W. Bush for economic speechwriting as well as White House liaison to the Jewish community. Dan Schifrin is director of literary programs at the National Foundation for Jewish Culture, and Rustin Silverstein, now at Harvard law school, worked as a congressional press secretary and a producer for the MSNBC show *Hardball With Chris Matthews*.

Since the students will be writing about their experiences in the program for various publications and hometown newspapers, some enterprising the Do the Write Thing participants will approach people during the GA to ask for opinions on the events of the day.

Sponsors and supporters of Do the Write Thing include the Jewish Agency for Israel, the American Zionist Movement and USD/Hagshama and the Department of Zionist Activities of the World Zionist Organization.

A night of Storahtelling

By ANNA DURBIN
Special to the CJN

For most of the packed house in the Robert Gill Theatre, the opening performance at ReJewvenation: The Futures of the Jewish Culture was thoroughly enjoyable.

The conference, held Oct. 28 to 31 at the University of Toronto and organized primarily by U of T faculty members Andrea Most, Luis Kaplan and Anna Shternshis, featured academic papers, roundtable discussions, and theatrical and musical performances. It explored Jewish culture in the 21st century, and particularly current efforts to blend the traditional, such as klezmer music, with the contemporary, including queer weddings, drag and cyberspace.

The opening event featured keynote speaker Barbara Kirshenblatt-Gimblett, who talked about the "Performance of Jewishness." A professor of performance studies at the Tisch School of the Arts at New York University, Kirshenblatt-Gimblett is also affiliated with the department of Hebrew and Judaic studies.

She described a newly developing, edgy Jewish subculture, promoted by those who reject conventional Jewish beliefs or have been rejected by conventional Jewish believers – for example, homosexual Jews or "halfies" (children with one Jewish parent).

Kirshenblatt-Gimblett showed pictures of some famous "halfies," including Goldie Hawn, Howard Stern and – surprisingly to many in the audience – Pete Sampras. Her vision of Judaism is anti-authoritarian, eclectic and includes taking apart traditional elements and putting them back together in a non-traditional fashion.

Some examples she used included a picture of a woman lighting Chanukah candles. The woman was sporting a bra made of two strategically placed yarmulkes with a single string.

Continued on page 44

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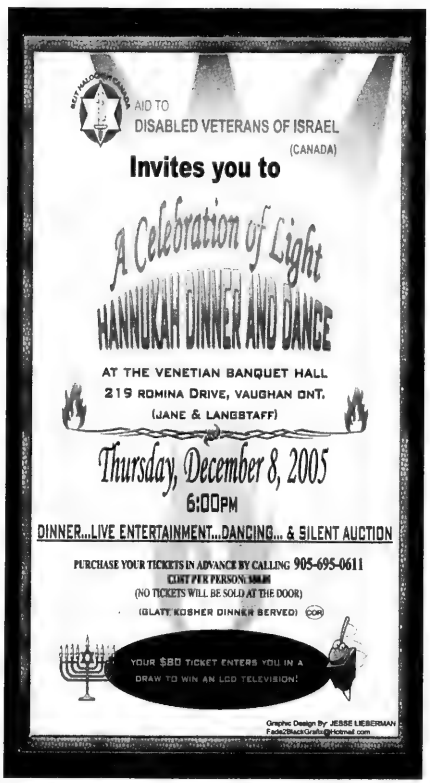

On Campus

UWO conference aims to raise awareness of Darfur

By KYLE GORDON
Special to the CJN

After the Holocaust, many of us thought the world vowed to never again close its eyes to mass human suffering.

But speakers at the "Crisis in Darfur" conference at the University of Western Ontario say that the world is again ignoring mass human suffering – in the Darfur region of western Sudan.

Scholars, students, activists and others gathered in London, Ont., recently to discuss the current genocide in Darfur.

The fighting in Darfur erupted in 2003 when two allied rebel groups attacked military installations. The Sudanese government responded by allowing the Janjaweed militias to clear civilians from areas considered disloyal to the government. Over the last two years, the militia attacks have led to displacement, murder, looting and mass rape in western Sudan.

The sentiment "never again" was first uttered after the Holocaust, when people said they did not know how or found it hard to believe a genocide of such magnitude could happen in a civilized European country, Alain Goldshlager said at the conference.

The Holocaust Literature Institute at UWO, in partnership with student groups and community and not-for-profit groups, organized the conference in the hopes that those who learn about the crisis in Darfur will become active in raising awareness.

Dr.Norman Epstein, co-founder of Canadians Against Slavery and Torture in Sudan (left) with Jonathan Laski, the media director for STAND Canada, at the Conference on Darfur at the University of Western Ontario.

Norman Epstein, a physician and co-founder of Canadians Against Slavery and Torture in Sudan, believes that anyone can make a difference.

Like many activists, Epstein is haunted by the images of slavery, rape, starvation and murder in Sudan. With 400,000 people dead, 2.5 million displaced and 3.5 million hungry, he says intervention is essential.

He urges everyone to get involved. Write to your member of Parliament, contact the prime minister and force the Canadian government to get involved, he said. Use the media as a moral catalyst to inspire people to do more. "It only takes five people to make something an issue.

"It is unacceptable for [the Jewish population] to say the world let us down in the Holocaust. Our painful past means we must speak out now. African lives are just as important."

The fight to stop the crimes against humanity is a marathon – change can and does happen, Epstein added. He encourages westerners to turn their outrage into action and to start now. "Believe you can make a difference; I do."

Keynote speaker Gerald Caplan, a leading Canadian authority on genocide and an internationally recognized expert on the Rwandan genocide, addressed a forum on the topic of genocide prevention.

According to Caplan, the Rwandan genocide may have been the most preventable genocide of the 20th century.

During the Rwandan genocide, 800,000 Tutsi and moderate Hutus were slaughtered by Hutu extremists over the course of 100 days in 1994. The Rwandan genocide is a historically significant event not only because of the large number of deaths in such a short period but also because of the reprehensible lack of intervention on the part of the western countries, Caplan said.

The crisis in Darfur needs and deserves the support of the West, he said, adding that if the Rwandan genocide has taught the West anything about the importance of intervention, then we must take action now.

Advertising feature

LifeStyle

Classic Creations Continues To Lead In Innovative Designs

If you are in the market for a beautiful piece of jewellery or a fine timepiece, then you owe it to yourself to visit Classic Creations in the Newtonbrook Plaza.

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They carry a large selection of beautiful timepieces, such as Baume & Mercier, Ebel, Concord, Tag Heuer, MontBlanc, Raymond Weil, Movado, TechnoMarine, Swiss Army, just to name a few.

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Celebrating their 50th Anniversary, CORUM has always taken pride in being a distinctively "different" Swiss watch manufacturer. One of the company's many signature models is the Admiral's Cup, featuring nautical pennants that correspond to maritime code. Two Admiral's Cup timepieces being launched this year are new versions of the Admiral's Cup Chrono 44 Regatta and the Admiral's Cup Tides 44 Regatta. One crafted from stainless steel, the other from 18kt pink gold. They are extremely characteristic of the Admiral's Cup line, the black bezel with twelve brightly colored hour-marker nautical pennants and matte black lacquered dial, topped by an anti-glare sapphire crystal. The unique bracelet design features a carbon graphite cover on the center links, a cutting-edge material.

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Family Moments

only from The Canadian Jewish news

Mazel Tov to...

Mazel tov to Lionel & Frances Balinsky on your 60th anniversary. Love, Bernard, Aylene, Ronald, Bonnie, Reesa and grandchildren. Adam Balinsky is remembered with love at this time.

Mazel tov to Rose & Ralph Etigson on your 65th anniversary on Nov. 10. Love, Esther, Barbie & Stephen and your grandchildren and great-grandchildren.

Mazel tov to Arlene & Murray Finkelman on your 50th wedding anniversary. May you celebrate many more together. Love your children and grandchildren.

Mazel tov Max & Fanny Sitzer on your 55th wedding anniversary. With love from children and grandchildren.

Mazel tov to Anahit & Hakob on their 15th wedding anniversary. Wishing you many more years of good health and happiness.

Mazel tov to Yitzy Stavsky on his fifth birthday.

Mazel tov to Tamar & Barak Gahiri who were married Aug. 24 in Israel.

Mazel tov to Dr. Ira Price who started a residency program at McMaster University. From parents Brian & Theo, wife Rebecca and children Yisrael and Tiferet.

SEND US YOUR PHOTOS!!

Label the back of all photos and enclose a self-addressed, stamped envelope for return. Send all your photos to: The CJN, Family Moments, 1500 Don Mills Rd., Suite 205, North York, ON. M3B 3K4

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What's New

By REBECCA NADLER

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What's New deadlines: Monday, Nov. 14, is the deadline for the Nov. 24 issue, and Monday, Nov. 21, is the deadline for Dec. 1. I receive calls on deadline days only. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Thursday, Nov. 10

ANNA MARGOLIN'S POEMS

Friends of Yiddish and UJA Federation's committee for Yiddish present **Shirley Kumove** speaking in English and reading poems from *Drunk from the Bitter Truth: The Poems of Anna Margolin*. 8 p.m. at Leah Posluns Theatre. $10.

WINGS OF HOPE DINNER

Eating Disorders of York Region holds the Wings of Hope Dinner at the Premier Banquet Hall. All funds raised will go towards securing a home where people with these disorders can go for help and treatment. Kosher meals available. To reserve, contact www.edoyr.com or 905-886-6632.

LAW & THEOLOGY

Dr. Rachael Turkienicz and **Prof. Ed Morgan** will discuss "The Roulette of Suffering: Holocaust Litigation and the Book of Job." 7:30 p.m. at Beth David-B'nai Israel Congregation. 416-633-5500.

Saturday Nov. 12

KRISTALLNACHT

Martin Maxwell will speak at Beth Tikvah Synagogue about his Kristallnacht experiences. 9 a.m.

NEFESH B'NEFESH

Shaarei Shomayim Congregation presents scholar in residence **Rabbi Yehoshua Fass**, executive director and co-founder of Nefesh B'Nefesh, in a public lecture at 11:15 a.m. during Shabbat services. Rabbi Fass will also speak at a luncheon by reservation only. To reserve, call 416-789-3213.

GA BEGINS AND IT'S FREE

Get a free sneak peek at the first-ever Global Jewish Marketplace. Stroll through Philanthropists Alley, visit Ben-Yehuda Street West and experience a Jewish world full of unique vendors and attractions from Israel, Canada and the United States at the United Jewish Communities General Assembly 2005 opening evening. The program includes the premiere of a new Israeli feature film. 7:30-11 p.m. at the Metro Convention Centre, 255 Front St. W.

Sunday, Nov. 13

SINGLES WALKING GROUP

Join Walk and Talk Etc., for singles 50+, to walk through Kensington Market. Meet at Augusta Avenue and College Street under the World Globe sculpture at 9:30 a.m. For information, e-mail walkandtalketc@hotmail.com.

A HEALING SERVICE

The Toronto Healing Project offers a healing service with **Rabbi Yael Splansky** and **Judy Shier Weisberg**. 3-4 p.m. at Lipa Green Building, 4600 Bathurst St. Wheelchair access. 416-944-3359.

JEWISH SINGLES

An opportunity for Jewish singles to help other singles. Join Aryeh Baraf Chesed Network for brunch and discussion of plans for the new year. 10:30 a.m. at Adath Israel Synagogue. $5. 416-787-2999.

PEACE: A DEFINITION

University students and Taglit: birthright israel alumni are invited to "Peace: A Working Definition" with **Rabbi Rafi Lipner**. 8 p.m. at The House, 469 Eglinton Ave. W., #3. For information, call 416-482-9025 or e-mail thehouse@bellnet.ca.

Monday, Nov. 14

BOOK AND FILM CLUB

Beth Tzedec book group presents **Ruby Newman** discussing *Reading Lolita in Tehran: A Memoir in Books* by **Azar Nafisi**. 1:30 p.m. $14. 416-781-3514, ext. 25 or library@beth-tzedec.org.

DIABETES MEETING

Dr. Michael Mills, ophthalmol-

Continued on page 39

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What's New

Continued from page 38

ogist, will discuss the "Latest Treatment in Diabetic Retinopathy." 8 p.m. at Shaarei Shomayim Congregation. $1. 416-363-0177, ext. 7403.

PAPERCLIPS

Beth Tikvah Synagogue's Holocaust education series presents the film *Paperclips*. 8 p.m. No charge. 416-221-3434.

Tuesday, Nov. 15

LUNCH AND LEARN

Beth Tikvah Synagogue Lunch and Learn presents "The History of Jewish Comedy" with **Alf Kwinter**. 12:15 p.m. $10. By reservation only. 416-221-3433, ext. 352.

CHUG HATANACH

Dr. Mark Smiley will lead the study group in a discussion of *The Book of Proverbs*, Chapter 4. Beth David Congregation, 8 p.m.

OVARIAN CANCER Q & A

Temple Har Zion Sisterhood invites the community to a presentation by the National Ovarian Cancer Association on signs and symptoms of ovarian cancer, as well as the latest treatments for the disease. 8 p.m.

THE BEIT DIN

Rabbi Moshe Stern will discuss "Using the Beit Din for Civil Litigation." 8 p.m. at Shaarei Tefillah Congregation. 416-787-1631.

Wednesday, Nov.16

MOTHERS & INFANTS

National Council of Jewish Women of Canada, Toronto section, offers a program for mothers and infants that includes infant massage and more for newborns to 9 months, beginning today through Dec. 21, 10-11 a.m. $90. To register, call 416 633 5100.

ISRAELI VENDOR FAIR

Israeli vendors will sell a large selection of unique goods – Judaica, books, cosmetics and more – at the Bathurst Jewish Community Centre, 10 a.m.-10 p.m. Free admission.

NCJW ART AUCTION

National Council of Jewish Women's annual "HeART and Soul Art and Silent Auction" takes place at the York Event Theatre. Kosher cocktails and preview at 6:30 p.m., auction, 7:30 p.m. $40. 416-633-5100.

PARENT TO PARENT

If you are raising a child with special needs in the Jewish Community, you are not alone. Tikun Chaim presents a panel discussion, "Leisure and Recreational Opportunities: Innovative Ideas for Your Child and You," with panellists from Centre Camp, Ontario Camping Association, Reena, Special Olympics, Toronto Parks and Recreation and UJA Federation. 927 Clark Ave. W. 7:30 p.m. Free. For information, contact **Debbie Gladstone**, 416-631-5835.

POMEGRANATE GUILD

The Pomegranate Guild of Judaic Textile will hold a Teddy Bear Picnic with instructor **Janis Katz**. 8 p.m. at Shaarei Shomayim Congregation.

VIEWS FROM WASHINGTON

Christopher Hitchens will speak on "Different Views From Washington" at Holy Blossom Temple. 8 p.m. 416-789-3291.

JEWISH SOCIAL ACTION

Congregation Darchei Noam presents professors **Frank Bialystok, Myer Siemiatycki** and **Marvyn Novick** discussing "Historical Perspectives of Jewish Social Action" 7:30-9:30 p.m. 15 Hove St. For info, 416-638-4783 or www.darcheinoam.on.ca

Other news

SEX, STATUS & SERVITUDE

The University of Toronto presents a conference on "Sex, Status and Servitude in Judaism," Monday and Tuesday, Nov. 14-15, at the Wolfond Centre for Jewish Campus Life, 36 Harbord St. Topics include "Defining the Problematics of Slavery from Aristotle to the Present," "Patriarchal Participation in Enslavement " and "Using Sexuality to Negotiate Status." Begins Monday at 9:15 a.m., Tuesday at 9:45 a.m. Free.

DINNER AND READING

Beth Tzedec Congregation children's author series presents a dinner and book presentation with author **Frieda Wishinsky** reading from *What's the Matter with Albert: The Story of Albert Einstein*, for children ages 7-12. Saturday, Nov. 19, 6-8 p.m. $18 per family. To reserve; call 416-781-3514, ext. 31.

SECRET OF GABI'S DRESSER

Te-Amim Music Theatre restages its the Holocaust drama *The Secret of Gabi's Dresser*. Performances for schoolchildren and families are Sundays, Nov. 13 at 2 and 7 p.m. and Nov. 20 at 10 a.m., at the Vaughan City Playhouse. For tickets, call 905-882-7469 or visit www.cityplayhouse.ca.

LONDON FILM FESTIVAL

The London Jewish Film Festival takes place Nov. 19 and 20. Screening Nov. 19 is *Finding Eleazar*, at 7:30 p.m. at the Wolf Performance Hall. Nov. 20, *Paperclips*, at 2 p.m. and *Go For Zucker*, at 7:30 p.m. at the Rainbow Cinema. For information, contact trosner@sympatico.ca.

LEARN HEBREW IN A DAY

Join Congregation Darchei Noam for a day-long program designed to teach Hebrew to adults who have minimal knowledge of the language or who simply want a refresher. The $50 registration fee includes all materials, book, lunch and snacks. 9:30 a.m. to 5:30 p.m. 15 Hove St. Pre-registration required, 416-638-4783 or www.darcheinoam.on.ca.

ASSOCIATED REUNION

All Associated Hebrew School alumni are invited to the alumni reunion, Sunday, Nov. 20, 7:30 p.m. at the Kamin Education Centre, 300 Atkinson Ave. 416-494-7666.

SHOMRAI SHABBOS DINNER

Shomrai Shabbos Chevra Mishnayos is hosting a dinner on Sunday, Nov. 20, at Beth Avraham Yoseph of Toronto to mark the launching of its expansion project as well as the beginning of a sefer Torah project. The Torah will be dedicated in memory of **Rabbi Gedalia Felder**. For information, call 416-830-9321 or e-mail dinner@shomraishabbos.com.

JF&CS GROUPS

Jewish Family & Child Service. 4600 Bathurst St. For information or registration for the following programs, call **Shawna Sidney**, 416-638-7800, ext. 215.

One Family, Two Homes, a 3-session series for families experiencing separation and divorce. Children participate in separate age-appropriate groups. Begins Tuesday, Nov. 15, 6:30-8:30 p.m. at The Promenade Mall, Suite 313.

Speaker series, Depression 101, is presented in conjunction with The Mood Disorders Association of Ontario. Thursday, Nov.17, 7-9 p.m. Lipa Green Bldg. Registration required.

Effective Parenting, a 4-session group to help parents learn what they can do to raise a happy, motivated and well-behaved child. For parents of children ages 3 to 11 years. Begins Monday, Nov. 21, 7-9 p.m. at 4600 Bathurst St.

FOR SENIORS

Beth Emeth Chai Shalom presents an Evening of Dessert and Dance with **Wen Atmadja**. Sunday, Nov. 13, 7:30 p.m. Members $7, non-members $10. For tickets, call **Helen Schwartz**, 416 633-4111, or **Mildred Persofsky**, 416 633-2436.

Lunch and Learn at Holy Blossom Temple, "What's in the News" with **Doug Haddow**. Wednesday, Nov. 16, at noon. $1. Bring a dairy lunch. Coffee, tea and cookies served. 416-789-3291 ext. 233.

LZA Seniors Cultural Club meets every Tuesday, 10 a.m., at the Borochov Centre, 272 Codsell Ave. Call 416-630-9444.

The Earl Bales Seniors In The Club House In The Park. Sunday Dance, Nov. 13 and 20. Casino Rama, Wednesday, Nov. 16 and 30. Call 416-395-7881.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. Nov. 10, movie; Nov. 17, singalong. Call **Menachem Wallach** 905-731-7748.

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1003 Steeles Ave. 416-225-2112.

"Seven Great Men Who Made or Changed History" with **Barry Fluxgold**, of Ryerson University. Thursdays, Nov. 10-Dec. 22, 10 a.m. to noon. Members $35, non-members $70.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St., 416-636-1880 or www.bjcc.ca.

The Koffler School of Music and Canadian Friends of Tel Aviv University present The Silver-Garburg piano duo. Tuesday, Nov. 15, 7:30 pm. Dessert reception. Reservations $65. For location and reservations, call ext. 228.

Learning Experience presents "Connecting Meditation and Jewish Practice," Tuesday, Nov. 15, 1-2:30 p.m. No charge.

New Parkinson's Support Group. Tuesdays and Thursdays, 2:30-3:30 p.m. in Room 120. For information, call **Janet**, ext. 259. To register, call ext 291.

Treasures in Jewish Literature, book club will review *The Conversion* by **Aharon Appelfeld**. Tuesday, Nov. 22, 1:30 p.m. $15.

Current Events with **Peter Diament** every Thursday 1-2:30 p.m.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or wwwmilesnadaljcc.ca.

Books & Bagels – *Parchment*, Canada's only journal of contemporary Canadian Jewish writing, launches its 14th annual collection of new Jewish writing with readings from **Merle Nudelman, Ken Sherman, Elana Wolf, Seymour Mayne** and **Anne Dublin**. Sunday, Nov. 13, 11 a.m. Coffee and bagels served.

SINGLES EVENTS WILL RETURN

OBITUARIES
and Related Notices

BENJAMIN'S PARK MEMORIAL CHAPEL

Harry York	Oct 22/05	36 Bryant St
Anna Kogan	Oct 23/05	25 Thornhill Summit
Albert Batcher	Oct 23/05	18 Cedarcroft Bl
Saul Cooper	Oct 16/05	22 Norfinch Dr
Dora Prince	Oct 24/05	18 Lower Village Gt
Millie Greenspoon	Oct 25/05	3560 Bathurst St
Neil Altman	Oct 23/05	42 Palm Dr
Maisie Goldberg	Oct 26/05	7805 Bayview Av
Joseph Ederman	Oct 26/05	3560 Bathurst St
Warren Albert	Oct 24/05	16 Lawlor St
Tadeusz Bilinski	Oct 25/05	712 Mt. Pleasant Rd
Margarete (Rita)Ester	Oct 20/05	36 Saintfield Av
Ann Seidlitz	Oct 27/05	2121 Bathurst St
Shirley Baine	Oct 28/05	14 St. Matthews Rd
Frances Freilich	Oct 28/05	3560 Bathurst St
Murray Gottlieb	Oct 27/05	429 Walmer Rd
David Walfish	Oct 27/05	12 Wimpole Dr
Dean Johnston	Oct 28/05	125 Brownstone Cir
Kathy Tanenbaum	Oct 28/05	360 Howland Av

Steeles Memorial Chapel

Bloomberg-Nudelman, Sandra	Oct. 25/05	3270 Bathurst St
Gonsko, Ester	Oct. 24/05	42 Barksdale Av
Emas, Sandra	Oct. 27/05	Private
Sepiachvilli, Mikhail	Oct. 27/05	6250 Bathurst St
Stern, Izy	Oct. 27/05	14 Maxwell St
Steinberg, Yona	Oct. 29/05	24 Armon Av.
Przysuski, Rachel	Oct. 29/05	3560 Bathurst St
Goldburd, Maria Yefimovna	Oct. 29/05	Private
Rudberg, Michael	Oct. 29/05	Private
Malkine, Boris	Oct. 28/05	Private
Bowman, Sadie	Oct. 30/05	3560 Bathurst St
Stein, Ruth	Oct. 30/05	12 Kainona Av

HEBREW BASIC

Dora Rosenberg	Oct 10/05	550 Cummer Av
Leo Trammer	Oct 24/05	55 Ameer Av

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Coast to Coast

Peterborough cemetery's plan riles Jewish plot owners

By SHERI SHEFA
Staff Reporter

In an effort to stop a Peterborough, Ont., cemetery from building a 17,000-square-foot visitation centre and an 85-car parking lot next to Jewish graves, almost 100 plot owners voted last week to fire the cemetery's board of directors.

In an ongoing story that has been unfolding for more than a month, many Jews and non-Jews in the city are up in arms over the plan, which some say contradicts a cemetery policy that Jewish plot owners have respected for 50 years.

Little Lake Cemetery, a non-denominational, not-for-profit cemetery established in 1850, has a 50-year-old section for Jewish burials that's owned by Peterborough's Beth Israel Synagogue.

Beth Israel and members of the Jewish community say they have an agreement with the cemetery that forbids Jewish plot owners from erecting vertical headstones so as not to obstruct the view of Little Lake, which is next to the Jewish section of the graveyard.

In an Oct. 1 letter to Peterborough Mayor Sylvia Sutherland, city council and the Little Lake Cemetery board of directors, Beth Israel board member Erica Cherney –who could not attend a council meeting on the issue because it was held on Erev Rosh Hashanah – said the plan would "negatively impact" the Jewish section of the cemetery.

"The 17,000-square-foot building planned near Little Lake will totally impede our view of the lake. We find it quite ironic that having respected the terms of the agreement, this new plan destroys both the sightlines and esthetics of the cemetery, which we have been obligated to maintain for over 50 years," Cherney wrote.

For that reason, Beth Israel president Larry Gillman said, building the $3-million centre would be hypocritical.

"I find it ironic that there is a policy about erecting headstones that has been observed for 50 years, but they are erecting a huge building and a parking lot," he said.

The board has said it wants to eventually turn the visitation centre into a funeral home when new provincial legislation that would allow funeral homes on cemetery grounds passes next year. The board says it needs revenue from the home to compete with growing multinational funeral home companies and ensure the cemetery remains financially viable well into the future.

But Gillman, a financial planner, said he's reviewed the cemetery's books and doesn't believe it's in any looming financial danger.

"I'm not sure [building a centre] needs to be done."

Little Lake manager Kryn Vandermey told the *Peterborough Examiner* last month that he doesn't think the cemetery is being inconsistent, because the real reason for the ban on upright monuments was that the land the shul bought 50 years ago was part of a buffer zone intended to keep such gravestones from getting too close to a nearby street.

In the latest chapter of this story, plot owners who oppose the visitation centre attended a meeting last week in Peterborough and voted to fire the current board members, then proceeded to replace them with newly elected ones.

According to Little Lake company bylaws, a resolution to remove a director can pass if at least two-thirds of attendees at a plot-owners meeting vote in favour of doing so.

At last week's meeting, 72 plot owners voted to remove the board. There were another 20 proxy votes in favour, with nine votes opposed.

But the cemetery company and the original board members – none of whom attended last week's meeting – don't recognize the vote, because they say notice for the meeting wasn't extended to at least one-tenth of the cemetery's approximately 20,000 plot owners, as required by company bylaws.

"[The results] cannot mean anything to the company," Vandermey told the *Examiner*.

Gillman said that as a concession to appease Jewish plot owners, Vandermey and the cemetery board have offered to put a greenbelt between the 85-car parking lot and their plots.

As well, in response to the public outcry, Gillman said, the city is investigating whether city zoning bylaws will allow the cemetery to erect the building.

Until zoning questions are settled, the centre can't be built and no changes can be made to the plans, he said.

Gillman, who supports the decision to oust the cemetery's board, said that while the plan directly affects Jewish plot owners, this is a wider community issue.

"We don't want this to be a Jewish issue. It affects the whole community. There are enough people who don't want this to happen," Gillman said.

"It'll be interesting to see what happens."

Kitchener-Waterloo shuls work together

Continued from page 3

Rabbi Bloch said that when Beth Jacob was founded in what is now Kitchener in 1908, it was the only congregation in the area.

It wasn't until 1964 that Temple Shalom in Waterloo was founded.

He said that in the past, Kitchener was a more of an industrial town while Waterloo was more of a university town.

People in the retail business looked for an Orthodox service at Beth Jacob and students at university tended to be more attracted to a Reform service, which is what Temple Shalom offered.

In 1989, when Beth Jacob's Rabbi Philip Rosensweig died after leading the congregation for more than 35 years, Rabbi Bloch said, many congregants left for Temple Shalom, looking for a change.

This caused a bit of a rift between the two shuls, but Rabbi Bloch said last month's ceremony will help to continue to bridge the gap.

"It's important for us to understand how tough it is for small [Jewish] communities all over North America. We have to concentrate on the things that unite us rather than divide us," he said.

Dykaar said Simchat Torah was especially significant for Temple Shalom this year, because it was the first time members were able to take part in the tradition of finishing one scroll and beginning a new one.

Both Papernick and Dykaar agree that the most important aspect of the transfer was the implications it has for small Jewish communities everywhere.

"The real lesson is that there are opportunities to co-operate and not be held back by religious differences within different sects. I think this is a really nice example where two congregations were able to work together," Dykaar said.

"We hope this will show other Jewish communities in Canada that we need to be one," Papernick added. "It should show others that this is a way to strengthen a community."

Corrections

The headline for the Nov. 3 story about Marc Levy, "Quebec author's tale becomes a Spielberg film," was incorrect. Levy is, in fact, a French writer. *The CJN* regrets the error.

* * *

The article "USDS' Bayview campus will remain open" (*CJN*, Oct. 27) gave an incorrect enrolment figure for the United Synagogue Day School, based on an outdated forecast. This year's enrolment at USDS is actually 1,008. *The CJN* regrets the error.

Coast to Coast

Bertrand awaits Quebec Bar Association's sanctions

By JANICE ARNOLD
Staff Reporter

MONTREAL — Lawyer Guy Bertrand has issued an apology to Justice Minister Irwin Cotler for alleging that he and Canadian Jewish Congress (CJC) tried to influence a case involving his client, former Rwandan official Leon Mugesera, whose deportation case was before the Supreme Court of Canada.

Earlier last week, Bertrand pleaded guilty before a Quebec Bar Association disciplinary committee to the two charges against him of violating the legal profession's code of ethics.

His penalty, which could be as severe as expulsion for life from the bar, will not likely be known for weeks or even months, said bar spokesperson Sylvie Berthiaume.

Bertrand, who has been in practice for over 30 years in Quebec City, was severely reprimanded by the Supreme Court in June for expressing "anti-Semitic sentiment and views that most might have thought had disappeared from Canadian society, and even more so from legal debate in Canada." His remarks were found to be not only groundless, but "scandalous" by the high court, which upheld Mugesera's deportation.

In his letter to Cotler, Bertrand writes that he deeply regrets what he said about Cotler and blames the "extreme emotion" surrounding the Mugesera case, which was in the courts for a decade.

In November 2004, in a motion attempting to halt the proceedings, Bertrand alleged that Cotler colluded with CJC to ensure that the federal government won its appeal of the Federal Court's overturning of the deportation order against Mugesera. He is accused of inciting genocide of the Tutsi minority in his native country in 1992.

Bertrand alleged that in the summer of 2004, Cotler proposed the nomination to the Supreme Court of Rosalie Abella, wife of CJC war-crimes committee chair Irving Abella, to stack the case against Mugesera. Irving Abella had earlier written to then-immigration minister Denis Coderre, urging him to appeal the Federal Court decision in Mugesera's favour.

CJC, which has deplored the Rwandan genocide and lobbied for more vigilance against war criminals finding haven in Canada, was an intervenor in the case, as was B'nai Brith Canada.

Bertrand continues in his letter that he now regrets "giving the impression to the ordinary citizen in society that Mr. Cotler could have acted incorrectly by naming one of his friends [Rosalie Abella]" to the Supreme Court.

Although Abella recused herself from Mugesera's case two months before it went to the Supreme Court, Bertrand alleged that her presence on the bench "contaminated" her colleagues, that they could not be impartial, and therefore the case should be quashed.

Cotler declined to comment on the matter last week because the bar was still considering the sanctions that should be brought against Bertrand, Cotler's press secretary Marc Chalifoux said. He could not confirm that Cotler had received a letter from Bertrand.

"The Supreme Court knows I'm an honest man, an honest lawyer and they all know because they're human beings that they can make mistakes, and so can I," Bertrand told the media after making the apology.

In August, the bar's syndic accused Bertrand of two counts: the first, of making a public statement "prejudicial to a case pending before a court," and the second, of "lacking moderation by making arguments and statements that were irresponsible, excessive and unjustified by the set of circumstances and facts."

The syndic, which investigates wrongdoing by bar members, said Bertrand's allegations were "extremely grave. It's practically accusations of corruption. It's the worst thing that one can reproach a court with."

In pleading guilty, Bertrand told the disciplinary committee that he now recognizes that his remarks about Cotler and the Jewish community, as well as his impugning the whole Supreme Court, were immoderate and wrong.

"I went too far in giving the impression… that justice was arranged," he told the tribunal, chaired by Rejean Blais. "I failed in my duty to serve justice… I committed a blunder," adding that he had, however, always acted in good faith.

Bertrand has steadfastly maintained that he never used the term "Jewish conspiracy," rather that it was the *Globe and Mail* that coined it, and it was later repeated by the Supreme Court.

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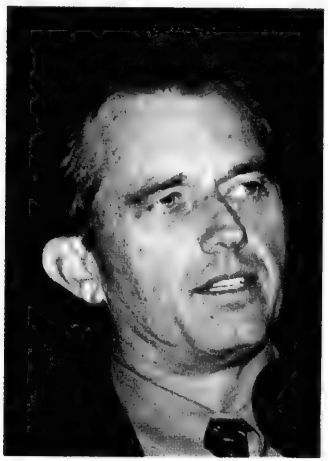
From left, JNF Ottawa president Elizabeth Cogan, JNF Eastern Canada executive director Mark Mendelson, and JNF Canada vice-president Annette Goldman present a citation to Dr. Hartley Stern, the honoree of JNF Ottawa's 2005 Negev Dinner. [Howard Kay photo]

Kennedy praises JNF at Ottawa Negev Dinner

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — Israel's dedication to water conservation and the environment stands in sharp contrast to the United States, a country with great resources that's squandering them with no concern for future generations, Robert F. Kennedy Jr. said in a keynote address at this year's Ottawa Negev Dinner.



Robert Kennedy Jr.

The Nov. 1 event at the Westin Hotel, which honoured Dr. Hartley Stern, vice-president of cancer services at the Ottawa Hospital Regional Cancer Centre, attracted a sold-out crowd of 700.

Kennedy, a well-known environmentalist and advocate for clean water who speaks around the world – often at JNF events and to other Jewish groups – praised JNF's work in Israel, saying it "really is the model for what every other country in the world ought to be doing… I am so impressed by this organization and the extraordinary commitment we see wherever Jews are anywhere in the world."

Speaking about the state of America's waterways, Kennedy said that "630,000 children born in the U.S. every year are exposed to dangerous levels of mercury in their mother's womb."

It would be easy and inexpensive to remove the mercury, but it's not being done because "this White House has been undoing all the environmental laws," he said.

"There is nothing radical about the idea, as the JNF knows, of clean water and clean air for our children," he said.

Kennedy said he greatly admires the project Stern chose as the beneficiary of proceeds from the Ottawa Negev Dinner: JNF research centres in the Negev Desert that use nanotechnology in filters, as well as microorganisms, to clean and desalinate water so as to significantly reduce purification costs in Israel.

The project will not only benefit Israelis, he said, but has the potential to make a huge difference to billions of people worldwide.

Stern noted that "1.2 billion people must use contaminated water. Four hundred children die per hour in the developing world… this is preventable. The opportunity to make a difference is extraordinary."

Stern, a colorectal cancer specialist who came to Ottawa in 1994 to become chair of the department of surgery at the University of Ottawa, is originally from Toronto, where he was affiliated with Mount Sinai and Princess Margaret hospitals.

He spoke of how his mother's family survived World War II in hiding in Holland and how, being a child of survivors, he and his four younger siblings always knew that they "would have to contribute."

Coast to Coast

Hamilton shul lures families with earlier Friday service time

By WILF GEROFSKY
Special to The CJN

HAMILTON — Temple Anshe Sholom in Hamilton is embarking on an experiment intended to attract more people – and particularly parents with young families – to Friday-night services.

Starting this Shabbat (on Nov. 11), the Reform congregation, which was established more than 150 years ago, will be changing the time of its evening service from 8:15 p.m. to 6:30 p.m.

The idea is to gather at 6 o'clock for appetizers and wine, followed by a service that will last less than an hour. A congregational Shabbat dinner will be held after the service a couple of times a month.

"The problem is that attendance at Erev Shabbat services has been consistently low, except for special events like bar and bat mitzvahs. It is usually around 40 people, mainly seniors, and members under 50 are not coming," says Rabbi Phil Cohen, now entering his second year as spiritual leader of Anshe Sholom.

He believes the earlier service time, coupled with light refreshments beforehand and periodic dinners afterward, will encourage younger couples with children to bring their kids and enjoy Shabbat together.

He said temple president Steve Dembe and past-president Lorraine Cohen held brainstorming sessions with some younger members and learned that they wanted participation, lots of singable music and a consistent early time to make it possible for children to come and participate.

The program is being launched with the name "Shabbat: Fully Loaded!" and will feature a complimentary dinner hosted by the congregation.

Rabbi Cohen said he plans to make his "award-winning chicken soup," with a recipe handed down from his great-grandmother.

Not to be outdone, temple educator Laura Wolfson will prepare a vegetarian soup that's been handed down from generations of dedicated vegetarians.

The service will feature Grade 1 and 2 students from the temple's religious school, who will sing some of the prayers, such as the *Shema* and *Barchu*. Their parents will also be honoured on the bimah. Once each month, a different grade of the religious school will participate in the service.

"We hope that the service will be attractive to the entire community. We will offer a service filled with song. People will be asked to participate. Our goal is to find a balance of forms that will enable everyone to feel comfortable in the sanctuary," Rabbi Cohen said in a message to temple members.

"Ultimately it's about community. We hope that this new service time will provide a moment in the week when more of us can gather to worship together, to usher in Shabbat together, simply to be together."

He added that the dark fall and winter nights have discouraged many people from coming to services.

Wolfson, who has just taken on cantorial duties at the temple in addition to her role as educator, is excited about the change.

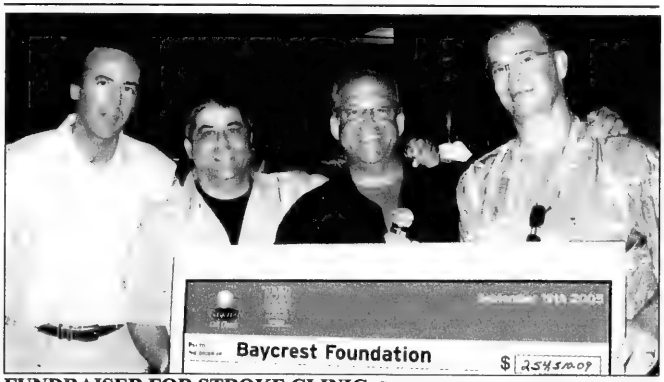
"I want to raise my four-year-old daughter to be a shul-goer, and it's difficult with the present hours," she says. "I believe young couples will start to come, and bring their children."

As for seniors who form the current attendance base, Wolfson said it may take time for them to get used to the change, but she believes that a livelier and more participatory service will attract all age groups.

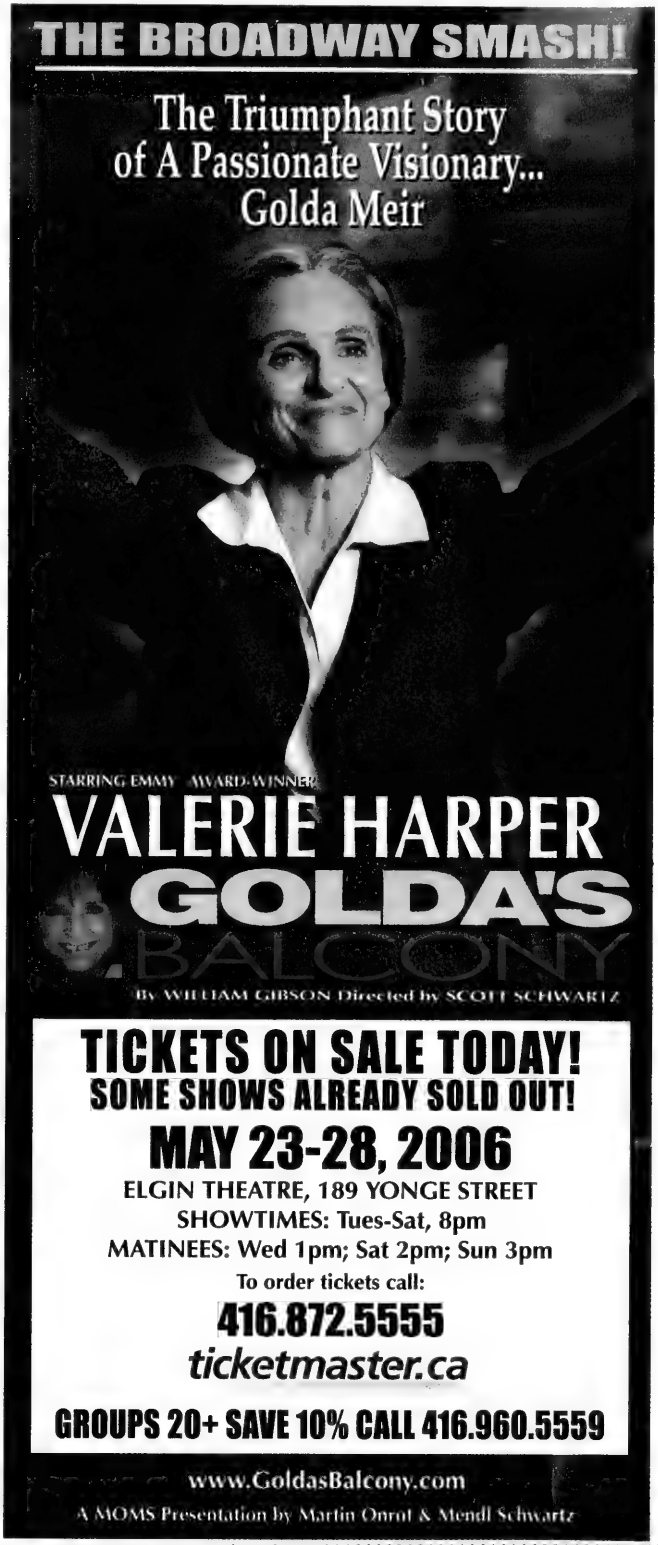
Whether the new shorter service format will have a formal sermon is still up in the air, but there will be a learning component to every service, Rabbi Cohen said.

The temple's board of directors has approved the new hours, although a previous experiment with earlier hours met with only mixed success, attributed to the fact there was confusion about the time of services, some of which began early and others relatively late.

The present experiment will continue until late March. Saturday morning services continue to start at 11:40 a.m.



FUNDRAISER FOR STROKE CLINIC: Seventy-two Toronto golfers came out earlier this fall to the picturesque Devil's Pulpit golf course in Caledon, Ont., to participate in Baycrest Centre for Geriatric Care's 16th annual Golf Classic, called Strokes Fore Stroke. The full-day tournament raised a record of almost $260,000 for Baycrest's new stroke and cognition clinic, one of its Brain Health Centre Clinics. From left, Strokes Fore Stroke co-chairs Len Waldman, Perry Steiner and Ron Steiner present a cheque to Baycrest Foundation president Mark Gryfe.



Coast to Coast

Couple starts scholarship fund in rabbi's memory

By MYRON LOVE
Prairies Correspondent

WINNIPEG — Although Rabbi Irwin Witty left here more than 35 years ago, the former principal of the city's Talmud Torah Elementary School and Joseph Wolinsky Collegiate is still remembered fondly by many in Winnipeg's Jewish community.

Orah and Soody Kleiman were old friends of Rabbi Witty, who died July 30 in Toronto at age 73, and in his memory, they have established the Rabbi Witty Jewish Education Scholarship Fund, to be adminstered by the Jewish Foundation of Manitoba.

Rabbi Irwin Witty

It will provide funding for students who want to attend the Gray Academy of Jewish Education but whose parents may not be able to afford the minimum $750 a year in tuition. (Children of immigrants can attend for free in their first year in Winnipeg. There are free Hebrew programs in two Winnipeg public elementary schools, but Gray Academy, which runs from junior kindergarten to Grade 12, is the main option for Jewish education after Grade 6.)

"We were considering something like this in any case to help children whose parents couldn't afford to give them a Jewish education," said Orah Kleiman, a retired teacher and former president of Na'amat in Winnipeg.

"When we learned of Rabbi Witty's passing, this seemed like an appropriate way to remember him. He always believed that no child should be denied a Jewish education because the parents couldn't afford to pay. He was constantly looking for benefactors to help pay for those children to enrol at school."

Marsha Cowan, the Jewish Foundation's executive director, described the Kleimans as "incredible role models."

"We are delighted by their gift," she said. "It was such an honourable thing to do. It helps us focus on what we can do to ensure a Jewish education for all those who want it."

The Kleimans were not only parents of children at Talmud Torah, they were also personal friends of Rabbi Irwin and Shulamis Witty when the Wittys lived in Winnipeg from 1962 to 1969.

"[The Wittys] were the same age as the parents when they started here," Orah said. "Our older sons started school together."

Soody, an electrician by profession and chair of the elementary school's PTA while Rabbi Witty was principal, recalls how the rabbi was the first to introduce classes for day school parents.

"He had a broader education, with degrees in music and general studies from Columbia University," Soody said of Rabbi Witty, an Orthodox rabbi who received his smichah from Yeshiva University.

"He also had an accepting attitude. He realized that many of the parents didn't have much in the way of knowledge of Judaism. He spoke on topics such as the Jewish attitude to work and family relationships."

Added Orah: "He made religion part of life, rather than just part of the synagogue service."

The Kleimans said they're hopeful the new fund will attract donations from people their age whose children attended the schools when Rabbi Witty was principal. They also hope former students will give to the fund.

Cowan said there have already been several inquiries from potential contributors. "We are putting a priority on promoting this fund," she said. "We think it is going to make a real difference on a long-term basis."

The Kleimans said they're content to leave it to Gray Academy to decide exactly how interest from the fund will be allocated.

ReJewvenation conference

Continued from page 35

Kirshenblatt-Gimblett also presented examples of a family who had a bar mitzvah for their dog and chassidic reggae artist Mattissiyahu. She described it as nostalgia with a twist. This new culture, which helps to form a community, could not exist without technology and more precisely, the Internet, she said.

Following Kirshenblatt-Gimblett's talk, Rebbetzin Hadassah Gross, described in the program as "the reigning queen of neo-chassidic Judeo kitsch," performed a Storahtelling program called *The Rebbetzin's Tisch*.

This particular Rebbetzin, however, would stick out like a sore thumb in a crowd of Jewish bubbies. She is much taller, more muscular and broader than any rabbi's wife we may know.

This Shabbat drag queen also sports an Adam's apple. She dresses entirely in white, including a shimmering sequined suit, gloves, high heels and a cream coloured bouffant-style wig.

In her Storahtelling performance – a combination of storytelling and Torah – she discussed Shabbat preparations, weekly rituals and the joy she feels every time the sun goes down on Friday evening.

The crowd clearly showed their enjoyment of the rebbetzin's edgy and comical interpretation of the Shabbat queen but also made them consider certain issues, such as whether Judaism should be more inclusive.

The following night featured *Queer Jewish Weddings*, a sold-out world-premiere performance concert that explores various aspects of queer Jewish weddings.

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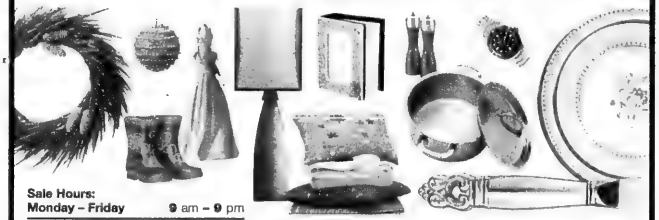

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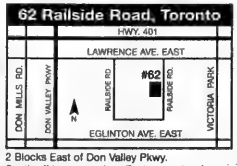

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Coast to Coast

Hadassah-WIZO leader to be honoured at convention

By JANICE ARNOLD
Staff Reporter

When Lily Frank steps up to the podium to accept the Rebecca Sieff Award during Canadian Hadassah-WIZO's national convention in Vancouver Nov. 19 to 23 it will bring back memories of a career that began 50 years ago at the side of the great British Zionist leader.

"Rebecca Sieff was more than a mentor to me; I absorbed history through her and was infected with her passion for Israel. I felt connected to the early pioneers and struggles for the state, through her eyes," said Frank, who became secretary-general in 1956 of World WIZO, of which Sieff was founder and president.

Sieff spent about half the year in Israel, and Frank became her "right hand." She was awed by her determination and originality, including her unorthodox belief at the time in women's equality.

Frank's time with World WIZO led to what would truly become her life's work: the professional leadership of its sister organization in Canada.

In 1965, Frank accepted an offer from Neri Bloomfield to work for CHW. So began a 40-year career with the organization that ended in April. Frank is regarded by many as the doyenne of Canadian Jewish communal professionals.

Frank started as director of its Montreal council, creating 13 chapters in her first year. She was soon promoted to national executive director and, in 1978, was appointed to the new position of national executive vice-president.

Frank served under 11 presidents, saw the organization grow to the largest Jewish women's volunteer organization in Canada, developed its *Orah* magazine into a substantive journal, and moved its fundraising activities into the major leagues, creating donor categories of an unheard-of $25,000 or more, raising close to $3 million in eight years for social projects in Israel.

But Frank's most meaningful moments were among the organization's devoted rank-and-file members, especially those in communities so small that often there were more non-Jewish volunteers working on the bazaar than Jewish. In these towns, mainly in the Maritimes and the Prairies, she found spirited, warm-hearted people, who inspired her. Their gradual disappearance as the young moved away has been sad for her.

She enjoyed sharing Israel's story with Canadian politicians and public figures like Flora MacDonald and the late Judy LaMarsh, both of whom she considers friends. Frank also cultivated many international connections, and one person who stands out for her graciousness and charm is Jihan Sadat, wife of the late Egyptian leader.

Frank thrilled CHW mission members in 1980 when she arranged for all 47 of them to be guests of Mrs. Sadat at the presidential residence in Cairo. Mrs. Sadat later agreed to speak at a CHW conference in Toronto and stunned everyone when she showed up to pay her respects at the shivah following the sudden death of the local president's father.

Frank says she liked to bring an element of surprise or the unusual to anything she organized, to give members something to remember: an unscheduled celebrity at an event or a detour on an Israel mission, for example. She surprised participants in a conference once by getting through by phone (she is fluent in Russian) to refusenik Ida Nudel at her Siberian exile.

As large as Frank's redoubtable personality loomed in CHW, she always observed a "fine, but distinct line" between professional and volunteer leadership. "The professional should bring creativity, imagination, dynamism and passion, but the volunteers make the decisions and they represent the organization.

"I showed loyalty throughout my career with CHW and was at the side of every president without exception, because when the president looks good, the entire organization looks good," said Frank, who has now embarked on a new career as regional director of the Canadian Friends of Bar-Ilan University for Eastern Canada.

"I'm not a big believer in retirement," said Frank, who appears to have lost none of her energy.

As seriously as she takes the role of the professional, Frank cherishes what another mentor of hers – Saul Hayes, Canadian Jewish Congress executive vice-president – said of her at a 1979 State of Israel Bonds testimonial: "What endears me so much to you is that you are strictly an amateur. You do what you do for the sheer love of it, and not because it is your professional duty."

Born in Shanghai to Russian parents, Frank was brought up in a Zionist home. At age six, Frank joined the Betar Zionist youth movement. Before emigrating to Israel in 1949, Franks served as honorary secretary to the Israeli consul to Shanghai, Moshe Yuval.

Other CHW highlights for Frank include attending the United Nations Decade for Women conferences in Copenhagen in 1980 and Nairobi in 1985, where she confronted the many delegates who denounced Israel.

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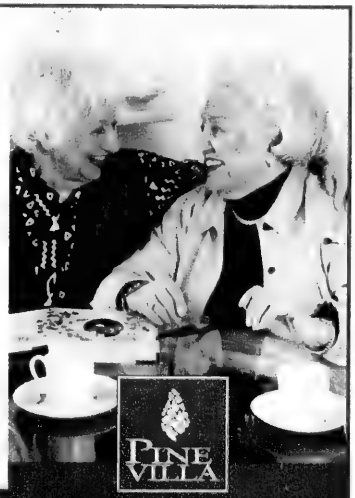

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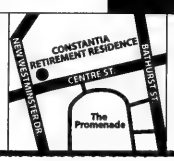

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Coast to Coast

Job seekers find Winnipeg fair positive

By MYRON LOVE
Prairies Correspondent

WINNIPEG — One of Winnipeg's major challenges in attracting younger people and retaining them is finding them good jobs.

Last year, as part of a new effort to reverse the four-decade long decline in the city's Jewish population, the Jewish Federation of Winnipeg, through its Grow Winnipeg initiative, held a job fair for both newcomers to the community and home-grown young people.

It was intended to be a one-time event, but it was so successful that Grow Winnipeg decided to make the "JFWjobexchange" an annual occurrence, holding this year's event Oct. 27 at the Asper Jewish Community Campus.

Aimed at reversing decline in city's Jewish population

"Last year, we had 89 job seekers sign in," says Cliff Huot, placement consultant for the Grow Winnipeg Initiative. "This year, we had 120 registered."

Among the nearly 30 businesses and organizations with tables this year – compared to less than 20 last year – were banks, computer companies, financial services firms, trucking companies, a major clothing manufacturer, the City of Winnipeg and the Manitoba Civil Service Commission.

Julian Dinenzon, who came to Winnipeg last spring from Argentina – a key source of recent Jewish newcomers – attended the evening event. He has a degree in science and marketing administration and was working in management at a science-related company in Buenos Aires before he left.

He's currently participating in a work experience program at Scotiabank and said he would like to continue to work in banking. He said he was able to pick up some leads and make some appointments through the job fair.

Alicia Kaminetzky came here in May from Argentina, where she worked in a variety of sales and management jobs, and as a translator.

"I'm just browsing here," she said as she visited different tables. "I'm not sure yet what kind of work I want to do. This is a very good program, though."

Michael Zuskin came to Winnipeg three months ago from Israel. Originally from Ukraine, he had been living in Ashdod for 12 years.

"I am looking for work as a computer programmer or software developer," he said. "This program is a good idea."

Huot said he tries to stay in contact with registrants and keep track of how they're doing.

"We try to have the participants fill in evaluation forms after," he said. "Last year, of the 23 participant evaluations returned, 19 said the evening met their expectations, 22 said they would attend future events, and 22 said would recommend the program to a friend."

All of this year's survey respondents reported making positive contacts.

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Coast to Coast

Parizeau's Jewish connection

Guest Voice

By SALLY F. ZERKER

Oct. 30 was the 10th anniversary of the Quebec referendum when the "no" side won by a hair, only by roughly one per cent of the vote. It was also the anniversary of the address by the premier of Quebec, Jacques Parizeau, to the crowd of disappointed separatists – some crying, some fuming, some numb – with his now-famous explanation for that loss. "It's true we have been defeated," he told them, "but basically by what? By money and the ethnic vote."

That statement was a shock to many people, but more so to Jews in Canada, because it suggested that Parizeau was targeting the Jews of Montreal who voted almost a hundred per cent against separation. The combination of money and ethnicity appeared to be a euphemism for Jews.

Jacques Parizeau

A couple of years after the referendum had taken place, I accidentally learned that Parizeau himself had a close personal connection to Jews. In sum, and to my amazement, it turns out that Parizeau's two children are Jews, if only in accordance with halachic interpretation.

My story begins one evening when my husband and I were invited to meet Irene, the bride of a friend of ours named Peter. Irene is a stunningly attractive woman, a successful businesswoman, vibrant and full of energy for a woman who had passed the age of 70. Or so I learned over cocktails at her charming home in Florida.

In the course of our conversations, having learned that my husband and I were Canadians, Irene began to ask me questions about Jacques Parizeau, about the Parti Québécois and about the referendum. She wasn't merely raising questions; she seemed to know a great deal about matters concerning Quebec. So much so, that I was amazed. How come, I wondered, when most Americans know practically nothing about Canadian politics and can rarely name the prime minister of Canada, Irene was cognizant of the premier of a Canadian province and much more. I put that question to Irene. It was then that she told me this incredible and interesting story.

Irene and her cousin, Alice, were young, Jewish Poles when Hitler invaded Poland. Together they averted the horrors of the concentration camps and survived by passing themselves off as Christian girls. That Irene could successfully so disguise herself was not too surprising, at least on the basis of her blond colouring and blue eyes. I presumed that her cousin was similarly endowed.

When the war was over, the two of them made their way to Paris. Irene had expectations to migrate to the United States because her brother had fortunately been stranded there while working on the 1939 New York World's Fair and was by then an American. Her cousin at that point was not eligible for sponsorship by her brother.

Alice enrolled in the Sorbonne, where she flourished and where she met a Canadian who asked her to marry him. He arranged for her to follow him to Canada, which she did. However, she decided not to marry that original admirer, but instead she met and married Jacques Parizeau, a young, bright student of economics.

Having seen and heard Parizeau on that fateful night when he blamed money and ethnics, I had to ask the obvious question. "Did Parizeau know that Alice was Jewish?" Of course, I was assured. And do their son and daughter know that their mother, who had died in 1990, was a Jew? Again, Irene stated positively that they did, because they were in contact with Irene and her own children, their cousins, who definitely identify themselves as Jews. After all, said Irene, we are Alice's only remaining family. Alice's family died in Bergen-Belsen.

Does Irene's account check out with official biographies of Alice Parizeau? Not if you look only at French versions which never mention her Jewish origin. One English encyclopedia includes the information that she was a "Jewish writer." In fact, Alice Parizeau had a brilliant career as civil servant, journalist and novelist. She was famous in her own right and was the recipient of many honours, including the Order of Canada.

But there seems to be some confusion in the French bios about her history through the war years. It is claimed in these that she was interned in Bergen-Belsen after the Germans invaded Warsaw and that she survived that internment. The English bio says only that her father, a wealthy industrialist, died in Bergen-Belsen. There is no mention here that Alice herself was sent to the concentration camp.

Whatever the truth about her whereabouts in those terrible years, there is no doubt that Alice Poznanska Parizeau was born a Jew. I believe that she abandoned her Jewish roots in the course of her life. I say that because I learned that when she died there was a prominent and public funeral held in Montreal under the auspices of the Catholic Church. That suggests to me that her children's upbringing was in all likelihood in the Catholic tradition. Nevertheless, Jacques Parizeau had enough exposure through Irene and her family to be sensitive that language that reflects hostility to Jews can do harm, and he therefore should have known how his attack on "money and ethnics" might be seen by Jews in Canada.

Sally F. Zerker is an economist who is a senior scholar and professor emeritus at York University.

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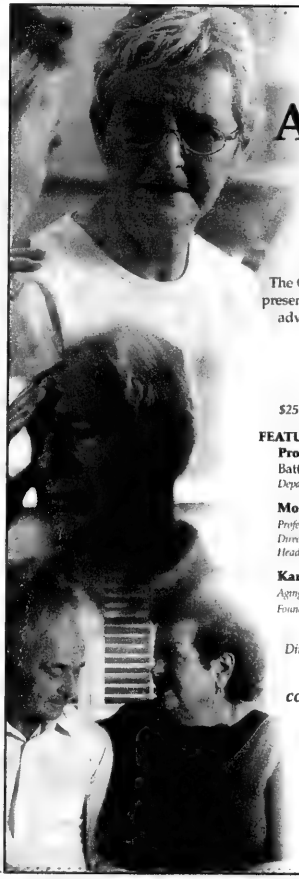

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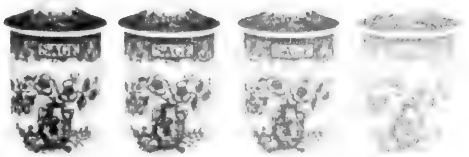
By NORENE GILLETZ



Concern about what to serve family and friends on special occasions is a major topic of conversation for many people I know. If you are faced with the challenge of preparing a special meal, here are some terrific offerings from a new cookbook, *Crowning Elegance: A Kosher Culinary Experience*, a fundraising project of Arie Crown Hebrew Day School in Skokie, Ill. For ordering information, call 847-626-7747 or visit www.crowningelegance.com.

This hard-cover book with wipe-clean pages is a unique compilation of extraordinary dishes, with nearly 300 recipes, many with wine recommendations. It also features 180 fabulous colour photographs (including step-by-step directions on how to braid a six-strand challah). There is also a helpful index of recipes with 15 minutes or less prep time.

If you're looking for a recipe for chicken soup, matzah balls or kugel, you won't find it in *Crowning Elegance*. Recipes include crowd-pleasers such as Chicken and Pastrami in Pastry, Fragrant Persian Rice and Poached Pears Stuffed with Chocolate Sauce. There are interesting variations of old favourites, like Spicy Gefilte Fish in Tomato Sauce, Seven-Grain Challah and Lazy Texas Brisket.

"We didn't want to include recipes that everyone who keeps kosher already has," said editor Valerie Kanter, a Brooklyn native and mother of five whose Syrian background inspired her passion for cooking and entertaining. "We're getting a positive response from all directions, including Israel, Japan and Canada! My 12-year old son and his classmates are all cooking from the book!"

The recipes below are excellent for any celebration. If you are making a turkey, don't forget to save the carcass and use it for this amazing chowder. It was a big hit when it was served at the photo shoot. The photographer loved it!

TURKEY CHOWDER

Be prepared to offer second helpings of this soup. You may find yourself making turkey just so you can have the leftovers for this crowd pleasing recipe.

Stock:
1 roasted turkey carcass, meat removed
1 large onion, quartered
2 ribs celery
1 tsp. fresh rubbed sage
1 tsp. allspice
2 tsp. poultry seasoning
8 cups chicken broth
1 cup non-dairy creamer

Soup:
2 tbsp. sweet unsalted margarine
1 large onion, chopped
4 medium sweet potatoes, peeled and cut into ½-inch chunks
10 oz. frozen, canned or fresh corn kernels
3 to 4 cups diced, cooked turkey
salt and black pepper to taste
chives or scallions, chopped for garnish

Stock: Break carcass into pieces to fit in an 8-quart stock pot. Place over medium-high heat. Add onion, celery, sage, allspice, poultry seasoning, chicken broth and non-dairy creamer. Bring to a boil, reduce heat and simmer, covered, for about 2 hours. Strain stock into a large pot.

Soup: In an 8-quart stock pot over medium heat, melt margarine. Add onion and sweet potatoes. Cook, stirring until onions are transparent, about 10 minutes. Raise heat to high, add stock and bring to a boil. Reduce heat, cover and simmer until sweet potatoes mash easily, about 20 minutes. Mash potatoes coarsely with a fork. Add corn and turkey. Season to taste with salt and pepper. Cook through until turkey is heated. Garnish individual servings with chives or scallions. Serves 10.

Continued on page 49

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About Nutrition

By LISA WEINBERG

Q. I often find myself snacking in the evening and feel that this is making it hard for me to lose weight. How can I be less hungry at night?

A. This is a common problem. The first and most important thing to establish is, are you truly hungry at that time or are you eating out of habit? Many people find that at this time of the day, things are winding down and a reward seems appropriate in the form of food. Or you are watching TV or reading, and snacking from habit.

The first step to stopping the behaviour is to ask yourself the question, "Am I hungry enough to eat a piece of fruit?" If you are standing in your kitchen at 9 p.m. and answer yes, then you probably are really hungry, likely because you didn't eat breakfast or it wasn't a "good" breakfast, or possibly because you haven't eaten enough food or enough good quality food throughout the day.

If, conversely, the answer is no and you feel like eating cookies, cake, chocolate, chips or cheese and crackers, then you are eating for other reasons and whatever you eat at this time will likely contribute to weight gain.

So what do you do to break this habit?

• Remove yourself from the kitchen. Go upstairs, go for a walk, take a bath, but get away from the kitchen and temptation.

• At this point, it is probably your hands, eyes, mouth and brain that make you feel you want to eat, and not your stomach. You need something that will take a long time to eat to turn off all of these senses. The best solution is a hot drink because it can't be consumed quickly, and in the 10 to 15 minutes it takes to drink it, you will likely satisfy all the senses. A cookie, on the other hand, will be devoured in 10 seconds or less and send you back for seconds and thirds. The hot drink can be tea, coffee, herbal tea, diet hot chocolate or another diet drink, or clear soup.

• The most important of all possible tips is, do not sabotage yourself. *Get tempting food out of the house.* We all, myself included, have foods that call our name and are too tempting to avoid, and it is *much* easier to avoid these for a brief moment in the grocery store than repeatedly in our kitchen. If you want to be successful, you need to rid your home of these little gems. Trust me, you'll be glad you did.

Q. If hunger late at night is a result of a poor breakfast or of not eating breakfast, what should I have?

A. I always tell my patients that I believe everyone has a "magic" breakfast. The definition of your magic breakfast is one that is healthy and balanced, is something you enjoy and is convenient, and most importantly, one that keeps you feeling full and satisfied for several hours until lunch. I also believe that this breakfast is different for everyone.

For example, steel cut oatmeal (or any oatmeal) is a great complex carbohydrate, has tremendous health benefits and is therefore a great breakfast, but I get very hungry midmorning when I eat oatmeal. So while I do recommend it to patients and many do very well on it, it isn't my magic breakfast.

When you are constructing your magic breakfast, you want to try to combine protein with complex carbs. Protein sources include dairy, meat, fish, poultry, eggs (the whites), soy, nuts and legumes. So you could have whole grain cereal with milk, yogurt with high fibre cereal or nuts, or an egg with whole wheat or rye toast, for example. You can also add fruit if you wish.

Lisa Weinberg is a registered dietitian/nutritionist in Toronto, in private practice and at the Genesis Professional Group. If you have any nutrition questions, please send them to The CJN.

Turkey is always a treat

Continued from page 48

CLASSIC ROAST TURKEY

A basic delicious turkey. Carving the turkey in advance and reheating in gravy ensures the turkey will be moist.

1 (12 to 17-lb.) whole fresh turkey
1 large red Delicious apple, washed, dried and cored
½ cup olive oil
salt to taste
2 to 3 tsp. black pepper
1½ tbsp. garlic powder
2 tbsp. paprika
1 tsp. dried rosemary
2 large Spanish onions, sliced into rings
⅓ cup orange juice

Preheat oven to 350. Place apple in cavity of turkey. Rub oil all over turkey. Sprinkle with salt, black pepper, garlic powder, paprika and rosemary.

Lay onion slices on bottom of a large roasting pan. Place turkey, breast side up on top of onions. Pour orange juice around turkey. Cover tightly with aluminum foil. Roast for about 3 to 5 hours or until meat thermometer placed in thickest part of breast, not touching bone, reads 180 F. Remove foil and baste turkey with pan juices. Cook uncovered for an additional 20 minutes to brown. Let cool before carving.

Preheat oven to 350. After turkey is carved, return to roasting pan and spoon gravy and onions on top of turkey. Reseal with aluminum foil. Reheat for approximately 25 minutes before serving. Serves 12.

Continued on page 50

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Ontario

David Zimmer
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Try a picture perfect grape tart

Continued from page 49

SCRUMPTIOUS SAGE STUFFING

Using fresh sage and fresh breadcrumbs gives this cornbread stuffing an edge that sets it apart from a standard stuffing. It can be prepared a day in advance and kept covered in refrigerator. When ready to cook bring to room temperature before baking.

Cornbread:
non-stick cooking spray
½ cup flour
⅛ cup yellow cornmeal
¼ tsp. baking powder
¼ tsp. baking soda
¼ tsp. salt
½ cup non-dairy creamer or soy milk, mixed with ½ tbsp. vinegar
1 egg
⅛ cup margarine, melted and cooled
¼ tsp. finely chopped fresh sage, optional

Stuffing:
8 cups course fresh breadcrumbs, a mixture from several types of bread
approximately 4 cups coarsely crumbled cornbread
¼ cup finely chopped fresh flat leaf parsley
3 tbsp. finely chopped fresh sage
1 tsp. salt
½ tsp. black pepper
1 cup margarine
2 medium onions, finely chopped
2 medium ribs celery, finely chopped
2 eggs lightly beaten
1 cup chicken or turkey broth
½ cup high-fat content original soy milk
non-stick cooking spray

Cornbread: Preheat oven to 425. Prepare a greased (9 x 5 x 3-inch) loaf pan with non-stick cooking spray. In a medium bowl, combine flour, cornmeal, baking powder, baking soda and salt.

In a large bowl, combine non-dairy creamer with vinegar, egg, melted margarine and sage. Add dry ingredients to wet ingredients. Mix until just combined.

Spread into prepared loaf pan. Bake until golden, about 20 minutes. Cool in pan on a wire rack then coarsely crumble.

Stuffing: Preheat oven to 325. Prepare a well greased (9 x 13 x 2-inch) baking dish.

Spread breadcrumbs onto 2 (15 x 10-inch) jelly-roll pans. Place in oven for about 15 minutes. Let cool. Transfer to a large bowl. Stir in parsley, sage, salt and pepper.

In a large skillet over medium heat, melt margarine. Add onions and sauté for about 5 minutes. Add celery and cook for an additional 5 minutes. Remove from heat and add to breadcrumb mixture. Add eggs, broth and soy milk. Toss well.

Pour contents of large bowl into prepared baking dish. Bake covered in oven, which is still at 325, for 30 minutes. Uncover and bake an additional 30 minutes until well browned. Serves 10.

SHERRY GLAZED GRAPE TART WITH PECAN CRUST

This picture perfect tart is made with a pecan crust. The dough is simply pushed into a fluted tart pan, ideal for those who prefer not to roll out dough.

Crust:
¼ cup pecans, lightly toasted at 350 for 5 minutes, cooled
¼ cup brown sugar
1 cup flour
½ cup margarine cut into ½-inch slices
½ tsp. cinnamon
½ tsp. ground ginger
¼ tsp. salt

Filling:
½ cup sherry
1 cup grape jelly
½ tsp. lemon juice
2 to 3 pounds small red seedless grapes, washed, dried and stems discarded

Crust: Grease a (10-inch) round, fluted tart pan, with a removable bottom.

In the bowl of a food processor, process together the pecans and brown sugar. Pulse until finely ground but not a paste. Add flour, margarine, cinnamon, ginger and salt. Pulse until combined with large clumps.

Turn mixture out onto a clean work surface. Knead for 2 minutes to form a dough. Press dough into tart pan, on bottom and up the sides. Chill for 30 minutes.

Preheat oven to 350. Locate oven rack to lower third of oven. Bake crust until golden brown, about 25 minutes. Cool completely on a wire rack. When cooled carefully remove sides of pan.

Filling: In a small saucepan over medium heat, combine sherry and jelly. Stir occasionally. Reduce to 1 cup, about 25 minutes. Remove from heat and stir in lemon juice. Reserve 2 tablespoons of glaze for drizzling over completed tart.

In a large bowl combine sherry mixture, minus 2 tbsp., with grapes until grapes are well coated. Pour coated grapes into prepared shell.

Before serving drizzle tart with reserved glaze. Serves 8.

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Talks with PA off if Hamas runs in elections: Sharon

By GIDEON ALON
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Prime Minister Ariel Sharon said on Monday that Israel is vehemently opposed to Hamas' participation in the upcoming Palestinian legislative elections.

Speaking before the Knesset Foreign Affairs and Defense Committee, Sharon said if Hamas participate in the Jan. 25 Palestinian elections, Israel would not hold joint meetings with Palestinians, and would make it difficult for Hamas members to campaign freely.

Sharon also said that if Hamas is allowed to participate in the elections, there will be no lifting of military restrictions on the territories in the run-up to the vote.

"We will continue with our policy regarding Hamas and those [Hamas members] who walk around freely in the streets will be deported.

"Nevertheless, Israel has no intention of disrupting elections in the PA," Sharon said.

In the past, the two sides have met to negotiate Palestinian prisoner releases, the hand-over of West Bank towns to Palestinian control, and a variety of other issues.

The Palestinians say that Israel Defense Forces checkpoints throughout the West Bank must be lifted ahead of the election to allow candidates to campaign freely and to permit voters to travel to rallies and the polls.

Ariel Sharon

Turning to Syria, Sharon told the committee that he will not negotiate with Syria on the return of the Golan Heights, panel chairman Yuval Steinitz said.

"I don't intend to enter negotiations with Syria because I don't want to withdraw from the Golan Heights," Steinitz quoted Sharon as saying.

The lawmakers were discussing a UN commission's efforts to question senior Syrian officials in connection with the assassination of former Lebanese Prime Minister Rafik Hariri.

Israel should not extend its hand to Syria when the nation's leaders are isolated internationally, said Steinitz.

Hamas trying to set up in West Bank: IDF

By GIDEON ALON and AMOS HAREL
Ha'aretz Daily Newspaper Ltd.

Commentary

The head of the Israel Defence Forces' (IDF) intelligence research division, Brig.-Gen. Yossi Kuperwasser, said Monday that Hamas is making intensive efforts to transfer terror technology and weapons from the Gaza Strip to the West Bank.

Kuperwasser told the Knesset foreign affairs and defence committee about a recent attempt by three Qassam rocket experts to make their way from Gaza to the West Bank.

The three members of the Popular Resistance Committees, a Hamas "subcontractor," infiltrated Israel via Egypt with the goal of reaching Jenin and setting up a Qassam rocket workshop there. Security forces, however, captured the three near Mitzpe Ramon.

The IDF believes that Hamas' relative restraint over the past week, even after Israel killed its operative Fawzi al-Qara, is related to Syria's desire to avoid escalation right now.

Therefore, instead of a direct clash with Israel, the organization is trying to operate indirectly, for example, by sending operatives from Gaza to the West Bank to heat up the atmosphere there.

In addition, official Jordanian sources on Sunday confirmed an earlier report in *Ha'aretz* that senior Hamas officials sought to transfer its operations from Damascus to Amman.

The sources said Jordan rebuffed the Hamas attempt and said it was not prepared to host a non-Jordanian movement in its territory. Jordan's condition for the Hamas officials to return to Amman was that they would renounce their membership in the organization.

Hamas, which also reportedly sought to move operations to Egypt, examined whether either country would be willing to allow the organization's headquarters to relocate there.

The inquiries were made because Hamas believes that Syria, where both Hamas and Islamic Jihad headquarters are located, may force both organizations to leave, in an effort to divert growing international pressure sparked by a United Nations investigation into the murder of former Lebanese prime minister Rafik Hariri.

Hamas' political leadership has been headquartered in Damascus for years. The offices also house operations officers who deliver instructions and money to Hamas operatives in the territories. The same is true of Islamic Jihad's Damascus offices. Officially, however, Syria describes both headquarters as "public relations offices."

Under heavy American pressure following Hamas and Islamic Jihad terror attacks in Israel, Syria claimed two years ago that it had shut down both offices. In reality, however, both organizations still operate out of Damascus.

Hamas' inquiries to Egypt and Jordan are additional proof of the pressure Syria has been under since UN investigators concluded that senior officials were apparently involved in Hariri's murder. This pressure is being spearheaded by the United States and France; the former is also angry over Damascus' role in allowing terrorists to enter Iraq from Syria. Damascus evidently hopes that expelling Hamas and Islamic Jihad will appease the UN, the United States and France.

In the past, Hamas preferred to operate out of Jordan, but in 1999, King Abdullah expelled several senior organization officials from the country. They were relocated to Syria and Qatar.

Egypt maintains close ties with Hamas, partly to maintain its role as chief mediator between the Palestinian Authority and Islamic organizations. However, it apparently draws the line at hosting the headquarters of an organization that Israel, the United States and the European Union all label a terrorist group.

Meanwhile, Syria's crisis is already affecting the relationship between the Islamic organizations' headquarters and their operatives in the territories. Israeli security sources said that in recent months, the Damascus offices have made major efforts to lower the profile of their relationship with operatives in the West Bank and Gaza.

In February, when Islamic Jihad carried out a suicide bombing in Tel Aviv that killed five people, Israel was able to give western governments intelligence information showing that the West Bank cell that sent the bomber had been in contact with Islamic Jihad headquarters in Damascus. Recently, however, the modus operandi has changed, and sources say it now more closely resembles that of Al Qaeda and other "global jihad" organizations: headquarters in Damascus sets guidelines, such as a general time frame for an attack or the general area where it should take place, but the local operatives decide on the details.

This system distances the Syrian government – which hosts the headquarters – from accusations of direct involvement in terrorism. It also makes it harder for Israeli intelligence to obtain advance warning of an attack. Moreover, at a time when the PA and Islamic organizations are both officially committed to a period of calm, it serves both sides if the organizations refrain from officially claiming responsibility for attacks.

Six Israelis receive organs of Palestinian boy

By AMOS HAREL and ARNON REGULAR
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — The vital organs of a Palestinian boy mistakenly killed by the Israel Defense Forces last week have been transplanted into the bodies of six Israelis, after the boy's family donated his organs "for the sake of peace between peoples," Israel Radio reported.

Ahmed al-Khatib, 12, was fatally shot during clashes in Jenin, when IDF troops mistook the toy gun he carried for a real rifle.

Three Israeli girls, two Jewish and one Druze, underwent surgery Sunday to receive Al-Khatib's lungs, heart and liver. Twelve-year-old Samah Gadban had been waiting for a heart for five years when doctors called her family late Saturday and told them of the Al-Khatib donation. By Sunday afternoon, the Druze girl had a new heart and was recovering at Schneider Children's Medical Center in Petah Tikvah.

"This morning, I did not know anything about the boy. I only knew that the doctors said they had a heart," said Samah's father, Riad. "I don't know what to say. It is such a gesture of love... I would like for [the family] to think that my daughter is their daughter."

Jamal al-Khatib said he hoped to meet the recipients of his son's organs to ensure that they were healthy, and added: "The most important thing is that I see the person who received the organs, to see him alive."

The boy's liver was divided into two and given to a six-month-old baby and a 56-year-old woman; his kidneys were given to a five-year-old boy; and his lungs were given to a five-year-old boy and a four-year-old girl, the radio said.

Dr. Tzvi Ben-Yishai, spokesperson for Rambam Medical Center in Haifa, where Al-Khatib had been treated, said the boy's parents decided to donate his organs "to bring hearts closer and bring peace closer."

Jamal al-Khatib, the boy's father, said, "I don't mind seeing the organs in an Israeli or a Palestinian. In our religion, God allows us to give organs to another person and it doesn't matter who the person is." He added that he hoped the donations would send a message of peace to Israelis and Palestinians.

"I had an older brother who suffered from kidney failure," he told Channel 2, "and there were no transplants available. When the doctor told me that my boy was clinically dead, I remembered my brother."

The incident involving Ahmed occurred when soldiers entered Jenin Thursday as part of an ongoing operation to arrest Islamic Jihad operatives. Shots were fired at the soldiers and teenagers threw rocks at their jeeps.

The soldiers thought they saw an armed man some 130 metres away, and one of them fired, hitting the suspect in the head. When the soldiers approached, they found Ahmed laying critically injured – with a toy gun. The IDF subsequently circulated photos of the gun to show how realistic it looked.

He was taken to the hospital in Ramallah, but later transferred to Haifa. He died late Saturday and his parents quickly agreed to donate his organs.

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Volunteer program for seniors in Netanya

By PAUL SHINDMAN
CJN Israel Bureau

JERUSALEM — A unique program in Israel offers Canadian snowbirds the option of a combined vacation/volunteer visit in the sunny seaside resort of Netanya.

The Gideon Program has been running successfully in Netanya for almost 20 years, program director Edit Cohen said in an interview.

The program's information says it "forges a strong link between Israel and the Diaspora which is not based on monetary donations but is based on living in Israel and working with ordinary Israelis."

Cohen said dozens of volunteers come away every year with a new personal connection to Israel and the Jewish people.

The program starts in December for one or two months, and participants can volunteer at places including special schools, the library for the blind or Laniado Hospital. Visitors stay in local hotels and volunteer in the morning four days a week. Afternoon activities include learning Hebrew, Israeli folkdancing, tours, theatre visits and concerts.

Weekends are free and traditional Shabbat meals are arranged with local families. The last section of the program includes trips around the country. This year's itinerary includes visits to Kibbutz Lavi, the Dead Sea and Jerusalem.

Cohen has dozens of e-mails from seniors who continue to keep in touch. She told of a man from Pennsylvania who was talked into coming by his neighbours two years ago. He knew he was Jewish, but had no background in Judaism. He was so enthralled to learn about his roots during his trip that last summer he brought his kids and grandchildren back to Israel.

"The program is very personal," Cohen said. "We get connections with people who live here. We try to take the volunteers to places that, as regular tourists, they would not visit.

"I try to get them to know the people of Israel, not just the places. As a tourist they see the places but don't meet Israelis. [And] they are looked after all the time. Even if they decide to go to a philharmonic concert, we send a *madrichah* [guide] with them. There is a doctor on call and the care is very good."

Cohen said the Gideon Program is connected to the large English-speaking community in Netanya. and matches are made with local synagogues and activities of the local chapter of the Association of Americans and Canadians in Israel (AACI).

The program is named after its founder, Cohen's father Gideon Shiponi. The first child born in the then-fledgling settlement of Netanya, Shiponi was an army commander who served under Israeli Prime Minister Ariel Sharon and eventually became director of the Tour V'aleh department of the Jewish Agency responsible for bringing young Diaspora Jews to Israel.

"He was a real lover of this country," Cohen said. "He thought, why bring only children [to visit Israel], why not adults?"

Cohen said many of the seniors are first-timers in Israel who end up learning more about their roots and the people they come from. It gets passed on to the next generations because "when their kids and grandchildren see that they have been here and they hear their experiences, they also get interested." Cohen said.

For information, go to the Gideon Program website www.gideonprogram.com or e-mail Cohen at editcohen@netscape.net.

Free-wheel through Israel

Israel is paving a cross-country bicycle trail. The 625-mile, largely off-road Israeli bike trail will run from Metulla in the north to Eilat in the south. Under a decision made by the Israel Nature and National Parks Protection Authority, the project is to be completed within 10 years. The final route will take in Jewish National Fund forests and important cultural and archeological sites, but will not run through the West Bank, officials said.

Condoleezza Rice to visit

Condoleezza Rice was scheduled to visit Israel and the West Bank this week. The U.S. secretary of state was to depart Nov. 10 to meet with Israeli and Palestinian leaders to advance the peace process now that Israel has completed its withdrawal from Gaza. A top agenda item will be passage between Gaza, Israel, the West Bank and the rest of the world, said Rice's spokesperson, Sean McCormack. Rice will "address some of the concerns that the Palestinians" have, McCormack said. Rice has told Jewish and Israeli leaders that she wants to strengthen Palestinian Authority President Mahmoud Abbas ahead of January legislative elections, when he faces a challenge from radical Islamist parties.

Mofaz to Rice: we won't disrupt PA elections

Israel's defence minister assured Condoleezza Rice that Israel would not interfere in Palestinian elections. Shaul Mofaz met the U.S. secretary of state last week ahead of her visit next week to the region. Israeli leaders earlier had said they would not "facilitate" the elections if Hamas or other terror groups take part. "We will not interfere in the Palestinian election, but we don't believe that Hamas should be part of the Palestinian Parliament," Mofaz told reporters.

Hamas kills soldier

Hamas gunmen shot dead an Israeli soldier last Wednesday during an army raid on Jenin in which an Islamic Jihad terrorist was arrested. Hamas claimed responsibility for the killing. In the Gaza Strip, terrorists fired a rocket and mortar bomb across the border at Israel, but caused no damage.

Israel reopens New Zealand embassy

Israel is reopening its embassy in New Zealand three years after it closed due to budget cuts. Foreign Minister Silvan Shalom made the announcement at a meeting in Jerusalem when Jan Henderson presented her credentials as New Zealand's ambassador to Israel. New Zealand Prime Minister Helen Clarke suspended relations with Israel in mid-2004 following the conviction and jailing of two Israelis for attempting to fraudulently obtain a New Zealand passport. Israel later apologized for the incident. Clarke accused the men of being spies for Israel's Mossad, though Israel never confirmed that.

Toronto-wed gay couple petition High Court

A gay couple filed a petition with the High Court of Justice demanding that the Interior Ministry register them as a married couple. Canadian-born Jonathan Herland, and Ayal Wallrauch were married in a civil ceremony in Toronto in 2004. The interior ministry has refused to recognize their marriage and other similar ones.

Yad Vashem helps Rwandan survivors

Yad Vashem is helping survivors of the Rwandan massacre set up their own memorial museum. Twenty members of the Tutsi tribe, which lost 800,000 members to rival Hutus in the 1994 massacre, attended a conference at Yad Vashem that features discussions about commemorating genocide and rebuilding in its aftermath. The event, held in partnership with Nyamirambo, a Tutsi NGO, and the French Memorial of the Shoah, included tours of Yad Vashem and meetings between Rwandans and Holocaust survivors.

With files from JTA

Fini urges world to back Israel, condemns Iran

By SHLOMO SHAMIR
Ha'aretz Daily Newspaper Ltd.

ROME — Italy's foreign minister said the international community must help guarantee Israel's security and condemned Iran's president for saying the Jewish state should be "wiped off the map," according to a newspaper interview published Saturday.

Gianfranco Fini was also quoted as saying that Iranian President Mahmoud Ahmadinejad merely said what many others think "but have not always dared speak with such brutality."

"Not recognizing Israel's right to exist is an incentive for terrorism because the moment you don't recognize a state's right to exist you don't recognize a people's right to exist," Fini was quoted as saying by Milan daily *Corriere della Sera*.

"Ahmadinejad's words help those who are working to make sure the Middle East never stabilizes, and fuels… the fire that fuels terrorism."

Fini also urged Iran to be transparent about its nuclear aspirations, saying it was not in the interest of the international community to isolate Iran.

"No one is thinking about an armed conflict with Iran," the newspaper quoted him as saying.

Fini opted not to participate in a rally in Rome last Thursday, in which Italians from all political factions marched with Israeli flags and torches toward the Iranian embassy in Rome to protest Ahmadinejad's statement.

Gianfranco Fini at Yad Vashem last month. [Isranet photo]

Fini said he would not participate the rally, despite a promise to Israel that he would do so, in order to avoid damaging Italian national interests.

The United Nations's nuclear watchdog, the International Atomic Energy Agency, is scheduled to hold a meeting later this month to decide whether to refer Iran to the UN Security Council. Iran says its nuclear program is exclusively for generating electricity.

Last Friday, UN Secretary-General Kofi Annan cancelled his forthcoming trip to Tehran because of the Iranian president's statements, the UN said.

Annan had planned to visit the Iranian capital, presumably to talk about Iran's nuclear policy, during a swing through the Middle East beginning next week. But after the trip was arranged, Ahmadinejad made the comment, drawing international condemnation.

"The secretary-general and the Iranian government have mutually agreed that this is not an appropriate time for him to travel to Iran," UN spokesperson Stephane Dujarric said.

"In light of the ongoing controversy, it would have been difficult to advance the agenda that he had wanted to discuss with the Iranian leadership," Dujarric said.

Annan had rebuked the Iranian president earlier for his comments, as did the European Union, the United States, Russia, Canada and many other nations.

The Foreign Ministry in Jerusalem said Annan made the right move.

"This is not a time for business as usual with the regime in Tehran," said spokesperson Mark Regev. He added that Israel "welcomes the international outrage" over Ahmadinejad's remarks.

Israel accuses Iran of backing armed Palestinian groups as well as the Lebanese guerrilla group Hezbollah.

Since the 1967 and 1973 Middle East wars, Israel has come under attack at the UN from a coalition of countries in the Middle East, Africa and Asia.

In 1975, the General Assembly voted to equate Zionism with racism, a resolution that was repealed in the 1990s. But Annan has said "deep and painful scars remain" for both sides. During his tenure, he has made it a priority to reach out to Jews.

Ahmadinejad made his threat to "wipe Israel off the map" Oct. 26 to a conservative student conference in Tehran, where he also said that Islamic nations "will not let its historic enemy live in its heartland."

After international protests, Ahmadinejad reconfirmed his remarks, and his foreign ministry announced it was recalling more than 40 ambassadors and senior diplomats, who are perceived as moderates favouring better ties with the West.

A wave of demonstrations in support of Israel swept across Europe last Wednesday evening, with protesters gathering in front of Iranian embassies in a number of capitals, including Paris and Rome.

More than 2,000 people demonstrated outside the Iranian embassy in Paris to protest Ahmadinejad's remarks. They carried signs reading "Israel will conquer:" and "Iran is a murderer." The rally, organized by French Jewish groups, was attended by representatives of the government and various political parties.

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Up to 6,000 visitors are expected daily to the 300,000 sq. ft. facility which includes:
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The successful proponents will demonstrate superior management skills in overseeing the operation of a 40,000 sq. ft. conference centre, café, multi-purpose theatre, and provide quality food services to all campus user groups. Future campus plans call for several elementary schools and other community facilities. **Kashruth will be strictly observed.**

Interested parties should submit a statement of qualifications, including corporate background, financial capability, a list of all principals and/or senior officers and relevant experience in the operation and management of similar facilities. Consideration will be given to those who demonstrate the ability to provide comprehensive services to the campus, to proponents with interest in an individual component of the package and to joint ventures. The successful proponent(s) will be expected to invest in kitchen equipment, furniture, fixtures and operating equipment. Based upon the submissions received from this call for Expressions of Interest, a formal Request for Proposals will be issued to a short list who best demonstrate an ability to meet the criteria for successful operation of the facilities.

All expressions of interest should be submitted in triplicate to the address below by 3:00 pm Friday, November 25, 2005.
For more information and additional details, please contact:

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Attention: Stephanie Chapman
Phone: 905-482-1818
E-mail: schapman@ujafed.org
FAX: 905-482-0118

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Present at the signing in February, 2004 were (standing from the left): Maxyne Finkelstein, executive vice president UIA Federations Canada; Shoel Silver, UIA president; Brent Belzberg, CIJA co-chair; Ed Sonshine, B'nai Brith Foundation chair; Harold Davis, B'nai Brith Canada senior vice president; (seated from the left): Hershell Ezrin, CIJA CEO; Larry Tannenbaum, CIJA founding member; Rochelle Wilner, B'nai Brith Canada president; Frank Dimant, B'nai Brith Canada executive vice president.

MUTUAL RESPECT, DIFFERENT APPROACHES

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B'nai Brith was first to sound the alarm on antisemitism, warning Canadians to wake up to the real dangers of this virulent and growing hatred. The organization publishes the annual Audit of Antisemitic Incidents, the single most credible source on antisemitism, cited by government and law enforcement agencies the world over.
B'nai Brith is at the forefront of efforts to limit the ability of terror entities to openly function in Canada, including mounting legal challenges to the government to require the banning of known terrorist groups.

Neutrality does not yield results.

B'nai Brith urges the Government to be steadfast in its support for democratic Israel, which is routinely singled out in the United Nations by hostile and rogue nations. B'nai Brith continues to insist that Canada live up to its stated promise to oppose one-sided anti-Israel resolutions.
B'nai Brith actively reaches out to leaders of Canada's multi-faith and NGO communities, forming important strategic alliances. The organization has led diverse Missions to Israel, and seeks to promote a better understanding of the democratic values of the Jewish State of Israel.

Passivity breeds complacency.

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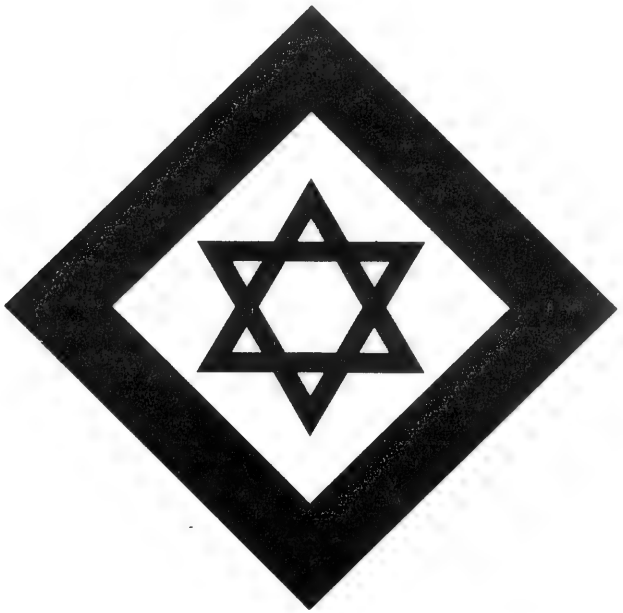

Will the International Red Cross finally accept Magen David Adom?

Switzerland will convene an international conference on December 5-6 to consider adopting a third, non-denominational emblem for the International Red Cross, which is based in Geneva. Currently, the International Red Cross only recognizes the cross and crescent and not the red Star of David used by Israel's emergency medical service, **Magen David Adom**. This ruling has been used to keep **Magen David Adom** from being a member of the international body.

Daniel R. Allen, Executive Vice President of **American Friends of Magen David Adom**, said, "We are appreciative of the great efforts by the Bush and Clinton administrations and the American Red Cross that will result in a December diplomatic conference in Geneva for the sole purpose of agreeing that Israel's **Magen David Adom** Society can join the International Red Cross as a full member. **Magen David Adom** has served the causes of humanity ably without regard to religion, race, or politics for 75 years in Israel and around the world. We hope that **MDA**'s proposed, long overdue admission into the International Red Cross is a hopeful sign for peace for all peoples."

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FRAN SONSHINE

PERSONALITY OF THE MONTH

Fran Sonshine has devoted her life to two things–family and community. She has a long history of involvement in philanthropy and volunteering. She currently holds the position of the Chair of the Board of Directors of the Baycrest Centre for Geriatric Care in Toronto.

Inspired by her traditional Jewish upbringing and by her parents, Holocaust survivors, Fran has always taken responsibility for reaching out to those who are at greatest risk in society.

Over the last 35 years, she has held positions of leadership in many organizations. She is the immediate past Chair of the Baycrest Foundation; immediate past Chair of the UJA/Federation Women's Campaign & Advocacy; is a past President of Toronto Hadassah-WIZO; a National Vice-President of Canadian Hadassah-WIZO; and chaired the 1999 Brazilian Ball. Fran and her husband established one of the first Legacy Funds for the Toronto Jewish Foundation.

Fran has been married to Eddie for 37 years. Her greatest achievement is her family; three grown children and their spouses and three wonderful grandchildren.

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Gilbert & Associates

Journalist investigates dark chapter in Jewish history

By SHELDON KIRSHNER
Staff Reporter

"It was a huge challenge for a journalist to piece together this story," said Isabel Vincent, discussing her latest book, *Bodies and Souls*, which is bound to shock many readers.

Published in Canada on Nov. 5 by Random House, *Bodies and Souls* – the first popular work on the subject in English – explores a dark, hushed-up chapter of modern Jewish history.

During an 80-year period from the 1860s onward, a Jewish criminal gang, Zwi Migdal, lured thousands of young, impoverished, naive Jewish women from eastern Europe into prostitution.

Thinking they were going abroad to be domestics or factory workers, or simply duped into marriages of convenience, they found themselves confined in brothels in Latin America, the United States, South Africa, China and India.

Vincent, a Toronto-based writer of Portuguese ancestry who wrote for the *National Post* until recently, builds her narrative around three such women who ended up in Brazil and Argentina.

Considered unclean by the Jewish communities, they were shunned, as were their pimps. Ostracized, they formed synagogues and institutions. In Rio de Janeiro, they established their own cemetery.

Although decades have elapsed since Zwi Migdal's heyday, the topic is so sensitive that it is still very much off-bounds in Jewish circles in Rio and Buenos Aires. "In some quarters, there is still a stigma, a code of silence, about it," said Vincent.

Isabel Vincent

She spent five long years researching the subject because of the difficulty of convincing people to speak openly about the *polacas*, the Jewish prostitutes from the shtetls and cities of eastern Europe.

Indeed, only about 10 per cent of the individuals she approached were willing to talk, and not one of their thousands of descendants agreed to be interviewed.

Despite the constant rebuffs, she did not despair. "I knew the information was there," said Vincent, whose last book was *Hitler's Silent Partners: Swiss Banks, Nazi Gold and the Pursuit of Justice*.

She immersed herself in the literature, reading what she could find in libraries, from Edward Bristow's *Prostitution and Prejudice: The Jewish Fight Against White Slavery, 1879-1939* to Nora Glickman's *The Jewish White Slave Trade and the Untold Story of Raquel Liberman*.

Vincent also pored over Beatriz Kushnir's Portuguese language account of the Jewish slave trade, based on her MA thesis. "She was very helpful," Vincent said of Kushnir. "She handed over her archives to me."

In addition, Vincent scoured national, municipal and state archives in Brazil and talked to 28 women and men in Rio and Toronto whose first-hand or anecdotal knowledge of shtetl life and the workings of Zwi Migdal was of immense value.

To her regret, she did not have access to the most complete set of archives relating to Zwi Migdal. It was destroyed in 1994 when Iranian-abetted Muslim terrorists attacked a Jewish community centre in Buenos Aires.

Vincent, however, was able to visit the prostitutes' cemetery in Inhauma, a Rio suburb, where 797 gravestones moulder away. The caretaker told her that the last burial was in the 1970s.

She was unable to read the cemetery's registry book, which disappeared several years ago. She believes that well-meaning "historians" who sought to erase a black mark on the past destroyed or hid it.

Vincent, 40, knew next to nothing about these women when she started her research. "I had heard references about the *polacas* in Brazil, but didn't know what they meant."

Once she was hooked, there was no turning back. "I thought there was a great human story to tell, and I felt sorry for these people. Although they were marginalized, they clung to their faith. That, to me, was so moving."

Vincent, whose parents immigrated to Canada in 1953, wrote two drafts of *Bodies and Souls*, the rights of which have been sold in Israel, Spain, Italy and Poland so far.

Her first draft was far too scholarly. "It read like a university text. Nearly all the sentences were footnoted," she said.

At her editor's suggestion, she revised the manuscript, making it fully accessible.

In her estimation, 10,000 to 15,000 Jewish women were caught in Zwi Migdal's net. Only a handful are still alive.

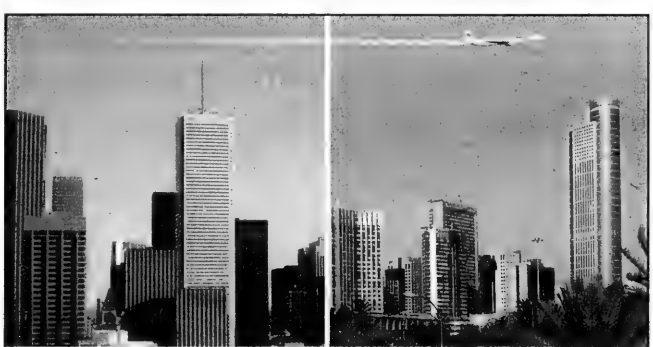
As far as she knows, Zwi Migdal was never active in Canada.

According to Vincent, the illicit trade has inspired novels – *O Ciclo das Aguas* by the Brazilian Jewish writer Moacyr Scliar comes to mind – and at least one samba.

Asked whether Jews are involved in South American prostitution today, she said, "I didn't look into that issue."

***

A review of ***Bodies and Souls*** *will appear in Sheldon Kirshner's column next week.*



Arts & Travel

Two-sided argument on Middle East issue

By DAVID SILVERBERG
Special to The CJN

"Know thine enemy" is easy to say but harder to do. A remounted piece of theatre, though, hopes to make that necessary task much easier for Toronto audiences.

Updated from its Summerworks Festival run, *Territories* begins with a Jewish woman recounting the difficulty of dealing with a friend killed by a suicide bomber in Israel. But the play soon turns to a two-hander when a Palestinian man "disrupts" the show to insist his side be heard.

The play is far from fiction, says the show's author Niki Landau, a Toronto playwright and graduate of York University's theatre program. Fifteen years ago, a suicide bomber killed Landau's friend in Israel, a traumatic incident that compelled Landau to write *Territories* (albeit in a shortened form) at school.

Sam Khalilieh, left, and Niki Landau in *Territories*.
[Aviva Armour-Ostroff photo]

"But I didn't want a regular solo show," she tells me between rehearsals. "I wanted to make it something different." By including the Palestinian Hisham (played by Sam Khalilieh), Landau essentially created a two-sided argument on the Middle East issue.

"There's a lot of debate about whose show it is," Landau says. Between heated exchanges, Hisham brings the woman Sara to his past as flashbacks recreate fond — and not so fond — memories.

The play aims to highlight how difficult it is to listen to your enemy's story, Landau explains. "In seeing the other side as human, it's a very painful process," she adds.

It's a process she had to deal with personally. Having faced deep sadness after her friend's death, Landau visited Israel several years ago with the Compassionate Listening Project, a non-profit organization dedicated to "Jewish-Palestinian reconciliation." By touring the territories to learn how all cultures were affected by the violence, Landau gradually understood the importance of education over ignorance.

If this sounds like serious political theatre, expect to be surprised. Landau mentions how integral it was to include comedy so Hisham and Sara could poke fun at each other. "Audiences want to see something relevant but they also want to be entertained," she says.

Theatre goers might have already been entertained by *Territories* when it first ran in shortened form at the Summerworks Theatre Festival last August, but Landau promises the show will change from its summer version. The play is 25 minutes longer and is also benefited by "better technical support," she says tactfully.

What remains the same is the director, Landau's husband Paul Lampert. A theatre professor at York University who has directed extensively at the Shaw Festival, he views *Territories* as a mini-course in Mideast education. The play made him realize how "so many Israelis and Palestinians work for peace," he says. He pauses. "This wants to make me to go to Israel."

He also agrees with his wife's assertion that political theatre requires an injection of entertainment. "Purely dogmatic theatre is not going to penetrate with audiences," he says. "[*Territories*] is moving and funny, self-deprecating in places, and makes fun of theatre as an art form."

As a husband-and-wife team, does the personal ever bleed into the professional?

Sometimes, Lampert answers. "Our relationship is blessed with free and open communication about what works and what doesn't, but that can also get us both in trouble. And our work comes back with us at home, which means it can get very intense but we also get way more work done."

Already a critical success, *Territories* may find another stage outside Canada. Plans are in the works to take the production to Israel.

Territories runs until Nov. 27 at Theatre Passe Murraille, 16 Ryerson Ave. Call 416-504-7529 for tickets.

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Two films show the faces of suicide bombers and their victims

By SHELDON KIRSHNER
Staff Reporter

It was inevitable that filmmakers would "discover" the Palestinian suicide bomber, who has ruthlessly cut a swath of death and destruction in Israel for the past 11 years. Two new movies, both screened at this year's Toronto International Film Festival, address that relevant but gory topic.

Paradise Now, a riveting full-length feature film directed by Hany Abu-Assad, is scheduled to open in local theatres on Nov.11. It charts the last 48 hours of two such bombers ordered to explode themselves in Tel Aviv.

Diameter of the Bomb, a National Film Board of Canada documentary directed by Steven Silver and Andrew Quigley, is due to start its commercial run next year. With clinical precision, it examines the numbing aftermath of a bus bombing in Jerusalem in which 22 passengers were killed and 50 wounded.

Paradise Now is set in Nablus – a town occupied by the Israeli army – and is centred around two childhood friends, Said and Khaled, recruited to carry out the attack. Both are auto mechanics and are pleased to have been selected for the mission. "The occupation defines the resistance," says Said (Kais Nashef), justifying the gruesome act on which he is about to embark.

Suha (Lubna Azabal), an attractive young woman who flirts with Said after bringing her car into the garage for service, opposes violence. She claims that Israel would not brutalize Palestinians if suicide attacks ceased. By inserting a moderate Palestinian in his script, Abu-Assad avoids the accusation that *Paradise Now* is a tissue of propaganda.

Her words, of course, have no effect on either Said or Khaled (Ali Suliman). Their bearded recruiter, Jamal (Amer Hlehel), bolsters their resolve by arguing that "death is better than inferiority."

Although the tone of the film is deadly serious, there are lighter moments as well. Khaled, a submachine-gun in hand, strikes a scowling pose for a video to be released after his death. Having finished it, he is duly informed that the camera was not working. Deflated by the technical glitch, Khaled composes himself and resumes his belligerent pose.

Some of the most chilling footage is of Khaled and Said preparing themselves for the attack. Their heads having been shaven, they are outfitted in black business suits, thereby magically transformed into models of sober sartorial propriety.

Kais Nashef and Ali Suliman portray suicide bombers in *Paradise Now*.

Their commander, Abu-Karem (Ashraf Barhoum), is impressed. "You're our pride and joy," he congratulates them as he treats them to a lavish meal.

After the bombers are driven to Israel's security fence, Jamal assures Said and Khaled that two angels will transport them to paradise, where 72 virgins eagerly await them. But Said is overcome by qualms and asks, "Are we doing the right thing?" Khaled tries to hush him up. "In another hour, we'll be heroes," he boasts.

When an Israeli patrol spots them, Khaled flees. Said waits for the soldiers to pass. He then slips into Israel to detonate himself in front of a bus stop crowded with Israelis. At the last minute, he turns back, torn by pangs of conscience.

Reunited in Nablus, Said and Khaled offer their services to Jamal yet again. In the interval, Khaled is assailed by doubts, wondering whether there are not "other means of resistance."

In the final scenes, Said and Khaled buck up as they issue a litany of rationales for their joint attack. Sadly, *Paradise Now* leaves itself open to criticism because its message about suicide bombing is ultimately ambivalent.

* * *

Diameter of the Bomb, the title of which comes from a poem by Yehuda Amichai, focuses on the June 18, 2002 attack on the 32A city bus. Though the vast majority of the victims were Jews from the new Jerusalem suburb of Gilo, an Israeli Arab and an Ethiopian Christian girl were also among the casualties.

This graphic film, based on emotionally wrenching interviews and stark news footage, is a kind of post-mortem of the impact of the bombing.

The relatives of the dead, a bereaved husband and still shocked parents, recall their loved ones. A bus driver talks about his unscientific method of ferreting out suspicious looking passengers. A forensic expert explains how badly injured corpses are identified through dental records, fingerprints, DNA and blood samples. A fireman recalls the horrific sights and odours at the scene of the blast.

Barely suppressing tears, a hardened surgeon who tried to save the life of one of the victims, a vivacious young woman not even in the prime of her life, recalls the various hues on her face as she was wheeled into the hospital. She was an "unsalvageable case," he intones, referring to her destroyed lungs and liver.

The bomber's driver has no regrets whatsoever, saying that death is beautiful when the cause is right.

> *Paradise Now, Diameter of the Bomb, contain chilling footage*

In home-made videos, the Israeli Arab victim, Mohammed, and the Hamas bomber are brought back to life, if only for a few flickering seconds.

Mohammed aspired to be a lawyer. The bomber describes his attack as an "honourable act." His parents express pride in his martyrdom.

Diameter of the Bomb is rife with arresting images.

Black plastic body bags containing body remains line a sidewalk. The detached head of the bomber lies starkly on the road.

The face of Barak, the devastated husband who lost his wife, Michal, is a study in pain and anguish. "She was a very happy person," he says. "I loved her." Michal's wedding video adds another layer of sadness to the gloom.

The camera pans on a closet full of clothes that belonged to Shari, the outgoing young woman who was also on the ill-fated bus. In a piercing lament, Shari's mother says, "I didn't say good-bye to her."

Diameter of the Bomb is a strong and affecting film.

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Parchment pays tribute to its former editor

By BILL GLADSTONE
Special to The CJN

The late Toronto poet Malca Litovitz is the focus of a special tribute in the latest issue of the literary journal *Parchment*, which is being launched in Toronto this Sunday just a week after what would have been the Hamilton-born poet's 53rd birthday.

Litovitz was a former poetry editor of *Parchment*, the latest issue of which contains three poems by her and seven others in tribute to her. Her first poetry collection, *To Light, To Water*, won a Canadian Jewish Book Award in 2000.

A second collection, *At the Moonbean Cafe*, was published in 2003 and a third is scheduled for publication next year. Her poetry books were published by Guernica Editions of Toronto. Her poems were also printed in many journals and anthologies.

Malca (née Halpern) Litovitz died in July, leaving behind husband Allan and son Adam. Samples of her poetry may be found at the website www.library.utoronto.ca/canpoetry/litovitz/index.htm.

The former professor of English and creative writing at Seneca College is one of two people to whom the 14th edition of the annual journal of contemporary Canadian Jewish writing is dedicated: the other is Milton Harris, philanthropist and former Congress head.

"Malca had a gentle and spiritual quality to her voice," said her friend, poet Merle Nudelman. "She was a *gute neshama*, a kind soul, always with a smile."

Malca Litovitz

Poet Elana Wolff grew close to Malca as they collaborated on a series of renga poems in which they wrote alternating lines; the 36 poems they completed are due for publication next year.

"She was a person of grace and graciousness, delicacy and sensitivity," Wolff said. "She had really a very fine, fine spirit. I never heard her say a nasty word about anyone or anything, and when you were in her presence you felt uplifted. She had a wonderful rapport with her students and she was a tremendous mentor."

To poet Ron Charach, she was also a great listener. "You always got the feeling when you were reading that Malca was listening to your work. She was wonderfully receptive to other people's work."

The *Parchment* launch is hosted by editor Adam Fuerstenberg and features readings from various contributors including Nudelman, Wolff, Ken Sherman and Anne Dublin. Ottawa poet Seymour Mayne's new book, *September Rain*, will also be launched at the event, which is part of the Nadel JCC's Books and Bagels literary series.

Admission is free and coffee and bagels are included. Miles Nadal JCC, Sunday November 13, 11 a.m. 416-924-6211.

One Shot profiles Israeli army snipers

By SHELDON KIRSHNER
Staff Reporter

Nurit Kedar's taut documentary, *One Shot*, peers into the murky world of Israeli army snipers, who, with the squeeze of a trigger, existentially decide who will live and who will die.

This unusual movie will be screened at the Rendezvous with Madness film festival on Nov. 11 at 1:30 p.m.

Several former snipers, all young men in their prime, talk about their expertise in interviews. Their comments are juxtaposed against the backdrop of flickering and eerie homemade video clips filmed in actual combat.

In Israel, snipers are deployed to kill Palestinians who have been identified as terrorists. Crouching on the ground, waiting patiently for their prey to appear in the cross-hairs of their rifle scopes, they are a breed apart.

Cool and collected, with nerves of steel, snipers are the masters of the ambush. Their victims, alive one second and dead the next, crumple like rag dolls.

One Shot, the first Israeli film of its kind, opens with a dramatic flourish as snipers lie in wait at daybreak for several men to leave a building somewhere in the West Bank.

Two Palestinians, sleep still in their eyes and coffee mugs in hand, are hit by a silent volley of bullets. A third Palestinian appears on the scene, shocked by the sight of their lifeless bodies. He, too, is cut down. The sniper says he did not want to kill the third man. He had hoped he would leave before it was too late.

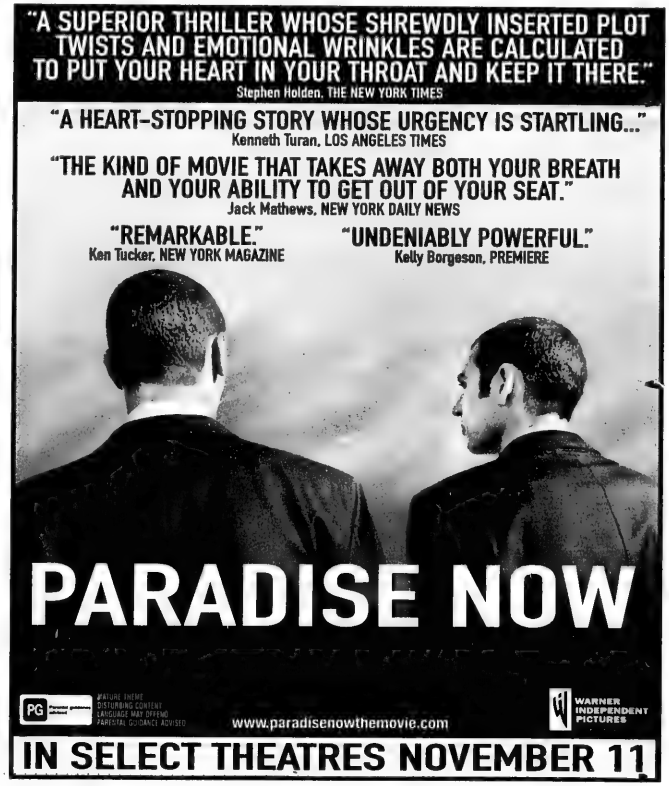
The snipers are supremely detached. They have no "burning desire" to be professional assassins, as one sniper puts it. It's a routine, a game. There is no room for empathy or compassion.

A sniper, having been congratulated for hitting a terrorist cleanly between the eyes, says, "I'm sure I did something right." Another sniper says, "I don't feel like a murderer."

One Shot is particularly poignant as three snipers struggle with their respective consciences.

"I'm not going to heaven," the first sniper muses. The second one recalls a gory incident in which he had to shoot someone from a distance of only two metres. The third sniper poses a rhetorical question about his skills: "Is is cold-blooded murder?" He pauses, then asks, "What is cold-blooded murder?"

Who knows? *One Shot* wisely avoids moralizing.



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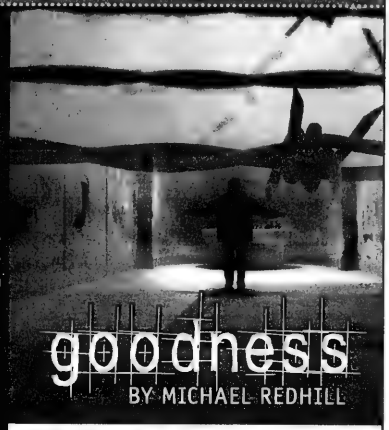

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Eye on Arts

By Bill Gladstone

NEW FILM BY HARRY RASKY ON PAINTER MODIGLIANI GETS GALA SCREENING

The Toronto Jewish Film Festival and TVO present the Toronto premiere of *Modigliani: Body and Soul*, a new film by **Harry Rasky**. The screening, supported by **Joey** and **Toby Tanenbaum**, is at the Isabel Bader Theatre, 93 Charles St. W. Patron ticket ($100) includes cocktail reception (7 p.m.); general admission ($50) includes film and dessert reception. Monday, Nov. 28, 8 p.m. 416-324-9121, www.tjff.com

* * *

Names in the News : A private memorial tribute was held in Toronto last week for **Tova Boroditsky**, pianist, singer and longtime member of the Jewish Folk Choir of Toronto. Born in Winnipeg, Boroditsky was the first winner of a $1,000 prize from the T. Eaton Co. Ltd., and studied music in Tel Aviv and Philadelphia; she died in July. She was often musically accompanied by her husband, **Hillel Diamond**, a former Toronto Symphony Orchestra violinist and later a science teacher, now retired. Their daughters are **Frumie Shira**, a Toronto teacher, and **Miriam Leah**, an exchange professor who was at the Weizmann Institute in Israel.

* * *

Parchment **Launch:** The 14th annual edition of *Parchment*, the journal of contemporary Canadian Jewish writing, is launched at Books & Bagels, the Sunday morning reading series at the Nadal JCC. Editor **Adam Fuerstenberg** hosts and various contributors read samples of their work. 750 Spadina Ave. at Bloor Street. Sunday, Nov. 13, 11 a.m. Coffee and bagels; free. 416-924-6211.

* * *

Cronenberg and Warhol: Film director **David Cronenberg** has been enlisted to help install and curate an upcoming Art Gallery of Ontario exhibition of silkscreen paintings by **Andy Warhol**. Included in the show are Warhol's iconic images of **Marilyn Monroe** and **Elvis Presley**, as well as lesser-known images of car crashes, electric chairs and other disasters.

Cronenberg is reportedly deeply involved in all aspects of the project, including the audio guide and choosing which Warhol films to be shown. "Andy Warhol/ Supernova: Stars, Deaths and Disasters, 1962–1964" is slated to open at the AGO next July. Cronenberg's latest film, *A History of Violence*, was a highlight of both the Cannes and Toronto film festivals this year.

* * *

Yiddish Theatre Still Thrives: Montreal's Dora Wasserman Yiddish Theatre, which is staging a Yiddish *Fiddler On the Roof* here this week, was founded more than 50 years ago and is famed for its productions of Yiddish classics such as *The Dybbuk* as well as modern works such as **Michel Tremblay's** *Les Belles Soeurs*.

The community-based company consists of 30 actors from age nine to 70-plus. This summer its original musical adaptation of **Ted Allan's** *Lies My Father Told Me* was seen by 6,500 people, and its recent co-production of *On Second Avenue* with New York's Folksbiene Yiddish Theatre garnered two Drama Desk Award nominations.

The Yiddish *Fiddler* is at the Leah Posluns Theatre, Nov. 12 and 13; tickets are $36. 416-636-1880, ext. 368; bookfair@bjcc.ca

* * *

Music and Drama

• Show One Productions presents Russia's 60-year-old **Borodin Quartet**, including the 80-year-old founding cellist, **Valentin Berlinsky**, performing works by **Shostakovich**, **Beethoven** and **Alexander Borodin**. $35-$65. Toronto Centre for the Arts, George Weston Recital Hall. Thursday, Nov. 1, 8 p.m. 416-870-8000, www.ticketmaster.ca

• **Michael Rubenfeld** plays the central character in *Tideline*, a play by controversial Quebec playwright **Wajdi Mouawad**, translated into English by **Shelley Tepperman** and directed by **Bill Lane**. A dark and funny allegory, *Tideline* features eight performers who portray 50 characters in an epic journey to an unnamed war-torn land across the ocean. The French original (*Littoral*) won numerous prizes, including a 2000 Governor General's Award, and has been made into a film. Factory Theatre Mainspace. Previews from Nov. 12, runs Nov. 17 to Dec. 11. $12 to $35. 416-504-9971, www.factorytheatre.ca

Tevye and His Daughetrs in *Fiddler on the Roof* at Leah Posluns Theatre.

* * *

At the Galleries: "Body of Work," an exhibition of mixed media sculpture by **Melanie Chikofksy**, features various explorations of the female form and psyche, thoughtful and provocative. Al Green Sculpture Gallery, 64 Merton St. Nov. 10 to Dec. 3. Opening reception Thursday, Nov. 10, 6 to 9 p.m.

• "Triple X" is a multi-faceted art exhibition in celebration of Visual Arts Ontario's 30th anniversary. The exhibition consists of 97 pieces of art including **Betty Herman's** work *The Ancestors*, **Irit Lepkin's** clay sculpture *Women* and **Peter Smith's** mixed media piece *Entering Jerusalem*. Opening Reception, Gladstone Hotel Ballroom, Thursday Nov. 17, 7 to 10 p.m. Pieces subsequently on view at multiple locations along Queen St. W.

* * *

Out of Town: On Sunday, Nov. 13, Shaar Shalom Congregation of Halifax presents "The Original Soul Music," an evening of Jewish cantorial, popular and classical music with cantors **Ari Isenberg** and **Tracey Scher** at historic Pier 21. The evening also features the **Aeolian Singers**, violinist **Isabelle Fournier**, cellist **Shimon Walt**, pianist **Barbara Pritchard** and harpist **Cheryl Reid O'Hagan**. "It's rare for Halifax audiences to have the opportunity to hear cantors in concert," said congregational president **Philip Belitsky**. "We're really looking forward to celebrating Jewish musical heritage with the entire community."

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Arts & Travel

Thought-provoking film profiles female sofer

By JOSEPH SERGE
Arts Editor

The ancient Jewish sages say that everybody is commanded to write a Torah. But does everybody mean men *and* women?

Traditionally, only men have written Torah scrolls, but one Canadian Orthodox woman is seeking to change that.

Soferet: A Special Scribe, airing on Vision TV Nov. 16 at 10 p.m. and again Nov. 17 at 11 p.m., tells the story of Vancouver's Aviel Barclay, said to be the world's first female Jewish ritual scribe, who is helping to transcribe a Torah for a small congregation in Seattle, Wash.

Barclay's desire to write the sacred text stems not from a rebellious, feminist nature, but rather from her soul.

She's doing it for spiritual reasons and believes she's been called to the task by God.

In fact, she wishes the precedent had been set before her and has no desire to be in the vanguard of this particular revolution.

Barclay was born Alison Barclay in Prince George, B.C., and was raised as a Christian. She first saw the Hebrew alphabet in *Fiddler On The Roof* when she was a young girl.

"It looked like fire to me," she relates. "I was drawn to it."

Amazingly, she taught herself the Hebrew alphabet at age 10, around the same time she became interested in calligraphy.

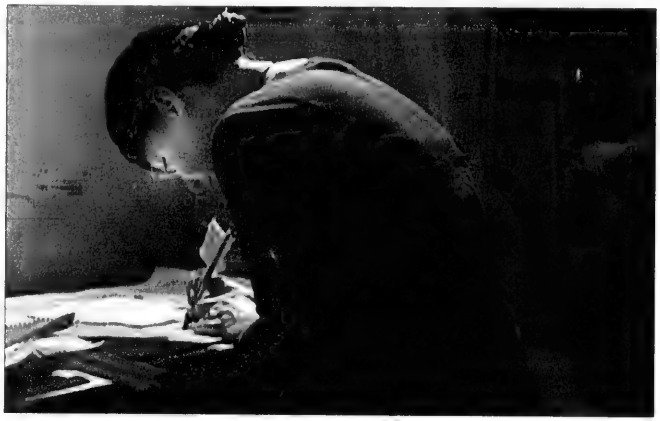
As an adult, she found herself drawn to Judaism and chose to convert and enter the Orthodox community. She rediscovered her interest in calligraphy and desired to become a *soferet*.

But there were many obstacles in her path. Needing a mentor, she advertised for one, but no one was willing to take her on, until one day a scribe in Jerusalem contacted her to help her with her calligraphy.

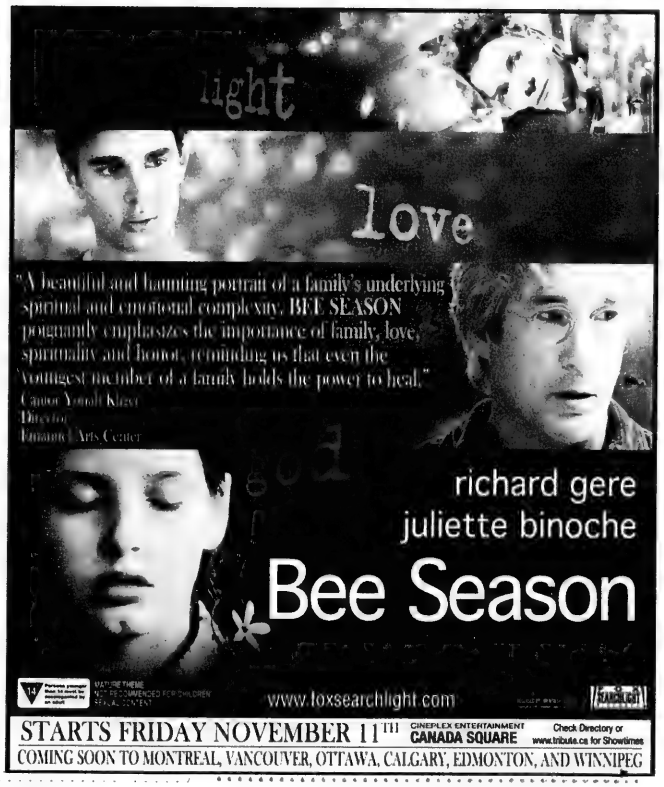
Meanwhile, a sympathetic rabbi combed available halachic sources for a ruling that would allow a female Torah scribe.

Her quest is highly controversial. Many Jewish authorities believe rabbinic law forbids a woman from writing a Torah scroll for ritual use. But others interpret the law differently. At the same time, Barclay has no intention of causing a furor and wishes to respect the community she's chosen to live in.

Directed by Donna and Daniel Zuckerbrot, *Soferet* is a thought-provoking documentary that is well-worth watching.

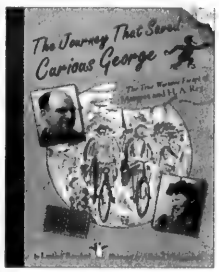


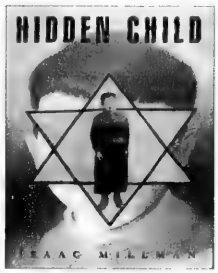
Aviel Barclay works on a parchment in *Soferet: A Special Tribe.*

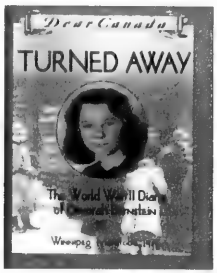


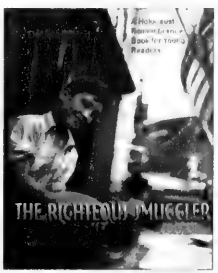
Books introduce kids to difficult Holocaust subject

By LEILA SPEISMAN
Staff Reporter









Books about the Holocaust written for children have to straddle a thin line. On the one hand, such books have the obligation to give a faithful account of the horrors of Europe during World War II; that is the duty of all of us, especially since the survivor generation is aging and disappearing.

On the other hand, the books must be interesting enough, entertaining enough, if you will, to keep a child reading without resulting in nightmares and phobias.

For most of us, the introduction to such literature is the *Diary of Anne Frank*. Admittedly, this is not a work of fiction. However, the simply written, introspective book, immeasurably moving, full of the innocence and yearnings of a teenager forced to live in hiding, has fired the imagination and questioning spirit of generations.

Lois Lowry's *Number the Stars* and Carol Matas' award-winning books *Lisa's Story,* and *Jesper* all tell of young Danish people who, together with the local resistance, helped their Jewish neighbours escape the country. Matas' *Daniel's Story*, a moving story about a young boy on the run, is being used at the Washington Holocaust Museum.

Canadians Karen Levine and Kathy Kacer have highlighted individual stories; Levine's *Hana's Suitcase* follows a young girl's imprisonment in Terezin, to her death in a concentration camp, and her suitcase winding up in a school in Japan, where it helped teach children in that far off country about those awful days.

In Kacer's *Secret of Gabi's Dresser* a family heirloom becomes a hiding place during a Nazi raid.

A relatively new book, *Paper Clips*, by Peter and Dagmar Schroeder, is a wonderful story of a school in middle America that decides to commemorate the Holocaust by collecting six million paper clips – one for each Jewish victim. They wind up with enough for many other victims of Nazi terror, and establish a museum, complete with cattle car that had been used to transport people to the concentration camps. It is now a movie, that has just begun to play in theatres.

There are several books that have appeared very recently, perhaps spurred on by the 60th anniversary of the liberation of the camps by Allied soldiers.

The Doll with the Yellow Star by Yona Zeldis McDonough [Henry Holt, 2005] is a lovely story about a young girl, Claudine, who lives in France with her parents. One birthday, her parents give her a doll, which she names Violette. Life seems wonderful, until the Nazis invade.

Suddenly, her non-Jewish friends don't speak to her, she can't go to school and food becomes scarce. Then, the most humiliating for her, she and all the Jews are forced to wear a yellow star. In fury, she sews a tiny yellow star on the inside of her doll's coat.

Her parents manage to send her to America, to live with her aunt, uncle and cousins. They are kind to her, but she misses her parents and friends terribly, and especially Violette, whom she accidentally left on board the ship.

Her mother never returns, but her father does, and the two slowly rebuild their lives in Brooklyn. Then, one day, they buy a chest at an auction sale. Inside the chest they find a dirty, broken doll, with a wrinkled coat – with a yellow star inside the lining.

Some children managed to survive the war as what are now called "hidden children." They were taken in by convents, orphanages, or by private families, motivated by courage, kindness, or, in many cases, by greed.

Isaac Millman was such a child, and tells his story in *Hidden Child* [Frances Foster, 2005]. What makes this book different, is that Millman has drawn cartoons and sketches which describe the people he meets, the places he is shuttled around to, and some of his experiences.

Another book about the resistance to Nazi violence is *The Righteous Smuggler* by Debbie Spring [Second Story Press, 2005]. Hendrik, a 12 year old Dutch boy, helps his father smuggle Jews out of the country so that they can go to safety in England. Many of those they help are friends and business acquaintances of the family.

At first, Hendrik resents the time and effort spent in these rescue missions, especially when he has to miss a long-awaited birthday party. Gradually, though, he comes to realize the importance of what they are doing.

Another aspect of the war, and not a particularly happy one, is dealt with in *Turned Away: The World War II Diary of Devorah Bernstein*, another of Carol Matas' war stories [Scholastic Canada, 2005].

Devorah is a young Jewish girl growing up in Winnipeg during the war. Her two brothers and her cousin have enlisted, like so many of her acquaintances, and one brother and her cousin are taken prisoner in Hong Kong. Her main worry is her family in Paris, who are having a very difficult time. Devorah's parents, and the whole Jewish community are trying desperately to bring Jews from Europe to Canada, but run into opposition from the government, especially from Frederick Clarence Blair, the anti-Semitic civil servant who coined the infamous "None is Too Many" philosophy.

She manages to correspond for several years with her cousin Sarah in France, and these letters alternately cheer, depress and terrify her. In the end, they are unable to help their Jewish relatives. In her diary, she constantly worries about whether she ought to be able to enjoy her life in Canada when so many are suffering.

Few children (and their parents) have missed the delightful *Curious George* books, a series of books about a monkey who keeps getting into trouble. What isn't so well known is the story of George's creator, H.A. Rey and his wife Margret. Louise Borden has produced *The Journey that Saved Curious George; the true Wartime Escape of Margret and H.A. Rey* [Houghton Mifflin, 2005]. The Reys, both Jewish, managed to escape what had been an idyllic life in Montmartre, in Paris, as they had, in their wanderings, been fortunate enough to obtain Brazilian citizenship. During their escape from France, skillfully illustrated with sketches by Allan Drummond and photographs, they luckily brought some of their manuscripts and contracts with them – including what would eventually become Curious George.

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Sheba Medical Centre a leader in field of rehab

By LEILA SPEISMAN
Staff Reporter

The Chaim Sheba Medical Center is one of Israel's best kept secrets, says Dr. Shlomo Noy, director of its Rehabilitation Hospital.

The centre in Tel Hashomer near Tel Aviv has five departments: orthopedics, neurological rehabilitation, respiratory rehabilitation, multiple sclerosis and a day hospital. It also boasts an acute care hospital, a long-term care facility, a research centre, and is home to the Israel National Center for Health Policy and Epidemiology Research, the Israel National Center for Medical Simulation and the national blood bank.

Yet people just don't know about it, Noy said with regret.

The Israel-born son of Holocaust survivors and former naval medical officer was in Toronto to encourage the development of Canadian Friends of Sheba Hospital and to raise funds for a new, state-of-the-art, virtual reality rehabilitation program.

The hospital, he said, "grew with the state." In June 1948, a month after the establishment of the State of Israel, David Ben-Gurion, the country's first prime minister, together with physician Chaim Sheba, a hospital administrator, army surgeon general and later director general of the Ministry of Health, visited Tel Hashomer, the site of a very large British army camp. Ben-Gurion, Noy said, realized that there was a great need for rehabilitation services, especially for soldiers of the War of Independence.

Rehabilitation became the focus of Sheba Medical Centre, and it is now a world leader in the field, Noy said. Victims of all Israel's wars and the many terror attacks are referred there from all over the country.

Patients benefit from the continuum of care offered there, said Noy. For instance, eight hours after a person has a limb removed, he begins rehabilitation, which will eventually include fitting and training in the use of prosthetics.

SEED money from the Christopher Reeve Foundation has enabled the facility to do clinical trials on drug therapy to aid quadraplegic and paraplegic patients. As well, he said, those with high cervical spine injuries, who cannot breathe without the aid of a ventilator (like Reeve himself) can be put on a stretcher to receive hydrotherapy, portable ventilation, or any other kind of treatment or therapy.

Sheba has one of the most developed programs to treat multiple sclerosis in the world, Noy said. The 1,600 active patients receive comprehensive services, including new drug therapies and social work.

Since 1997, the day hospital has treated paraplegics on an ambulatory basis, which, Noy said, helps return them to a more natural environment than a hospital offers.

The real challenge of the future, however, Noy said, is integrating new technologies into rehabilitation programs. Already, he said, Sheba's knowledge and expertise has been sent to other countries, including Mexico, which has been given eight rehabilitation facilities, but no experienced or trained personnel.

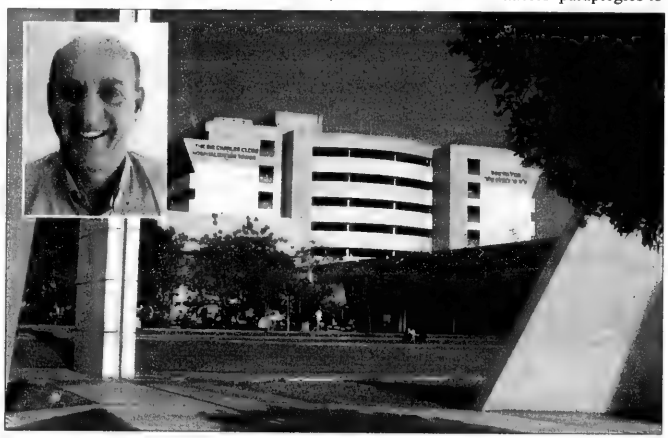
In Israel, Sheba is using virtual reality technology. For instance, he said, there is a "floating floor," a floor that looks and feels as if it is moving. Through sensors attached to the body, a person can reorient themselves so that they can stand and walk. This is not only helpful to those with prosthetics, but for people with movement disorders such as Parkinson's disease.

Lokomat, a robotic device that enables paraplegics to walk, not only reduces the danger of pneumonia, but helps strengthen muscles of the upper body. "Walter Reed Hospital in Bethesda, Md., the American army medical hospital, has bought Lokomat to help those injured in Iraq," Noy said.

Sheba Medical Centre serves as an education centre too, especially in handling mass catastrophes, such as chemical warfare. "The U.S. Army and the Canadian government has used its simulated programs," Noy said.

Sheba's programs are not only for victims of war and terror, Noy said. Many are from the plethora of car accidents which are so common in Israel.

One of the main elements at Sheba is research, Noy said, including cancer, neuroscience, and stem cells. "Eleven groups are doing cutting edge research into stem cells," he said.



Chaim Sheba Medical Centre and its director of rehabilitation, Dr. Shlomo Noy, inset.

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YONGE & HWY 7 - $1,288,000
About 5,000 sq.ft. of luxury! 2 storey foyer with large skylight, circular oak staircase open to bsmt, deep private lot. Totally finished walk-out basement with wet bar, sauna & 8 person hot tub, ready for entertainment. Upstairs 4 big bedrooms with ensuite washrooms ++ To view call *Lucy Melamud

• • •

WESTMOUNT – OVER 3,000 SQ.FT.
Love 5 bdrm home with 4 baths, library & den, main flr laundry, open staircase to lower level. On quiet street. *Larry Wronzberg

• • •

BATHURST-HWY 7 "THORNHILL WOODS"
"Greenpark" built 3 bdrm townhome , detached dble garage, new appliances, main floor laundry. Fab layout!! *Ted Waxman

• • •

BATHURST-CENTRE – END UNIT TOWNHOME
Exquisite freehold townhome. 3 bdrms, large walk-out family room, newer appliances, air, extras galore!! **Mark Waxman

• • •

BATHURST-STEELES – JUST LISTED!
Fab 3 bdrm, finished bsmt, garage entry to house, renovated bathrooms, walk to TTC, shuls & shopping! $345,000. *Helen Winer

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THORNHILL TOWNHOME – EXCLUSIVE!
Hot new listing! Large 3 bedroom, 2 baths, garage, finished walk-out basement. Updated kitchen, appliances, wood floors. Shows great! $268,800 *Jerome Schrier

• • •

BAYVIEW & JOHN - $254,900
Tastefully decorated 3 bedroom townhome, newer kitchen & broadloom, finished basement, appliances, air, hi-efficency furnace, shows great!! **Mark Waxman

• • •

CONDOMINIUMS FOR SALE

BAYVIEW-GREEN LANE "LANDMARK"
Spacious 2 bdrm overlooking garden, eat-in kitchen, appliances, Jacuzzi, lckr, close to all amenities. Shows well! **Mark Waxman

• • •

BATHURST-STEELES $309,900
Luxury, large 2 bdrm, 2 baths, solarium, balcony, 1 parking, 1 locker. Indoor pool. *Larry Wronzberg.

• • •

BATHURST-STEELES $299,000
Luxurious building! 2 bdrms, 2 baths, balcony & terrace, 2 parking spots, 1 locker, large unit, indoor pool. *Larry Wronzberg

• • •

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Sales Representative
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65 Blue Forest-$849,000. Magnificent custom built 2 storey, 4 bedroom. Soaring ceilings, open concept, marble and hardwood floors, modern kitchen. View @ **www.rpt.ca/blueforest65**

24 Blue Forest-$689,000. Bright open concept, 4 bdrm sidesplit, park like setting, An absolute SOLD! View @ **www.rpt.ca/blueforest**

206 Mcallister-$649,000. Reno'd 2 storey, 5 bedroom, huge sunken fam rm, 50' x 159' lot. View @ **www.rpt.ca/mcallister**

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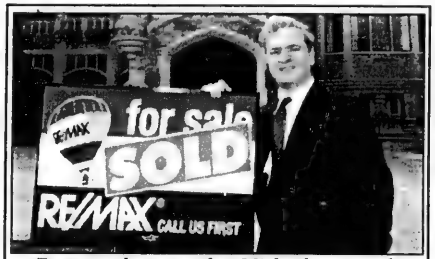
5 HOUSES FOR SALE



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HOMES

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Bathurst/Wilson – New Home by Greenmount Homes! Approx. 3,000 sq. ft., 4 bedrooms, 5 bathrooms, 40 x 115 lot, A Real Beauty! Move-in Today! Asking $999,900

Bathurst/Lawrence – New Listing! Starter Bungalow! 3 bedrooms, 3 baths, basement income, 40 x 132 lot, great area, asking $399,900

Bathurst/Lawrence – New Home! Incredible 3,400 sq.ft , 4 bedrooms, 5 baths, finished basement with rental potential, asking only $935,000

Bathurst/Finch – Executive Home! Approx. 4,000 sq.ft., Amazing 60 x 290 lot, private courtyard, 4 bedrooms, 4 baths, rear deck, asking $989,000

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FOREST WOOD BEAUTY

MAGNIFICENT CUSTOM-DESIGNED EXECUTIVE HOME IN PRESTIGIOUS LOCATION! Approx. 3,500 sq. ft. + basement, 5 + 1 bedrooms, 6 baths, main floor family room + library with rich oak bookcases, hardwood floors on 2 levels, 9 1/2 foot ceilings on main floor, fireplace, modern family-size kitchen, custom detail throughout. $1,195,000. Call David Eichorn* (416) 787-1712.

* * *

BATHURST / LAWRENCE — HOME RENTALS

Prices range from $1,800 / month to $2,850 / month. For details call David Eichorn* (416) 787-1712.

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FEATURE HOME OF THE WEEK

BATHURST / VIEWMOUNT

Magnificent contemporary design customized with luxurious details on spectacular 50 x 140 ft. lot. Approx. 3,500 sq. ft. + basement, 6 bedrooms, 7 baths, high ceilings, reflecting pool, in-ground pool + spa, waterfall, 2 balconies, 2 heating & CAC zones, custom detailed kitchen. Offered at $1,395,000. Call David Eichorn* (416) 787-1712.

3000 BATHURST CONDO — ESTATE SALE

Spacious 2 bdrm., 2 baths in building with newly renovated lobby & hallways. Breakfast area, ensuite laundry. **Lowest price in building, reduced to $247,500 — ACT NOW!** Call David Eichorn* (416) 787-1712.

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BATHURST / WILSON — REDUCED FOR IMMEDIATE SALE!

CHARMING 3 bedroom, 2 storey home on attractive 45 ft. lot. Renovated & decorated, 2 baths, attached garage. SHOWS A 10+. **ONLY $379,000 — ACT FAST!** Call David Eichorn* (416) 787-1712.

* * *

BATHURST / PRUE CONDO

10 PRUE — PRESTIGIOUS LOCATION! Spacious 1,700 sq. ft. luxury unit. 2 bdrms., 2 baths, hardwood floors throughout, built-in bookcases. Faces landscaped terrace. **ASKING $489,000 — ACT NOW!** Call David Eichorn* (416) 787-1712.

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Gorgeous picturesque setting facing Prince Charles Park. 4,000+ sq. ft. + fin. bsmt., 5 + 1 bedrooms, 8 baths, large principal rooms, main floor family room + warmly finished library, dream kitchen. $1.195,000. Call David Eichorn* (416) 787-1712

BATHURST/CENTRE $1,190,000
50'x180' LOT

One Of A Kind Property On Prime Street! Custom Home Loaded Top To Bottom With First Class Finishes Thru** Formal Elegant Decor, Granite + Marble Floors & Counters** Spectacular Prof. Landscaped Backyard With Black Slate Berz Pool With 3 Waterfalls & Spa, Terraced Slab Patio, Full Circular Drive! Great Curb Appeal, Beautiful Traditional House!

YONGE/CENTRE, NEW ABSOLUTELY STUNNING 6,000 SQ. FT. OF LUXURY

Custom Built 5 Bedroom, 5 Bath Home, 100'x250' Lot, Lush Landscaped Grounds, Best Part Of Thornhill, Truly Magnificent, Finest Finishings, Too Many Upgrades To Mention, A Must To See, Won't Last!! $2,949,000.

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Sales Representative
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10 PRIVATE HOUSE FOR SALE

Lux. Thornhill, 4200 sq.ft. 5+2 bdrms. Fin. bsmnt. Extra kit., sep. entr. on desirable st., Franklin Ave. $$$ spent on upgrades. $899,000. Call 905-709-3026.

15 HOUSES FOR RENT

Bathurst/Lawrence, Coldstream @ Glenrush. Nice 3 bdrm., inlaw suite, well laid out, a/c. all appl. $2250+. Call 416-789-5214.

Bathurst/Eglinton, Cedarvale, 4 bdrm + den, 2 1/2 bath, a/c, all appl., newly decorated, new nanny suite, $2800 plus. Please call 416-789-5214.

30 CONDOMINIUM FOR SALE

EXECUTIVE CONDO! Wow! Most sought after building in Thornhill! Very spacious 2 bedroom + Solarium. Corner suite. Large kitchen, combined L/R & D/R perfect for entertaining!! Over 1700 sq ft of living! Fantastic location within steps to everything!

For more info Contact:
Melanie Rudolf or Wes Wilson
Re/Max Realtron 905-764-6000.

SALLY ROSEN 905-764-7111

WILMINGTON-ACTON

Great 3 bedroom home, 50 x 115 lot, listed at $379,000.

DREWRY & BATHURST

Elegant 3 bdrm bungalow, 2 car garage, huge basement w/ sep entr, completely reno, fantastic location. See it – love it!

BATHURST & ANTIBES

Super 3 bdrm townhouse, fin bsmnt, garage, great location.

CONDO TOWNHOUSE

New demand develop., Bayview/Eglinton. Occ. Nov./06; ravine lot, upgrades, all amen., approx. 2700 sq. ft., $859,900. **KENNETH BERAZNIK, Brkr. 905-881-5525**

30 CONDOMINIUM FOR SALE

EXCLUSIVE LISTING

Earl Bales Park
Brand new condo overlooking Earl Bales Park. 1072 sq. ft., 2 bed + den, 2 bath, balcony, eat-in kitchen. Bright corner unit. $329,000.

Call **Adam Wolman,** Sales Rep. Sutton Gr Rlty Spec. **(416) 256-7000.**

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PRIME LYTTON PARK

Perfect 3 storey family home with 3 storey rear addition. Centre hall plan, gracious principle rooms, 6 bedrooms, 5 baths. Desirable neighbourhood, walk to TTC & finest schools. Won't last! $1,495,500. Corinne Kalles* ext. 555

WONDERFUL CEDARVALE HOME!

10 Years new. Beautiful hardwood flrs throughout, 4+1 BRs, 2 skylites, 3 frplcs, large kit with w/o to deck. Lower level has self-contained suite. $1,149,000. Carol Lou Spiegel* ext. 316

RIDGEGATE RAVINE PROPERTY

Situated on a 65'x125' ravine lot this 3,100 sf. home has a beautifully fin'd bsmnt, master retreat, hrdwd flrs, 2 fireplaces and much, much more! $649,000. Perry Steinberg** ext. 334

THORNHILL – WILSHIRE $519,000

Acorn quality 4 bedroom home on premium lot. 9' Main floor ceilings, main floor family room plus den, greenhouse kitchen with skylights, fabulous master ++! Maxine Povering** ext. 308

GREAT CONDO ON HIDLEY

Largest 1 bedroom suite in bldg (975 sf). Designer decorated, w/o to large terrace, close to Avenue Rd, TTC, shops & restaurants. $224,900. Linda Evans* & Diane Landry* ext. 523/615

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1920' of luxury living. 2 bdrm, den, 2 baths, eat-in kitchen, large liv/din rms, steps to transit, shopping. **ELAINE SONE, C/21 HERITAGE GRP. LTD. 905-764-7111**

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35 CONDOMINIUM FOR RENT

Sheppard & Allan, bright 1 bdrm condo, 4 pc. bath, washer/dryer, dishwasher, lease $850 + util. 416-226-9339.

75 APARTMENTS FOR RENT

Bathurst/Sheppard, country feel in the city, spacious, bright, clean boutique apts., quiet ravine setting off main st., newly reno, TTC, 1 bdr avail Nov/Dec., 2 bdr Feb. 905-474-3600/416-633-1484.

78 SHORT TERM RENTAL AVAILABLE

Clark/Hilda, furnished, 2 bdrm., 2 bath, prkng., rec. ctre. Dec. 1-March 31 (flex). 905-889-4382.

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130 FLORIDA PROPERTY FOR RENT

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3.2 from $1900./mo.
3.2 1/2 from $1850./mo.
2.2 Cypress Bend Deluxe $1850./mo.
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Longboat Key, lrg. 2 bd., 2 bath, W/D, lanai, sun deck, beaut. furn'd., fitness ctre., htd. pool, Har-Tru tennis, priv. fishing, priv. beach. 440-248-2747.

Miami Beach, new condo., large, 2/2, oceanview, marble, granite, pool/gym/sauna, huge balc., near all amen., fully furn., avail. Sept. 1st. 305-968-7492.

Quadomain, seasonal, 1 bdrm, 2 baths, elegantly furnished, 24 hr. security. Indoor parking, 4 mos., $2200/mo. US. Call George, 305-467-9062.

Miami, lux. lrg. 1 bed., 2 bath, kosher condo, near shul & Bal Harbour. On ocean. Jan.-Apr. 416-783-9173, reasonable.

Boca, 3/2 house w/pool, nicely fin'd., clean, quiet, Corian kitchen, season $3300/mo US + sec. + util. (yrly. avail.) Non-smokers only/no pets. Call 561-866-0186, 651-698-4838.

Boca Raton, Century Village, 1 bdrm., 1 1/2 baths, for season. Please call 647-400-1940.

160 ISRAEL PROPERTY FOR RENT

Jerusalem, central, new 4 bedroom lux. apt., CAC. Short-term rentals. Kosher & Shomer Shabbos only. 416-782-6791.

Jerusalem, centre, Rechavia, Wolfson Twrs., lux. 3 bdrm. furn. condo, renov. & furn. to highest standards, suit. for diplomat with family. Call 972-524-832963.

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230 BUSINESS OPPORTUNITY

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240 EMPLOYMENT OPPORTUNITIES

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If you love shoes as much as we do, join us at our job fair!

In-Store Job Fair

Apply in person at Town Shoes in the:
Promenade Mall
on Friday, November 11th
(between 10:00am & 6:00pm) or send your resume to: superstars@townshoes.com

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Please reply to CJN Box 5060

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Exper. salesperson for upscale Jewellery store Eglinton/Avenue Rd. Refs. req'd, PT/FT. Mon.-Sat. Fax resume to 416-633-1818.

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Maccabi Tel Aviv opens quest for historic threepeat

By Ha'aretz Daily Newspaper Ltd.

TEL AVIV — No team has ever won European basketball's showcase competition three seasons in a row. Trying to make history after back-to-back wins in 2004 and 2005, Maccabi Tel Aviv opened its defence of its European crown at Yad Eliahu against Prokom Sopot of Poland last week.

Maccabi Tel Aviv won easily, trouncing Prokom Sopot 95-68.

As Maccabi tries to make history, centre Nikola Vujcic made some history of his own last week by recording the first triple-double in Euroleague history – 11 points, 12 rebounds and 11 assists.

Vujcic was ably supported by his teammates, with Maccabi newcomer Kirk Penney's 19 points, Jamie Arnold's 17 points, Anthony Parker's 12 points, Derrick Sharp's 11 points, and Maceo Baston's 10 points.

Will Solomon, brought in to replace Sarunas Jasikevicius (Saras), had a disappointing night, scoring just seven points.

For Prokom, Istvan Nemeth scored 17 points, Adam Wojcik had 14, and Goran Jagodnik finished with 12.

The game started evenly, with the home side taking a 23-21 lead at the end of the first quarter. In the second quarter, however, Maccabi stepped up play and ended the half with an 11-point lead, 46-35.

The Polish side cut the deficit to eight early in the third quarter, but Maccabi pulled away again, this time led by Vujcic. The centre, who shone in a pre-season game in Toronto against the Raptors last month, first fed Baston for a two-handed dunk to start a 12-0 run, then converted a pair of three-point plays to help Maccabi jump ahead 58-40.

Prokom fought back. A Tomas Masiulis three-pointer trimmed Maccabi's lead to single digits but Arnold and Penny helped the hosts pull ahead again to 72-56.

A behind-the-back Vujcic pass to Arnold for a basket gave the Maccabi centre his 10th assist of the game as he recorded the triple-double.

Sharon Shason replaced Vujcic, who left to a loud standing ovation, and Arnold beat the 24-second clock with a three-pointer in the closing seconds to seal the win.

Several Maccabi players – including Sasson, New Zealander Penney and Arnold – were making their Euroleague debuts. Maccabi newcomer Solomon is a Euroleague veteran, with previous stints with Turkey's Efes Pilsen and Hapoel Jerusalem.

Observers believe Maccabi's key test this season will be how it manages without Saras. On the positive side, the backbone of last year's team – Baston, Parker, Vujcic and Tal Burstein – remains unchanged.

Maccabi was on fire in the pre-season, notching wins over all its opponents, including the Raptors, until it lost to the NBA's Orlando Magic and then followed that game with an embarrassing defeat against Belgium's Charleroi.

The good news at Maccabi's final training session was Solomon's return to health.

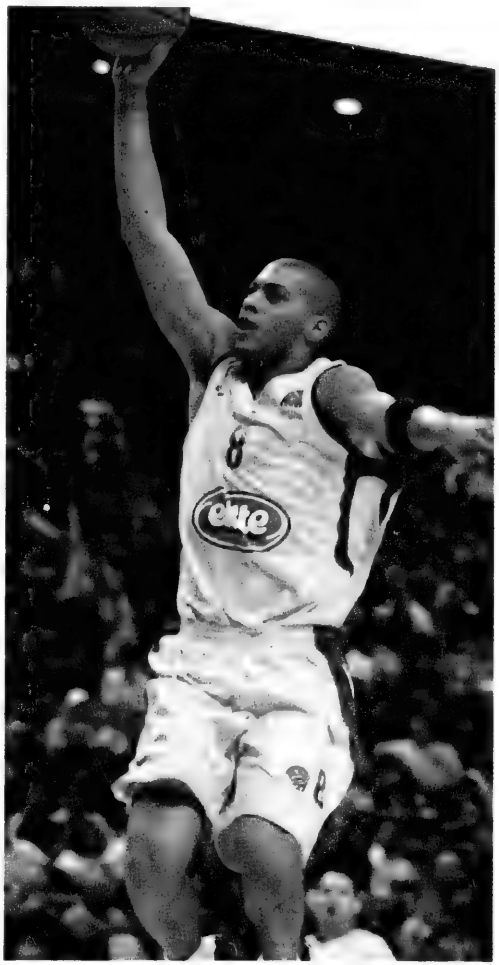
"I'm very excited," Solomon said after having missed two days of practice due to an illness. "I know this arena [Yad Eliahu] well. I played here against Maccabi two years ago, and it will be great to play with 10,000 fans for me this time. I already feel a part of Maccabi. I felt at home from day one."

Coach Pini Gershon was his usual relaxed self. Asked before the game whether he was excited about beginning the defence of the team's European crown, he replied with a smile: "Let's not get carried away. This is one of those games that depends more on us than on the opposition. One of the problems with the first game of the season is that we may not be firing on all cylinders. We have four or five players who have not played at Yad Eliahu yet, and I hope we won't need diapers for them."

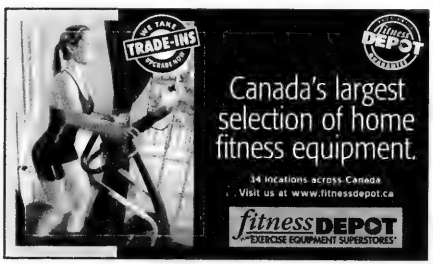
Gershon's opposite number, Eugeniusz Kijewski, was more sanguine about his team's chances of success.

"It's very tough to start season with an away game against Maccabi," he said. "Everybody realizes how strong this team is, how tough a task is before us. We'll try to play the best game we can there.

"We planned some ideas, but it's always much easier to say than to do. Maccabi is a champion with a lot of great names. I think that their starting lineup is particularly very strong. Of course, the back-up players are also very good, but the first five are just great. Maccabi and Barcelona are favourites [in] our group."



Anthony Parker, shown here in action against the Toronto Raptors, is a key member of Maccabi Tel Aviv in its quest for a threepeat as Euroleague champions. [Vidal Keslassy photo]



A good judge is hard to find

Money Matters

Rabbi Jay Kelman, C.A.

The role of the judiciary in North America has been at the forefront of the news recently. In Canada, Justice John Gomery has just released an interim report apportioning blame in the sponsorship scandal. In the United States, President George W. Bush is having difficulty getting his nominees for the Supreme Court ratified. (How much of the negativity being voiced is based on true moral outrage and how much on political expediency, only God – and perhaps the complainers themselves –truly knows.)

The difficulty of finding qualified judges is a problem dating back to biblical times. Moshe Rabbeinu himself initially decided all cases by himself. His father-in-law criticized him, pointing out that even the greatest of all men needs to appoint a qualified team to assist him. "What you are doing is not good," Yitro scolded. "Seek out from amongst the people, capable, God-fearing – men of truth, hating unjust gain." Unfortunately this task proved impossible, and Moshe could only find "capable men."

Despite the inherent difficulties in finding truly God-fearing men who hate unjust gain, Jewish law nonetheless demands that our standards be kept as high as possible. The Rambam codifies a series of requirements for those appointed to the Sanhedrin – whose members could judge capital cases. They must be exceptional in their knowledge of Torah and equipped with great analytical prowess. They must be familiar with other areas of human knowledge, such as "medicine, mathematics, astronomy, all forms of witchcraft and sorcery [a common issue in ancient times] and idolatrous practices." Judges must also understand the cultural and intellectual milieu in which they function – those firmly ensconced in an ivory tower need not apply.

Even more important than intellectual achievement is moral character. Thus the Rambam rules that even in civil courts of three – the courts that actually function today – the judges must be "humble, hate money [i.e. earned inappropriately], love truth, love people, and own a good reputation." The Rambam also rules that those who do not have children may not be a member of a sanhedrin. While such a rule may be deemed unconstitutional in the western world, it reflects Judaism's honest appraisal of the human condition, as a childless person is apt to lack the requisite compassion that a judge must possess. (Similarly, insurance premiums are lower for married couples with children – one drives differently with kids in the back.)

Jewish law even seems to accept the notion of mandatory retirement of judges – though at what age is unclear. It is thus quite clear that Jewish law disapproves of general elections for judges and would surely look askance at politicians making such crucial appointments. Unlike communal leaders, who must be acceptable to the masses, judges must have a degree of aloofness from political realities. Even in the rare circumstances when political appointments are made on merit alone, there is always a lingering perception that it is not so. What is needed is an arms-length body of highly respected people of upstanding integrity to make such crucial decisions.

Even the make-up of a court as a whole must be taken into account. While in North America this may translate into a woman's or ethnic seat, in Jewish courts, this translates into recognizing human frailties. Judges who do not get along personally should not sit on the bench together, as they would tend to focus their arguments on contradicting each other rather than seeking true justice.

In general, we as a society must be up to the mitzvah that commands: "Appoint yourselves judges and police in all your communities and make sure they administer honest judgement for the people."

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1 lb. rigatoni
3 tsps marjoram, divided
1 1/2 cups grated Fontina cheese divided

Heat oil in large pot over high heat. Add onions; cook until soft and brown, stirring frequently, about 8 minutes. Reduce heat to medium-high. Add mushrooms; sauté until wilted, about 3 minutes. Add peppers; sauté about 5 minutes. Cook pasta in large pot of boiling salted water until tender stirring occasionally. Drain, reserving 1 cup cooking liquid. Add reserved pasta cooking liquid and 2 tsp. marjoram to skillet and stir, scraping up browned bits. Add drained pasta to sauce; toss to coat. Add 1 cup cheese; stir until melted. Transfer pasta to large bowl; sprinkle with remaining 1/2 cup cheese and 1 tsp. marjoram.

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Peace and confusion in Bereshit

By AVRUM ROSENSWEIG

URBAN WRITER

One morning, I awoke with anxiety-plus stemming from the pressures of life and its many confrontations. Rather than letting my cyclical thoughts go on like a clothes dryer spinning wildly during the rinse cycle, I got out of bed – to do something different, something that might bring me peace of mind.

Sleepily, I tripped downstairs, put on my tallit and tfillin, walked out on my deck and opened the Chumash to the first parshah – Bereshit.

"In the beginning God created the heaven and the earth." I read this perhaps for the 45th time in my life. I read this for the very first time ever. Excitedly, I studied the inventiveness uncovered in each of the first six days of our world – the seas, insects, animals, fruit trees, man and then woman. "And he saw that his work was good." Then Shabbat was created.

The parshah talked to me. I saw it was good and it gave me peace. It did as I looked to the "great light" – the blue heavens of the morning – and glimpsed the moon, which would soon bashfully hide its face until light turns to darkness.

An aloof chilly autumn wind tapped me on my shoulder – in fact, accosted me - but my tallit, a sacred woolly shawl, was impenetrable. My usual cold skepticism of ritual dissipated momentarily and my tallit became blessed armour.

Then my world became unformed, haphazard. My old nemesis returned – a deep inner awkwardness, a blend of fear, confusion, angst and a sense of being far too small. The moon hovering above my deck began to fade and the welcoming blue hue of the 7 a.m. sky became clouded. "Cain rose up against his brother (Abel) and slew him."

In only a few short *psukim* (lines in the Torah), I had walked through a garden eastward, in Eden, with the man He had formed and the woman He had made, only to end up witness to a murder perpetrated by a brother against his brother. Did it have to be the very first brothers? Did murder have to come so soon "in the beginning"?

I attended a housewarming the next day, hosted by a B'nai Yisrael, an East Indian Jew – Shai Abraham. It was ritualistically complex, layered with spiritually beaded intricacy. I asked Shai's father and uncle these questions as they exuded such an eastern elegance in their interpretation of the "offerings" we blessed and ate at the ceremony. One can often sense when they are sitting amongst wise men.

Were hurt, killing, deceit and madness created with creation?

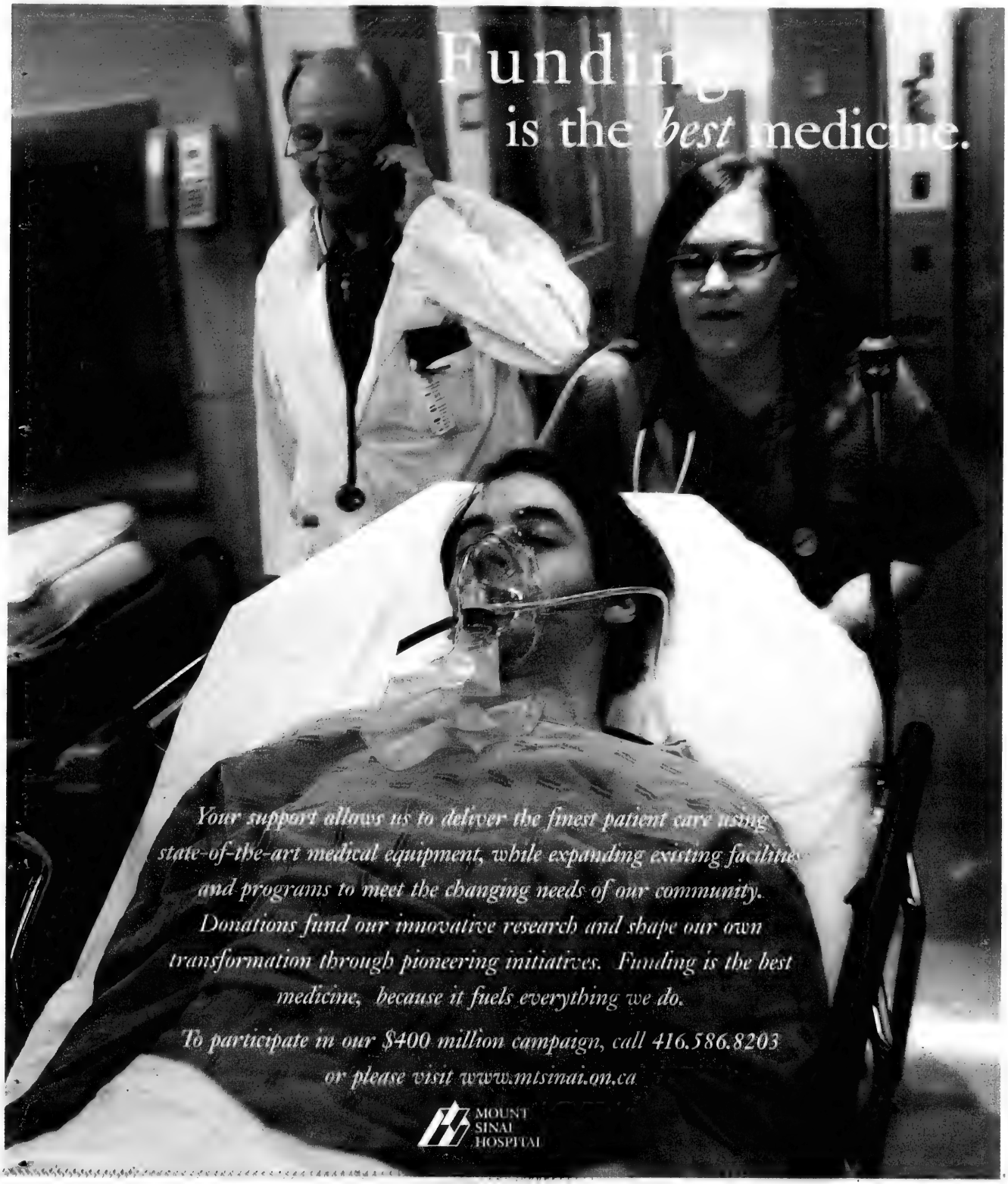
Shai's father and uncle conceded that indeed this is the case. "This," they explained, "is the reality of our world – that what lies within all of us is the option to choose the light or the darkness. The Torah tells it as it is."

So, I am Cain, and I am Abel, as you are. The Torah, in a literal sense spells it out. God created life. God created knowledge. Must be, that God too created evil.

And so my angst returned and my peace of mind left me. I have more questions now than I had before. How can pure goodness – God – create evil? How do we find our way back to the Garden? Can we ever rid ourselves of the wars, the tyrants – the Cain in us?

Sitting on my deck, as darkness turns too light, watching the birds peck at the seeds of grass still to catch, brings me great joy. I try not to allow Cain into my backyard, but he seems to know where it is. If I could only share my coffee with Abel, how full the world would be.

Avrum@veahavta.org SUDAN?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National

Officer learns hard lessons from Rwandan genocide. *Page 17*

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Non-Jewish victims acknowledged at McMaster Holocaust Education Week. *Page 25*

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RABIN REMEMBERED: Some 200,000 people gathered in Tel Aviv's Rabin Square on Saturday night to mark the 10th anniversary of Israeli prime minister Yitzhak Rabin's assassination. The commemoration featured an emotional address by former U.S. president Bill Clinton. Former Canadian prime minister John Turner headed Canada's delegation to an official government service held Monday. [*Israel photo*]

Canada urged to help resolve Palestinian refugee debate

By PAUL LUNGEN
Staff Reporter

Canada is uniquely positioned to change the terms of debate about Palestinian refugees and push for their resettlement, an Israeli researcher says.

As the second-largest funder of the United Nations Relief and Works Agency for Palestine Refugees in the Near East (UNRWA), Canada could urge Palestinian refugees to give up on their so-called "right of return" to land in what is now Israel, said David Bedein, head of the Israel Resource News Agency and an old hand at detailing what he calls abuses at UNRWA.

"Imagine if Canada took a role in trying to convince Palestinians not to want to return," Bedein said in an interview with *The CJN* from New York.

He noted that at $10 million per year, Canada is second only to the United States in funding UNRWA. As well, Canada, which will also provide a further $6 million for job creation and micro-credit lending in Gaza – as announced in September – also chairs the refugee working group, the international body charged with resolving the refugee problem.

Using its leverage to urge Palestinians to pursue resettlement would do more for them than encouraging them to hold out in refugee camps for a "right" they will never exercise, Bedein suggested.

And for Canada to do so would only require that it apply the same principles of refugee resettlement that the UN High Commission on Refugees (UNHCR) operates under, he added.

Continued on page 38

Martin links Canadian, Israeli values

By PAUL LUNGEN
Staff Reporter

In an address spiced with humour and a few hints about a pending election, Prime Minister Paul Martin praised Jewish concerns for social justice, slammed the United Nations' ritualized anti-Israel resolutions, linked Canadian and Israeli values and harshly condemned Iranian president Mahmoud Ahmadinejad's call for the destruction of Israel.

Prime Minister addresses GA plenary

Canada and Israel share ties of friendship, trade, culture and dialogue, Martin told nearly 4,000 delegates at the General Assembly of United Jewish Communities, an annual gathering that brings together representatives of 155 Jewish community organizations across North America.

"Israel's values are Canada's values… Shared values of democracy, the rule of law and the protection of human rights," Martin said Sunday night.

Canada supports Israel's rightful place in the community of nations, he said, pledging that Canada will push to end the annual anti-Israel politicized resolutions at the UN.

Martin's address was received enthusiastically, with the greatest applause coming when he censured the remarks of the Iranian leader. Canada, he said, "will speak out against the reprehensible posturing of the president of Iran."

Linking the comments to Iran's nuclear program, he branded them a "call for genocide." He said the president's comments were "a threat the world cannot ignore."

Martin opened his remarks with humour,

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Vayera
Candlelighting: 4:31
Havdallah: 5:36

Greater Toronto Area

Sharon and Rice clash over Hamas — please see page 35

The News In Brief

CANADA

Manor Told To Talk

TORONTO — Boaz Manor, co-founder of failed Canadian hedge fund Portus Alternative Asset Management, is mentally ill and can't answer questions about investor assets, despite a court order to do so, his Israeli lawyer says. An Israeli judge last week ordered Manor, who fled to his native Israel when Portus collapsed last March, to appear Dec. 4 with a doctor before Israeli lawyers for KPMG, Portus' court-appointed receiver. KPMG wants him to account for $21 million in missing funds out of $800 million in Portus assets. Manor has said that Portus shouldn't be forced into bankruptcy, because investors can be repaid once their holdings mature, but last week an Ontario court approved a motion to start the process. Manor and Portus co-founder Michael Mendelson face Ontario Securities Commission charges of destroying documents and improperly selling products to investors. Mendelson is close to a deal with the OSC on the charges, his lawyer said last week. Manor likely won't be extradited, as he doesn't face criminal charges, the *Globe and Mail* reported.

Complaints Dropped

TORONTO — The Ontario College of Teachers says it won't pursue student complaints that a Windsor history teacher praised Hitler, called the Holocaust an exaggeration and insulted many ethnic groups, including Jews, because evidence about the alleged remarks is no longer available. But William Fabel, who was fired in 2002 for remarks allegedly made from 1997 to 2002 at the Catholic St. Anne High School, still faces charges he made sexual comments to female students, the *Toronto Star* reported. His disciplinary hearing adjourned last week to consider his request for a publication ban on evidence. His lawyer said more publicity will taint witnesses.

Exhibit Opens

CALGARY —Alberta Lt.-Gov. Norm Kwong opened an exhibit at Calgary's Beth Tzedec Synagogue last week honouring 100 people, places and groups that have defined Jewish life in southern Alberta since the first permanent Jewish settlers arrived there in 1889. The exhibit, organized by the Jewish Historical Society of Southern Alberta to honour this year's provincial centennial, runs until Dec. 15.

Jews Visit Natives

WINNIPEG — A B'nai Brith Canada delegation visited two native communities in northern Manitoba, Tadoule Lake and Oxford, last week at the invitation of two local grand chiefs. As part of the trip – which included Ronen Gil-Or, deputy head of mission at the Israeli Embassy in Ottawa – B'nai Brith executive vice-president Frank Dimant was made an honorary chief, to recognize B'nai Brith's "outstanding efforts to strengthen the ties between Jewish and aboriginal peoples," Grand Chief Arnold Ouskan said. B'nai Brith led a native mission to Israel in August that met with Israeli officials on cultural and economic issues.

Ambassadors On Tour

VANCOUVER — Jordan's ambassador to Canada, Nabil Barto, and Alan Baker, Israel's ambassador in Ottawa, will appear together on a panel titled "Partners in Peace," Nov. 21 at Vancouver's Temple Shalom. The event, to be moderated by federal cabinet minister Stephen Owen, is part of an effort to encourage peace by attracting trade to the Mideast.

WORLD

JDLer Killed In Jail

PHOENIX — A Jewish Defence League member was killed in jail Nov. 4 when another prisoner hit him on the head with a cement block, authorities said. Earl Krugel, 62, was serving 20 years for his role in a plot to bomb a mosque and the office of an Arab-American congressman. He had been at the medium-security federal prison in Phoenix for three days. Irv Rubin, a JDL leader jailed for the same plot, died in prison in 2002 at what officials call a suicide.

Zundel Trial Postponed Shortly After Starting

MANNHEIM, Germany — The trial of Ernst Zundel, a prominent German Holocaust denier deported from Canada earlier this year, was delayed shortly after it started last Tuesday after the judge dismissed part of his defence team.

Zundel, 66, faces up to five years in jail for charges of inciting racial hatred and denying the Nazis murdered six million Jews.

Judge Ulrich Meinerzhagen ruled that Horst Mahler, a disbarred, far-right lawyer who supports anti-Semitic ideas, could not be part of Zundel's defence team. He also dismissed his publicly appointed defender Sylvia Stolz on the grounds Mahler's ideas were reflected in her submissions to the court.

Zundel, a German national, left Germany in 1958, allegedly to avoid military service. The court says he continues to spread Holocaust denial and anti-Semitic material via the Internet. A judgment is expected Nov. 24 in the case, which the state has been investigating since 1996.

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GA delegates excited to 'think about things Jewish'

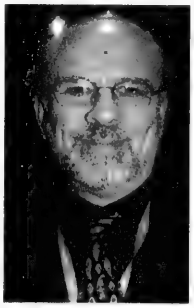
By CAROLYN BLACKMAN
Staff Reporter

Some 3,600 Jews from North America, the former Soviet Union, the United Kingdom, Ethiopia and Israel registered for the three-day General Assembly (GA) of the United Jewish Communities.

The Metro Toronto Convention Centre was a constant stream of human traffic on Sunday, the first day of the GA, as more than 650 volunteers recruited by the conference's host, UJA Federation of Greater Toronto, helped direct delegates from one event to another in the spacious gathering hall in downtown Toronto.

Richard Vineberg

Yacov Fruchter


Howard Krosnick

Rachel Albert photos

In the early evening social hour, just before the opening plenary heard an address by Prime Minister Paul Martin, *The CJN* wandered through the Toronto and Montreal community reception areas and spoke to a number of delegates.

It may have been the "happy hour," or simply the excitement and enthusiasm of large numbers of like-minded people coming together for a common cause, but the mood was unreservedly positive.

The common sentiment was that the GA, which wrapped up earlier this week, provided a great opportunity to exchange ideas and learn about different ways to approach issues.

"The GA gives us all an opportunity to get away from our desks and think about things Jewish. We can also reflect on what we can bring back to our own communities," said Richard Vineberg, president of FEDERATION CJA in Montreal.

Yacov Fruchter, who is involved in outreach for Hillel International in Montreal, said the GA "offers community leaders a chance to learn from each other.

"We brought a delegation of 40 students from Montreal, and by getting together with other Jewish communities, they get to see the bigger picture. They see how the work they do at home, such as raising money from Jewish communities abroad, affects people."

Howard Krosnick, FEDERATION CJA's marketing director, was attending his first GA.

"I have been to [a number] of conferences, and this one is of real value. It is very important for Montreal to see all its young people here," Krosnick said.

"Each Jewish community in North America works non-stop, and it is critical for them to step out to meet people and learn about different ways to deal with issues. It gives us some spiritual sustenance to bring back to our daily work."

Marc Attali, Israel's consul general in Montreal, said the yearly conference is an important link between Israel and the Diaspora.

Continued on page 23

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Eyeing unfolding Middle East events

From the editor's desk

There was last week, as usual, a fast-moving torrent of significant news related to the Middle East, each with potentially far-reaching consequences. It is important that we try at least to note some of them in this space, lest their significance be swept away by the inevitable rushing current this week.

Jordan. The sadistic slaughter by suicide bombers of some 57 people at three hotels in Amman proves yet again the heartless mendacity of Islam's "holy warriors." The Qur'an is their cover, not their justice.

King Abdullah sees through the red-stained transparency of Al Qaeda's blood-lust. Whether, alone, he can root the terrorists out his country's soil is questionable. He will need the support of his population and the assistance of like-minded governments. But that he is determined to do so is beyond question.

The suicide slaughter last week was merely the latest attempt in the campaign by Al Qaeda strongman, Abu Musab al-Zarqawi, to topple the Hashemite kingdom.

On the weekend, Jordanian security forces announced a major breakthrough in their investigation of the bombings. They said they had captured a fourth would-be bomber, Sajida Mubarak Atrous al-Rishawi, 35, the sister of the slain former militant Mubarak Atrous al-Rishawi, the former right-hand man of al-Zarqawi, the head of Al-Qaeda in Iraq.

Literally dressed to kill, al-Rishawi wore explosives underneath her clothes that failed to detonate.

Her capture may be just the thread that could lead to some of the unravelling of al-Zarqawi's blood-soaked terror skein.

Some 17 members of one Palestinian clan in the northern West Bank village of Silet al-Daher were killed by Zarqawi's murderers. Two Palestine Authority officials also lost their lives in an explosion that ripped through the Grand Hyatt hotel.

Inasmuch as Hamas, Hezbollah, Islamic Jihad and much of Fatah share the same methods and aims of Zarqawi's Al Qaeda, could the murders be a tipping point in the official Palestinian attitude towards dismantling the terrorist network within their own turmoiled and roiling midst?

PA President Mahmoud Abbas said of the killers that they "are not Arabs, are not human."

Ha'aretz reported that Palestinian newspaper commentator Hani al-Masri wrote: "I expect now a significant change in the Palestinian political culture... the attacks will persuade Palestinians to reconsider this way of suicide bombings and I think it will reduce support for attacks that kill without differentiation between children, women, wedding parties and ordinary people."

Unfolding events will tell us more.

Iran. In a major story on Sunday of more than 3,000 words, the *New York Times* reported that the American government had proof that Iran has been lying about its avowed peaceful intentions for its nuclear program.

According to the newspaper, American intelligence officials briefed the International Atomic Energy Agency last July with information they had obtained from a computer belonging to a well-placed Iranian official.

"The Americans flashed on a screen and spread over a conference table selections from more than a thousand pages of Iranian computer simulations and accounts of experiments, saying they showed a long effort to design a nuclear warhead, according to a half-dozen European and American participants in the meeting."

The Americans, not surprisingly, refused to disclose the circumstances surrounding the obtaining of the computer. And of course, their circumspection raised certain suspicions concerning the material's reliability.

But as the article makes clear, "nuclear analysts at the international atomic agency studied the laptop documents and found them to be credible evidence of Iranian strides", European diplomats said. A dozen officials and nuclear weapons experts in Europe and the United States with detailed knowledge of the intelligence said in interviews that they believed it reflected a concerted effort to develop a warhead. "They've worked problems that you don't do unless you're very serious," said a European arms official. "This stuff is deadly serious."

The publication of the story in the *Times* coincided with the news of the official rejection by Iran of the latest European proposal regarding the Iranian effort to enrich uranium, namely, that it be conducted in Russia.

The board of the international atomic agency plans to meet again on Nov. 24 to wrestle with the issue of Iran's nuclear program. It should decide then whether to send the matter to the Security Council. Cuba and Syria, it should be noted, are members of that board. One does not need a deck of Tarot cards to know how they will vote.

Perhaps the last word on Iran's nuclear ambition should go to Israel's chief of staff, Lt.-Gen. Dan Halutz, who reportedly said on Saturday night that Iran's acquisition of nuclear arms would present Israel with "an existential threat."

Unfolding events will tell us more.

— MBD

SeeJN

HISTORIC PACT RENEWED: Canada and Israel recently renewed their 10-year-old bilateral industrial research and development agreement, which is now the longest lasting bilateral co-operation program of its kind in Canadian history. The agreement, which has led to more than 40 partnerships between Canadian and Israeli companies, is seen as a model for future bilateral agreements between Canada and other countries. Pictured, from left, are Henri Rothschild, president and CEO of the Canada-Israel Industrial Research and Development Foundation; International Trade Minister Jim Peterson; and Eli Opper, chief scientist with Israel's Ministry of Industry and Trade. [Andrew Hannan photo]

Conference recalls historic Vatican document

By RON CSILLAG
Staff Reporter

Jews and Catholics must continue with interfaith dialogue and educate their co-religionists on their historic rapprochement that began a scant 40 years ago, a day-long conference at the University of Toronto heard last week.

After nearly two millennia of hatred, oppression, vilification and annihilation of Jews by Catholics, the last four decades of reconciliation are "just the beginning of the beginning," and there's much work to be done, more than 100 Christian and Jewish participants heard at last Thursday's seminar, which marked the 40th anniversary of a landmark Vatican document that laid the foundation for the Catholic Church's improved relations with non-Christians, especially Jews.

Nostra Aetate, (Latin for "In Our Time"), issued by the historic Second Vatican Council on Oct. 28, 1965, represented a turning point for the Church. The document deplored Christian anti-Semitism, stated that God's covenant with Jews is irrevocable, and repudiated the age-old deicide charge that blamed Jews for the death of Jesus.

As the conference, held at U of T's St. Michael's College, indicated, while the statement was welcome and has had profound effects, there are still many hurdles to overcome in the relationship.

Edward Cardinal Cassidy, left, greets Riccardo Di Segni, the chief rabbi of Rome, at last week's conference marking the 40th anniversary of the Vatican document *Nostra Aetate*. [Ron Csillag photo]

While greeted as positive, North American Jews generally adopted a "wait and see" attitude to *Nostra Aetate*, remarked Prof. David Novak, a rabbi and U of T expert on Christian-Jewish relations.

But the effect, he said, has been "striking."

Although there has been a resurgence in global anti-Semitism, and even though "there's no doubt certain Christians are anti-Semitic, nonetheless, Christians, especially Roman Catholics, are no longer the source or even the endorser of anti-Semitism," Novak said.

"Anti-Semites are not getting it from the Catholic church."

Another major achievement of *Nostra Aetate* has been that Catholics no longer missionize to Jews, he added

The Second Vatican Council, which convened from 1962 to 1965 to modernize the church, also abandoned the notion that Judaism is a failed religion that has been replaced by Christianity. More to the point, Novak said, the church shifted to a "soft supersessionism," which teaches that Christianity has not replaced Judaism, but improved it.

In 2000, Novak and three other scholars produced *Dabru Emet* ("Speak the Truth"), a Jewish response to *Nostra Aetate* that suggested Jews should view Christians in a better light.

Jews and Catholics must educate their own about the "radical changes" brought about by *Nostra Aetate*, said Cardinal Edward Cassidy, past president of the Vatican's Commission on Relations with the Jews. "So far, we have failed to bring dialogue to our communities. There is still urgent work to be done in this regard."

Many Jews, he said are "unaware" of the respect and friendship for them that *Nostra Aetate* produced. "For that, we need education."

Cardinal Cassidy conceded there are stumbling blocks, among them the ongoing debate over the role of war-era pope Pius XII in the Nazi genocide and the Vatican's refusal to completely open its World War II archives.

Opening the archives "will remove suspicions and contribute to a more mature understanding," he said, but he didn't indicate when or if that would happen.

While Jews and Catholics disagree on who is the messiah, what unites them is the shared belief "in an unredeemed world that needs a messiah," Cardinal Cassidy said.

Quoting Cardinal Walter Kasper, who is currently responsible for the Vatican's relations with Jews, Cardinal Cassidy said *Nostra Aetate* was "just the beginning of the beginning of the process of reconciliation and peace."

A gloomier picture was painted by the chief rabbi of Rome, Riccardo Di Segni, who created a stir last month when he refused to attend a ceremony in Rome marking the 40th anniversary of *Nostra Aetate*.

Rabbi Di Segni said he snubbed the event because of the presence of one of the keynote speakers, Cardinal Jean-Marie Lustiger, a Jewish convert to Christianity.

"This is symbolic of a problem" in relations, he said. "What do Christians want from us? Do they want us converted?"

He cited another sore point, the Vatican's canonization of Edith Stein, a Jewish-born nun who was murdered at Auschwitz as a Jew.

"This is not a casual process," Rabbi Di Segni said. "This is a well-directed process."

He said some Catholics refer to Stein as "the new Esther."

There are other problems "every day." He cited the case of a 90-year-old infirm Jewish man in Florence who was baptized. When the local bishop found out, he said it wouldn't happen again.

"This is dialogue?" Rabbi Di Segni asked.

Catholics, he said, tend to regard Jews "like a beautiful piece of silver on a shelf to be shown to guests, but not as a vibrant religious people that has a mission and strength."

The two faiths have had 40 years to implement mutual respect, but Rabbi Di Segni said he can't agree that "the era of suspicion is finished."

The conference was capped by a dinner that featured performances from the St. Michael's Boys Choir and the Renanim Youth Choir.

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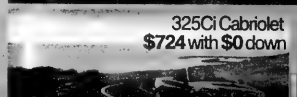

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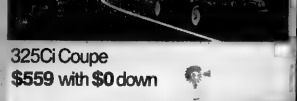

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Rebick leads anti-Sharon protest at Ryerson

By SHERI SHEFA
Staff Reporter

A public protest of Israeli Prime Minister Ariel Sharon's invitation to speak at the United Jewish Communities General Assembly in Toronto was held last Thursday evening at Ryerson University.

The event, co-sponsored by a new Toronto group called the Coalition Against Israel's War Crimes, made up of various local pro-Palestinian organizations, and journalist and left-wing activist Judy Rebick, who holds Ryerson's CAW-Sam Gindin chair in social justice and democracy, tackled what the coalition's literature called the "political and legal aspects of the upcoming visit of Ariel Sharon to Toronto, Canada's role in sustaining Israeli Apartheid, the current situation of Palestinian refugees, and what we can do to protest Sharon's visit."

The organizers also planned to hold a protest at Metro Hall in Toronto on Nov. 14, the date GA organizers set aside for Sharon to address delegates.

But speaking before *The CJN*'s deadline, Rebick said it was still unknown whether Sharon would come to Canada and whether the second protest would go ahead.

For security reasons, the prime minister routinely announces within 24 hours whether or not he will attend an event.

At a discussion held at Ryerson's Rogers Communications Building, protest organizers screened the controversial 2001 BBC documentary *The Accused*, which focuses on what they describe as "Israel's war crimes during the invasion of Lebanon in 1982."

"The film suggests that Sharon played a major role in the massacre," said Rebick, who is Jewish.

Regardless of whether Sharon has been proven guilty of war crimes, "he should [not] be exempt from being examined as a war criminal," she said.

"Everyone agrees that war crimes were committed," she added.

Speakers at the Ryerson event included Ahmad Hawarneh, a member of the Coalition Against the Deportation of Palestinian Refugees, and Randa Mouammar from the Coalition Against Israel's War Crimes.

Rebick, the moderator, told *The CJN* before the event that each panelist would have the floor for about five minutes, and that most of the discussion would come from audience members.

She said she hoped screening the documentary would create good dialogue, because when the Israeli-Palestinian conflict is discussed, "usually people end up screaming at each other."

"This is the kind of discussion we should have on campus," she said.

She added, however, that the event's timing was unfortunate, because of anti-Semitic, anti-Israel pamphlets discovered in the libraries of all three Toronto universities the previous week.

Rebick said she planned "to begin the meeting by making it clear that the discussion has nothing to do with anti-Semitism, and anti-Semitic comments will not be tolerated."

Ryerson spokesperson Bruce Piercey, said Rebik made the request to hold the protest on campus, and the university gave her permission to do so.

He agreed the timing was unfortunate, but he said Rebick's request came well before the discovery of the pamphlets, which he stressed have nothing to do with the protest.

"The university is a venue for a wide-range of ideas and opinions within the limits of the law," Piercey said. "This event is political within the bounds of public discussion."

Josh Hacker, Hillel's engagement co-ordinator at Ryerson, said that although members of Hillel would welcome Sharon to Toronto and the GA, they recognize that people have the right to freely express their views for or against any political policy.

He said he disagrees with the accusations against Sharon and Israel, noting they've been around for a long time.

"Unfortunately, these are not new accusations against Ariel Sharon, and he has had to deal with them for 20 years now," Hacker said.

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More than statements, standards of measurement

Cynics might dismiss Prime Minister Paul Martin's appearance in Toronto last weekend at the opening plenary session of the 74th annual General Assembly of United Jewish Communities as nothing higher than politicking. After all, he spoke to the very large gathering of some 3,600 delegates and 650 volunteers on the very day that the leaders of the three opposition parties had apparently cemented the imminent sinking of the prime minister's minority government.

Non-cynics, however, and Liberal party loyalists to be sure, will point out that the prime minister's commitment to address the assembly preceded, by a considerable period of time, the opposition parties' vote of confidence manoeuvring, and that, in any event, the majority of the assembly participants – although not the volunteers, all of whom were from the Toronto area – were ineligible to vote in Canada. But whether cynic or loyalist, Canadians are now effectively in the run-up to an election campaign, if not shortly in the very thing itself.

Martin spoke unambiguously about Canada's relationship with Israel. "Israel's values are Canada's values," he said. It is therefore entirely appropriate that the community regard his pronouncements as standards of measurement as much as statements of intent.

After stating that Israel's disengagement from Gaza this past summer was but the "first step in a long and difficult journey towards peace," he added that "Canada can be counted on to support Israel's search for peace." Then, in a direct allusion to the president of Iran's "hateful speech" directed at the Jewish state two weeks ago, he added that Canada "will not tolerate threats to this peace. When you attack the State of Israel, you attack what for many people is the very soul of the Jewish people. The world cannot ignore the Iranian president's threat."

The threat was particularly dangerous, Martin pointed out, because it joins a macabre enthusiasm for genocide with an angry obsession to develop nuclear weapons.

Speaking earlier in the day at the assembly, Minister of Justice Irwin Cotler suggested how the world might respond to the Iranian president. "Iran must be held accountable," Cotler said. "An urgent session of the Security Council must be called" to establish that accountability. Perhaps Canada could spearhead any attempt to bring Iran before that bar of accountability?

The prime minister also said, "We will continue to press for reforms at the United Nations that will prevent the politicization of the organization" resulting in the routine of anti-Israel resolutions at the General Assembly. He might therefore usefully instruct the Canadian ambassador to the UN to actually vote against the anti-Israel resolutions as well as in support of any potentially beneficial UN reforms.

"Jewish communities around the world can count on Canada," Martin promised. As elections approach, the Canadian Jewish community will soon be putting that promise to the test.

25 years ago in *The CJN*

The anti-Nazi committee of Canadian Jewish Congress, Ontario region, joined other minority groups in trying to combat the activities of the Ku Klux Klan. The KKK had been trying to raise its profile in the province by various means, including distributing hate literature to high school students.

Canada and Syria

As a member of the Canadian-Lebanese community, I welcome your support for a Lebanon free from the oppressive forces of Syria and Iran ("Tremor in Damascus," editorial, *CJN*, Oct. 27). However, by assuming that only America, Israel and the United Nations have a role to play, you are missing someone who wishes to be a key player in the Middle East – Canada.

A few days before former Lebanese prime minister Rafik Hariri's murder in February 2005, Foreign Affairs Minister Pierre Pettigrew visited Lebanon and Syria, bestowing official recognition on the Assad regime and its Lebanese puppets, while ignoring the Lebanese opposition. Prime Minister Paul Martin went further, publicly declaring that the Syrians were in Lebanon "to keep the peace."

At that time, the Canadian Coalition for Democracies told Pettigrew that Syria has been listed many times over as a state promoter of terrorism in Israel, Lebanon, Iraq and across the Middle East, and it urged him to send a strong message that Canada does not support Syria's promotion of terrorism and its occupation of Lebanon.

Pettigrew ignored the warning and chose to befriend the Syrian dictator and delegitimize Hariri and the democratic Lebanese opposition.

It is now public information that prosecutor Detlev Mehlis' report to the UN Security Council directly connects Syrian dictator Bashar Assad to the murder of Hariri.

Martin should start by recalling Canada's ambassador from Damascus; ending all political, military and strategic support for the Assad regime; and finally, ensuring that Canada leads the international effort to have the International Criminal Court charge Assad and his advisers for the murder of Hariri.

If Canada's foreign policy in the Middle East is to have any credibility, we must begin by bringing Assad to justice.

Naresh Raghubeer
Canadian Coalition for Democracies
Toronto

* * *

Recall ambassador from Tehran

The United Nations Security Council had no choice but to unanimously condemn Iranian President Mahmoud Ahmadinejad's call for the destruction of Israel. To do otherwise would have been in complete violation of the UN Charter. I would wager, however, that if the same resolution was put before the UN General Assembly, there would not be a unanimous endorsement because of the blind hatred so many Middle Eastern countries have for Israel in particular and Jews generally.

Canadian Foreign Affairs Minister Pierre Pettigrew vigorously condemned the remarks made by Iran's president, but in my view, that was not enough. He should have recalled the Canadian ambassador from Tehran and expelled Iran's ambassador to Canada. Canada and the UN Security Council should demand an immediate apology from the Iranian government, and if it is not forthcoming, impose economic and diplomatic sanctions.

Bert Raphael
Toronto

* * *

The melody of *Kol Nidrei*

The very beautiful melody that Cantor Deborah Staiman describes as "the traditional Ashkenazi melody heard in synagogues today," was composed by Luigi Boccherini and Max Bruch for the *Cello Concerto in B Flat Major and Kol Nidrei, Opus 47* ("The power of *Kol Nidrei*," *CJN*, Oct. 14).

I have, for many years, had a tape of the concerto played by Ofra Harnoy. Her rendition of this composition is so moving and beautiful that it makes one feel transcendental. I listen to it often, all year round. I can never fill myself with its emotion.

Parts of the concerto are said to have been "borrowed" from Beethoven. I do not find them easily identifiable and I am not certain where they occur.

Adena Kogan
Toronto

* * *

ORT Canada research project

I would like to correct one statement in "Survivors credit ORT schools with changing their lives" (*CJN*, Nov. 10).

The article said that the Holocaust survivors I interviewed for the ORT Canada research project "attended or taught at ORT schools in such places as Morocco, Israel or Iran during or after World War II." For the project, I interviewed people who were living in Iran, Morocco and Israel in the 1950s and attended ORT schools there. However, the survivors attended ORT classes in the Kovno ghetto in Lithuania, France, Austria, Germany, Hungary, Italy, etc.

I also think it's important to inform the public that World ORT in London is doing similar research and asking that Holocaust survivors who have a history with ORT contact researcher Sarah Kavanough at World ORT, 126 Albert Street, London NW1 7NE, U.K.; telephone +44 (0)20 7446 8510; e-mail dp.project@ort.org

Judy Geller
Toronto

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Israel weighs its options on Iran

By LESLIE SUSSER
JTA

When the International Atomic Energy Agency convenes in Vienna later this month, it will be under intense pressure to take action against Iran's nuclear program.

Since the last IAEA meeting in September, Iranian President Mahmoud Ahmadinejad has called for Israel to be "wiped off the map," his scientists are threatening to produce weapons-grade uranium and Tehran's talks with European union representatives on the nuclear issue remain deadlocked.

All this has led to international calls for steps to stop Iran going nuclear.

The most likely IAEA action will be to refer Iran's violations of its nuclear commitments to the United Nations Security Council, a move that could result in stringent economic sanctions. But for that to happen, China and Russia, as permanent members of the Security Council with veto powers, would have to go along. So far, it's not clear that they would.

In Israel, there have been calls for a more assertive anti-Iranian policy in the wake of Ahmadinejad's call for Israel's destruction. And while Defence Minister Shaul Mofaz is careful to say Israel is not considering any military option "today," he does not rule out a military strike in the future if diplomacy fails.

"I believe we should make our best effort to achieve the maximum we could achieve by diplomatic channels, before thinking about other channels," Mofaz said in a recent interview with *Newsweek*.

Calling Iran to account for its nuclear plans will not be easy.

Battered and bruised by the war in Iraq, the administration of U.S. President George W. Bush has no stomach for a direct confrontation with another huge Muslim state. Moreover, it's relying on Shiite Iran to help set up a Shiite-dominated democracy in Iraq.

The United States, therefore, would prefer to sit back and watch the three main players in the European Union – Britain, Germany and France – negotiate an agreement on the nuclear issue with Iran.

The trouble is that with only a week to go before the next IAEA board meeting in Vienna, the Iranians and the EU-3 aren't on speaking terms. In the absence of a diplomatic agreement, the United States and Europeans are likely to push for a strong IAEA resolution, referring the issue to the Security Council.

What happens then depends largely on Russia and China. Either could veto a move to impose economic sanctions on Iran: Russia, because of the hard currency it earns from sales of sophisticated technology to Iran, and China, because it's a large customer for Iranian oil.

But they will be under pressure from the United States and EU to help curb Iran's nuclear ambitions. The Europeans are showing increasing signs of impatience with Iran, especially after Ahmadinejad's statement on Israel, with the Italians playing a leading role. Italian Foreign Minister Gianfranco Fini accused Ahmadinejad of fuelling terrorism against Israel.

"Not recognizing Israel's right to exist is an incentive for terrorism because the moment you don't recognize a state's right to exist, you don't recognize a people's right to exist," he declared in a recent interview with *Corriere della Sera*.

Fini urged Iran to be fully transparent about its nuclear plans, because no one wants to isolate Iran or take military action. In Israel last week, Fini said Italy would like to see the Iranian nuclear issue referred to the Security Council.

The IAEA board of governors is scheduled to meet in Vienna on Nov. 24.

In its last resolution, passed in late September, the IAEA found Iran guilty of "non-compliance" and spoke of Iran's "history of concealment" while warning that next time it might well refer the issue to the UN Security Council.

The fact the Iranians have ignored a long list of IAEA demands made in September – for example, that Iran be open about its nuclear plans, suspend uranium enrichment or conversion programs, reconsider plans for a heavy water reactor, ratify and implement a protocol on nuclear non-proliferation, provide for spot checks of nuclear facilities and get back to a negotiating process with he EU – makes a move to the Security Council all the more likely.

That's the course of action Israel would like to see, as Mofaz noted with *Newsweek*.

"I believe today we should make the best effort in the diplomatic channel. And there is a chance that by putting pressure on Iran, a decision in the UN Security Council will delay or stop an Iranian nuclear capability," Mofaz said.

According to Mofaz, Iran is still at least a few years away from the point of no return in uranium enrichment, which would enable it to produce a nuclear bomb. Therefore, he feels there still is a limited window of opportunity for diplomacy – but he implies that if Iran gets closer to producing a bomb, that window will close.

Mahmoud Ahmadinejad

When Mofaz says that "a military option is not on the agenda today," the emphasis clearly is on the word "today."

Still, in the wake of the Ahmadinejad statement, some usually sanguine analysts would like to see Israel taking a more overtly activist line. In an article entitled, "Hitler from Tehran," *Ha'aretz's* veteran military analyst Ze'ev Schiff writes that "the call for Israel's annihilation adds a more acute dimension to the nuclear dispute, one that does not exist, for instance, in the nuclear dispute with North Korea."

Short of a declaration of war on Iran, Schiff suggests that Israel reconsider its policy of sitting on the sidelines, waiting for the international community to act.

"Israel has good levers for applying pressure on Iran," he says, "for example, by aiding the Kurds and the mujahedin who oppose the regime."

Schiff says Israel also should continue building a strike force capable of taking out Iranian nuclear installations, even if the wisdom of ever using it is dubious.

Clearly, the prospect of a nuclear bomb in the hands of a regime led by Ahmadinejad and the fundamentalist ayatollahs worries the entire international community, and Israel more than most. The question is whether Iran's nuclear drive can be stopped by anything other than force – and, if it comes to force, will only Israel be ready to use it?

Then again, it's possible that Ahmadinejad's blunt talk simply called the West's bluff. Without effective diplomacy or a genuine military option, will Israel and the world just have to get used to the idea of a new balance of power when it comes to Iran?

President's genocidal call must be confronted

By MARVIN KURZ

Iranian President Mahmoud Ahmadinejad's recent rant calling for Israel to be "wiped off the map" brings to mind Randy Newman's satiric song *Political Science*, which opined that the atom bomb posed the answer to every political issue:

"No one likes us, I don't know why
We may not be perfect but heaven knows we try
But all around, even our old friends are putting us down
Let's drop the big one and see what happens."

While Newman's words could have been written for the neophyte Iranian leader, few people are laughing. Numerous nations, and even the UN Security Council, immediately condemned the statement. When one considers the world body's usual pattern of denunciation of, and discrimination against, the Jewish state, this development is a sanguine one. But the Security Council's condemnation lacked either teeth or an explicit recognition of the transgression posed by the statement: the president of a member state was advocating the mass murder of his Jewish neighbours.

Our own prime minister's comments on the issue were equally problematic. Paul Martin described the Iranian leader's words as reflecting "lack of respect, intolerance and anti-Semitism… out of an era that is long past." While Martin's comments helpfully underscore the link between anti-Zionism and anti-Semitism, they ignore three important points.

First, Ahmadinejad's outburst was not mere "intolerance." It was a crime against both Canadian and international law. Advocacy of genocide violates section 319 (1) of the Canadian Criminal Code. Under Canadian law, an offender can be punished by up to five years in prison for such an utterance. As a recent Supreme Court of Canada decision demonstrates, advocacy of genocide is also a crime against humanity. People who commit this crime abroad can be barred or deported from Canada. Under our new Crimes Against Humanity and War Crimes Act, they can even theoretically be tried in Canada.

The second point Martin ignores is that such threats are not, as the prime minister hopefully suggests, a thing of the past. They reflect common discourse in the Middle East. Hatred of Israel is regularly fanned in media outlets, including state-controlled newspapers such as Egypt's *Al Ahram* and regional all-news television stations such as *Al Jazeera* and *Al Arabiya*. This hatred gives oxygen to enemies of peace and encourages them to bomb rather than negotiate.

But the point overlooked by Martin that causes the greatest concern is the Iranian leader's ability to carry out his criminal threats. While many in the Middle East have been calling for Israel's destruction (Ahmadinejad was, after all, speaking at a conference – titled "A World Without Zionism" – that was premised on that idea), he is one of the few people in the Middle East with the means to make good on such a threat.

Iran is one of the most powerful nations in its part of the world. It has a large and powerful army, financed by an oil-glutted treasury. Just a generation ago, Iran proved itself willing to engage in a seven-year war with a neighbour, Iraq, that saw an estimated million people killed. If Iran were willing to suffer such a war with its Muslim cousins, what about its Jewish enemies? It already engages in conflict by proxy with Israel. It bankrolls terror groups that are sworn to Israel's destruction such as Hamas, Islamic Jihad and Hezbollah. But try as they may, these groups cannot, by themselves, wipe out Israel. Iran, though, may be only a few steps away from acquiring the capacity to do so. It appears hell-bent on obtaining and exporting the capacity to build nuclear weapons. Its nuclear ambitions and prevarications are placing it on a collision course with the UN's Nobel Prize-winning International Atomic Energy Agency. Thus, Ahmadinejad may be the first person to combine the threat to wipe out the State of Israel with the actual capacity to do so.

Luckily, there is a silver lining in this dark cloud. The chorus of condemnations from Western and Muslim leaders alike appear to have given Ahmadinejad some pause. Even Iran's supreme religious leader, Ayatollah Khamenei, distanced himself from his president. After a meeting between the two men, a seemingly chastened Ahmadinejad spoke with an uncharacteristically conciliatory tone. He articulated the need to solve the Israeli-Palestinian conflict through elections and recognition. Absent was further talk of genocide.

This incident offers important lessons. Hate speech in the Middle East, like the hate speech that preceded the Holocaust and the Rwandan genocide, can have fatal consequences. However, it becomes far harder to incite mass murder when authorities refuse to sanction such talk. Hopefully Ahmadinejad will content himself with, and stop at, Randy Newman's satiric fantasy:

"They don't like us anyhow
So lets drop the big one now
Lets drop the big one now."

Marvin Kurz is a human rights lawyer in Toronto.

Zwi Migdal ring preyed on Jewish women

Shalom Aleichem, in his Yiddish short story *The Man from Buenos Aires*, wrote about a Jewish salesman from Argentina named Motek who was coy about the goods he sold. "I supply the world with merchandise, something that everybody knows and nobody speaks of," Motek said obliquely. "What do I deal in? Not in prayer books, my friend, not in prayer books."

Sheldon Kirshner in Toronto

When T*he Man from Buenos Aires* was published in the early 20th century, men like the mysterious Motek, impeccably dressed and bejewelled, were riding high. Purveyors of the flesh trade, and members of a mainly Jewish criminal gang known as Zwi Migdal, which thrived from the 1860s to the 1930s, they were white slavers who preyed on young, impressionable, impoverished Jewish women from the backward shtetls and teeming ghettos of eastern Europe who dreamed of a better future in the Americas.

Promised work in factories or homes, or supposedly betrothed to the well-mannered visitors who lavished flattery and gifts upon them, these women were duped into prostitution in South America and the United States.

In *Bodies and Souls* (Random House Canada), Canadian journalist Isabel Vincent delves into that nether world of broken dreams, sordid brothels and tropical sunsets and produces a fascinating social history as partly seen from the perspective of three such women, Sophia Chamys, Rachel Liberman and Rebecca Freedman.

Vincent, an investigative reporter on the staff of the *National Post* until recently and the author of *Hitler's Silent Partners: Swiss Banks, Nazi Gold, and the Pursuit of Justice*, culled her material from archives, academic studies and interviews. *Bodies and Souls* is the first book I've read on this relatively little-known topic, but it has been the subject of monographs and newspaper articles, some in Portuguese.

At the height of its influence after World War I, Zwi Migdal controlled bordellos around the globe, from New York to Shanghai. But the focus of its activities was in South America, particularly in cities such as Rio de Janeiro and Buenos Aires, which had fairly substantial Jewish communities.

Vincent estimates that Zwi Migal operated some 3,000 brothels in Argentina, most in Buenos Aires, and many in Rio. But lest the wrong impression is conveyed, she points out that Jewish criminals hardly had a monopoly on the international white-slave trade. Japanese and Chinese criminal gangs played the biggest role in the trafficking of women, but the venal gangsters in Zwi Migdal were not exactly minor players.

Although legions of Jewish women recruited by Zwi Migdal had no inkling of what awaited them overseas, many knew what to expect. Indeed, some became brothel owners and recruiters.

Not surprisingly, the Jewish community shunned the white slavers and prostitutes. They were banned from joining communal institutions, synagogues and burial societies. Jewish restaurants discouraged their patronage, while Jewish theatregoers were liable to leave their seats if they found themselves next to an "unclean" person.

Ostracized by their fellow Jews, the prostitutes in Rio formed their own burial society, the Jewish Benevolent and Burial Association, popularly known as the Society of Truth. In 1916, they bought land for their cemetery in the grimy suburb of Inhauma, which Vincent visited while researching this book. There she found 797 graves, all badly maintained, the last of which were installed in the 1970s.

Farther north, in Rio, Jewish prostitutes acquired a downtown building in the 1940s that they converted into a synagogue and administrative offices. According to Vincent, organizations along the lines of the Society of Truth were established in Sao Paulo, Buenos Aires and New York, but they were largely run by the pimps.

Zwi Migdal, which had its origins in Poland, emerged in the 1890s under the guise of the Warsaw Jewish Mutual Aid Society, just as the white-slave trade was taking off. A coalition of independent white slavers functioning as a corporation with a board of directors, Zwi Migdal spread its tentacles to Argentina, Brazil, India, South Africa and China. By the turn of the 19th century, they controlled thousands of women and turned annual profits of more than $50 million, a fabulous sum back then.

Claiming that they were not common criminals, Vincent says they had a bevy of lawyers at their disposal and bribed officials from ship stewards to government bureaucrats and police chiefs.

Under pressure from the Jewish community and the Polish embassy in Buenos Aires, which resented that a trade organization of pimps had been named after Poland's capital, Argentina ordered a government official, Martin Perez Estrada, to investigate the Warsaw Jewish Mutual Aid Society.

Estrada, who had been on the pimps' payroll for years, finished his investigation in a only a week. His conclusion was that its members were upstanding citizens and beyond reproach. Argentina shelved his report, but when the Polish authorities complained to the foreign ministry, the pimps reacted with alacrity. They changed the society's name to Zwi Migdal ("the great power" in Yiddish), in honour of Luis Migdal, one of the society's earliest benefactors, whom respectable Jews considered a dreg of humanity.

Zwi Migdal representatives roamed eastern Europe far and wide, proffering gullible Jewish women allegedly decent jobs and proposals of marriage. "Believe me, these poor souls are waiting for me as though I were the Messiah," crows Motek in *The Man from Buenos Aires*.

The red light district in Buenos Aires, circa 1920s

Sophia Chamys, who shared a one-room thatch-roofed house with her parents and younger sister on the outskirts of Warsaw, was one of the victims whose story of hope and deprivation Vincent relates with aplomb. Like so many women of her class, Chamys married the pimp who passed himself off as a prosperous businessman. She wed him in a ceremony commonly referred to in Yiddish as a *stille chupah*, or "silent wedding."

These ritual marriages, Vincent explains, had absolutely no validity under civil law and suited the pimps. The *stille chupah*, which had been outlawed in some jurisdictions, entrapped ignorant women and robbed them of their civil rights. Typically, pimps travelled from shtetl to shtetl and acquired multiple wives in such ceremonies. In tow with their new "wives," the pimps boarded ships bound for South America. During the voyage, the pimps told them that they would work as prostitutes. If they resisted, they were beaten and raped.

Pimps lived the good life. Concerned with their appearance, they wore tailored suits, silk shirts, gold tie pins and diamond rings, applied fragrant oil to their hair and indulged themselves in pedicures.

The richest ones posed as legitimate businessmen, mostly as jewellers, tobacconists and clothing vendors. And they were terribly conceited. Vincent quotes one pimp as boasting, "The profession of pimp is nothing for an ordinary man to undertake. We must be administrators, instructors, comforters and experts in hygiene. We need self-possession, a knowledge of character, insights, kindness, firmness and self-denial; and above all things, perseverance."

An Argentine police report Vincent cites notes that Zwi Migdal was "set up like a commercial enterprise based on mathematical calculations and financial forecasts. These people are incredibly disciplined; they think of everything and pay a great deal of attention to the tiniest details."

The prostitutes in their thrall led miserable lives. In the filthy *casitas* of La Boca, a working-class district in Buenos Aires, they serviced upward of 70 men a day, and comported themselves with sadness, a French journalist wrote. More often than not, they had to hand over their initial earnings to pimps to reimburse them for the cost of their passage across the seas.

In Rio, their services were sought out mainly by sailors, small businessmen and new immigrants. Wealthier men, from captains of industry to politicians, gravitated toward French prostitutes. When the first of the Jewish women from Poland arrived in Rio, the red-light district in Mangue was dominated by blacks. They had only recently gained their freedom from slavery, which was abolished in Brazil in 1888.

The desperate poverty of New York's Lower East Side fed Zwi Migdal's appetite as well. The majority of Jewish prostitutes there toiled in so-called "50 cent and dollar" houses unfit for human habitation.

During the 1930s, the police in Argentina began cracking down on Jewish pimps, charging them with "illicit association" under the criminal code. In the face of constant raids, they fled to Uruguay and Brazil, transferring their operations to Brazil, Mexico, Cuba, Venezuela and Colombia. Zwi Migdal would never again attain the kind of unrivalled power and influence it wielded in Argentina. But the legacy it left behind remains a stain on modern Jewish history.

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Opinions

The big question

I've been watching a fascinating TV series called *Intervention*, which shows addicts as they indulge in reckless, self-abusive behavior, then films their friends and families organizing interventions to push them into rehabilitation.

Rabbi Chaim Steinmetz in Montreal

I actually identified with the addicts. They were stockbrokers, actresses, valedictorians – good people who allowed their lives to get untracked.

I'm no psychologist, but I think people who lose their way, like the addicts on *Intervention*, get untracked because they've missed a stage on the road of life.

The first stage is self-love. Our parents teach it to most of us by fussing over us as babies, even though babies are selfish and demanding. They teach us that we're unconditionally deserving of love.

Without self-love, we're lost.

Rabbi Abraham Twerski, a psychiatrist and addiction expert, often asks addicts where they put their household garbage. "In the garbage can," they reply. "Well then," he asks, "why are you putting this garbage into yourself? You're not a garbage can, are you?"

That's exactly the point: without self love, we might as well eat garbage.

Life's second stage is self-discipline. Starting in nursery school, we're taught the basic rules of discipline: Don't bite. Share. Respect your teachers.

In our era of unprecedented comfort, self-discipline is a challenge. Ironically, our comfortable lives have made us weaker. Because we're sheltered, we find it difficult to cope with crises. Even worse, we've become whiny and self-indulgent. We're outraged if we wait too long in line, or if restaurant food is a bit cold. In this environment, self-discipline is a foreign concept. Yet without it, we're vulnerable to dangerous whims. After all, why not have fun now and pay the price later?

The third stage of life is meaning.

What is meaning? It's a life lived beyond the selfish.

There is a story about a follower of Rav Schneur Zalman, the first Lubavitcher Rebbe. As is the chassidic custom, the chassid brought a long list of personal requests for the Rebbe to pray for on his behalf. Surveying the list, the Rebbe sent the chassid away, saying: "You've given a great deal of thought to your needs. Have you thought at all about why you are needed?"

Remarkably, the chassid was overjoyed with this sharp riposte: his Rebbe reminded him that he is needed!

We know what we need: more clothing, electronics, cars, vacations. But on a daily basis, yesterday's desires simply aren't enough. So we search for newer, more exciting thrills, and eventually, such self-destructive things as drugs are not unthinkable.

God put us here for a reason.

To find our way on the road of life, we must answer the ultimate question: Why are we needed?

Israel headlines I'd like to see

An extended stay in Israel through the Jewish holidays gave me ideas for many headlines that we will probably never see in our crisis-oriented, sensationalist media. Wouldn't it be great to read about the following, in order to balance out journalists' caricature of Israel as a violent, tense, divided society:

• *1 million tourists visit Jerusalem in summer, discovering modern museums teaching powerful lessons*

Jerusalem's museums keep getting better and better. The new Yad Vashem Holocaust Memorial Museum – which averaged 6,000 to 8,000 daily visitors this past summer – is awe-inspiring. The new exhibits personalize stories of many victims while conveying the enormity of the Europeans' crime. Yad Vashem challenges visitors with profound questions about good and evil rather than seeking quick intellectual, emotional or philosophical fixes. Across town, the new, interactive, Menachem Begin Heritage Center, which recently welcomed its 100,000th visitor, uses the story of Israel's first Likud prime minister to teach about his lifelong commitment to nationalism, democracy, Judaism, and personal integrity.

Gil Troy in Montreal

• *Children run freely – and safely on Jerusalem's streets*

Young Jerusalemites roam further and more independently than children in Montreal, one of North America's safest cities. Israel remains sufficiently intimate, child-friendly and busy-bodyish that parents trust people on the street to protect their kids, if necessary.

• *Conservative and Reform schools encourage religious centrism and pluralism*

Bridging Israel's religious gap, the remarkable TALI program helps 50 schools throughout Israel offer a positive and substantive Judaic education to more than 22,000 Israeli students, and the Troy family can vouch personally for the warmth, educational effectiveness and beautiful Jewish soul of Jerusalem's TALI Bayit VaGan. TALI, the Hebrew acronym for "enriched Jewish studies," is a project of the Masorti (Israeli Conservative) movement and the Schechter Institute. Israel's Reform movement also offers a wonderful Jewish education to preschoolers at its "gan" in its Bet Shmuel Jerusalem headquarters.

• *Youth movements remain vibrant and relevant in Israel*

While Israelis have been "malled," North American style, and become increasingly individualistic, consumerist and selfish, a significant minority of Israeli kids remain involved in youth movements. Israeli culture remains more hospitable to such communal activism, making the members feel less marginalized – and proud of their important social and educational functions.

• *Tzedakah projects abound in middle class Israel*

Israeli philanthropy is far less formalized than the North American Jewish fundraising machine, yet Israelis fund hundreds of tzedakah initiatives that fight poverty, aid terror victims and improve schools, among other things. Even the many Israelis drowning in perpetual overdraft somehow figure out how to help their neighbours.

• *Religious and non-religious pray together at Kol Nidre*

My family attended an Erev Yom Kippur service organized by Tzohar, one of Israel's many bridge-building groups. Rabbis shrouded in white prayed next to young Israelis with flimsy kippot perched awkwardly on their heads. (My children were thrilled because we sat next to the great Jewish hero, Natan Sharansky, who symbolizes a constructive religious centrism in Israel. Sharansky spent years sporting an army cap after his liberation from Soviet prisons, triggering debates about whether this balding icon covered his head because he feared God – or sunburn).

• *Silence descends as pedestrians and cyclists replace cars on Yom Kippur*

On Yom Kippur, a hush came over the entire country. Even the overwhelming majority of *chiloni* – or supposedly secular – Israelis avoided driving. Everyone delighted as highways and major thoroughfares became pedestrian walkways filled with promenading pray-ers and beaming bicyclists.

• *Israel awash in holiday spirit – for Sukkot*

Christmastime is not the only time when the holiday spirit overtakes a whole society, as people drag lumber, greenery and decorations all over town. The rabbis say the amount of joy a Jew experiences during Sukkot determines the entire year's quotient of happiness. In Jerusalem, our cups overflowed. From wild post-midnight dancing in Mea Shearim to the many concerts entertaining thousands throughout Israel during the school vacation, the exhilaration was palpable – and infectious.

• One non-Israel related headline: *Professor admits error*

In my previous column, I foolishly called the lulav, the palm branch, the Sukkot symbol that lacks taste or smell. My agricultural illiteracy ignored the delectable dates of said palm tree. I sentence myself to five penitential lashes from the less-prickly arava (willow) which lacks taste and smell.

I also challenge anyone who might now doubt this column's accuracy to try visiting Israel – to judge for yourselves!

Why hate groups target students

In what appears to be a co-ordinated effort, anti-Semitic brochures were placed on the campuses of three Toronto universities during Holocaust Education Week. Apparently produced by white supremacist organizations in the United States, the pamphlets were found in the libraries of York University and Ryerson University, and at all three University of Toronto campuses. All three schools strongly condemned this material as hateful and contrary to Canadian values. Administrators promptly searched for and removed all the pamphlets, and they are working with Toronto police to identify its disseminators.

Sara R. Horowitz in Toronto

The placement of anti-Semitic propaganda at these Toronto institutions is part of longstanding attempts by hate groups to target university students. Why do they find students so enticing?

I was reminded of an incident that occurred when I taught at an American university in the late 1990s. Bradley Smith, an active Holocaust denier, tried to place an ad in thousands of student newspapers in universities across the United States. Most newspapers rejected the ad, citing policies against racism and hate speech. But a few papers ran it. Some defiantly proclaimed freedom of the press. Some simply accepted the ad without taking account of its contents.

My university was hit with a double whammy. Not only did our campus paper's advertising manager accept the ad, but, when an expected article did not come through, the editors accepted a guest column from Smith just before going to press.

The case gained notoriety, as several national newspapers focused on it. Initially, the student editors dug in their heels and defended publishing the ad and column. They cited freedom of press, as though the term meant that newspapers have no freedom to reject anything, but are bound to give space to any and every crackpot and odious view. Eventually, the newspaper apologized for the decisions it made. The university's Center for Jewish Studies worked with its journalism professors to help the paper develop clear and appropriate policies regarding hate speech.

The leaflets placed recently on Toronto campus did not necessarily require similar student co-operation in their dissemination. But this incident, too, reminds us that hate groups find university students to be an irresistible target. As the earlier episode indicates, the people who spread hate speech calculatingly play on the healthy skepticism and natural rebelliousness of young people. They believe that as students begin to question and reevaluate some of the assumptions of the adult world, they may be open to arguments that tell them that everyone else has lied to them – suppressed the truth, for example, about just how scurrilous Jews, blacks or immigrants truly are.

This focus on university campuses is an act that shows the ultimate disrespect for students. The promulgators of such material count on student ignorance of history and current events. They bank on students lacking the critical skills needed to evaluate their material and identify it for what it is.

The brochure distributed recently at the Toronto universities, for example, attempted to appeal to blacks and Arabs by denigrating Jewish involvement in the American civil rights movement as being motivated only by self-interest, and by citing the evils of the State of Israel as evidence of true Jewish intent.

At the same time, the writer of the brochure cannot conceal his contempt for all "non-white" people: the civil rights movement created "moral turmoil" that undermined the social fabric of the United States; "Racial pluralism" weakened the "American nation," by which the author means white Christians. It's clear that, while the pamphlet denigrates Jews specifically, the organizations that back the pamphlet are no friends to any race or ethnicity other than their own.

These organizations are looking to widen their support base by appealing to new constituencies. They are reaching out to Canadian university campuses, and to minorities that may be in social or political conflict with Jews or Jewish communities. And it's no wonder. The organizations are in crisis. David Duke, for example, a known Holocaust denier and white supremacist whose website is listed on the brochure, was recently released from prison after serving time for misappropriating the funds of his own organization.

The groups promoted in the leaflet found on the campuses of our local universities are betting that Canadian students are manipulable, malleable, stupid and uninformed. I'm wagering that they're wrong.

Campaign 2006 reaches an impressive $43 million

Pulitzer Prize winner Bob Woodward shares thoughts on Iraq war

By TAALI LESTER TOLLMAN
UJA Federation

UJA Federation recently celebrated the outstanding achievement of having already raised $43 million for Campaign 2006, at its annual Major Gifts Dinner. Over 600 community members attended the event held at the Fairmont Royal York Hotel which featured keynote speaker, Pulitzer Prize winning journalist Bob Woodward who spoke about the impact of the Iraq War on U.S. president George W. Bush.

Along with fellow reporter Carl Bernstein, Woodward earned The Washington Post a Pulitzer Prize in 1973 for their reporting on the infamous Watergate scandal. Woodward is the author of *The Secret Man*, which discusses "Deep Throat," the source who uncovered Watergate during Richard Nixon's presidency.

"Nothing is more relevant now in America than the Iraq war," Woodward said. "It is topic A, B, and C. It is the emotional centre of where Americans are at. Bush is a strong supporter of Israel in a meaningful way," he continued. "But the Iraqi war has sucked all the energy out of everything. The result of the war in Iraq will greatly affect the US's relationship with Israel."

The UJA Federation Campaign 2006 commitment to social justice was clearly illustrated at the event through large table displays of winter clothing items which replaced the usual floral arrangements. After the dinner these items were donated to Jewish Family & Child Service - a UJA Federation partner agency offering Toronto's unfortunate and at risk Jews a much needed helping hand during the cold winter months ahead.

The concept of working with those in our community, in Israel and around the world who are in need, was echoed by the dinner chairs, David Feldberg and Ken Tanenbaum and the chairs of UJA Federation Campaign 2006, Honey Sherman and Warren Kimel.

"It may seem sometimes as if the challenges Jews face are too great for one individual alone to make an impact," Kimel said. "But it is what we do collectively that changes lives; it is the impact we have together that makes the Toronto community one to be envied world-wide."

Journalist and author Bob Woodward addresses 600 participants at the recent UJA Federation Major Gifts Dinner.

New education policy advisor

In its ongoing attempts to secure permanent and equitable government funding for Jewish day schools in Ontario, Canadian Jewish Congress, Ontario Region, has announced the hiring of Montreal native Jesse Guberman as an Education Policy Advisor.

In his new role, Guberman, 29 - who will be working in partnership with UJA Federation of Greater Toronto - is responsible for strategic planning issues related to school funding.

Prior to his new role, Guberman worked at the Israeli Consulate in Toronto.

Jesse Guberman

The Miles Nadal JCC - a true success story

By CARLA LANCIT
UJA Federation

What a difference a year makes.

When the Miles Nadal Jewish Community Centre (MNJCC) reopened on November 1, 2004 there were just 700 members.

This was the loyal core that had stuck with the MNJCC through two-and-a-half years of renovations that thanks to UJA Federation's Tomorrow Campaign, transformed the corner of Bloor and Spadina into a centre for downtown Jewish life.

Today, an unprecedented 2,800 members enjoy the centre's fitness centre, children's programs, and cultural life. That figure is especially remarkable considering that the membership projection for the first year was just 1,800.

So how did the new and improved Nadal JCC manage to attract more than 2,000 new members in just one year?

Executive Director Ellen Cole credits the centre's inclusiveness and sense of community.

"Everyone in the building believes that this is their home," she says. That "everyone" includes elderly Jews who have been members of the centre - in its various incarnations - for decades, young families who live in the area, even non-Jews looking for a quick workout.

The Miles Nadal Jewish Community Centre boasts a membership of nearly 3,000.

"There's more diversity now then there ever was and I think it's wonderful," says Annabelle Goodman, who has been a member for five years. "I love that it's a community. People come from everywhere - it serves a lot of needs."

The new JCC that plays host to this diverse group is a 114,000 square foot building that houses an athletic facility, a theatre, schools, and cultural activities.

According to Jacqueline Friedland, president of the JCC's board of directors, the result is a centre that honours the past while building for the future. "It's the same in terms of the love and haymishe feeling, but its improved in terms of its professionalism," she says. "This ensures its future."

With three children in the JCC's nursery and after-school program, Friedland and her family are in the building almost every day of the week. She's made friends through the JCC, and says that the deeper social connection even extends to the locker room. "There's a different feeling in how people look out for one another," says Friedland, who is also a member of Sports Clubs of Canada.

Goodman calls it a "bonus." "You come in and exercise your body and refresh your mind, your spirit is uplifted. The people are so friendly you walk out dancing."

The Tomorrow Campaign, chaired by Gerald Schwartz and Larry Tanenbaum is the largest Jewish community infrastructure project in North American history, and is focused on rebuilding Jewish life throughout the Greater Toronto Area.

Cooperation agreement signed at the Knesset

Ted Sokolsky, UJA Federation President (4th from left) and Leslie Gales, Immediate Past Chair of the UJA Federation Board (3rd from left), were in Jerusalem recently for the signing of an important agreement. There they joined (l to r) Udi Gat, Chairman of the Regional Council of Eilot; Ofir Pinas, Minister of the Interior for the State of Israel; Eilat Mayor Meir Yitzhak Halevi and Yossi Tanuri, Director General of UIA Federations Canada's Israel office, for the signing of a new cooperation agreement between the city of Eilat and the region of Eilot.

The agreement encompasses a broad range of initiatives from tourism and agriculture to the transfer of land that will facilitate the building of a new airport.

The region of Eilat/Eilot is Toronto's twinned community through the Partnership 2000 initiative.

Any questions concerning information or photos that appear on these pages should be directed to jewishtorontonews@ujafed.org

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Hillel students enjoy spirit of General Assembly

300 University students take part in pre-GA Shabbaton

By CARLA LANCIT
UJA Federation

Jewish peoplehood. Religious pluralism. Israel advocacy. Last week, over 300 university students from across North America gathered in Toronto to discuss these, and other, issues. Of course there was also a band, socializing, and plenty of ruach (spirit).

The Hillel Shabbaton, with the theme "One People, Many Voices: Shaping Our Global Jewish Future," took place in the days leading up to the United Jewish Communities General Assembly (GA).

When the Shabbaton ended on Sunday morning, the students joined more than 3,500 other Jewish leaders from across North America at the GA - the world's largest annual gathering of Jewish leaders, which was hosted by UJA Federation.

Among the highlights of the Shabbaton were an address by Israeli Member of Parliament Rabbi Michael Melchior, a deputy minister in the Israel Prime Minister's office, and a performance by up and coming Israeli musician Ivri Lider. The students also participated in workshops on issues ranging from global hunger and homelessness to klezmer and Yiddish revival.

Hillel of Greater Toronto student volunteers convened at the Wolfond Centre for Jewish Campus Life to plan their recently completed General Assembly Shabbaton.

Despite such serious subject matter, the Shabbaton was primarily an opportunity for students from far-flung schools to build relationships and have fun. All 300 participants gathered for Shabbat meals that featured plenty of spirit and singing.

Seventy students from Toronto made up the largest delegation. They also played a more active role in planning the event than host-city students have in the past, with three different student committees working on everything from logistics to spirit building. Hillel of Greater Toronto, supported by UJA Federation, also hosted the Saturday night Ivri Lider concert at Danforth Music Hall.

"This was an opportunity to showcase our community at its best," said Stephanie Krasman, associate executive director of Hillel of Greater Toronto. A number of Torontonians shared their expertise with the students; among them Avrum Rosensweig, director of Ve'ahavta: the Canadian Humanitarian and Relief Committee; Klezmer musician Eric Stein of "Beyond the Pale"; and Hillel executive director, Zac Kaye.

At the GA they met other leaders from their communities, many of whom were eager to hear the students' perspectives on the issues facing North American Jewry. They also took part in workshops and plenary sessions designed to foster leadership and enhance awareness.

The students, and other GA attendees, also shopped for Israeli handicrafts, books, and Judaica at the Global Jewish Marketplace; and heard addresses by luminaries such as Minister of Justice Irwin Cotler and Prime Minister Paul Martin.

The student Shabbaton represented one success story, among many at the GA, which was chaired by Peter Ekstein and Debbie Kimel. Julia Koschitzky was the GA International Chair.

Florida's Federations come through during Wilma

Community.

We throw the word around a lot, but when disaster strikes its meaning becomes clear. When Hurricane Wilma hit, the sizeable Jewish population in South Florida found that their community includes not only their neighbours and friends, but local Jewish Federations and United Jewish Communities (UJC) which represents 155 Jewish federations throughout North America as well.

"I think it was one of those times in the history of the community where there was a high degree of confluence," said Jacob Solomon, Executive Director of the Greater Miami Jewish Federation. "It affected people on a very personal level, but it also affected us as a community, as a whole."

While few people in the Jewish community were rendered homeless by the storm, even those who suffered minimal property damage were left without power and water. Relief efforts took place despite the fact that the staff and volunteers who aid the community were themselves affected by the hurricane. Volunteers from the Greater Miami Jewish Federation, for instance, went to check on housebound clients despite their personal struggles with property damage and power outages. In Palm Beach County, members of the Federation's Jewish Teen Initiative brought food, water and ice to seniors living in Century Village. The Broward Federation brought meals to elderly residents, and will be hosting seminars to counsel people on their entitlements from insurance companies and the Federal Emergency Management Agency (FEMA).

"They did a rather extraordinary job getting professionals and volunteers mobilized to go into areas impacted to determine how they could be helpful," said Barry Swartz, Senior Vice President of UJC.

Help is also coming from the UJC itself, which began to assess the damage immediately following the storm. Some Jewish Federation facilities and synagogues in Broward, South Palm Beach County and Miami suffered storm damage.

UJC's Howard Feinberg, who staffs the UJC Emergency Committee with Swartz, will be traveling to Florida shortly to help the individual communities determine what they need in terms of assistance.

"UJC has been amazing," said Solomon. "It is the epitome of professionalism and the embodiment of chesed."

To Solomon, the response to the storm illustrates the Federation system's "core values of collective responsibility and mutual existence...it's what our system is about at its very finest."

Hurricane Wilma plowed into southwest Florida late last month with howling 125 mph winds. Jewish federations and their volunteers in Florida played an important role in limiting the storm's damage. *(AP Photo/J. Pat Carter)*

Yitzhak Rabin remembered

Tears flowed as the Hillel choir sang "Shir LaShalom" (Song of Peace) at the recent community memorial marking the 10th anniversary of Yitzhak Rabin's assassination.

More than 300 people, representing a cross-spectrum of the community, attended the event at the Community Hebrew Academy of Toronto (CHAT). It was a joint program of UJA Federation and the Israeli Consulate.

The Hillel Choir performs at the recent community memorial marking the tenth anniversary of Yitzhak Rabin's assassination.
(inset) Consul General of Israel, Ya'acov Brosh addressed those on hand. (Photos by Carla Lancit)

"Today we mourn that an elected Jewish Prime Minister was assassinated by another Jewish person," said Israel's Consul General, Ya'acov Brosh.

Ken Dryden, Canada's Minister of Social Development, offered words of remembrance to Rabin "as a pioneer."

"He was that rare, almost unique, combination: an idealist and a realist," said Dryden.

The ceremony also included the lighting of a memorial candle, the recitation of "El Maleh Rachamim," and a film on Rabin's life. A poignant moment came when Yisrael David and Yitzhak Argaman sang "HaReut" (The Friendship), one of Rabin's favourite songs.

Youth movements representing all facets of Zionist thought participated in the memorial. Among those giving readings were representatives of Tzofim, Bnei Akiva, BBYO, Habonim Dror, Canadian Young Judaea, Hashomer Hatzair, Beitar-Tagar, and USY.

Dani Fine of UJA Federation's Board of Jewish Education called the ceremony a "unifying event," noting that it provided an important opportunity for individuals from various political and religious perspectives to mark the anniversary.

"The bonds between the Jewish community in Toronto and Israel are deep and strong," said Gary Siepser, UJA Federation's Senior Vice President, Strategic Community Planning and Engagement. "The tragedy of the Prime Minister's assassination deeply affects us. This event gives us an opportunity to express that sense of loss."

For Brosh, though, the hardest part of the anniversary is noting that ten years later, Prime Minister Ariel Sharon is being threatened by extremists. "Is this what we learned as an Israeli society?"

JEWISH TORONTO IS PUBLISHED AS A COMMUNITY SERVICE BY UJA FEDERATION OF GREATER TORONTO.

Rabin left an ambivalent legacy, Halevi says

By SHELDON KIRSHNER
Staff Reporter

Yitzhak Rabin, the only Israeli prime minister to be assassinated, has left an ambivalent legacy, according to author and journalist Yossi Klein Halevi.

Speaking at Holy Blossom Temple last week on the 10th anniversary of his murder, Halevi both praised and panned the late prime minister.

Halevi said Rabin was the first Israeli leader to realize that Israel cannot keep the Palestinians of the West Bank and the Gaza Strip under permanent military occupation.

But by allowing what he described as an undemocratic, corrupt Palestinian leadership to rule the Palestinian areas after the 1993 Oslo accords, Rabin foreclosed the chances of real peace with the Palestinians.

Halevi, a senior fellow at the conservative Shalem Center in Jerusalem, said that Rabin set into motion a process of freeing Israel from the occupation.

After he won the prime ministership for the second time in 1992, Rabin declared, "Let's take Gaza out of Tel Aviv and Tel Aviv out of Gaza."

Israel's recent withdrawal from Gaza and four West Bank settlements, for demographic and strategic reasons, was the outcome of Rabin's assessment, said Halevi, who was in Toronto to deliver the first Gerald Schwartz/Heather Reisman lecture of the season.

But in negotiating with the exiled PLO leadership from Tunis rather than with local Palestinian leaders in the territories, Rabin erred, Halevi said, because he thus permitted PLO chieftain Yasser Arafat to impose a corrupt dictatorship on the Palestinians, who yearn for democracy and transparency.

Halevi added that Oslo's "most shameful moment" occurred when Rabin, having signed the Declarations of Principles in Washington, D.C., claimed that Arafat could contain terrorism since he was not bound by conventional democratic constraints.

But a decade after Rabin's death, Israelis have learned that Israel cannot make peace with a Palestinian leadership that turns reconciliation on and off like a tap and has not yet established a workable government, Halevi said.

Israelis hoped that the Palestinian Authority would set a precedent by creating a democratic state in the Arab world. "But now we believe [the Palestinians] may be one of the last Arab democracies to emerge."

Chiding the Palestinian Authority for a series of failures, Halevi said it has not told its people that Israel is a legitimate state and that reconciliation is possible.

In the meantime, Israel has three responsibilities to fulfill, Halevi said.

Israel must enhance its own democracy by integrating Israeli Arabs, whom he referred to as second-class citizens. "We need to be a better democracy." He credited Rabin with being the first prime minister to call attention to that festering problem.

Israel must also carry out more unilateral pullouts from the West Bank to end the occupation. He suggested that this is Prime Minister Ariel Sharon's long-term goal.

Until recently, Israel was under the misconception that it could maintain a benign occupation. "We fooled ourselves."

Once Israel makes further withdrawals, the Palestinians will no longer be able to blame Israel for their deficiencies. But Halevi had a word of caution about unilateral withdrawals: to Arabs, they imply Israeli weakness.

In this connection, Israel has a responsibility to remain strong and prove to jihadists that democracies are stronger than dictatorships.

Turning to Iran, whose president recently called for Israel's destruction, Halevi predicted that Israel may well be forced by default to use military means to destroy Iran's budding nuclear program.

The United States is bogged down in a counter-insurgency war in Iraq and does not have the stomach for new foreign adventures, he observed.

Rabin actively prepared Israel for such a contingency by purchasing long-range bombers that can reach Iran.

Rabin's assassination was a blow to Israeli democracy and exposed the fragility of its unity, said Halevi, author of *At the Entrance to the Garden of Eden*.

"It will take generations [for Israelis] to absorb and overcome that act."

Meanwhile, Israeli society is torn by a profound sense of mistrust between right-wing and left-wing camps.

In his judgment, Rabin was the first Israeli prime minister to warn that democracy cannot be taken for granted.

Rabin represented the very best of his generation, having been present at every heroic moment of Israel's history, Halevi noted. "When we mourn Rabin, we mourn a man and the loss of our innocence."

Most Jewish settlers in the territories oppose violence and would be horrified by another high-profile assassination like Rabin's, said Halevi. But there are several hundred potential assassins in Israel today, many living in the territories, he added, and that's why Sharon is surrounded by a phalanx of guards.

Halevi said that Israel would be shaken deeply should one of its current leaders be killed.

He heaped praise on religious Zionist youths in Israel, calling them genuine patriots. But he cautioned that their commitment to democratic principles is thin.

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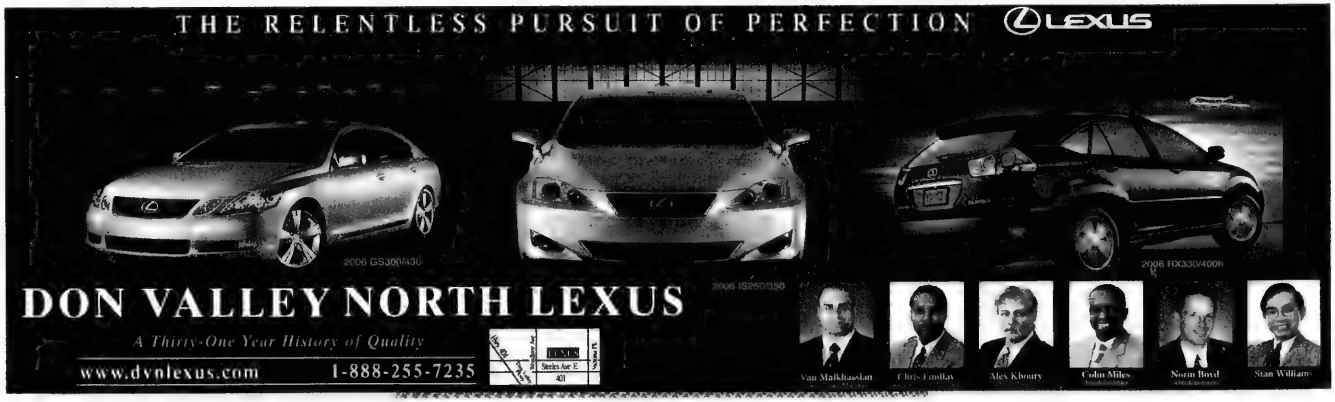

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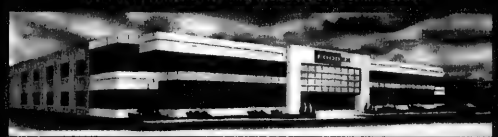

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Germany's Jewish community is growing, academic says

By SHELDON KIRSHNER
Staff Reporter

Sixty years after the liberation of the Nazi concentration camps, the Jewish community in reunified Germany is enjoying a renaissance of growth, says an American academic.

In a recent Holocaust Education Week lecture at the Goethe Institut, Jeffrey Peck said that he's hopeful about the community's future.

Peck, the author of a soon-to-be-published book *Being Jewish in the New Germany* (Rutgers University Press), described it as the fastest growing one in Europe, with a population of 110,00, compared to some 30,000 about 20 years ago.

A professor of communications, culture and technology at Georgetown University in Washington, D.C., he explained that the community has been transformed by the mass arrival of Jews from the former Soviet Union, who now comprise 85 per cent of its registered members.

In some smaller centres, they make up 100 per cent of the Jewish community, Peck said.

Culturally rich, the community has become very much a part of the German landscape, he observed, yet most Germans have never had any personal contact with Jews.

In fact, given Germany's Nazi past, Jews and Germans have an ambivalent relationship, noted Peck, a former York University professor.

Anti-Semitism exists and major Jewish institutions are guarded by police, but Jews are secure in Germany. "I'm more concerned about anti-Semitism in France than in Germany," he said.

Holocaust Education Week

What bothers him is the "subtle" brand of anti-Semitism found in Germany today. He cited the case of a well-known writer, Martin Walser, who once accused Jews of using the Holocaust to browbeat Germans.

Peck, who read excerpts from his book, said that many of the Russian Jews in Germany are not halachically observant. They also don't identify with the community, which tends to be Conservative and Orthodox in religious orientation.

Although the majority of Russian Jews are irreligious, they all want Jewish burials, he said, citing a survey.

Anti-Semitism exists but Jews are secure: Peck

In a reference to the popularity of Jewish culture in Germany, Peck noted that klezmer music has a considerable following among Germans.

But he also pointed out that cynics claim their attachment to it is therapeutic, because it makes them feel good about being German.

Peck said major German universities offer courses in Jewish studies, but most of the students in them are non-Jews.

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Officer draws hard lessons from Rwandan genocide

By PAUL LUNGEN
Staff Reporter

Ten years after the genocide in Rwanda, world leaders gathered in Kigali to commemorate the country's 800,000 victims.

At the same time in 2004, some 2,000 miles to the north, 30,000 black Africans in Darfur had already been murdered and 700,000 more were living in refugee camps. One year later, the totals grew to 400,000 killed and two million made homeless.

Holocaust Education Week

In delivering the grim statistics of death and displacement, Maj. Brent Beardsley, a staff officer at the Royal Military College, noted that the world community has allowed the slaughter to occur, even after intoning the solemn words "never again" in the aftermath of the Holocaust.

Beardsley, who served as Gen. Romeo Dallaire's personal staff officer in Rwanda, said no country could muster the political will to intervene in Rwanda since no state perceived its national interests affected there.

Governments lacked the political will to act and in countries like Canada, the citizens "were never engaged by Rwanda." As a result, there was no political pressure to respond.

Beardsley's address on the lessons of the Rwandan genocide were part of Holocaust Education Week and were delivered at Tyndale University College & Seminary, a Protestant school in north Toronto.

Rwanda, he noted, is "the most Christian nation in Africa" with a majority Roman Catholic population but also many Protestant denominations. The killings in Rwanda were committed by Christians attacking other Christians. "Christian churches, at best, stood by and did nothing." At worst, members of the churches actively participated in the murders.

Neighbours turned on neighbours, friends killed friends, and some clergy arranged the murder of their own parishioners. In Rwanda, "the institutional churches were mute" and exercised little if any restraining influence on the killers, who were primarily Hutus killing Tutsis, he said.

Beardsley, who co-authored Dallaire's memoir, *Shake Hands with the Devil: The Failure of Humanity in Rwanda*, pointed out the international community responded to the Holocaust with a flurry of initiatives designed to prevent and confront future genocides. Among them were the Nuremburg principles and trials, the Genocide Convention and the UN Human Rights Convention.

Beardsley suggested a comprehensive plan he believes could prevent, stop or punish genocide.

He said political will is a prerequisite for any intervention and the costs of non-intervention can be high. The killings in Rwanda spilled over to neighbouring Congo and in 10 years, four million have been killed. Failed states destabilize their neighbourhood and spawn terrorism that must eventually be confronted. "It is never cheaper or easier to deal with a problem than right now," he said.

Opponents of genocide must press for action and work with the media to make intervention politically palatable. In addition, the military must be upgraded to become a force that can confront or prevent ongoing genocide. When it intervenes, it must be properly prepared and supported, he said.

Military intervention on its own is never sufficient, he continued. It must be part of a comprehensive approach that includes a mandate from a respected international body like the UN, and involves also humanitarian aid, political security and a human rights component.

Those who commit their military to such situations must "be prepared for fighting and dying" and any interventions must be conducted quickly.

He said Canada's single "greatest contribution to the world in the last half century" was the "responsibility to protect" doctrine that permits the use of force to intervene in a sovereign country to prevent genocide.

Turning to the role of Christians and churches in Rwanda, Beardsley said from the 19th century, Christians favoured the Tutsis over the Hutus and helped create the divisions that later let to murder. The church did not address discrimination, race laws and massacres that preceded the 1994 genocide. During the genocide, some church leaders "preached hate from the pulpit," even against their own parishioners.

The institution of the church must face its shortcomings in Rwanda, confess its sins, repent and make it right, he added.

When confronted with a situation like Rwanda, Christians must ask, "What would Jesus do?" Beardsley concluded.

WAR HERO AT NETIVOT: **As part of Holocaust Education Week, Netivot HaTorah Day School and Leo Baeck Day School co-sponsored a presentation by Martin Maxwell, a Holocaust survivor and war hero who shared his story with an assembly of 300 students. [Rebecca Ansel photo]**

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Survivor longed for 'a boring evening at home'

By ADAM MICHAEL SEGAL
Special to The CJN

As Gerda Weissman Klein languished in a slave labour camp, cold, lonely and hungry, she found the will to live by reflecting on the freedom and love she once felt in sharing a simple, boring evening at home with her family.

Holocaust Education Week

That image – of her father smoking a pipe and reading the newspaper, her mother crafting embroidery and she and her brother doing homework – evoked warm feelings in a place and time that seemed to know only despair.

"To have been a part of a boring evening at home became the driving force of my own survival," Weissman Klein told a capacity crowd at Adath Israel Congregation last week.

Her eloquent talk, titled, "A Boring Evening at Home," named after a book she authored of the same name, was part of the closing program for Holocaust Education Week that coincided with the commemoration of Kristallnacht, "night of broken glass," the nationwide German pogrom of Nov. 9, 1938.

In addition to speakers, the program included musical performances by Adath Israel's cantor, A. Eliezer Kirshblum, and the Adath Israel Professional Choir, as well as the lighting of a series of remembrance candles honouring survivors, their children, Holocaust victims, partisans, allied forces and Jewish war veterans.

Weissman Klein, now 81, recounted some of her wartime experiences, which she has recalled in numerous books and which were also made into a 1995 documentary called *One Survivor Remembers*, which garnered an Emmy Award and an Oscar.

Just 15 when the war broke out, Weissman Klein came from a middle class family in the town of Beilsko, Poland.

Her brother was the first family member to be taken away by the Nazis, and after being forced into ghetto quarters with her parents, the teenager was separated from them in 1942.

She never saw her parents again.

Weissman Klein spent the next three years in a succession of slave labour camps, where she developed a deep friendship with a childhood chum named Ilse, whom she described as a "paragon of virtue".

"There was a time in the camp when Ilse found a raspberry in the gutter, which she kept and gave to me," Weissman Klein recalled.

"[Imagine that] your entire possession in the world is a slightly bruised, dust-covered raspberry."

Ilse became like family to Weissman Klein, and their relationship served as a reminder to the teen that there was still goodness in the world.

"The love of friendship, sharing and caring that went on in the camp gave me hope for the ultimate goodness of humanity," Weissman Klein said.

As the war neared its end, the Nazis ordered the slave labourers on a death march towards Berlin.

"We started with 4,000 girls and we covered about 350 miles on foot," Weissman Klein said.

"Fewer than 120 were left at liberation."

Ilse was one of those who perished – she died in Weissman Klein's arms.

"In the last bitter hours of her life, she told me she was angry at no one and hoped no one was angry at her," Weissman Klein recalled.

"She asked me to go on for one week, and a week to the day, we were liberated by American forces."

Among the American forces was Kurt Klein, a Jewish lieutenant.

The first sight Klein had of Gerda was of a 68-pound, grey-haired, ashen-faced teen who had not had a bath in three years.

"I told him I was Jewish and he said, 'So am I,'" Weissman Klein related.

"He asked if he could see the other ladies and I told him most girls inside were too ill to walk. He held the door open for me, letting me precede him. At that moment, he restored me to humanity."

They married shortly thereafter and moved to the United States, where Weissman Klein has become a renowned author and public speaker.

In 1998, they founded the Gerda and Kurt Klein Foundation, a non-profit foundation that promotes tolerance and respect for others and encourages community service focused on ending hunger.

Weissman Klein has also written a short tribute to Ilse that is featured prominently at the New England Holocaust Memorial in Boston.

"There is an awe, a gratitude, a pain and a joy when I go to Boston," she said.

"[I go there] to not forget and to understand the greatness of living in freedom."

For more information, log onto www.kleinfoundation.org.

Meals on Wheels delivers 53,000 meals this year

By TERRY SCHONBERGER
Special to The CJN

Toronto Kosher Meals on Wheels is nearing its 40-year anniversary.

Since 1966, volunteer drivers have been delivering kosher food to those who find it difficult to shop and cook. Kosher Meals on Wheels (KMW) is the only community-based kosher meal service in the Greater Toronto Area.

Anita Ekstein, 70, has been a volunteer driver with KMW and served on its advisory committee for more than 30 years. She says there are many people who are restricted to their own homes and as a volunteer, you become a lifeline.

"When you deliver a meal, sometimes you're the only person that person sees. You're not just delivering a meal – they are so happy to see you."

Recently, KMW has been working on improving the quality and variety of food options.

"We became a lot more creative in the menu this year," says Arnold Foss, manager of corporate communications for KMW's parent organization Circle of Care.

This year, KMW started offering foods prepared in the Sephardi tradition – chicken with olives and lemon, Moroccan fish with couscous, and meatballs with celery and green peas.

Harry Drexler and his wife have been receiving meals through the program for nearly a year and he says the food is excellent.

"The stuff is so good, I would take it every day, but I'm down in the Annex. I get it three days a week plus a snack," Drexler, 72, says. "The frozen trays, which are actually excellent, we can stick in the freezer, and as we need it, we take it out and heat it."

There are several menu options available. A full meal costs $6.99, a package of six soups is $5.67, a frozen entrée costs $5.15 and snacks are $2.89. Subsidies are available to help cover food costs.

"It is remarkably inexpensive and for seniors that's quite a factor," Drexler says.

KMW is operated day to day by three staff members who co-ordinate meal distribution from the Baycrest Centre for Geriatric Care and L'echaim Food Products and Caterers.

Two hundred and twenty-five volunteers made daily and weekly house calls to 420 service users in Toronto and southern York region this year. KMW will have delivered about 53,000 meals by the end of 2005.

The program is partly funded by the city of Toronto – which allocated $80,000 in 2005 – and through private donations. The provincial government gave $300,000 to support Circle of Care programs this year.

Foss stressed how important volunteers are to KMW. "If we didn't have the volunteers to deliver, the cost of a meal would be very high," he says.

Volunteer drivers are reimbursed for the cost of gas, but many of them donate the money back to KMW. Some individuals who benefited from the food program are now volunteers.

KMW is looking for volunteers to help deliver meals in the mornings. For information, call Gail Zack at 416-373-4099.

Correction

An incorrect e-mail address was given in the article "Negev Dinner honours mega-developers" (*CJN*, Nov. 10). The correct address is lil.jacobson@jnf-canada.org. *The CJN* apologizes for the error.

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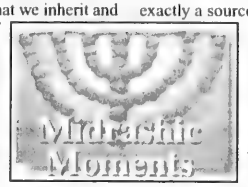
Jewish Life

A blessing for future generations

By RACHAEL TURKIENICZ

Every year, we read of our ancestors, the remarkable individuals who formed a covenant with God that we inherit and pass forward. Most of what we notice deals with the tremendous innovations that each generation brings to the religion.



With Abraham and Sarah, clearly the most foundational concept is the recognition of a singular God who exists in a non-physical form. Even more monumental is the ability to have a personal relationship with that God that will enrich them, their descendants and the entire world.

Yet, sometimes we are so caught up in the larger picture that we can lose sight of the beautiful subtleties in the communication that occurs between God and these first generations. When God blesses Abraham and Sarah and declares that future generations will be blessed, the midrash introduces a wonderful dilemma. What is the best blessing that can be given to anyone? It is not merely to have children, for there are several times in the Bible when children are not exactly a source of pride and joy.

According to the midrash, which in this case speaks in analogy, the matter can be understood by learning of the man who set out on a journey in the wilderness. After travelling for a few days, or maybe 10, he notices a tree in the distance and decides there must be water beneath it. After reaching the tree, he does indeed find a spring at its base and he notices how beautiful the tree is and how wonderful its fruit is growing. The traveller sits in the shade of the tree, eats its fruit, drinks from the spring and feels his spirit rejuvenate.

When it's time to leave, the traveller turns to the tree and asks how he can bless the tree in recognition of all it has given him. He cannot bless the tree with beauty, since it is already beautiful. Likewise, he cannot bless it with strength, since its wood is already strong. It does not need anything, since it already has water and is growing wonderfully. The traveller then says: "I bless you that all your seedlings grow to be as you are."

According to the midrash, this is the blessing of covenant. It is not simply the blessing of bearing children, but of rearing children. God blesses our ancestry that we, like they, should cultivate within us the strength and beauty of this tree. Just as it stood ready to help a passerby, just as Abraham and Sarah opened their tent to anyone in need, we, their descendants, should grow to continue with these values and walk in their footsteps.

Jewish continuity is not information that sits in a book. Continuity is an education that is passed to each generation of children, blessing them to grow and cultivate Jewish values. When they express these values in the subtle daily choices that we all make, then the traveller will forever find the life-saving tree.

Emigration leads to totally new life for Falash Mora

By VICTOR YAGODA

Guest Voice

Most of the Falash Mora who have registered for aliyah have gathered around compounds in the cities of Gondar and Addis Ababa. They came from villages in distant rural areas and now live with their entire families in temporary housing in *tukols* (thatched huts) and in shantytowns. Those who are in the last stages before embarking for Israel live in temporary compounds provided by the Joint Distribution Committee (JDC) and the Jewish Agency For Israel (JAFI).

Representatives of JAFI and the Israeli Ministry of Interior (MOI) interview Falash Mora who have relatives in Israel and who have officially approached the MOI to allow family reunification.

The larger compound is in the city of Gondar and serves more than 10,000 people. One of the most amazing sights is the school, where approximately 2,500 children from grades 1 to 7 learn to read and write Amharic and Hebrew. Lessons are given in 27 different classrooms, three shifts per day, so that every child can learn. These children receive meals at school every day.

Lessons on religion and tradition for male and female adults are also provided in the Gondar compound, and a synagogue has been established. During my visit, shortly before Rosh Hashanah, the shofar was blown daily. It was awe-inspiring to see hundreds of adults of all ages, wrapped in blue and white tallitot and donning tfillin in the middle of the compound, in rural Ethiopia.

There is also an impressive food distribution station at the Gondar compound, which provides children up to six years old with balanced meals twice daily. Pregnant and nursing women also receive special food allocations. In addition, families are given bags of beans and *teff*, a tiny, round grain that flourishes in the highlands of Ethiopia, which is used to make *injera*, the traditional Ethiopian spongy, sour flatbread.

Some Falash Mora earn their livelihood at the Gondar compound in a weaving workshop, where they make *gabbi*, the traditional Ethiopian costume made of woven cotton, and small tallitot. Others are employed in a blacksmith workshop, performing the traditional Jewish trade of the region. This enterprise provides a modest income for the many that work there.

Given the grim reality all around it, the compound is an outstanding microcosm that includes school, religious-traditional lessons for adults, food distribution and employment workshops.

Medical care is also provided. The JDC operates a clinic with laboratories and diagnostic facilities in Gondar (there is also one in Addis Ababa). The clinical team treats pregnant women and babies, and provides vaccinations and other medical treatment. People come from afar to be treated at the JDC clinics, which are considered to be very well equipped and, although non-sectarian, serve most of the Falash Mora.

I witnessed a wonderful sight in Gondar in which a multitude of people were expecting to hear if they are eligible for aliyah. One particular family had just learned that their request had been approved, and that they would be making aliyah soon. They came out of the JAFI compound, and hundreds of family members and friends came forward to offer congratulations. There was much hugging and kissing. It was very emotional for me to see how the life of a family had immediately changed by one simple decision.

The final stage before aliyah takes place at the Israeli Embassy in Addis Ababa. A small team of Israelis and local Ethiopians, headed by JAFI emissary Ori Konforti, facilitate the emigration of the Falash Mora, who have been living in Ethiopia for thousands of years. There are interviews, medical exams, vaccinations and a final briefing about what to expect when they arrive in Israel. Preparing people for the major change between Ethiopia and Israel is not an easy task. When I was watching all this, I asked myself, "How do you prepare people, after 2,500 years in one place, for a four-hour flight into a totally new life?"

After being in Ethiopia for four days, these are the sights I will always remember.

I saw people waiting for an answer, a simple answer: yes or no. This answer is like a jury verdict, a verdict that will or will not allow them reunification with their families, and a life with a better future.

I saw people saying goodbye to those departing and then sadly walking back to their huts in tears. They will continue to wait and hope.

I saw people in new travel attire provided by JDC saying goodbye and then travelling to the airport. They leave with mixed feelings as they approach a new reality, leaving behind bothers, sisters, parents and friends.

I saw people getting on a plane for the first time in their lives. Most other passengers were just casually flying home or going on holiday. These olim are about to make a major change in their lives.

I saw people reuniting with their relatives in Israel. Easy to say, but for them it is simply a miracle.

Victor Yagoda, United Israel Appeal of Canada's deputy director general in Jerusalem, recently returned from a fact-finding trip to Ethiopia.

Jewish Life

Fascinated by footprints

By RABBI DANIEL GOTTLIEB

What is it about footprints that fascinates us as human beings? What is it that makes us want to plant our footprint in the sand at the water's edge, watch as a wave comes ashore and washes it out, and then quickly go back to stamp it in place again?

I believe it is about making our mark, that deep inside we are desperate to show who we are and where we have been, and that we have, in fact, been there. Much of what we do in life involves deciding how we want to be remembered. Our footprint is the evidence that we existed in this place and time. Its size and shape are determined by how big we are. And we will be able to tell which was bigger and which was smaller, if they changed directions along the way and much more. And we will know with certainty that they were there. And that is why footprints fascinate us.

Now, if we think of a footprint as a mark of where we have been and that we have been there, it's easy to understand what environmentalists mean when they speak of our environmental footprint. This is the mark we make upon the Earth by being here; its size and shape are determined by how much of the world's space we use – how much water, electricity, food, trees, animals and such.

We who live in North America have the largest environmental footprints in the world. In the Third World, the average environmental footprint is between two and three acres. This means that a single human being there will use between two and three acres worth of natural resources in his or her lifetime. The average Canadian footprint is four times as large. The world average is six acres per person.

Human beings now use 88 per cent of the world for food, energy and living. This leaves only 12 per cent for all the other species with whom we share the planet. Or, to look at it another way, if everyone in the world lived the way the average Canadian lives, we would need five or six planet earths to sustain us all as a human race.

Judaism teaches that we have the responsibility for taking care of our world, beginning with the first commandment given by God: "Be fertile and increase, fill the earth and have dominion over it… and over the fish in the sea, the birds in the sky and all the living things that creep on earth."

We are not told simply to "increase and fill the earth," but that we have the responsibility to "have dominion," that is, "benevolent responsibility and stewardship" over the earth and its inhabitants.

"God said, 'I give you every seed-bearing plant that is upon all the earth, and every tree that has seed-bearing fruit; they shall be yours for food. And to all the animals on land, to all the birds of the sky, and to everything that creeps on Earth in which there is the breath of life, I give all the green plants for food.'"

As stewards, we must ensure the well-being of the earth and all who dwell upon it, and take the necessary measures to ensure that it will be sustained forever. Our sages put forth three principles to help direct us in this sacred task:

• People are co-workers with God in helping to preserve the world.
• Everything belongs to God. We are stewards of the Earth, to see that its produce is available for all God's children.
• We are not to waste or unnecessarily destroy anything of value.

Together, these three principles articulate our responsibility. They call us to make our footprint smaller, so that the imprint of our lives on the earth will not be one of destruction.

So here are some small steps that we can take: use less water, make better decisions about food, use less energy, try to be less wasteful, be more efficient in choosing modes of transportation, set a day aside each week to use less of everything – we call this day Shabbat.

Rabbi Daniel Gottlieb is spiritual leader of Temple Kol Ami in Thornhill, Ont., and president of the Toronto Board of Rabbis.

The readers recommend

By MARK MIETKIEWICZ

Today, once again, I turn the tables and let readers tell me about their favourite Jewish websites.

Before Yom Kippur, I wrote an article about tshuvah (often translated as repentance) and mentioned the important role that tzedakah plays.

Arnie Draiman wrote from Israel to tell me about the Ziv Tzedakah Fund and its "mitzvah heroes, tzedakah educational tools and great people and projects." The Ziv Tzedakah Fund is a wonderful – and inspiring – project. It is basically a clearing house raising money for wonderful projects, large and small, that have come to its attention. Like Rabbanit Kapach, the "wedding dress lady" of Jerusalem who provides gowns to brides who are too poor to buy their own. Or John Beltzer, founder of Songs of Love, who along with songwriters and musicians record personalized songs for children who are critically ill. Or the many bnei and bnot mitzvah who decided to use their celebrations to raise funds for worthy projects. **[www.ziv.org]**

The popularity of blogs continues to soar. During the disengagement from Gaza, Prof. Sally Zerker of York University wrote to tell me about hers. In Myths, Issues, Facts, she shares her thoughts about such issues as the world's double standard directed against Israel as well as critiques of Tony Blair and the left. I was particularly interested by her piece *The Cross and the Jews*, in which she talks about her reflexive aversion to the cross as a child. She then looks at the impact of the cross, starting with its emergence as a Christian symbol in the fourth century to its placing at Auschwitz by Carmelite nuns and to its use as a modern fashion statement. **[http://professorsfz.blogspot.com]**

The Jewish Connection is the joint effort of a dozen Jewish bloggers including, Pearl, who wrote to tell me about it. On the day I peeked in the offerings were quite varied. I read an article on whether to take Jewish kids out as "Erev Halloween" was approaching. Pearl wrote about her evolving feelings about being able to dance with the Torah on Simchat Torah. And a contributor named Z told of how Simon Wiesenthal's determination to lead a life fighting on behalf of millions of Jewish souls had changed his own life. **[http://ajewishsoul.blogspot.com/]**

Last year, I did a piece about one-of-a-kind Jewish music and mentioned the thriving Bukharian Jewish music scene. Laurel Snyder came across my article while researching Bukharian music and sent me the link to her wonderful podcast on the subject. I learned that "for more than 2,000 years, the Jews of Central Asia existed independent of other communities and developed their own traditions. Their music draws on literary sources from Persian poetry to the Zohar." **[http://tinyurl.com/8v59k]** I'm also glad that Snyder wrote because she also introduced me to nextbook.org, "a gateway to Jewish literature, culture and ideas."

Paul Segal wrote to tell me about an interesting – and often provocative – comic strip called *ShaBot 6000*, created by Ben Baruch. Each strip features ShaBot, a 1950s vintage robot (bedecked with a kippah) and his human owner (beard, payes, black coat.) Together, they try "to find logic in a religion that sometimes DOES NOT COMPUTE."

ShaBot: Wow, your pecs are looking huge! Been working out?

Owner: I BENSCH after every meal!

Each strip has a glossary to explain the joke or bad Jewish pun. ("Bensching is the recitation of *Birkat Hamazon*, the grace after meals. How much can you bensch?") But before you click away, be warned that ShaBot can have quite an attitude and not everyone will share this robot's sense of humour. **[http://shabot6000.com/]**

I did get a chuckle, though, from the animated cartoon in which ShaBot gets quite worked up when he confuses the shofar sound "tekiah" with the name of a similar sounding alcoholic beverage from Mexico. **[http://shabot6000.com/tekiah]**

* * *

Do you have a favourite Jewish or Israeli website? Or have you created one yourself? Tell me about it at the address below and I may mention it in a future column.

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com.

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Something amazing happened in the town of Whitwell, TN; a town where the population peaks at about 2,000 people and where the word "skyline" is epitomized in breathtaking views of the rustic Smoky Mountains.

The citizens of this rural Tennessee community are almost exclusively white and Christian; the town was not accustomed to cultural diversity. But in 1998 that all changed with a classroom project at Whitwell Middle School. The "Paper Clips" project sparked one of the most inspirational and profound lessons in tolerance, in one of the most least likely places.

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Toronto Jewish Film Festival

Bnot Sherut Leumi accomplishments marked

By SHERI SHEFA
Staff Reporter

About 70 Israeli women who volunteer in the Sherut Leumi program recently gathered in Toronto for a convention that gave them the opportunity to participate in seminars, learn from each other and celebrate their accomplishments.

Sherut Leumi, which literally means national service, is a non-military civil service that was established in 1971 to offer 18- to 20-year-old religious women in Israel the chance to serve their country in a different way.

"Instead of serving in the army, they opt to serve two years of public service," said Jerry Tepperman, the executive director of Mizrachi Canada, a Zionist organization.

"Many of them serve in Israel in humanitarian jobs such as teaching Hebrew to olim and helping people in need."

Others, he added, are invited to visit Jewish communities in North America and the world to act as ambassadors to Israel.

"These women are here to promote Israel to the community, to promote love of Israel and to promote aliyah, but in a non-imposing, passive sort of way," Tepperman said.

The women received training in Israel through lectures and workshops and were taught how to cope with challenges they might face while serving their country abroad.

The weekend-long convention, from Nov. 3 to 6, organized by the Jewish Agency, with financial help from Mizrachi Canada, was meant to put what they were trained to do in Israel into practice, as well as celebrate the good work they do.

A gala titled Melaveh Malka, which took place at the Shaarei Tefillah Congregation in Toronto was attended by about 70 Bnot Sherut Leumi. Some 40 others joined the women in celebration.

Kurt Rothschild, the chair of the World Mizrachi Movement, addresses the Bnot Sherut Leumi at a gala at Shaarei Tefillah Congregation. [Rachel Albert photo]

In between eating and dancing, Rabbi Yehuda Felix, the head of the formal education department of the Jewish Agency, and Kurt Rothschild, the chair of the World Mizrachi Movement, each addressed the gathering with words of gratitude and praise.

"There was lots of dancing, good food and a good time was had by all," Tepperman said.

"This event acknowledged the self-sacrifice of the young women who came to the Jewish communities… to work hard for a just cause."

Tepperman said they often work eight to 10 hours a day and are always willing to help in any way they can.

"This program is one of the things that Israel is doing to address the Diaspora."

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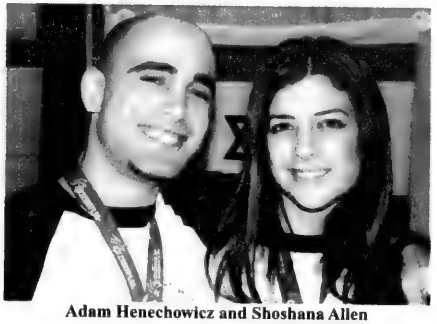
'It is amazing to see communities exchange views'

Paul Marcus

Rabbi Glenn Black

Alan Baker

Dina Gidron


Adam Henechowicz and Shoshana Allen
[Rachel Albert photos]

Continued from page 3

"The GA gives us an opportunity to exchange views about the challenges the Jewish people and the State of Israel are facing. It is important to keep talking about our links with Israel and about how important Israel is with regards to Jewish identity."

Alan Baker, Israel's ambassador to Canada, said he was proud to be "part of such a vibrant community" in Canada, and he noted that the assembly was meeting at a bittersweet time for Israel.

"It is especially poignant that we meet on the anniversary of the death of Yitzhak Rabin. It is important that we learn from him to keep our feet on the ground while pushing for an agenda of peace."

Delegate Paul Marcus, president and CEO of the York University Foundation, York's fundraising arm, said that despite being "a fast-paced convention," the GA "gives us the chance to pause and reflect on so many vital things such as the challenges that face world Jewry. It is also an opportunity to showcase our accomplishments."

General Assembly in Toronto

Rabbi Glenn Black, regional director of the National Conference of Synagogue Youth, said the conference helps solidify a sense of *klal Yisrael*.

"Jews often feel isolated in their communities and have to operate alone," he said. "The GA has every organization under one roof and it's a great opportunity to feel united and strong."

For Dina Gidron, director of the Israel Aliyah Centre, it was a thrill to be able to attend.

"This is the most important Jewish event in North America, and I feel lucky that it took place while I am in Toronto," she said.

"It is amazing to see communities interact and exchange views. It is important for us to have an open line of communication."

Keith Landy, a transplanted South African and past president of Canadian Jewish Congress, played the part of the proud Torontonian.

"Jewish leadership has gathered in one of the most dynamic communities to talk about important issues. While here, I have heard people singing the praises of Toronto and Canada, and it's like a breath of fresh air to hear it."

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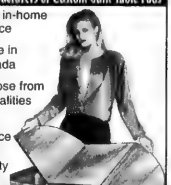
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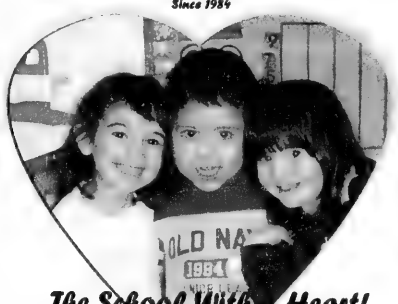
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On Campus

More pullouts to come, *Ha'aretz* analyst believes

By LAUREN S. BRESLIN and WILF GEROFSKY
Special to the CJN

"Ariel Sharon has denied there will be a second disengagement – but I don't believe him," Aluf Benn, diplomatic editor for the Israeli newspaper *Ha'aretz*, said last week at the University of Toronto.

"If we want Israel to remain a Jewish and democratic state, we have to choose, and the choice is to consolidate the Jewish majority in a smaller territory," Benn told a a handful of students at a sparsely attended Nov. 7 public lecture co-sponsored by Hillel titled, "Life After Gaza: Assessing the Road to Peace."

Benn, who was in Canada on a speaking tour sponsored by the Canada-Israel Committee, argued that securing a Jewish majority within Israel is vital to the country's survival.

"Israel needs to take care of its strategic interest – and the paramount interest these days is demography," he said.

Benn, a former *Ha'aretz* news editor and defence correspondent, said three major developments at the end of 2004 ushered in new hope for progress toward Mideast peace.

First was the death of Palestinian Authority president Yasser Arafat, who led the Palestinian movement for some 40 years. The second development came when, after much debate, Israeli Prime Minister Ariel Sharon's Gaza pullout plan was approved by the Israeli cabinet and Knesset. The third was the re-election of U.S. President George W. Bush, which meant a continued American commitment to regional change.

"The main expectation due to the combination of these three developments was that this will lead to some form of resumption of dialogue and negotiations," Benn said.

He criticized the Palestinian Authority under Prime Minister Mahmoud Abbas on that score.

"As much as [Abbas] was able to attract international support for himself, I think he's done very little to manage the Palestinian Authority."

More specifically, Benn said that although Abbas has been willing to discuss issues of common interest, such as the Rafah border crossing, he has failed to deliver on Israel's most fundamental demand: an end to terrorism.

"So far it's not the new dawn on the other side that we were expecting," Benn said.

The Gaza disengagement, on the other hand, was swift, well-orchestrated, and carried out on schedule and with minimal damage, he said.

"Most people wanted to get disengagement over with, and about a few weeks after, the issue more or less disappeared from the public view."

Benn spoke about the impact of Bush's Middle East policy the next day at Hamilton's Adas Israel Synagogue in a talk co-sponsored by UJA Federation of Hamilton.

He argued Israelis are skeptical about changes in America's Mideast policy in favour of democratization and regime change, fearing from past experience with Iran that the demise of regional dictators can compromise their security.

That's because Israelis see the possibility of radical Islamic states on their doorstep. "We fear that, given the choice, our neighbours would elect the likes of Hamas and Hezbollah. Would that be a positive development? I'm not sure."

Many Israelis, he said, wonder if Egypt and Jordan would still respect their peace treaties with Israel if they became true democracies, "or would the people, who hate us, tear them up?"

Benn cited the 1979 downfall of the Shah of Iran as an event with long-term negative implications, calling it "the worst development from our national security perspective."

The United States had been propping up the Shah, who despite human rights excesses was seen as a pillar of regional stability. But when Jimmy Carter became U.S. president, he criticized the Shah's human rights record and eventually withdrew support for his regime.

This led to the Shah's ouster and the establishment of a radical Islamic regime – and, ultimately, the recent threat by Iran's president to "wipe Israel off the map," backed up by Iran's drive to develop nuclear weapons, Benn said.

He noted that current U.S. President George W. Bush has adopted the doctrine at the heart of the recent book by Israeli MK Natan Sharansky, in which the former Soviet dissident argues that setting up democratic regimes in the Mideast is the key to regional security and stability.

Sharansky argues that all people, even those who have always lived under totalitarian regimes, yearn for freedom and democracy, and he says democracies are more likely than other societies to live beside each other in peace.

Bush's adoption of "the Sharansky doctrine" marks a fundamental change in U.S. foreign policy, Benn said, since for the previous five or six decades, the paramount goal of American policy in the Middle East had been stability.

Backing dictators may not have passed the Sharansky test, but "at least [the Americans] knew who they were dealing with," Benn said.

Benn said most Israelis initially regarded Bush's promotion of democracy as naiveté on the part of American right-wingers who had no idea about harsh Mideast realities.

Yet, he said, unprecedented events such as demonstrations against Syrian occupation of Lebanon after the assassination of former Lebanese prime minister Rafik Hariri and the subsequent withdrawal of Syrian troops have heralded a sea change in the region.

"We see Syria threatened with Security Council sanctions. We see change in Lebanon. We see Iran with its nuclear program discussed at the International Atomic Energy Agency. We see oil prices skyrocketing. We see Iraq burning in flames. And with all these developments, Israel is not mentioned once," Benn said.

Indeed, he said, the world now realizes that the Israeli-Palestinian issue, though its Israel's most pressing foreign policy and national security problem, is not the region's key issue. "There are other problems – the growth of population, the underdevelopment of the economies and societies, and Bush is the first world leader to tackle these problems and call for change."

Despite that, Israelis are wary.

"We see fundamental change, but we're still afraid of the consequences," he said. "We don't know where this will lead us. Bush is not in his best shape politically. The American army is not doing very well in Iraq. [And with] natural disasters [and] political scandals in Washington, [we] don't know if they would have the stamina to follow this process forward."

Holocaust Education Week held at McMaster

Non-Jewish victims acknowledged during programs

By SHERI SHEFA
Staff Reporter

Although McMaster University has taken part in creating programs for Holocaust Education Week for the past seven years, the three co-chairs of the program wanted to make a few changes this year.

"We wanted to see a change in the programs and get more clubs involved," said Andrea Rowan, a co-chair for the Holocaust Education Week 2005.

McMaster second-year students Rowan, Matthew Stein and Michelle Rodak felt that focusing on other groups victimized in the Holocaust would help people join together in the fight against intolerance.

The three organizers, who are also executives on the Jewish Students Association (JSA), planned the week-long program, which ran from Nov. 7 to 11, to feature tables that focused on the historical background and personal stories of gay men during the Holocaust as well as other minority groups including the Roma, the physically disabled and Christian righteous gentiles.

Having worked on organizing the program as a group since the start of the school year, Stein is hopeful that the hard work and long hours will translate into a greater awareness of the horrors suffered by more than 11 million people, both Jewish and non-Jewish.

Stein said he was pleased that the JSA received a lot of help and support from other student groups on campus.

"The key to this event is that the JSA was not alone."

Stein said the Lesbian, Gay, Bisexual and Transgendered Centre, the Catholic Student Association, the Polish Student Association, the Christians for Israel, the Anti-Violence Network and the Zionists at McMaster all had a hand in organizing this event.

"Each club put in a lot of work and their efforts have been greatly appreciated," he said.

Rodak, who was mostly responsible for putting together a table that featured Christian groups, said she is proud that hundreds of people passed by the three tables and learned something.

"The tables were devoted to righteous gentiles and the persecuted Polish people. Christians are usually given such a horrible name in the history of the Holocaust, but not all Christians were silent. People did stand up," Rodak said.

But in Rowan's opinion, the highlight of the program was the lecture given by Joanne Cohen, a scholar, author, human rights advocate, and the daughter of a Holocaust survivor.

"She spoke about lessons of diversity and democracy and how we can learn from the Holocaust, how education about the Holocaust… can erase ignorance," Rowan said.

Along with film screenings and lectures by members of the community who were victims of the Holocaust themselves, or may have ties to survivors, "Commemoration: Kristallnacht" was another event that was put together with the entire community in mind.

The commemoration featured an educational slide show, a candlelighting ceremony and a performance by a choir, as well as testimony from a Holocaust survivor.

Although the programming of this year's Holocaust Education Week was different in that the focus was split between the millions of Jews who were victimized, as well as groups that aren't talked about as often, Rowan said she was excited about the response she got.

"Everyone was really supportive of our decisions."

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Food, Scrumptious Food

Time for some fall cooking

By SUE EPSTEIN
Special to The CJN

Fall is here! The signs are everywhere. Crisp, cool weather brightens our days, and in most areas, Mother Nature is putting on a spectacular show of brilliant reds and golds. Even in Israel, where we jokingly say fall lasts about five minutes, you can feel a difference in the air in the early morning and evening.

It's the time of year to get back in the mood for more substantial foods than the light summer meals, yet we're not quite ready for the stews and comfort foods of winter. People who otherwise hate to cook don't seem to mind spending some time in the kitchen preparing meals.

The grocery stores and produce markets display a variety of fruits and vegetables that almost rival Mother Nature – red, green and yellow apples, green, orange and gold squash, and a plethora of vegetables that are almost as brilliant as the leaves on the trees.

Winter squashes make wonderful one-dish meals. In addition to their beauty, taste and texture, they are power-packed with fibre, potassium, calcium phosphorous and vitamin A. When purchasing, look for squash with no cracks or bruises, the heavier the better, and store them in a cool, dry place. One of the nice things about winter squashes is that they have very long shelf lives. Acorn and spaghetti squash have the shortest shelf life (about two months), but the other hard-shelled squash can be kept for six to seven months before they begin to deteriorate.

CHUNKY SQUASH SOUP

I love to serve this hot in the fall for Shabbat dinner and during the summer chilled. It's delicious either way.

2 tbsp. olive oil
2 leeks, white part only, cut into 1-in. chunks
1 onion, cut into 1-in. chunks
2 cloves garlic, minced
2 carrots, peeled and cut into 1-in. chunks
2 lb. peeled winter squash or pumpkin, peeled, seeded and cut into 1-in. chunks
2 sweet potatoes, peeled and cut into 1-in. chunks
1 tsp. thyme
8 cups chicken or vegetable broth
1 tsp. lemon juice
salt and pepper to taste

Heat oil in large saucepan. Add leeks, onion and garlic and sauté for a few minutes until soft. Add carrots, sweet potato and squash. Add broth and thyme and bring to a boil. Reduce heat and simmer 30 minutes, or until vegetables are tender. Season with lemon juice and salt and pepper. If soup is too thick, add additional broth. Makes 8 servings.

ROASTED BUTTERNUT SQUASH AND GARLIC LASAGNA

This is an unusual recipe based on one from an old *Gourmet* magazine, but it's great stuff! It requires a little time, but it's easy to make and you'll make this time and again once you've tried it. The ingredients all go together amazingly well.

3 lb. butternut squash, quartered, seeded, peeled and cut into ½-in. pieces (about 9½ cups)
4-5 large cloves garlic, minced
3 tbsp. vegetable oil
4 cups milk or pareve chicken broth
2 tbsp. dried rosemary, crumbled
½ cup butter or margarine
4 tbsp. flour
9 sheets 7 x 3½-in. dry no-boil lasagna noodles
1⅓ cups fresh grated Parmesan cheese
½ cup smoked Gouda cheese, shredded
1 cup heavy cream
½ tsp. salt
fresh rosemary sprigs for garnish

Preheat oven to 450 and oil two shallow baking pans (I use disposable aluminum pans). In a large bowl, toss squash and garlic with oil until coated well and spread in one layer in the two pans. Roast squash 10 minutes and season with salt. Stir squash and roast 10-15 minutes longer, or until tender and beginning to turn golden.

While squash is roasting, use a saucepan to bring milk or pareve chicken broth to a simmer with the rosemary.

In a large, heavy saucepan melt butter and stir in flour. Cook, stirring, for three minutes. Remove pan from heat and whisk in milk mixture in a stream until smooth.

Continued on page 27

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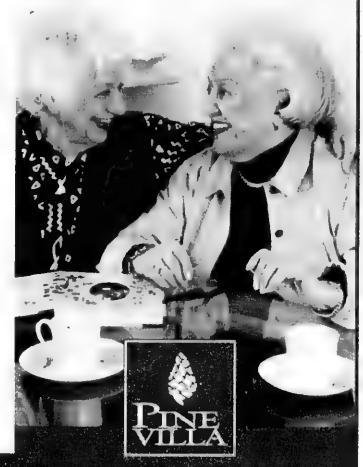

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YIDDISH CORNER

Edited by: ALEK SILVER

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רעדאַגירט פֿון: אַלעק סילווער

אויסגעמישער חורבן-מעמואר

פֿון אַלעק סילווער

אין קאַנאַדער פֿאַרלאַג „מאַסאַיק פּרעס" איז אין אויגוסט פֿון 2005 דערשינען אַן אַריגינעלער חורבן־מעמואַר, געשריבן פֿון גיטל האַפּפֿעלד, מיטן נאָמען „אויפֿן רחמים פֿון פֿרעמדע, דאָס לעבן־בלייבן אין נאַציראַקופירטן פֿוילי". דאָס בוך פֿון 103 זייטן און עסטעטיש אַרויסגעגעבן, איז אַ מעמואַר פֿון אַ יידישער פּרוי, וואָס האָט באַווייזן איבערצולעבן, צוזאַמען מיט אירע צוויי קינדער, די שוידערלעכע יאָרן פֿון דער צווייטער וועלט־מלחמה אין וואַרשעווער גאָן אין אָטוואָצקער געטאָ, און שפּעטער אין פּוילישע דערפּער אין דער לובלינער געגנט.

דאָס בוך איז אַריגינעל געשריבן בעוואָרן תיכף נאָך דער מלחמה אין דער פּוילישער שפּראַך. ערשט איצט איז דאָס בוך איבערגעזעצט און ועדאַירט געוואָרן אין ענגליש דורך דעם גוט־באַקאַנטן טאַראַנטער דיכטער שמחה סימכאָוויטש — אַ פֿלימעניק פֿון דער אויטאָרין.

גיטל האַפּפֿעלדס מעמואַר איז אַ גאָר וויכטיקער צושטייער צו דער חורבן־ליטעראַטור. עס איז אַן אויטענטישער גבֿית־עדות פֿון אומקום פֿון דער יידי־שער באַפֿעלקערונג אין אָטוואָצק און אין אַ דיי דערפּער און שטעטלעך אין דער לובלינער געגנט. דאָס בוך גיט אויך אַן אַרייַבליק אין לעבן פֿון טויזנטער יידן, וואָס האָבן אין משך פֿון לאַנגע דורות געווויינט אין קלייַנע ישובֿים און דערפּער צוזיש דער אַרומיקער פּויליישער באַפֿעלקערונג, פֿון וועלכער זיי האָבן געציגן זייער חיזוק.

דער מעמואַר דערציילט זאַכלעך און אַביעקטיוו וועגן דער פֿיינטלעכער אָדער גלייכגילטיקער באַציונג פֿון די פּוילישע שכנים לגבי די געוודפטע יידן, אָבער אויך וועגן די אינצלנע פּויליש מענטשן פֿון פֿרויען, וואָס האָבן אַרויסגעוויזן מיטלייד צו גיטלען מיט אירע קינדער און זיי געהאָלפֿן איבערלעבן די מלחמה־יאָרן.

דאָס בוך איז אינגעטיילט אין 20 קורצע קאַפּיטלען, געשריבן אין אַ קלאָרן און לייענבאַרן ענגליש. עס לייענט זיך ווי אַ שפּאַנענדע געשיכטע, פול מיט טראַגישע און טראַגי־קאָמישע סיטואַציעס. גיטל האַפּפֿעלד, אַ פּשוטע יידישע פּרוי און מאַמע, איז אויסגעשטאַנען די אַלע נסיונות און טראַגישע איבערלעבונגען מיט העלדנמוט און מענטשלעכן כּבֿוד. נאָך דער מלחמה איז זי אָוועק מיט אירע קינדער אין אַ די־פּי לאַגער אין דייטשלאַנד און פֿון דאָרטן עולה געווען קיין מדינת ישׂראל. זי איז געשטאָרבן אין חיפה אין 1969. איר טאָכטער וווינט היינט־צו־טאָג אין ניו־יאָרק און דער זון אין פּאַריז, פֿראַנקרייַך.

אין זייַן אַרייַנפֿיר זאָגט דער איבערזעצער: „...איך האָב געמוזט אַראַנזשירן דעם מאַטעריאַל כּראַאַלאַגיש אויף דער באַזע פֿון גיטלס בריוו נאָך דער מלחמה און מיין אייגענעם וויסן פֿון די געשעענישן אין אָטוואָצקער געטאָ. איך האָב געטאָן די אַרבעט מיט ליבשאַפֿט; איך האָב געזען אין איר מעמואַר אַן איינדרוקספֿולן דאָקומענט פֿון דער שואה. עס דערציילט דעם טראַגישן גורל פֿון מיין אייגענער משפּחה און פֿון דער יידישער קהילה אין אָטוואָצק, וועלכע זיינען דעפּאַרטירט געוואָרן אין אויגוסט 1942 צום טויטן־לאַגער טרעבלינקע אָדער דערמאָרדעט געוואָרן באַלד אויפֿן אָרט."

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Food, Scrumptious Food

Fall's the time for more substantial foods

Continued from page 26

Return pan to heat and simmer sauce, whisking occasionally, about 10 minutes or until thick. Stir in squash and salt and pepper to taste. (Sauce may be made three days ahead and refrigerated with its surface covered with plastic wrap.)

Reduce oven temperature to 375. Grease a 9 x 13-in. baking pan. Pour one cup sauce into baking pan (sauce will not cover bottom completely) and cover with three lasagna sheets, making sure they do not touch each other. Spread half of remaining sauce over pasta and sprinkle with half of Parmesan and Gouda cheeses. Make one more layer in the same manner, beginning and ending with pasta.

In a bowl of an electric mixer, beat cream with salt until it holds soft peaks, and it spread evenly over top pasta layer, making sure pasta is completely covered. Sprinkle remaining cheeses over cream. Cover pan tightly with foil, tenting slightly to prevent foil from touching top layer, and bake for 30 minutes. Remove foil and bake lasagna an additional 10 minutes, or until top is bubbling and golden. Let stand for 5 minutes. Garnish each serving with rosemary. Makes 6 servings.

SPAGHETTI SQUASH CASSEROLE

For those days when you're too busy to cook, this dish cooks in the microwave for a total of about half hour.

1 spaghetti squash
½ cup canned crushed tomatoes
3 tbsp. olive oil
3 cloves garlic, minced
1 tsp. salt
pepper to taste
½ cup shredded mozzarella cheese
½ cup Parmesan cheese
½ cup chopped green onions
grated Parmesan cheese for garnish

Prick the squash in several places with a knife and place on a microwave-safe dish. Cover loosely with plastic wrap and cook in the microwave for 10 minutes. Turn the squash over and cook for another 10 minutes. Let stand to cool.

Meanwhile sauté garlic in olive oil until golden, or cook in microwave. When cool enough to handle, cut squash in half and scoop out the pulp. Pulp will resemble spaghetti. Place pulp in a casserole with the crushed tomatoes, garlic, oil, salt and pepper and mix well. Cover with the cheeses and green onions. Cook until just heated through, about 5 minutes. Makes 4 servings.

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Family Moments

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Mazel tov to...

Mazel tov Erin Dessau on celebrating your bat mitzvah. Love, your family.

Ferne & Eric, Linda & Will welcome their first grandchild Jack, son of Sloane & Marc Freeman. Great-grandparents Hilda Cowan, Esther Freeman, Shirley & Paul Hershman.

Happy birthday Jessi. We love you so much. Mom, Dad, Lory, Vicky, Isaac and Mikey.

Mazel tov to Danielle & Jeffrey Glucksman on their recent marriage.

Happy first birthday Joshua Ethan. Love from your sisters Jordyn Bailey and Samantha Taylor.

Happy sixth birthday Jordyn Bailey. Love, Samantha Taylor and Joshua Ethan.

Happy fourth birthday Alex, and mazel tov to your proud parents Heidi & Paul Giannoulis. Love, Bubbie Leanna Starke.

Mazel tov Avigael Samson on your bat mitzvah on May 29. Proud parents Abraham & Jacqueline, siblings Gideon and Ofira.

SEND US YOUR PHOTOS!!

Label the back of all photos and enclose a self-addressed, stamped envelope for return. Send all your photos to: The CJN, Family Moments, 1500 Don Mills Rd., Suite 205, North York, ON. M3B 3K4

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What's New deadlines: Monday, Nov. 21, is the deadline for the Dec. 1 issue and Monday, Nov. 28, is the deadline for the Dec. 8 issue. I receive calls on deadline days only. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Thursday, Nov. 17

CHRONIC PAIN

The Fibromyalgia Chronic Fatigue Wellness Support Group presents **Dr. Steve Blitzer** speaking about "Chronic Pain and the Stress of Living With It in Today's World and Environment." 7-9 p.m. at Indigo Book Store, Highway 7 and Yonge St. For information, call **Gisela**, 905-884-6169, or **Dena**, 905-787-1784.

ANTI-SEMITISIM IN EUROPE

The Polish-Jewish Heritage Foundation presents **Adam Michnik**, a political dissident who fought Communist orthodoxy in Poland and is presently the editor-in-chief of *Gazeta Wyborcza*, a Warsaw newspaper. He speaks on the topic "Is There a Jewish Question in Central Europe After 1989?" 7:30 p.m. at the University of Toronto Wolfond Centre, 36 Harbord St. $5. www.pjhtoronto.ca.

Saturday, Nov. 19

MISSISSAUGA AREA SHUL

B'nai Shalom Congregation of Halton-Peel, a Conservative egalitarian synagogue, welcomes new members as they begin their second year. Join them at 10 a.m. for Shabbat service, kiddush and conversation. They also offer study groups and bar/bat mitzvah preparation. For information, call **Judi** at 905-469-4344.

Sunday, Nov. 20

THE VATICAN & THE JEWS

Arnold Ages speaks on "The Vatican and The Jews: 1942 To The Present," at the Beth David Brotherhood breakfast. 9:15 a.m. Charge. 416-633-5500.

BOOKS & BAGELS

Join Beth Emeth Sisterhood "Books & Bagels" for a discussion of *Natasha & Other Stories* by **David Bezmozgis**. 11 a.m. All welcome. 416-633-3838.

BEACH SYNAGOGUE AT 85!

The Beach Synagogue's 85th anniversary gala concert features cantorial, popular, jazz and classical music. The concert is free, though non-perishable food items or donations for a drop-in lunch program would be appreciated. 2 p.m. 109 Kenilworth Ave. 416-694-7942.

ISRAELIEVITCH & FRIENDS

The Jacques Israelievitch and Friends Concert Series begins today at Temple Sinai with **Erica Goodman**, harp, **Mora Shulman**, flute, **Teng Li**, viola, and **Winona Zelenka**, cello, playing the works of **Mozart, Saint Saens, Ibert, Debussy, Francaix** and **Bloch**. 4 p.m. Members $10, non-members $15. 416-487-4161.

SINGLES BOWLING EVENT

Walk and Talk Etc., a walking club for Jewish singles 50+, offers its first social event, at Lucky Stripes Lanes, in the Vaughan Mills Mall at 7 p.m. Reserve at walkandtalketc@hotmail.com.

THE WEB AND YOUR ROOTS

Temple Kol Ami presents **Gord Meslin** on "Using the Web to Find Your Roots," at the Indigo Bookstore, Highway 7 and Yonge St. 7:30 p.m. 905-709-2620.

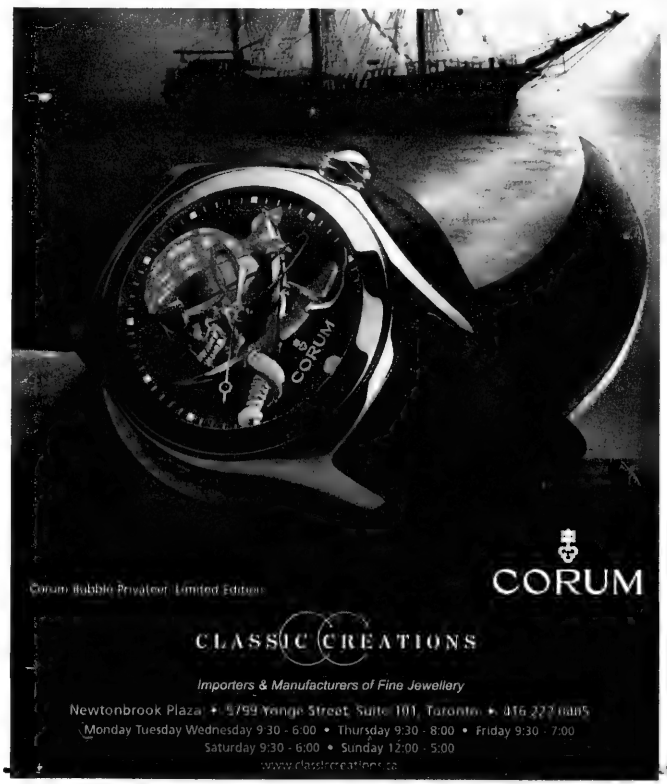
EVENING OF MUSIC & FUN

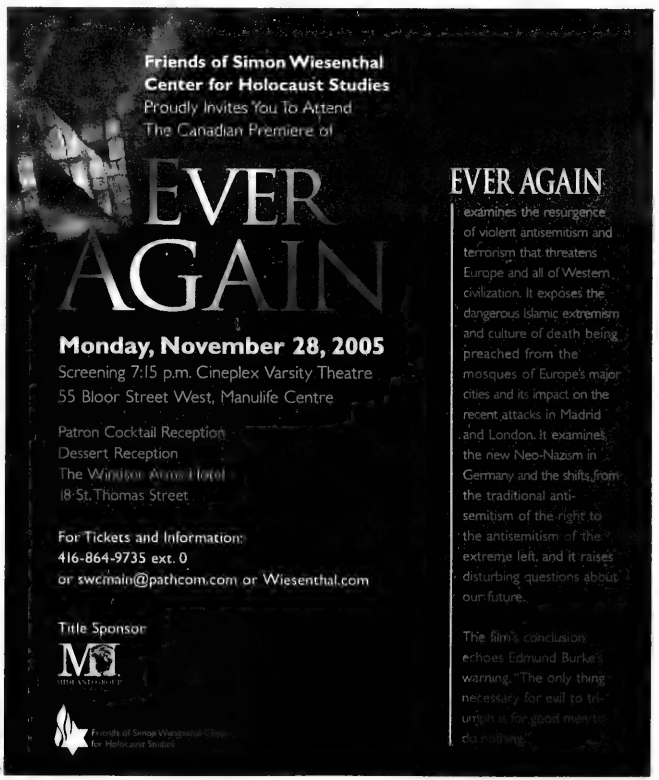
Congregation Bnai Torah presents an evening of toe-tapping fiddle music with the Puffins Trio, refreshments and good company. 8 p.m. Reserved tickets $10, $18 per couple. Call **Fern**, 416-226-3700.

ASSOCIATED REUNION

All Associated Hebrew School alumni are invited for a reunion, 7:30 p.m., at the Kamin Education Centre, 300 Atkinson Ave. For tickets, call 416-494-7666.

Continued on page 29





Continued from page 28

Monday, Nov. 21

GIANT RUMMAGE SALE

Pride of Israel Sisterhood holds a rummage sale of good used clothing and household items in good condition, 9:30 a.m.-1 p.m. 59 Lissom Cres.

LIBRARY BOOK CLUB

Join Holy Blossom Temple Library Book Club for a discussion of *Earth and High Heaven* by **Gwethalyn Graham**. 10 a.m. Free. 416-789-3291, ext. 235.

ZAREINU FASHION SHOW

Zareinu invites women in the community to an "Evening of Fashion and Song," Cocktails 6 p.m. Dinner 7 p.m. For tickets, call 416-787-2933.

MANAGE YOUR HEALTH

Jewish Women International, Nagillah chapter (55+), offers the program "Journey Into Well-Being," to learn how to manage your health. 7:30 p.m. at Kensington Place, 866 Sheppard Ave. W. Guests $3. RSVP **Marilyn**, 416-992-7792.

VILNA: YESTERDAY & TODAY

Beth Emeth Sisterhood presents "Vilna: Yesterday & Today," a colour slide presentation in English with **Vivian Felsen**. 8 p.m. 416-633-3838.

Tuesday, Nov. 22

LUNCH AND MUSIC

Join Shaarei Shomayim Sisterhood for a musical luncheon featuring **Cantor Avichai Zehavi** accompanied with **Israel Idels** on guitar. 12:30 p.m. $8.50. To reserve, call **Ruth Fruitman**, 905-731-6660.

MAKING CONNECTIONS

Beth David Sisterhood invites women in their 30s and 40s to their newly formed Z'havah Group for "Making Connections, Personally and Judaically." 8 p.m. 1 year membership $25, or non-members $5 at the door. 416-633-5500.

Wednesday, Nov. 23

JEWISH JOKERS GROUP

Jewish Jokers and Humour Group meets for its monthly meeting. 7 p.m. Antibes Community Centre, 140 Antibes Dr. 416-661-2541.

REPAIRING THE WORLD

Congregation Darchei Noam presents **Amy Block, Sharon Polansky** and **Valerie Hyman** on "Social Action and Jewish Congregations." The panel will focus on what congregations have done in the realm of social action and what more can be done. 7:30-9:30 p.m. 15 Hove St. 416-638-4783 or www.darcheinoam. on.ca

GIFTED LEARNERS

Parents of gifted/high-ability learners are invited to an evening of networking and information gathering facilitated by **Joanne Foster**, gifted education consultant for Tikum Chaim, UJA Federation Board of Jewish Education. She will give a short presentation on what parents should be looking for in the classroom, and on information access. There will be a question and answer period. 7:30-9:30 p.m. at the BJCC, 4588 Bathurst St., Room 202. **Debbie Gladstone**, 416-631-5835.

WOMEN OF ACHIEVEMENT

The Canadian Seaway Branch of the Women's League for Conservative Judaism are holding a "Torah Fund Evening," 8 p.m. at the Beth Torah Synagogue. **Joyce Binstock**, past branch president, and **Deenie Reiken**, past president of Beth Tzedec Sisterhood, will be honoured as women of achievement. Dessert and sweet table. $25. 905-771-1893.

Other news

BOOK LOVERS ALERT!

In good time for Chanukah, the Toronto Heschel School hosts an Indigo Evening at the Indigo Bookstore at Yorkdale Mall. Heschel students will perform and a portion of the proceeds of book sales will go to benefit the school. Thursday, Nov. 24, 6-9 p.m.

SATURDAY NIGHT AUCTION

The Miriam Alkin Memorial Fund invites the community to a "Saturday Night Live Auction." 7 p.m. at Shaarei Tefillah Synagogue. $18.

OTTAWA LECTURE

Steve Mason, Canada research chair in Greco-Roman cultural interaction at York University, presents an illustrated lecture on "The Judean Josephus in the Christian West." Sunday, Nov. 27, 2 p.m. at the Library and Archives Canada, 395 Wellington St., Ottawa. Through an examination of one passage in Josephus' *Judean War*, Mason will shed light on historical sources that have shaped Christian perception of Jews and Judaism throughout history. A display of Josephus' works from the Jacob M. Lowy Collection of rare Hebraica and Judaica accompanies the lecture. 613-995-7960.

BBYO EVENTS

B'nai Brith Youth offers the following events. For registration and information, call 416-398-2004.

BBYO's Gateway to University Tour: Visit Western, U of T and York and get an inside look at Jewish life on campus. Meet students, ask questions and leave your parents at home. Departing Nov. 19, after Shabbat, and returning Nov. 20.

Teen Connection, for grades 7 and 8: Programs the first and third Sundays of each month. Nov. 20, "The Not a Slumber, Slumber Party."

A Night in Niagara: Join teens from Buffalo for a day away. Departing after Shabbat Dec. 3 and returning Dec. 4.

A new online community just for teens: www.b-linked.org. Learn about travel opportunities, university, community service and connect with teens from around the world.

JF&CS GROUPS

Jewish Family & Child Service. 4600 Bathurst St. Information/registration, call 416-638-7800, ext. 215. For registration or information on the following programs, call **Shawna** at ext. 215.

Effective Parenting: A 4-session group to help parents learn what they can do to raise a happy, motivated and well-behaved child. For parents of children ages 3 to 11. Begins Monday, Nov. 21, 7-9 p.m. at 4600 Bathurst St.

Couple Communication: A 4-session group for couples wanting to learn communication skills to help deal better with day-to-day issues, resolve conflicts and build a more satisfying relationship. Wednesday, Nov. 30, 7 to 9 p.m. 4600 Bathurst St.

FOR SENIORS

The Association of Jewish Seniors general meeting takes place Thursday, Nov. 24, 9:30 a.m. at Shaarei Shomayim Congregation. Join them for an exciting program. For information, call **Debbie Bernstein**, 416-635-2860.

LZA Seniors Cultural Club meets every Tuesday at 10 a.m. at the Borochov Centre, 272 Codsell Ave. Call 416-630-9444.

The Earl Bales Seniors In The Club House In The Park. Sunday dance, Nov. 20 and Dec.4. Casino Rama, Wednesday, Nov. 30, and Dec. 7. Casino Niagara and Festival of Lights, Wednesday, Dec. 21. Call 416-395-7881.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. Nov. 17, sing-along. Call **Menachem Wallach**, 905-731-7748.

BERNARD BETEL CENTRE

1003 Steeles Ave. 416-225-2112.

Literary Lunch@Noon with **Marilyn Herbert**. *Ten Thousand Lovers* by **Edeet Ravel** to be discussed. Wednesday, Nov. 30, noon.

WAGMAN CENTRE

55 Ameer Ave. 416-785-2500.

Lunch and Learn: Tuesday, Nov. 22, 11:30 a.m.-1 p.m. Members $5, guests $7. To reserve, call ext. 2267.

Book and Munch Club: Every Wednesday, 12:15-1:15 p.m. in members' lounge. Bring your own lunch.

Home Modification and Funding Sources: **Stacey Bergman**, occupational therapist, speaks about how to change a home to make it safe and reduce risks of falls. Wednesday, Nov. 23, 1:30-2:30 p.m. Members $2, guests $4.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St., 416-636-1880 or www.bjcc.ca.

Treasures in Jewish Literature: book club reviews *The Conversion* by **Aharon Appelfeld**. Tuesday, Nov. 22, 1:30 p.m. $15.

Current Events with **Peter Diament** every Thursday, 1-2:30 p.m.

The BJCC computer lab offers computer and Internet classes for those 55+. Courses are 4 weeks long, 2 classes per week. To register, call ext. 235.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or www.milesnadaljcc.ca.

Arab-Israeli Cookbook: a reading of a new play by Robin Soans, created from the everyday realities of life in the Middle East, and knit around the theme of food. Sunday, Nov. 20, 7:30 p.m. in Room 318. Pay what you can.

Good Age Club: Weekly year-round programming for people 55+, every Thursday, 1-3 p.m.

VOLUNTEERS WANTED

The Baycrest Centre for Geriatric Care is looking for volunteers. The centre needs:

- Individuals to assist the library staff. Computer literacy is an asset. Training is provided.
- Volunteers who speak Russian, Hebrew, Yiddish, Hungarian and Romanian, as well as English, for friendly visiting with our clients.
- Youth volunteers to assist with recreational programs for evenings and weekends.
- Volunteers to assist residents at mealtime. Baycrest will provide training, support and supervision needed.

Call 416-785-2500, ext. 2572.

SINGLES EVENTS CAN BE FOUND ON PAGE 32

Coast to Coast

OBITUARIES
and Related Notices

BENJAMIN'S PARK MEMORIAL CHAPEL

Neil Altman	Oct 23/05	42 Palm Dr
Warren Albert	Oct 24/05	16 Lawlor St
Tadeusz Bilinski	Oct 25/05	712 Mt. Pleasant Rd #427
Maisie Goldberg	Oct 26/05	7805 Bayview Ave #1002
Joseph Ederman	Oct 26/05	3560 Bathurst St
Ann Seidlitz	Oct 27/05	2121 Bathurst St PH 4
Murray Gottlieb	Oct 27/05	429 Walmer Rd
David Walfish	Oct 27/05	12 Wimpole Dr
Shirley Baine	Oct 28/05	14 St. Matthews Rd
Frances Freilich	Oct 28/05	3560 Bathurst (Apotex)
Dean Johnston	Oct 28/05	125 Brownstone Cir
Kathy Tanenbaum	Oct 28/05	360 Howland Ave
David Dickman	Oct 30/05	287-A High Park Ave
Hannah Brill	Oct 31/05	25 Canyon Ave #1602
Ruth Camelgar	Oct 31/05	100 Canyon Ave #403
Herb Haber	Oct 31/05	3560 Bathurst St
Anne Tulchinsky	Oct 31/05	429 Walmer Rd
Vermunt Marm Goldstein	Oct 31/05	755477 2nd Line
Eva Goldszlager	Oct 31/05	3560 Bathurst (Apotex)
Rose Hurwich	Nov 2/05	3705 Bathurst St
Hinky Gold	Nov 2/05	1516 Bathurst St #601
Betty Pollock	Nov 2/05	306 Finch Ave E
Ralph Berger	Nov 3/05	1 Holm Cres
Ichel Reichman	Nov 3/05	535 Sheppard Av #902
Jack Singer	Nov 3/05	8 Covington Rd #407
John J. Bussin Q.C.	Nov 3/05	73 Scenic Millway
Frances Soble Harnick	Nov 4/05	625 Avenue Rd #1403
Ernest Weiss	Nov 6/05	78 Scenic Millway, #78
Karen Ginsberg	Nov 6/05	936 College Manor Dr
Laurie Weinper	Nov 8/05	24 Brian Cliff Dr
Rose Pearl	Nov 8/05	10 Torresdale Ave #503
George Bronet	Nov 8/05	17 Lascelles Bl #1610
Frida Wachtel	Nov 9/05	29 Almore Ave
Ralph Weinstein	Nov 9/05	17 Ridge Hill Dr
Karl Ungerman	Nov 9/05	

Steeles Memorial Chapel

Driker, Oleg	Oct.30/05	Private
Toledano, Esther	Nov. 1/05	112 Mulholland Dr
Cohen, Morris	Nov. 1/05	17 Tanjoe Cres
Dexter, Elizabeth Anne	Nov. 1/05	Private
Zilberleib, Gertrude	Nov. 2/05	17 Penticton Crt
Leinwand, Esther	Nov. 3/05	Private
Zonenberg, Meer	Nov. 3/05	Private
Nichols, Mitchell	Nov. 4/05	3560 Bathurst St
Nuss, Bregda	Nov. 6/05	76 McMorran Cres
Wise, Klara	Nov. 6/05	115 Antibes Dr
Tyroler, Helen	Nov. 6/05	4455 Bathurst St
Madorsky, Marion	Nov. 8/05	70 Montrose Ave

The unveiling of a monument to the memory of the late

IRENE WINTER ז"ל

Mother of Esther Winter, sister of Sala Finkelstein will take place

Sunday, November 20th at 11:30 a.m.

Mount Sinai Memorial Park

986 Wilson Ave. – Shaarei Shomayim - Old Section

The Winter, Levine, Finkelstein, Kammer and Zeifman families invite relatives and friends to attend

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Jewish vets recall fallen comrades at a Remembrance Day ceremony

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — Remembrance Day came early this year for the Ottawa Jewish Community this year. The Jewish War Veterans of Canada, Ottawa post, held a special Remembrance Day ceremony outside the Soloway Jewish Community Centre on Nov. 7.

As a piper led parading veterans and their flag bearers, Laurence Wall, a CBC Radio news producer, welcomed the veterans and those who had come to honour them.

"Every Remembrance Day ceremony is important as we honour those members of the community who served with the Armed Forces and remember those who gave their lives to preserve their freedom," he said.

"But this year is particularly noteworthy for a number of reasons. First, the government has declared 2005 the year of the veteran. Second, this year marks the 60th anniversary of the end of the Second World War. And third, Jewish war veterans in Canada are finally getting their own memorial.

"It's called 'Flames of Memory.' The designer is the noted architect Daniel Libeskind. It will be built in Toronto at the corner of Bathurst Street and Sheppard Avenue West in Earl Bales Park," said Wall.

Ron Prehogan, chair of the Jewish Federation of Ottawa, thanked the veterans for their contribution to our country and especially to Jewish Canadians.

"We, the Jewish community of Ottawa, Canada's capital, salute all the Jewish soldiers on this day. We understand and appreciate that they fought not only for our country but also for us as Jews when the Jewish people were in peril.

"We also understand that not much has changed, that there are venomous souls in this the 21st century who are bent on seeing western civilization and the Jewish people wiped off the face of the earth. We look to our Canadian Jewish soldiers as shining examples of what it takes to protect all that we hold dear," said Prehogan.

The honorary chaplain of the Ottawa post of Jewish War Veterans of Canada, Rabbi Reuven Bulka of Congregation Machzikei Hadas, compared the war veterans, normally peace-loving individuals, to the biblical patriarch Abraham. "Think of the first of our patriarachs, Abraham. He was a calm, peace-loving person, but he was also a warrior. He volunteered to fight on the side of the right rather than let the forces of evil take over.

"This is rooted in Jewish tradition. If something is in jeopardy that is worth saving, if someone needs saving, we don't stand idly by. These people put their lives on the line so that we could lead a tranquil life.

"We are here today to celebrate, to acknowledge, to thank and to recognize that the very least we can do is to say that the battle they fought is worthwhile and the way we can do that is to lead meaningful lives," Rabbi Bulka said.

The Jewish War Veterans of Canada, Ottawa post, comprising approximately 112 members and associate members, was established in 1991. Its mission, "*l'dor va dor*" (from generation to generation), is to strengthen its members' connection to young people.

Twenty-five members of the Ottawa Jewish community gave their lives during World Wars I and II.

Baker urges Canada to lead campaign against Iran

By DAVID LAZARUS
Staff Reporter

MONTREAL – Canada can play a lead role in an international effort to isolate and sanction Iran in the wake of its president's call for Israel's destruction, the Israeli ambassador to Canada, Alan Baker, said here recently.

Iranian President Mahmoud Ahmadinejad's statements were "bloodcurdling" and a "very shocking revelation," Baker said.

"If… a president of a state can call for the annihilation of a whole people while developing its nuclear capability, [then] this cannot go on without action," he told a State of Israel Bonds reception.

"I am calling on Canada and the states of the world to isolate Iran in the international community."

At a conference against Zionism, held in Tehran on Oct. 26, Ahmadinejad repeated a statement by Ayatollah Khomeini, the leader of Iran's Islamic revolution, that Israel "must be wiped off the map."

He also threatened Arab countries who co-operated with Israel and the United States.

Baker praised Canada for being "perhaps the first" nation among many others to condemn the comments through statements made by Prime Minister Paul Martin and Foreign Affairs Minister Pierre Pettigrew, and through an all-party resolution in Parliament.

Windsor federation marks 50 years

By SHERI SHEFA
Staff Reporter

In celebration of the 50th anniversary of the Windsor Jewish Federation and Community Centre, the Holocaust Education Committee will present an evening of music and art.

As part of the production titled "Forbidden Sounds, Forbidden Sights – A Tribute to the Human Spirit," the Windsor Symphony Orchestra Ensemble will play musical selections that were deemed "degenerate" by the Nazis in the Holocaust era.

The event, which will be held at the Capitol Theatre and Arts Centre in Windsor, Ont., on Nov. 23, features music and art by both Jews and non-Jews.

"We want to show people that it wasn't just Jewish art that was targeted by the Nazis," said Helen Arbour, the chair of the event.

She said the evening will include music by composers Felix Mendelssohn, Scott Joplin and Arnold Schoenberg and art by painters Henri Matisse, Pablo Picasso and Vincent Van Gogh.

"The choices were based on the theme of music and art that survived the Holocaust," said Arbour, who added that much of the art that was labelled as degenerate was destroyed by the Nazis during World War II.

Throughout the evening, members of the community who represent groups that Hitler would have deemed degenerate, such as the physically disabled and homosexual, will recite "inspired readings about standing up for human rights."

The selections will feature quotes from U.S. civil rights leader Martin Luther King Jr., poet Maya Angelou and former first lady Eleanor Roosevelt.

"We're trying to give an overview of groups that might have been destroyed if Hitler had triumphed," Arbour said.

"We want to send the message that love is the key to solutions in the world."

Prominent members of the community, including Windsor Mayor Eddie Francis, will be part of the presentation.

While the program will run in the evening for the general public, there is also going to be an afternoon performance for high school students. The Holocaust Education Committee has prepared a lesson plan for teachers who want to convey the message of peace and tolerance to their students.

Tickets are $25. For more information, call 519-973-1772. 31a

Coast to Coast

Reflecting on what might have been

According to Reports

By PAUL MICHAELS

The 10th anniversary of the assassination of Israeli prime minister Yitzhak Rabin attracted substantial media attention.

On *The National* (CBC, Nov. 4), Adrienne Arsenault focused on what might have happened if Rabin, the "hardline general turned peacemaker," had lived.

Arsenault interviewed Palestinian Authority legislator Hanan Ashwari, who said: "[Rabin] knew that in order to have a commitment that would hold, he needed a partner who was capable of delivering, so it was in his interest to empower the Palestinians."

Referring obliquely to the Palestinian violence that began in September 2000, Arsenault said that Israelis have made Rabin, in death, "a mythic figure who could have prevented so much [of the] violence." But this was contradicted by former Israeli prime minister Ehud Barak, who said in an interview that Rabin was skeptical of former Palestinian leader Yasser Arafat "all along the way" and would have ultimately rejected him as unreliable.

Yitzhak Rabin on the podium in Tel Aviv's Malchei Yisrael Square – since renamed Yitzhak Rabin Square – just minutes before he was assassinated. [Isranet photo]

In "The unwritten legacy of Yitzhak Rabin" (*Globe and Mail*, Nov. 1), Yossi Beilin argued that the principal component of Rabin's legacy was his "political activism," demonstrated in the three years of his second term (1992-95) when he signed the Oslo accords and concluded a peace treaty with King Hussein of Jordan.

Beilin is correct that Rabin – showing leadership but also expressing the majority view – wanted to make peace with Israel's neighbours.

However, Beilin is almost certainly mistaken when he writes: "Had [Rabin] remained alive, I am certain that we would have reached an agreement with the Palestinians by May 4, 1999, our target date." To reach that goal would have required Arafat to sign an end-of-conflict agreement recognizing Jewish sovereignty in parts of Jerusalem and relinquishing a Palestinian "right of return" – the crucial issues Arafat refused to yield on with Rabin's successor Barak at the Camp David-Taba talks of 2000/2001.

Many Israeli analysts credit Rabin with taking risks for peace, but they see him, like Barak, as a pragmatist who would have adjusted his sights in keeping with the facts – foremost, Arafat's actions, which ran counter to the peace process.

Beilin, however, apparently believes only in the dream aspect of Rabin's legacy. To honour that legacy, he writes, Israel "should immediately resume negotiations on the permanent status agreement with the Palestinians in the spirit of the Geneva Accords of 2003" (of which Beilin is co-author). Again, the overwhelming majority of Israelis, even those favouring major territorial compromise in exchange for genuine peace and security, believe the current Palestinian Authority leadership is as incapable of concluding a final status agreement as Arafat was in 2000-01.

This opinion is articulated by Hirsh Goodman in the *Jerusalem Report* (Oct. 17): "The chaos, anarchy and lack of Palestinian Authority control over events in Gaza [makes] the idea of the PA as a peace partner as elusive as the co-operation of Yasser Arafat at the height of the intifadah."

Referring to the Geneva Accords, Goodman – who has never shied away from criticizing the Israeli government – writes: "There is no responsible Palestinian leadership that could deliver a newspaper on time in the morning, much less a peace agreement that would stand the test of time. Hamas has taken over the territories. It sets the agenda and that's the way things will stand until some force arrives within Palestinian society that can turn the Palestinian Authority into a party that can both negotiate and deliver."

* * *

Correction: Last week's column incorrectly reported that Russia did not condemn Iranian President Ahmadinejad's threat to annihilate Israel. Russia did condemn his threat both on its own and as part a unanimous UN Security Council statement on Oct. 28.

Paul Michaels is communications director for the Canada-Israel Committee.

ב"ה

Associated Hebrew Schools of Toronto

The President, Board of Directors and Board of Governors of Associated Hebrew Schools of Toronto express their sincere condolences to

Nathan O. Hurwich

Life Member of Associated Hebrew Schools of Toronto and generous benefactor

On the loss of his beloved wife

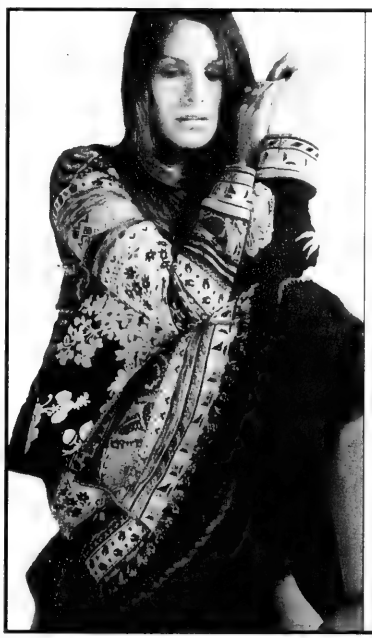
Roey Hurwich ז"ל

Her support of Jewish education and love for the children of Associated Hebrew Schools will always be remembered.

May they be comforted among the mourners of Zion and Jerusalem.

המקום ינחם אתכם בתוך שאר אבלי ציון וירושלים

Sheldon Carr, *President* — Louis Greenbaum, *Chairman of the Board*



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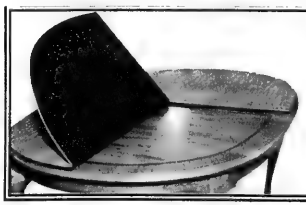

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Coast to Coast

TV commentator Ben Stein gives keynote address

Continued from page 1

noting he recently met Israeli Prime Minister Ariel Sharon in New York and complemented him on enjoying a stable government.

On a more serious note, Martin condemned recent anti-Semitic attacks on synagogues and schools.

"When a synagogue, a school or a cemetery is attacked in Canada, that is an attack on every single one of us. I can categorically say that the response of leaders and individuals in every community in this country has demonstrated that Canada will not condone such acts nor will we allow them to divide us."

Turning to the international scene, Martin said the United Nations had taken a momentous step in setting aside a day for Holocaust remembrance. The resolution establishing the day (Jan. 27) was advanced by Israel – the first time the UN has passed an Israeli-initiated resolution. He noted that Canada was one of 104 resolution co-sponsors.

Martin said Israel's withdrawal from Gaza sparked increased hope for a peaceful settlement, and that the election of Mahmoud Abbas to head the Palestinian Authority was also a hopeful step. Canada supports Israelis and Palestinians resolving their conflict, and Canada will also support the PA through investments to help alleviate the plight of refugees.

Martin closed by noting the 10th anniversary of the assassination of Yitzhak Rabin and said former prime minister John Turner agreed to represent Canada at memorial events in Israel.

The keynote address at the opening plenary was delivered by author, humourist, economist and TV commentator Ben Stein, who invoked two themes – gratitude for residing in North America and the importance of honouring one's parents.

It is glorious to be able to celebrate Jews' achievements freely, he said, contrasting it to the situation faced under the Nazis, when 4,000 Jews – the same number who attended the plenary – were shipped to Auschwitz every day during the Holocaust.

Stein recounted how his grandfather immigrated to the United States from Russia, joined the U.S. cavalry at age 15 and was sent to the Philippines to fight insurgents. His grandfather later worked at Ford and enjoyed it, despite the fact it was run by a rabid anti-Semite, he said.

His father, Stein continued, was a champion orator and a gifted student. Despite his academic excellence, he never held a grudge for being made to wash dishes in a frat house that did not admit Jews.

His father, who went on to become chair of the presidents' council of academic advisors under U.S. presidents Richard Nixon and Gerald Ford, never felt aggrieved. You have to look at the big picture and see the opportunity available in America instead of "whining, bitching and moaning," Stein said.

"The discrimination in America was hurtful, to be sure, but bliss, pure bliss compared to what our fellow Jews endured in Europe.

"Gratitude rules my life."

Pointing to Jewish achievements and the disproportionate number of Jewish Nobel Prize winners, Stein sounded a cautionary note. Those achievements "scare" him, because envy can cause problems.

"The world does not like that so much. The world sees Jews building castles and can't do that themselves. [What] they can do, is knock them down."

Stein said that for him to be a good Jew meant he ought to be a good son. He felt honouring his parents was important to him as they grew older. Just by listening to what they had to say during visits, he brightened their moods, he said.

He recounted how he held his dying father's hand and read psalms to comfort him. "The one thing I did right was honour my father and my mother," he said.

Delegates also heard other touching stories at the plenary. Miss Israel, Yelena Ralfe, who advanced to the final 10 at the Miss World contest, described her aliyah to Israel from Ukraine and how she felt she had the same opportunities there as any one else in Israel.

New Yorker Erik Levis described how his participation in a birthright visit to Israel instilled pride in his Jewish heritage as well as a sense of belonging to the Jewish people.

Arieh Oz, a former lieutenant-colonel in the Israel Air Force (IAF) and head pilot for El Al, told of his youth as a hidden child in wartime Holland, protected from the Nazis by a family working with the Dutch underground.

He described his family's immigration to Israel, their difficult integration and how, by 1976, he was a squadron commander in the IAF assigned to fly the the third Hercules transport plain that landed at Entebbe during Israel's daring hostage-rescue operation.

After successfully landing the craft in the dark after the Ugandans had switched off the runway lights, he was promoted from major to lieutenant-colonel, he said.

Following his military service, he joined El Al, and by 1989, he had become the airline's chief pilot. He participated in Operation Solomon in 1991, which brought thousands of Ethiopian Jews to Israel. As part of that mission, Israel converted a Boeing 747 for multi-transport use.

Planners expected to fill the aircraft with 760 passengers. Because the passengers were so slight, many more were squeezed in. Flight documents recorded 1,087 people were jammed onto the plane, but when it landed at Ben Gurion airport, a head count revealed the final number was 1,122 passengers. It turned out children were brought on board by their mothers hidden inside their flowing white robes. The mothers were afraid their children would not be allowed on the plane and they hid them until they arrived in Israel, he said.

In describing his involvement in the operations, Oz said, "I believe it is a gift of God to give back."

Viviana Bendersky described how on Feb. 14, 2002, her family in Buenos Aires received a call that their bank account had been wiped out in the financial crisis that gripped Argentina. She immediately experienced a feeling of "falling, endlessly falling."

Many Argentine families were in similar straits, and it was donations from North American communities to the Joint Distribution Committee that saved them. "Because of you, Argentine Jews had a safety net when they needed it," she said.

Delegates also heard from Alan Franco, head of the Jewish community in Greater New Orleans, and Erich Sternberg, president of the Jewish community of Baton Rouge. They described the rescue efforts undertaken thanks to $24 million in emergency aid raised by Jewish communities. Franko noted that the Jewish community received the support of a local police SWAT team, who went to addresses provided by the local federation to rescue Jews. He joked about how the SWAT team, complete with military helmets and M-16 rifle, burst into homes and told the residents they were there from the federation of New Orleans to take them to safety.

That same SWAT team rescued 25 Torahs from New Orleans, which were relocated to communities in Baton Rouge, Houston and elsewhere.

The plenary's MC was Julia Koschitzky, vice-chair of UJC's board of trustees. Koschitzky has broad community involvement, including with UJA Federation, UIA Federations Canada, the Centre for Jewish Studies at York University, Keren Hayesod and as co-chair of the education committee for the Jewish Agency.

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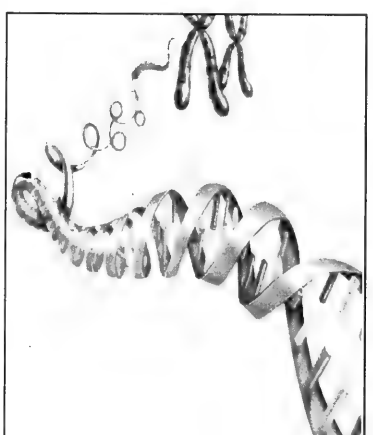

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Coast to Coast

Ottawa educators receive awards at GA

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — Two of Ottawa's finest Jewish educators were in Toronto this week at the General Assembly of the United Jewish Communities (UJC), where they were to be presented with Grinspoon-Steinhardt Awards for Excellence in Jewish Education.

Chana Hayes, vice-principal of Judaic studies at Cheder Rambam School and Devorah Teitelbaum, an alumna of the school who teaches at Torah Academy of Ottawa, are the first Ottawa-area educators to win the six-year-old awards, which recognize outstanding Jewish educators throughout North America from diverse backgrounds and denominations.

This year's recipients of the New York-based award include 64 educators from 38 cities.

The winners each receive a $1,000 cash prize from their local federation, as well as a plaque and a $1,500 stipend for professional development from the Grinspoon Foundation and Jewish Life Network.

Other Canadian winners include Donna Robins of Temple Sinai's religious school in Toronto, Zehava Chaimovitz of the Kehila Jewish Community Day School in Hamilton, and Simona Parynte of Montreal.

On Nov. 2, Cheder Rambam held a ceremony to honour Hayes and Teitelbaum.

Hayes spoke with emotion about how she and her husband moved to Ottawa from Crown Heights, N.Y., nearly 30 years ago, leaving behind most of her family and a strong Lubavitch community.

"We were determined to live our lives as emissaries of the Rebbe," she said, referring to the late Lubavitcher Rebbe, Menachem Mendel Schneerson.

In Ottawa, the couple dedicated themselves to educating children.

"We started Maimonides [which evolved into Cheder Rambam School] with five children in the kitchen of our apartment," Hayes said.

With the strong support of her husband, Rabbi David Hayes, who assumed domestic duties and made sure their growing family was taken care of when she was needed at school, Hayes has devoted herself to her students and educational responsibilities.

Rabbi Yehoshua Botnick, Cheder Rambam's educational director, said that "Hayes' unique ability to excite and inspire preschool students and older students alike is extraordinary."

Hayes spends hours preparing study aids that are tailored to individual students and classes, he said.

"Throughout the years, she has written a customized synopsis of each weekly Torah portion personalized to emphasize points that are most pressing for the class in question. These sheets, written in her unique calligraphy, have become famous in the community," Rabbi Botnick said.

Teitelbaum teaches grades 1 and 2 at Torah Academy. In her seven years of teaching, she has worked with children from preschool to Grade 10.

In recommending Teitelbaum for the award, Rabbi Botnick described her as "a teacher's teacher.

"Her creativity in the classroom and her ability to reach the most difficult students are extraordinary.

"In addition to her full-time teaching responsibilities, Miss Teitelbaum publishes *Torah Treasures*, a weekly collection of Torah, inspiration and illustration that features the work of Torah Academy of Ottawa students," and is distributed each week to local synagogues, he said.

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Israeli journalist posed as Palestinian during intifadah

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — Israeli television journalist Yoram Binur has had first-hand experience "behind the lines," having lived among the Palestinian people, posing as one of them during the first intifadah.

The story of his double life was published in his book *My Enemy, Myself*, which has been translated into many languages, including Arabic.

Binur, now Palestinian Affairs correspondent for Channel 2 News on Israeli television, recently toured Canadian campuses at the invitation of National Campus Life. Following visits to Toronto, Montreal, Calgary and Vancouver, he spoke at Carleton University early in November.

In a noon-hour talk titled "The New Gaza: What's Really Going On?" Binur provided historical background to the present situation in the area, including a description of the various parties involved. He also provided insights into the psychology behind strategies and events, information that the average North American would not get from local media.

What Binur discovered by living as a Palestinian is that "they are very similar to us and we are very similar to them and that is sometimes part of the problem." He says that "the average person on the street [Palestinian] says he wants peace, that it is bad to kill women and children…"

The current uprising, known as the second intifadah, is very different from the first intifadah. "The current uprising is a 'professional' uprising, not engaged in by all the Palestinian people, but just by organized groups," Binur said.

The Palestinian Authority, the governing body of the Palestinians, and Mahmoud Abbas, PA president, are ineffective, Binur said. "Abu Mazen [Abbas] is a millionaire, not a man of the people. There is no way that a man from a refugee camp will obey him." said Binur.

He added that he is in favour of releasing [Fatah leader] Marwan Bargutti from prison in Israel to take on the leadership of the Palestinians. "It is not an emotional issue, but a practical one," he said.

Binur concluded his talk by showing a video he had made in Jenin, "the suicide bomber capital." He interviewed several Palestinians, members of Hamas, two of whom have since been killed. In the video, they spoke openly of their plans to kill any and every Jew they encountered.

"Why do I show this story?" asked Binur. "For them, the fight is not over a border – it is a fight for existence. As long as there are Jews in Israel, the fight continues.

"This story also raises the issue of the ethics of the correspondent. In TV, when you interview someone, you give them a stage. Is it correct that when I interviewed these people, I gave them, killers of Israelis, a stage?

"I do believe that if you want to or not, we are dealing with these people. In general, I believe that people should see things even if they do not like them because you need to make decisions and my job is to get the information out," Binur said.

Before leaving Ottawa, he met with officials at the Department of Foreign Affairs, where he gave Canadian officials his view of the Middle East situation.

CHEERING THE HOUSE DOWN: Students in Bialik Hebrew Day School's Bar Ilan Tel Aviv House prepare for an inter-house cheering competition that required all cheers to be original, enthusiastic and include all four languages taught at Bialik. Under a system introduced last year, all Bialik students in grades 6 to 8 belong to one of four houses named after Israeli universities.

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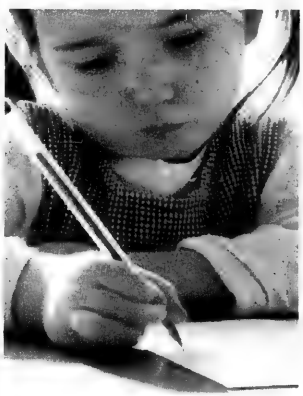

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Rice and Sharon disagree on Hamas' role in PA vote

Ha'aretz Daily Newspaper Ltd.

JERUSALEM — A dispute arose on Monday between Prime Minister Ariel Sharon and U.S. Secretary of State Condoleezza Rice over the issue of Hamas' participation in Palestinian elections slated for January.

In their morning meeting, Sharon said allowing Hamas to take part in the elections for the Palestinian Legislative Council would be a grave error, and would only weaken Palestinian Authority President Mahmoud Abbas, rather than strengthening him as Palestinians have argued.

"We will not interfere with the elections," Sharon declared, "but neither will we coordinate the elections with [the Palestinians], and we will not allow Hamas people to operate and move around differently from what is happening now."

It is not clear whether Israel will permit registration of voters in East Jerusalem and allow Hamas candidates to move about freely.

In recent weeks, the Israel Defence Forces have arrested hundreds of Hamas activists, most of them members of the organization's political wing, those most likely to run as candidates in the January election or take central roles in Hamas election campaigns.

Hamas' participation in the election could spell the end of the road map peace plan, Sharon said – that is, if an armed terror group became a political partner to Palestinian rule.

"We wholeheartedly support President Bush's moves for democratization, but we will not aid Hamas. We will not aid the murderers of Jews, even if they take part in elections," Sharon said.

Rice took issue with Sharon's position, saying that after the election, it would be easier to force Hamas to diasarm, since the pressure would be coming from the international community as a whole.

She said she respects the Israeli position, but added that if Abbas fails to disarm Hamas, he will lose the support of the United States and of the world.

Rice said Washington would then shun contacts with Hamas and the Islamic Jihad, even if they were part of the government.

Rice, in Ramallah later in the day for talks with Abbas, said a deal between Israel and the Palestinians on the passage of goods and people through Gaza's border with Egypt was "in sight."

Abbas told a joint news conference that an agreement was imminent, and one Palestinian official said Rice had already clinched the deal.

The compromise was hammered out in Rice's separate talks with Sharon and Abbas, the official said. The fate of the Rafah crossing has been a major sticking point since Israel's Gaza pullout.

Rice met Monday morning with Sharon and Foreign Minister Silvan Shalom, and repeated her intention to continue working with Israel and the Palestinian Authority toward a two-state solution.

Prime Minister Ariel Sharon and U.S. Secretary of State Condoleezza Rice at their press conference. [Isranet photo]

"I expect to continue to work with you and your camp, and to progress toward the two-state solution in which Israel and the Palestinian state can live in peace, free and free of terror," said Rice, opening the meeting.

Rice again praised Sharon for the implementation of the disengagement from the Gaza Strip. But she also demanded that Sharon step up negotiations over opening the border crossing in Rafah to enable free passage between the Gaza Strip and Egypt, and expand the activity of the Karni cargo terminal, which is considered the bottleneck of the Palestinian economy in the Gaza Strip.

In a meeting with the managers of the Karni cargo terminal on Sunday, James Wolfensohn, special Mideast envoy for the Quartet (United States, European Union, Russia and the United Nations), called the next 72 hours "critical to his mission," which has so far failed to yield any results.

A high-level meeting Sunday intended to have Israelis and Palestinians reach an agreement on operating the Rafah crossing ended in a stalemate. Wolfensohn met with Israeli Defence Minister Shaul Mofaz and PA Minister Mohammed Dahlan, but did not resolve the key dispute: Israel's demand for information on those entering via the crossing in time to thwart the entry of people involved in terror. According to Israeli sources, the Palestinians toughened their stance at the meeting.

Wolfensohn tried to increase pressure, emphasizing that he wants to reach an agreement on the crossing this week. He said Israel's entrenching itself in security considerations will transform the Gaza Strip into an enormous prison.

He said he is frustrated by the lack of change in the atmosphere between Israelis and Palestinians and the risk that Gaza will become a huge prison. He said without progress in talks, he would consider going home.

He said he planned to report his concerns to Rice.

In a speech on Sunday in Jerusalem to the Saban Forum, an annual U.S.-Israeli symposium, Rice gave her strongest condemnation of Iranian President Mahmoud Ahmadinejad's recent call for Israel to be "wiped off the map."

"No civilized nation" can call for the annihilation of another, Rice said to resounding applause. "No civilized nation should have a leader who wishes or hopes or desires or considers it a matter of policy to express that… another country should be pushed into the sea. It is unacceptable in the international system."

She also said the Bush administration is under no illusions about the difficulty of spreading democracy in the region. "We are not naive about the pace or difficulty of democratic change, but we know the longing for democratic change is deep and urgently felt."

Then she addressed the obstacles: "Dismantling the infrastructure of terrorism is essential for peace, because in the final analysis no democratic government can tolerate armed parties with one foot in the realm of politics and one foot in the camp of terrorism."

Rice reiterated the American position, that "if Palestinians fight terrorism and lawless violence and advance democratic reform, and if Israel takes no actions that prejudge a final settlement and works to improve the daily lives of the Palestinians, the possibility of peace is both hopeful and realistic."

She called on the Arab states to increase cooperation with Israel, to establish normal relations with it and strengthen the Palestinian economy.

Sharon also addressed the forum on Sunday. "The coming period is critical for the Palestinian Authority," he said. "It must decide whether it is choosing the path of peace and negotiations, or whether it is opting for the extremist path of terrorism and enabling the existence of terrorist organizations and their participation in the political system, before they have disarmed. Hamas is also required to revoke the Hamas charter, which calls for Israel's destruction.

"The move to the second phase of the road map will only take place after the Palestinian Authority carries out the first phase of the plan, dismantles the terrorist organizations and implements the comprehensive reforms to which it has committed," Sharon added.

Sharon calls Abdullah

Prime Minister Ariel Sharon phoned Jordan's King Abdullah II to convey condolences for last Wednesday's terror attacks in Amman. Sharon said Israel was prepared to immediately render assistance as requested, and he asked the king to convey his condolences to the families of those killed and his best wishes for a quick recovery to the wounded. King Abdullah asked to convey his gratitude to the Israeli people.

Israel threatened, too

A Web statement Friday in the name of Al Qaeda in Iraq claiming responsibility for last week's deadly hotel bombings in Jordan included a threat to Israel. The statement said Jordan, which it described as Israel's "buffer zone," was now "within range" and "it will not be long before raids by the mujahedeen come" to Israel.

PA security forces collapsing?

Palestinian Authority security forces are near collapse, a group of PA security officers said. In a letter to PA President Mahmoud Abbas, the officers said corruption in the security apparatus and increasing anarchy have left the forces on the edge of collapse, the *Jerusalem Post* reported. The letter is being seen as an effort to embarrass Abbas by portraying him as weak, and some PA security officials said it was written by "disgruntled" officers.

Proof of Goliath found?

An Israeli archeological find could support the biblical story of David slaying Goliath. Aren Maeir of Bar-Ilan University's archeology department said last week that a shard of pottery found at the Tell es-Shafi, believed to be the site of Goliath's hometown Gath, carries inscriptions referring to the giant Philistine warrior. Though the shard dates to around 900 BCE, around a century after Goliath was said to have been killed by a slingshot-wielding David, Maeir said it could be the first independent evidence that the battle recounted in the Book of Samuel is true.

Poll: Israelis ignorant of STDs

Some 23 per cent of Israelis have never heard of common sexually transmitted diseases, a new poll has found. That percentage is much higher than the 8 per cent of people in more than 50 countries who have never heard of the STDs, the *Jerusalem Pos* reported.

Plan to increase Ethiopians

Ethiopian and Israeli government officials signed an understanding that would double the rate of Ethiopian immigration to Israel. The 20,000 Falash Mora who have been waiting, some of them for years, to come to Israel are descendants of Jews who converted to Christianity, but have since returned to Judaism. The United Jewish Communities, the North American federation umbrella group, will help fund the operation to bring the remainder of the Falash Mora community to Israel.

From JTA and Ha'aretz

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Peretz victory a development of historic dimensions

By LESLIE SUSSER
JTA

Analysis

The election of Amir Peretz, a 53-year-old underdog, as leader of the Labor Party is almost certain to change the face of Israeli politics.

The result of the Nov. 9 Labor primary vote makes more likely the formation of a new centrist party led by Prime Minister Ariel Sharon, backed by defectors from Labor and Likud. It creates the potential for a profound change in voting patterns, with many traditional Likud voters among the Sephardi working class likely to consider voting for the Moroccan-born Peretz. It puts Labor squarely on the left of the Israeli political divide, and clarifies its differences with Likud on key peacemaking and economic issues.

And at the very least it almost certainly means that elections, currently slated for November 2006, will be moved up to the first half of the year.

Polls two weeks ago suggested that Labor under Peretz would do well in those elections. Polls in *Ha'aretz* and *Ma'ariv* showed Labor rising from its current 21 Knesset seats to 27 or 28 places in the legislature, with the Likud under Sharon winning 37 to 39.

The *Ha'aretz* poll also shows that if Sharon – who is facing strong internal dissent from Likud members who opposed his Gaza withdrawal plan – breaks away from Likud to form a new centrist party, it would win 32 seats to Labor's 27, with a Likud rump led by former Prime Minister Benjamin Netanyahu finishing third with 25 seats.

Amir Peretz and Shimon Peres [Israel Sun photo]

These results reflect the situation before campaigning has even started. A good campaign could establish the untried Peretz as a bona fide national leader – and, some pundits believe, even could win the election for Labor.

Conversely, now that he's Labor leader, Peretz will become the prime target of Likud barbs. Should he fail to rise to the occasion, Labor's electoral fortunes could plummet.

Much will depend on what happens inside Labor. Peretz won 42.3 per cent of the votes in the primary, scoring a stunning upset over incumbent Shimon Peres (40 per cent) and former party leader Benjamin Ben Eliezer (16.8 per cent), despite the party establishment's efforts to stop him.

Former Prime Minister Ehud Barak pulled out of the race two months ago and joined Peres in an overt bid to block Peretz. Three days before the election, Science Minister Matan Vilnai did the same.

It's still unclear whether Labor heavyweights will accept Peretz's leadership or chip away at his authority from within the party, perhaps even breaking away to join a new centrist grouping under Sharon.

Amram Mitzna, who like Peretz raised great hopes for change when he was elected Labor leader three years ago, resigned after he was constantly undermined by party rivals.

Will Peretz prove to be made of sterner stuff?

His challenges are great because of the very real possibility of a mass defection from Labor – possibly including Peres – to join Sharon. After the primary results were announced, Peres waited a day and a half to congratulate Peretz on his victory – and even after doing so, confirmed that he was taking a "time out" to consider his political future.

Peretz moved quickly to keep the party intact. He convened Labor's Knesset faction last week and asked them to give him a chance to establish himself as leader. He met separately afterward with Peres, urging him to stay in Labor and help lead it.

Whether all this will be enough to keep Labor together remains to be seen.

Sharon's next moves will be decisive. After Likud rebels voted Nov. 7 in the Knesset against two ministerial appointments Sharon wanted to make, aides to the prime minister say a split in Likud is all but certain, and that it's only a matter of timing. After the rebel vote, Sharon himself warned darkly that "there will be consequences."

Whether or not there are major political realignments, elections will probably be moved up to some time between March and May of next year. Peretz has made it clear that he intends to pull Labor out of the governing coalition within six weeks, and he and Sharon are due to meet soon to agree on a new election date.

Some Likud leaders, including Foreign Minister Silvan Shalom, express concern at Peretz's potential to attract working-class Likud voters. Peretz himself told JTA that surveys he conducted showed that the Sephardi poor no longer see the Likud as their natural political home, opening up huge electoral possibilities for Labor.

Peretz was born in Morocco in 1952, came to Israel at age four and grew up in a poor home in the southern development town of Sderot. A gifted and charismatic speaker with a trademark handlebar moustache, he became mayor of Sderot at age 31, a Labor Knesset member at 36 and chairman of the Histadrut trade union federation at 43.

In 1997, Peretz left Labor to form his own political party, One Nation, which won just three seats in the last election. He brought his party back into Labor late last year – with Peres' help, ironically.

Peretz's political views are clear: on the Palestinian issue, he's a dove who believes in the feasibility of a final peace agreement; on the economy, he believes in free-market forces to create wealth and government intervention to distribute it more evenly.

On both the Palestinian and economic issues, he talks about a "moral road map" and says the occupation of the West Bank must end because it's corrupting for Israelis. He promises that if he becomes prime minister "there will not be a single hungry child" in Israel, and that he will raise the minimum wage to $1,000 a month.

His political opponents on the right and in the centre paint Peretz as a dangerous peacenik and Bolshevik who will take untenable risks with the Palestinians and whose radical populism will destroy the economy, which after the Sharon government's free-market reforms has pulled out of a deep recession to show impressive growth.

For now, however, Peretz is getting sympathetic press. Several pundits praise him for being ready to go for a final peace deal and drop Sharon's conditioning of peace talks on the dismantling of Palestinian terrorist groups.

On the economy, leading analysts dismiss the Bolshevik tag and depict Peretz as a sane and well-balanced social democrat in the model of Bill Clinton or Tony Blair.

It's far too early to judge how significant Peretz's emergence as a key player on the national stage will be.

But if Israel's normally hard-nosed commentators are anything to go by, his upset victory could prove to be a development of historic dimensions.

Israel & the Jewish World

French riots not a 'Jewish problem'

By LAUREN ELKIN
JTA

PARIS — Some media are calling it a "suburban intifada," but the rioting that is rocking France is a national problem, not a Jewish one.

That appears to be the consensus of French Jews, who are simultaneously alarmed at the widespread violence – mostly of Muslim youths – in suburbs around the country and relieved that Jews have not been directly targeted, as they were at the height of the Palestinian intifada.

"Anti-Semitism in these neighbourhoods has drastically declined over the last six months or so," said Sammy Ghozlan, who heads the Office of Vigilance Against Anti-Semitism. He is also the president of the Council of Jewish Communities of Seine St-Denis, the Paris suburb where much of the violence, which began at the end of October, has taken place.

The earlier violence against Jews "was just a pretext for these groups of people to violently express their dissatisfaction with their lot in life. Now, the anger that was being channelled toward the Jews is instead being directed at the French state. Instead of Jews, they're attacking the police," said Ghozlan, a former police officer.

He added that unlike in earlier rebellions, "today, there's an element of Islamic fundamentalism in it which is disturbing."

Many of the rioters are descended from North African immigrants, but local Islamic groups have condemned the violence, and analysts have been quick to point out that some of the perpetrators of the arson and beatings come from Sub-Saharan Africa.

Jewish organizations in France and abroad are keeping relatively quiet about the situation. CRIF, the umbrella group of secular Jewish organizations, declined to comment on the violence, saying this is a French problem with no link to the Jewish community.

The Jewish community has been affected by some incidents, but these are seen as part of the larger acts of violence.

Two synagogues have been damaged: on Nov. 3, a Molotov cocktail blackened the door of a synagogue in the suburb of Pierrefitte, and the next evening, a Friday night, a device was detonated outside the synagogue in the suburb of Garges-les-Gonesse.

Prime Minister Dominique de Villepin telephoned the president of the CRIF, Roger Cukierman, after these attacks.

Cars were burned in central Paris, not far from the Rue des Rosiers, a street lined with Jewish merchants, restaurants and synagogues. In Aulnay-sous-Bois, the storefront of a small Jewish rug merchant was burned; in Aubervilliers, a fabric warehouse also believed to be owned by Jews, was burned.

Despite the relative silence, the Jewish community remains wary.

Rabbi Yossi Gorodetsky, an American Chabad representative in Paris, said: "We just don't want to see this turn into a problem of anti-Semitism. They're very clear about why they're angry and who they're angry with."

"The rioters are not distinguishing between hospitals, schools or synagogues," said Philip Carmel, international relations director for the Conference of European Rabbis. The violence has also affected mosques and churches as well. At the beginning of the riots, a mosque was damaged when a bomb containing tear gas was thrown through the window.

"The anti-Semitism we've been seeing over the past few years was a warning sign for these events," Carmel said.

"It's not that the French are anti-Semitic," he said. "It's that there is something deeply wrong with French society in its failure to integrate its North African youth.

"France has alienated 10 per cent of its population," he said, "and now the government is finding it has to deal with their needs."

Groups such as SOS-Racisme, which speaks out against anti-Semitism and other forms of racism, have expressed dissatisfaction with the government's response to the violence.

"We are astonished at the insufficiency of the measures taken by the government to curb the violence," SOS-Racisme said.

"For over 20 years, SOS-Racisme has warned of the dangers of ghettoization and of the social and political consequences of racial discrimination," the group's president, Dominique Sopo, said in a recent statement.

"Words are not enough to change the everyday existence of this part of the population. What they need, what they want, particularly among the adolescents, are strong acts of public power."

Many groups, including SOS-Racisme, have criticized the media's insistence on comparing the riots to the Palestinian uprisings.

Rabbi Gabriel Farhi, with the Liberal Movement of French Jews, wrote on a Jewish community website that while the term "intifada" might seem applicable from a certain point of view, the Palestinian uprisings against Israel are much more difficult and complicated than those of the French suburbs.

The political consequences of the riots may be grave for Interior Minister Nicolas Sarkozy, who has received much of the blame for the escalation of the violence after reportedly referring to the rioters as "scum."

Sarkozy and de Villepin are considered to be political rivals for the presidency in 2007.

"If Sarkozy resigns," as many have called on him to do, "the rioters will feel that they have won," Ghozlan said.

Hundreds of evacuated settlers protest their new living conditions

By NADAV SHRAGAI
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Hundreds of former settlers from Gaza and the northern West Bank held a demonstration last Tuesday in front of Prime Minister Ariel Sharon's Jerusalem residence to protest their housing conditions since their evacuation under the disengagement plan.

The protesters waved placards reading "81 days without a home," "There isn't a solution for every settler" and "You placed us in a golden prison," a reference to the Gold Hotel in Jerusalem where some evacuees are being housed.

Protesters also torched garbage cans with the names of the evacuated settlements. A garbage truck was then brought in to illustrate the authorities' attitude toward them.

Eda Zeliger, a mother of seven who was evacuated from Gush Katif in Gaza, where she used to run a shop, spoke of her life in the Gold Hotel.

"I wouldn't wish this to anyone," Zeliger said.

"Yesterday we received a phone call from a lawyer who told us we would be able to receive a first payment. I called the [disengagement] administration to request the money. They told me I have to sign that I left [home] before Aug. 15. I refused. I would never sign that, even if it meant losing the compensation money," she told a cheering crowd."

Representatives of the evacuees offered a detailed description of the "series of troubles and humiliations they undergo every day."

Members of the *Lema'an Achai* (For the sake of my brother) movement gave the example of the dire situation of evacuees in one Ashkelon hotel that was disqualified from housing settlers due to poor sanitary conditions, but where many evacuees were nevertheless placed. According to the group, evacuees were not given regular meals and electricity.

The settlers were to hold a second protest in front of Sharon's residence later in the week.

The protesters were also scheduled to hold a ceremony in Jerusalem to award some 1,500 certificates to settlers who resisted the evacuation, IDF soldiers who refused evacuation orders and protesters who were arrested and put in prison for their anti-disengagement activities.

Two months after Israel completed its withdrawal, 75 per cent of the evacuees still have no source of income, according to a report published last week by the Yesha Council of settlements in the West Bank.

According to the report, 65 per cent of the evacuees still live in temporary housing, including hotels and guest houses.

The report says the temporary homes that were erected in Nitzan house 80 families from Nisanit, 80 families from Neve Dekalim, most of the residents of Bedolah and the residents of Rafiah Yam.

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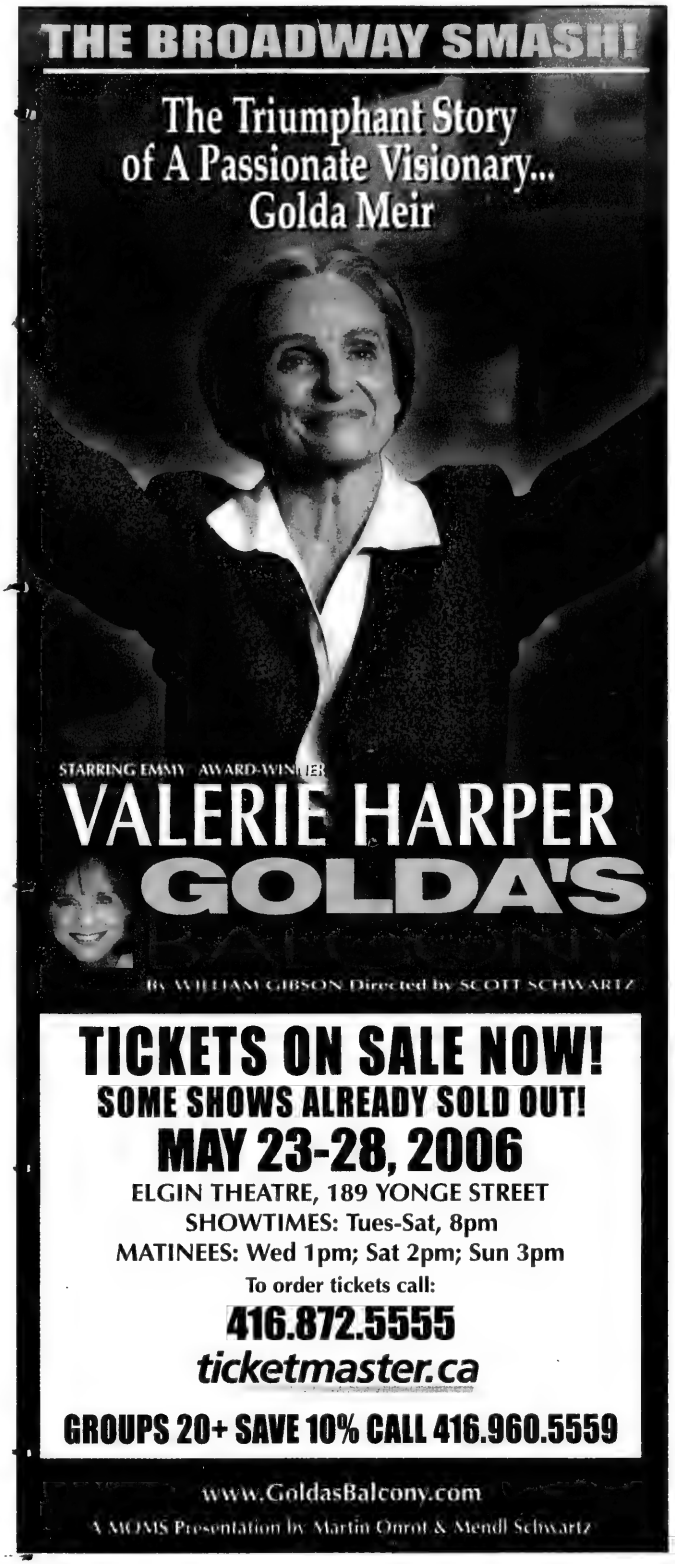

Examining UNRWA

Continued from page 1

Earlier this month in New York, Bedein presented a study about UNRWA to international reporters who cover the UN.

The report, *UNRWA, A Hard Look at an Agency in Trouble*, was prepared by the Center for Near East Policy Research under the supervision of Bedein's Israel Resource News Agency. His briefing, Bedein said, was meant to give reporters the tools they need to better understand the controversial issues concerning UNRWA – particularly its intense politicization (in favour of the Palestinians), its employment of Hamas personnel and its misuse of its facilities to support attacks against Israel.

At around the same time Bedein was meeting with reporters, the UN began a review of the agency's work and various international figures pronounced on the agency's efficacy.

Israel's deputy prime minister and foreign minister, Silvan Shalom met with newly appointed UNRWA commissioner general Karen Koning AbuZayd and said he felt an improvement in the atmosphere.

Shalom suggested that in the aftermath of the Gaza disengagement, UNRWA ought to transfer its education, health and employment functions to the Palestinian Authority (PA). Such a transfer could strengthen the position of the PA and weaken Hamas' efforts to replace UNRWA.

In the United States, Margaret Scobey, the United States' ambassador to Syria, told the UN General Assembly that UNRWA's humanitarian assistance to Palestinians was a stabilizing force in the region.

"UNRWA has an important role to play in supporting the efforts of the Palestinian Authority" and of international organizations, with the goal of "launch[ing] economic recovery and development in Gaza and the West Bank," JTA reported the ambassador as saying.

That's likely not the kind of endorsement Bedein would find palatable. He said UNRWA has kept Palestinian refugees in a state of dependence while prolonging their suffering. The UNHCR, whose mandate is to assist all other refugees worldwide, is able to successfully settle people so they can get on with their lives. "Their job is to resettle people as fast as possible and with as much dignity as possible," he said.

Unlike the UNHCR, UNRWA makes no attempts at permanently resettling Palestinian refugees, he said. On the contrary, the agency has adopted Palestinian nationalists' claim that those people displaced from pre-1948 Israel will someday recover their residences. UNRWA bases that approach on UN Resolution 194, passed shortly after Israel became an independent state.

Bedein suggested that is a one-sided interpretation of the resolution – which anyway does not have the force of law – since it also requires returning refugees to live in peace. Those who do not return can receive compensation. UNRWA ignores those aspects of the resolution, he said.

In a written response to *CJN* queries, Marie-Christine Lilkoff, a spokesperson for Foreign Affairs Canada, said that "UNRWA provides essential services to over four million Palestinian refugees. Its work is supported financially by donors that include the United States, U.K. and the European Commission. The United States alone provided more than $127 million to UNRWA in 2004. Its work is also supported (although not financially) by Israel, which recognizes the critical role that UNRWA plays.

"While it is widely known that the relationship between the previous [UNRWA] commissioner general and Israel was a difficult one, the relationship between the current ComGen and Israel is known to be very positive. Israeli officials have frequently expressed support for the assistance Canada provides to UNRWA.

"Canada's commitment to UNRWA remains strong, and we are working closely with other donors, including the United States, to support the organization as it continues to reform its programming and management mechanisms and procedures."

Lilkoff did not respond to questions concerning the alleged infiltration of UNRWA by Hamas.

"The vast majority of the 25,000 employees of UNRWA are themselves refugees and they are frequently themselves associated with terrorist groups," the report *UNRWA: A Hard Look at an Agency in Trouble* alleges, adding that UNRWA facilities are used by terrorists and terrorists receive UNRWA benefits and assistance.

Other findings in the report include:

- UNRWA accepts as refugees the great-grandchildren of those who lost there homes in 1948. The 1951 *Convention Relating to the Status of Refugees* does not define refugees' descendants as inheriting their status.
- UNRWA refugee totals are inflated.
- The UNRWA education system employs PA textbooks, which present an entirely negative image of Israel and deny Jewish links to the Holy Land.
- UNRWA won't suspend aid to known terrorists because of intimidation.
- UNRWA's budget per refugee in 2005 is almost $100 (US). UNHCR's budget per refugee in the same year is around $65 (US).

Agency 'has kept Palestinian refugees in a state of dependence'

In a statement to the special political and decolonization committee earlier this month, AbuZayd said she had met with PA President Mahmoud Abbas, and "he emphasized that the disengagement from the Gaza Strip has not changed the status of Palestine refugees within the strip, as the refugee issue is one to be dealt with in final status negotiations."

UNRWA has defended its activities in a Web document titled *Setting the Record Straight*. The agency asserts it does not run the refugee camps, but merely provides humanitarian and other services. The agency denies any of its installations have been turned into bomb-making factories.

It also states it "is not in the business of hiring terrorists. It has in place very strict standards of conduct, and it expects all of its area and international staff members to adhere to them" – to perform their duties fairly and refrain from political activities that might reflect on the agency impartiality and independence.

UNRWA says its staff union "is not staffed by representatives of any militant or political group or party" such as Hamas.

As to the contention that UNRWA perpetuates the refugee problem, *Setting the Record Straight* states a solution will require a political settlement. "UNRWA was established to cater to the humanitarian needs of the refugees pending such a political settlement. Removing UNRWA from the scene would not cause the refugee problem to disappear, but it would lead to untold suffering and hardship."

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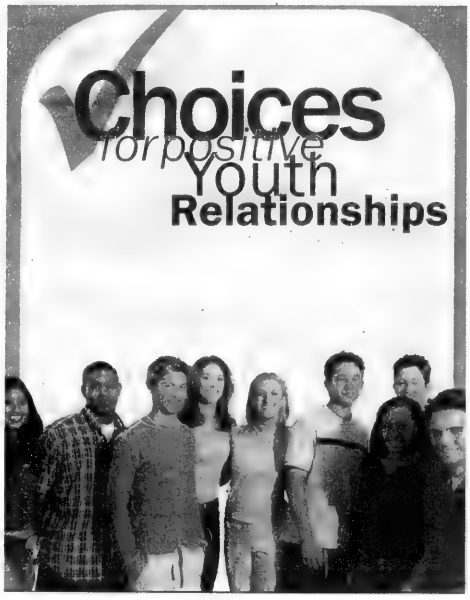
Abusive relationships among teens explored

By CAROLYN BLACKMAN
Staff Reporter

Dawna Speers has spent the past 14 years trying to turn a personal tragedy into something positive.

In the years since her 19-year-old daughter was murdered by her ex-boyfriend Adam, Speers founded the Speers Society, an organization committed to preventing youth relationship abuse through education and support.



Speaking to members of Jewish Women International/Canada at their recent convention, Speers said that shortly after her daughter's death, she became involved with Canadians Against Violence Everywhere, a grassroots organization that has since closed, which served as a non-partisan voice for all Canadians working together for safety, peace and justice. In her work, she spoke to thousands of students, she said.

"I told [my daughter's] story because I wanted to try and prevent other youth from walking in either Monica's or Adam's footsteps."

Eight years later, Monica's story evolved into the 20-minute National Film Board award-winning documentary *A Love That Kills*, which talks about her situation and identifies warning signs of abusive relationships.

The documentary, which was written from the transcripts of Adam's trial, became the film board's bestselling documentary, she said, "which proves that if there were not abuse out there, the film would not be popular. I had no idea how much impact the documentary would have."

The film is designed to be a catalyst for discussion, Speers said. "We advise [those screening it] to provide an introduction beforehand, and have a discussion afterwards. Youth need an opportunity to talk with peers and informed adults."

The society has also developed Choices for Positive Relationships, a program for youth that emphasizes respect and safety for young men and women within any of their relationships.

Program goals are to identify warning signs of abuse, develop skills to sustain positive relationships and direct youth to supportive community resources.

Speers told the group that abuse is something that no one wants to talk about, "but it is important [not to ignore it]. Abuse is the oppression, harassment or intimidation of others, verbally, physically or both, and it exists in schools, at home and in the workplace. Everyone can remember an abusive, controlling person."

Males are more likely to offend with their fists, she said, but females are more subtle. "They may start a whisper campaign or spread rumours. This can be equally as damaging.

"Abuse occurs on a continuum. It may start with minor words, and then it can accelerate to pushing and so on, right up to guns and knives. When [an abuser] gets the desired results, abuse is used over and over again."

Citing statistics from the Centre for Addiction and Mental Health, Speers said that one in four males and females are victims of abuse, one in three report being bullied, and 54 per cent of girls and boys have experienced sexual abuse.

In her visits across the country, she said, about 46 per cent of students surveyed expressed concern regarding the number of violent incidents at their school, and 12 per cent reported they felt unsafe at school.

"Understanding and identifying the power and control issues that undermine healthy relationships are critical factors in violence prevention.

"In every community we have visited throughout Canada, young people have come forward to disclose their personal stories of abuse and ask for help to change their lives, in order to live in safety and peace."

Also at the convention, Lucy Alt was installed as JWI/Canada president.

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Arts & Travel

Documentary examines anti-Semitism and conspiracy theories

By SHELDON KIRSHNER
Staff Reporter

Marc Levin, who made the documentary *Protocols of Zion*, meets with neo-Nazi Shaun Walker.

Insidious conspiracy theories, all revolving around that anti-Semitic czarist tract, *The Protocols of the Elders of Zion*, have sprouted like noxious weeds since the Sept. 11 terrorist attacks.

The first theory holds that the Mossad, Israel's external spy agency, planned them.

The second one claims that 4,000 Jews who normally worked at the World Trade Center in Manhattan stayed at home on that day of infamy after having been forewarned by the Mossad.

The third theory, directly related to the infamous *Protocols* and a staple of neo-Nazi discourse, posits the claim that Jews are working to take over the world.

Marc Levin's documentary, *Protocols of Zion*, which opens in local theatres on Nov. 18, explores anti-Semitism against the backdrop of these preposterous propositions.

Levin, a New York filmmaker who lives near the site of what was the World Trade Centre, dons the mantle of Michael Moore in *Fahrenheit 911* in this somewhat interesting film.

Posing direct, sometimes provocative questions about Jews, he engages Arab Americans, black nationalists, neo-Nazi skinheads and Holocaust deniers, among others, in often combative conversations.

He asks his questions against the volatile backdrop of the second Palestinian uprising, the resurgence of open anti-Semitism around the globe, the invasion of Iraq, the assertion by Malaysia's former prime minister that Jews rule the universe through proxies, the release of Mel Gibson's supposedly subliminally anti-Semitic film, *The Passion of the Christ*, and the appearance of blatantly anti-Jewish dramas on Arab television stations.

Protocols of Zion opens as a young African-American man declares, "No Jew died in the World Trade Center," an assertion wildly at odds with the facts. "America is Jewish," he adds for good measure.

Levin is shocked by the bigotry, but when an Egyptian taxi driver informs him that "it's all written in the *Protocols*," Levin acknowledges that his heretofore airy dismissal of the *Protocols* as "a joke" is no longer sustainable.

Levin begins his journey to the conspiratorial world of anti-Semitic fantasy by paying a visit to Walid Rabah. He is the Palestinian-American publisher of *The Arab Voice* in Patterson, N.J., which carried excerpts of the *Protocols* after Sept. 11.

Rabah wants to have it both ways. He published the *Protocols* to "educate" his readers, but he freely admits that he is perpetuating a lie of historic proportions.

"It's fake and it's not true," he says, hardly absolving himself of incitement to hatred.

Travelling south to Virginia, Levin interviews Shaun Walker, the mild-mannered fuhrer of the National Alliance, a white-power outfit that peddles Nazi memorabilia, books and boots embossed with swastikas.

Walker opines that Hitler's *Mein Kampf* is substantive and that the *Protocols* is "a timeless work." He voices skepticism that six million Jews were murdered in the Holocaust and claims that Australian publishing titan Rupert Murdoch is actually Jewish.

Levin's encounter with Frank Weltner, the mastermind of the anti-Semitic "Jew Watch" Internet site, is less instructive.

He next meets white and black prisoners in a maximum security jail in New Jersey. "These Jews are really trying to take over the world," a white guy says without any particular animus. But judging by Levin's interviews with other jailbirds, his claim does not appear to reflect opinion behind prison walls.

As Gibson's controversial movie is being readied for national distribution, Levin phones several Jewish Hollywood bigshots to take part in a panel discussion of *The Passion of the Christ*. But Larry David, Norman Lear and Rob Reiner politely decline.

To illustrate his supposition that the Arab-Israeli conflict has reinforced belief in the *Protocols*, which was on sale at the recent Frankfurt Book Fair, Levin shows current Arab film clips.

In the first, an attractive twentysomething woman urges a three-year-old girl to repeat the line that Jews are apes and pigs, and in the second, an Iraqi imam angrily denounces Jews.

All these exchanges and clips shed more heat than light on the nature of modern anti-Semitism. Levin glosses over the surface, and doesn't dig deep enough. No one even faintly familiar with the wellsprings of anti-Semitism will be surprised by the content of Levin's film.

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Eye on Arts

By Bill Gladstone

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* * *

Documentary on Sderot: Chutzpa Productions presents *Qassam*, a new short documentary about Sderot, Israel, and how its citizens are affected by the more than 900 Qassam rocket attacks that have been fired on them from the Gaza Strip. Produced and directed by Toronto filmmaker **Igal Hecht**, *Qassam* examines the uncertainty of daily life in Sderot in the two years before the Gaza disengagement.

With Qassam missiles still raining on Sderot, the film allows the viewer to sense the life of a low-income city that lives under a constant threat of Palestinian terror. To be aired on the CTS show *Israel Today* (Channel 9), hosted by **Howard Adelman**. Nov. 20, 9 p.m.

* * *

Names in the News: Members of Nova Scotia's arts community have organized "Merci, Myra!" an evening of celebration in honour of provincial Lt.-Gov. **Myra Freeman**. The event is meant to thank her for her unwavering support for the arts during her almost-concluded five-year term. Among other endeavours, Freeman established and secured funding for the recently announced LG's Masterworks award. It takes place at Halifax's Pier 21 on Nov. 23.

* * *

Names in the News II: Montreal author **William Weintraub** has been nominated for a $2,000 Quebec Writers Federation award for his recent novel *Crazy About Lili*. Weintraub is up for the QWF's Hugh MacLennan Prize for Fiction, along with **Denise Roig** and **Neil Bissoondath**. Awards night is Nov. 23… British-born singer **Phil Collins** sang for 15,000 fans in Tel Aviv last week… American writer **Jonathan Rosen** scored this year's Reform Judaism prize for fiction for his novel *Joy Comes in the Morning*. The story focuses on a love triangle between a female Reform rabbi, a science reporter – and God.

* * *

Arts in Brief

• Russia's legendary **Borodin Quartet** concludes its 60th anniversary international tour at the George Weston Recital Hall, Toronto Centre for the Arts. $35-$65. Thursday, Nov. 17, 8 p.m. 416-870-8000, www.ticketmaster.ca.

• Toronto hypnotist **Mike Mandel**, who is president of Brain Software, performs at the Sanderson Centre for the Performing Arts, 88 Dalhousie St., Brantford. Saturday, Nov. 19, 8 p.m. 519-758-8090 or 1-800-265-0710.

• Musicians **Martin van de Ven** and **Brian Katz** offer a mix of klezmer with jazz and other world influences from their CD *Collected Stories*, as well as some freely improvised compositions. Mezzetta Restaurant, 681 St. Clair Ave. W. Wednesday, Nov. 23, 9 p.m. Reservations, 416-658-5687. www.collectedstories.ca

• **The Yorkminstrels'** revival of the classic musical *West Side Story* features a cast of 35. $27.50-$22.50. A dollar from each ticket goes to Covenant House; audience members are encouraged to bring a non-perishable food item for donation to a food bank. Leah Posluns Theatre, Nov. 26 to Dec. 4. 416-291-0600, www.yorkminstrels.com

• World Literacy of Canada, with Random House Canada and Sony Pictures, hosts a Canadian premiere screening of *Memoirs of a Geisha*, based on author **Harry Golden**'s best-selling 1997 epic romantic novel and directed by **Rob Marshall**. An interview with Golden is scheduled prior to the gala benefit screening. Isabel Bader Theatre, Dec. 1. www.worldlit.ca

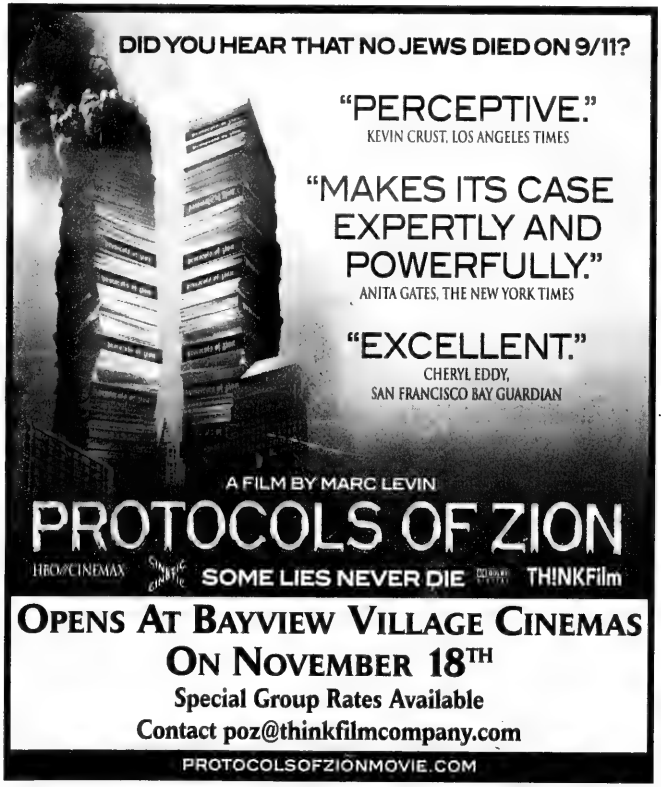
• **The Scarborough Choral Society,** a 53-year-old community theatre group, seeks actors for a production of *Fiddler on the Roof* planned for next April. Auditions are Dec. 5, 6 and 13. Elaine, 416-699-4585.

* * *

At the Galleries: New works by **Vivian Reiss** are on view at the Reiss Gallery, 500 College St. The gallery itself seems just as intriguing as Reiss's exuberant portraits, still-lifes and landscapes: its architectural curves reflect an organic quality reminiscent of Hundertwasser. Open some nights until 10:30 p.m., the gallery is an unexpected new infusion of culture and colour in Little Italy. www.vreiss.com

* * *

Fool's Gould: Despite his seemingly Jewish name and a Jewish connection in his mother's family tree, Toronto's legendary musical prodigy **Glenn Gould** was not Jewish. Gould was wrongly included in my article "Canada, Jews and the arts: A compendium of little-known facts" in *The CJN*'s Rosh Hashanah edition (Sept. 29).



Stage show brings '60s humour to new generation

By BRYAN BORZYKOWSKI
Special to The CJN

A car hit a Jewish man. The paramedic asks, "Are you comfortable?" The man replies, "I make a good living."

Chances are, if you're under 30, you haven't heard a good Jewish joke like this Henny Youngman classic in a long time. The older your grandparents get, the closer these jokes get to extinction. One Toronto producer, though, hopes to teach a new generation of Jews how to laugh at themselves.

"I'm worried about our children not knowing Yiddish and not knowing Holocaust survivors. I also don't want them to lose the Jewish humour," says Howard Szigeti, the brains behind the first-ever stage production of the classic 1960s comedy album, *You Don't Have To Be Jewish*.

Szigeti decided to bring *You Don't Have To Be Jewish*, originally created by comic Bob Booker in 1965, to the stage after he rediscovered the album a year ago. As soon as he was done laughing, a light bulb went off.

"I knew I had a cool off-Broadway idea. I called Bob Booker and asked him, 'Is anyone knocking on your door to present *You Don't Have To Be Jewish*?' He said no and asked if I was interested."

Szigeti didn't have to push Booker too hard to get him to say yes to his idea.

"I'm taking this play to Toronto and he's in for a percentage of the profits. He'd be a *shmegegee* not to do it," says Szigeti.

The play, which stars Jamie Farr of *M*A*S*H* fame, will likely draw the bubbies and zaides to the theatre, but Szigeti really wants the 20-somethings to revel in their grandparents' humour.

"The reason why I picked up the phone and called Bob Booker was to make sure there was a revival of sorts. To make sure the next generation are aware of who we are. This is Jewish humour. We live it every day. It's the way we talk with our hands, it's the way we give smart-aleck retorts. Jews seem to be faster at answering a question with a question."

Howard Szigeti with Jordan's Queen Noor.

How does Szigeti know that this humour will click with the youths?

"I played it for my daughter, who went to CHAT, and she was laughing hysterically. She doesn't have the same reference point as I do. I asked her, 'You find this stuff funny?' and she said, 'Ya, this is awesome.' Maybe this humour really is universal."

Szigeti, who's 50, remembers the days when "everybody was a comedian." Now though, he rarely hears a good Jewish joke and he's concerned.

"We live in a very fast-paced, assimilated time. The more we remove ourselves from babas and zaides, we are going to become more secular and we'll lose some of the flavour of Europe. Back in the days of Toronto, in the '60s, everyone was a comedian… I don't have any concerns that we're unplugged from synagogue – on a religious level, Judaism will survive another 5,000 years, but it's the cultural values that are at risk. Jewish humour is at risk, and this album is an important pill to swallow."

Rejuvenating Jewish culture is no easy task, so finding the right conduit for old-school European comedy was important. While the lead role in 1965 went to comedic giant Lou Jacobi, Szigeti settled on Farr, a comedic genius in his own right.

"The little I knew about Jamie, I knew he was a good team player," says Szigeti. "He wasn't a prima donna, he had a good marquee value and he was a quick study. I never second-guessed the decision, and when I flew down to Los Angeles to meet him, I knew I had found the right guy."

Szigeti, who created the Unique Lives and Experiences series, which features prominent women speaking about their lives, also hasn't second-guessed his decision to put on *You Don't Have To Be Jewish*. After two nights in Toronto (Nov. 19 and 20 at Massey Hall), he's taking the show to Florida and Los Angeles and hopes he can "run with it for 10 years."

Whether or not this play will last that long isn't the point. Szigeti's goal is to bring Jewish humour to a new generation – and be remembered for it.

"Sure, I'm a little conceited. I give myself credit for being inventive and creative. Coming up with *You Don't Have To Be Jewish* is a good thing. Hopefully people will start to realize, 'Thanks to Howard, my kids got a little insulin of comedy. Thank goodness there are guys like Howard.' If that's what it reads on my epitaph, then that would be cool," Szigeti said.

You Don't Have To Be Jewish plays at Massey Hall on Nov. 19 and 20. For tickets, call 417-872-4255 or visit www.roythomsonhall.com.

WRONG DATES IN NOV.10 ISSUE

The Borodin Quartet, featuring Valentin Berlinsky, will be performing at the Toronto Centre for the Arts, on Nov. 17. 416-870-8000, www.ticketmaster.ca.

***

The distributor of the movie *Paradise Now* has changed the film's release date to Nov. 18. Check local listings.

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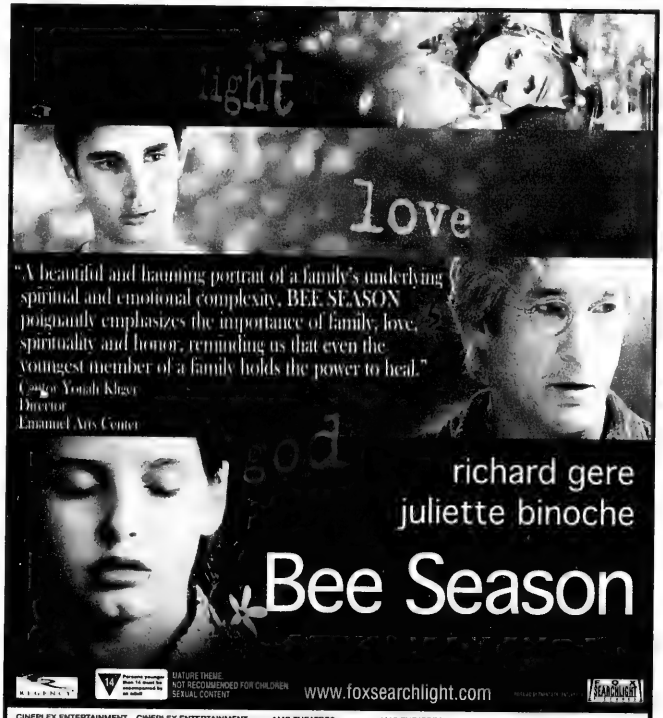

Arts & Travel

Filmmaker tackles Sderot Qassams

By DAVID GORDON
Special to The CJN

Coty used to worry about her mortgage, the welfare of her children, and how she would pay for things she needs. Now she worries about the Qassam, the Palestinian missiles that regularly rain down on her town, Sderot, in southern Israel, from the neighbouring Palestinian town, Bet Chanun, about a half kilometre away.

After seeing a small story in an Israeli newspaper about Sderot's Qassam threats, Toronto filmmaker Igal Hecht was outraged. "What really angered me was what happened on Sept. 30 in 2004. Two young kids were killed at once," he says. His response was to make a documentary about the city and how it copes with constant missile attacks.

Coty Malka's daughter, Taeer, is afraid to walk to school.

Two weeks later, Hecht found himself in the city of 20,000, among its people, its destroyed homes and its streets. Hecht began interviewing people like Coty, a mother of a kindergarten-aged girl, both of whose lives are lived in fear.

"These are people who lost friends and families… Sderot and the surrounding area have been hit by more than a thousand Qassams in the past year," Hecht says. "The media will do documentaries and reports on checkpoints, suicide bombs and Gaza, but nothing in Sderot. Filmmakers rush to film Palestinians suffering, but they don't care about Israelis."

Qassam is about the city of Sderot and the lives of those who are affected by the attacks. Filmed three weeks after the murder of the two preschoolers, *Qassam* looks at the uncertainty of daily life that has plagued the city in the last two years.

"Qassams are just as deadly as suicide bombers, packed with nails and shrapnel, to inflict as much injury and death as possible," Hecht says. "The 'ideal time' to send is between 7:30 a.m. and 8:15 a.m., when parents are walking their children to school."

One family in the film saw first-hand horror during Sukkot last year, when a Qassam hit their sukkah directly, killing two-year-old Yuval Ababe and four-year- old Dorit Insu.

"Imagine being bombarded by missiles every other day. The government is supposed to provide basic security, but this is three years of being ignored by the government. They sit idly by while missiles rain down on a city," says Hecht. "If this was Tel Aviv, they'd be shaking the world."

To date, very little has been done for the people of Sderot. Coming off the heels of a city-wide protest that garnered publicity and obligatory political photo- ops, the military eventually retaliated against the attacks by killing one of the chief Qassam makers.

A "red dawn" alarm system was supposed to have been installed by officials. "Of course," Hecht says, "it tells them 20 minutes after the missiles hit."

According to Hecht, the city has no funding for ambulances; they have a part-time bomb expert on rotation, and just three "dilapidated" fire trucks. One child died, he says, because the ambulance was 20 minutes late – it had to come from Ashkelon, 15 minutes out of the way.

Since its establishment six years ago, Hecht's film company, Chutzpa Productions, has had films in festivals worldwide on a yearly basis, many dealing with Israeli and Jewish themes.

Qassam will be shown on Toronto's CTS show *Israel Today* (Channel 9) on Nov. 20 at 9 p.m. It will include a short interview with Hecht.

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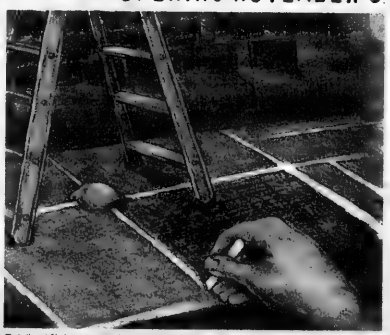
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Books & Authors

Page-turner about psychoanalysis has many twists

Freudian-thriller by Toronto novelist is a classic whodunit

***Seduction* by Catherine Gildiner, Knopf Canada.**

By JOSEPH SERGE
Arts Editor

When Anders Konzak, the new director of the Freud Academy, announces he has evidence that will prove Freud was a fraud and that psychoanalysis is based on a lie, his findings threaten to turn the psychiatric world upside down.

This is the interesting premise of Catherine Gildiner's novel *Seduction*, a thrilling page-turner with so many twists, it makes *The Da Vinci Code* child's play by comparison.

The protagonist is Kate Fitzgerald who is in prison for killing her husband. A student of Darwinism, she has a PhD in philosophy of science. Incarcerated for the past eight years, she has taken an interest in early Freud and has been allowed to publish articles in academic publications.

Kate's psychiatrist in prison, whom she loathes and considers incompetent, Dr. Gardonne, shocks her one day when he offers her a temporary absence.

Gardonne tells her that the North American Psychoanalytical Association is justifiably anxious about Konzak's alleged findings and wants to find out what he knows and prevent him from publishing anything that could harm the profession.

Gardonne wants Kate to investigate Konzak. Self-interest is at the heart of his concern, she realizes. If the public believes Konzak's findings, then analysts like Gardonne would be out of work.

This set-up appears on the surface to be a bit contrived but works well in the context of the novel. Gardonne believes Konzak would be naturally suspicious, and wouldn't talk to other psychiatrists. But Konzak would easily open up to an outsider who has displayed an academic interest in Freud. Plus he's read Kate's articles and is interested in meeting her.

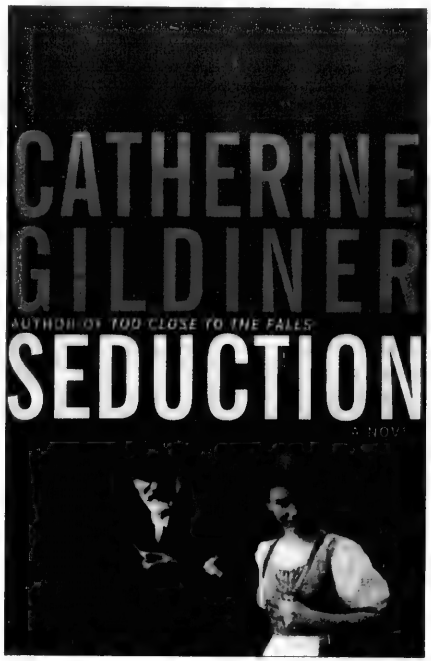
Kate wouldn't be working alone. She's the brains of this operation. Her partner, Jackie Lawton, an ex-con turned private investigator, will be the brawn.

The novel's pace is fast. Kate and Jackie, unwilling partners, travel to Vienna, London, New York and Toronto. When the people they talk to meet violent deaths, the partners become suspicious of each other – and the novel enters the realm of the classic whodunit.

Along the way we discover the links between Freud and Darwin. And why do all the suspects have a fascination, as Kate does, with Wedgwood china?

We met an impressive cast of shady characters: Dvorah Little, a journalist of questionable ethics, who holds something on Gardonne; Konzak, the egotistical Freudian who's made enemies in the psychoanalytical world; Dr. Conrad Von Enchanhauer, an Auschwitz survivor with a terrible secret he's desperate to keep hidden; Anna, Freud's beloved daughter; Bozo, a Freudian detective of sorts who lives in an apartment more fantastic than anything described in *Alice in Wonderland*, and his two roommates, Shawna, the agoraphobic jewelry designer, and the mysterious china collector and fire-eater who goes by the name The Wizard.

The characters are very strong in this novel. Kate and Jackie are two loners who must put aside their suspicions



of each other to work together. Kate is analytical, yet paranoid. Jackie is rough and vulgar, yet shows a sensitive side. Kate has a witty, sarcastic streak to her, quick with tongue, and short of temper.

She carries grudges well too. When she overhears Jackie tell Gardonne that he can't be attracted to "an aging, skinny ex-con," she brings it up into their conversation many times.

The author, a Toronto resident, has written a critically acclaimed memoir *Too Close to the Falls*, but this is her first novel – and a fine debut it is.

The first thing one is told in a creative writing class is to write about what you know. Gildiner, a former clinical psychologist who wrote her doctoral thesis on the influence of Darwin on Freud, certainly knows this subject well. At times, the narrative gets immersed in Freudian psychobabble, but never enough to slow the pace down.

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RICHMOND HILL $869,900
Luxury & elegant custom built home by Chivatti. 5 bdrms w/ensuite baths, 9 ft ceilings, hrdwd floors, grand foyer with skylight, modern kit with granite countertops, 3 car garage. Prestigious neighbourhood!!!
Open House Saturday 2-4pm
135 Birch Avenue
Call **IRYNA GALEVSKA** for more details! See you at the open house. **416-229-4454**
Royal LePage Partners Realty

CONDO TOWNHOUSE
New demand develop., Bayview/Eglinton. Occ. Nov./06; ravine lot, upgrades, all amen., approx. 2700 sq. ft., $859,900. **KENNETH BERAZNIK, Brkr. 905-881-5525**

SEIDMAN
REAL ESTATE LIMITED REALTOR
416-633-7373

BATHURST N. OF LAWRENCE
Price reduced, well maintained store, 900 sq. ft. + basement, 2 baths, parking, Don't Miss.

BATHURST/SHEPPARD
Ideal for professional use, 5 rooms, 2+2 bdrms, 2-4 pce bath, fin bsmnt, large lot, parking, great location.

SHEPPARD AVE. WEST
House for rent, 5 room bungalow, 2 bedroom, good size living & dining, eat-in kitchen, appliances, parking, steps to all.

416-633-7373

SALLY ROSEN
905-764-7111

WILMINGTON-ACTON
Great 3 bedroom home, 50 x 115 lot, listed at $379,000.

DREWRY & BATHURST
Elegant 3 bdrm bungalow, 2 car garage, huge basement w/ sep entr, completely reno, fantastic location. See it – love it!

BATHURST & ANTIBES
Super 3 bdrm townhouse, fin bsmnt, garage, great location.

Forest Hill
Real Estate Inc. Realtor

416-488-2875 Forest Hill Village | 416-785-1500 Central | 416-226-1987 Bayview

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CENTRAL PROPERTIES

27 RIDGE HILL DRIVE – REDUCED!
90 x 120 ft, pristine 3800 sq.ft. home, currently surveyed as 2 bldg lots. Faithe Sversky** 416-488-2875

100 INGLEWOOD DRIVE! 50X275' RAVINE! $1,899K!
Yonge S/St Clair! Rare 8Br, 4 Bth Duplex! 2 Dble Grges! Call Sandon Schwartzben** 416-226-1987

FOREST HILL STONE EXTERIOR – REDUCED!
Fabulous 2½ storey, gorgeous wood panelling, 6bdrm, 5 baths, dble garage. Reesa Sud* 416-488-2875

NEW PRICE! PRIME BUILDING LOTS! $1,495,000
54' Frontage, Prime Lower Village, Plans/Permit incl, VTB possible. Maurice Gherson* 416-488-2875

662 GLENCAIRN AVENUE! LUX 5BR, 4BTH! $989K!
Bathurst/Glencairn Beauty! Fab Design+Finishes! W/O Bsmt! 50x132'! Must See! Call Sandon Schwartzben** 416-226-1987

921 GLENCAIRN AVE! CSTM B/S! $779K!
W/Marlee! Exec 4+3Br, 4Bth! Fab Nanny Ste(s)! Impeccable Cond! Call Sandon Schwartzben** 416-226-1987

20 MODEL AVENUE! JUST COMPLETED! $699,900!
Bathurst N/Wilson! Incredible 4+1Br, 4Bth! Mn Fam+2Pce! W/o Bsmt! 10+! Call Sandon Schwartzben** 416-226-1987

UPPER FOREST HILL RENOVATED GEM $699,000
Large principle rooms, 3bdrm, 4 baths, mn flr fam rm, lovely mstr ensuite, fin lower lvl. Reesa Sud* 416-488-2875

WYCHWOOD PARK NEIGHBOURHOOD $399,000
Fab semi 2br, easy to add 3br. Open din, gourmet kit, Garland comm stove. W/o to deck fenced grdn. Marilyn Merrick* 416-488-2875

$374,900. CLARK/CENTRE
3Br, Main Floor Family Room. W/o to Lovely Patio+Garden, Renovated Eat-in Kitchen. Call Sandra Greenbaum* 416-226-1987

BAYVIEW/NORTH PROPERTIES

67 DENLOW BOULEVARD! $1,980,000!
Leslie/York Mills! Reno 4+1Br, 4Bth! Mn Fam+Lib+Lau+2Pce! Indoor Spa! Lush Lot! Sandon Schwartzben** 416-226-1987

LIVE ON OLD ENGLISH LANE $1,349,000
Stunning 117x150 Ft. property; pool. Large Living room, formal din room. Gourmet kitchen. 8 car parking. M. Merrick* 416-488-2875

BAYVIEW/NORTH PROPERTIES

233 PARKVIEW AVENUE! NEW! 4+1BR, 6BTH! $1,159K!
Bayview N/Sheppard! Spectacular Use Of Light! Stunning Finishes! 10+! Sandon Schwartzben** 416-226-1987

BAYVIEW/16TH – 4927 SQ.FT. $879,000
Like new 5 bdrm home, 4 baths. Main flr family, library+laundry. ++ Call Faithe Sversky** 416-488-2875

2956 BAYVIEW AVENUE! 3+1BR, 2BTH! $578K!
Bayview N/Sheppard! Fab Bungalow W/Nanny Ste! Cac! Grge! Walk To Subway! Call Sandon Schwartzben** 416-226-1987

189 GLENFOREST $559,900. GREAT LOCATION
Bathurst/Flamingo 3,300 Sq. Ft., Absolutely Beautiful 5 Bedroom, 4 Bath, Hardwood Floors. Call Georgina Koltai* 416-226-1987

372 WILLOWDALE AVENUE! 52X126'! $495K!
Bayview N/Sheppard! Mint 3+1Br, 2Bth, 1.55Tl! Live In/Add On/Build New! Call Sandon Schwartzben** 416-226-1987

BATHURST & CLARK FINISHED BASEMENT $355K
Walk to Shuls, Schools & Shopping, Big Kitchen Fireplace, Hardwood, Pot Lights + Much More. Call Hedda Zaionz* 416-226-1987

CONDOMINIUM PROPERTIES

GORGEOUS RENO/FORESTHILL $669,000
Luxury mid-rise 2 bdrm, 2 bath corner. Custom finishes, hardwood flrs. Concierge. Near subway. M. Merrick* 416-488-2875

LIVE + WORK ZONING. CLOSE TO SUBWAY
$519,000. Stunning townhouse (end unit) over 2600 sq.ft. 9'ceilings. Spacious rooms 3+1bdrms, sep. entrance to bsmt. 3 car prkng. M. Merrick* 416-488-2875

$259,000. 2BR CONDO BATHURST/LAWRENCE
Hardwood Flrs, Appliances, Sabbath Elevators, 24 Hr Concierge, Close to Shuls, Shopping Etc. Stephen Green* 416-226-1987

EAST PROPERTIES

BROADVIEW/DANFORTH – DETACHED $899,000
Fully renovated 2005. 2 main flr offices + 3 bdrms, 4 baths. Triple Garage. Faithe Sversky** 416-488-2875

RENTAL PROPERTIES

BATHURST/S. OF WILSON $1650
Brand new! 3 bdrms, 3 baths. Gar. Lynne Elkind* 416-488-2875

ICI BUSINESS PROPERTIES

413 DONLANDS AVENUE! S/O'CONNOR! $259K!
Rare Find! Fab Storefront W/Upper 1Br, 1Bth Apt! Grge! Superb Exposure! Call Sandon Schwartzben** 416-226-1987

$64,900. KOSHER PIZZA + FALAFAL RESTAURANT
Bathurst & Lawrence, Low Rent, Owner Willing To Train. Call Stephen Green* 416-226-1987

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units of listings sold* C03 & C04 (combined)
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REAL ESTATE Section

Paul Slavens
REAL ESTATE INC. REALTOR

RESULTS
RESULTS
RESULTS
483-4337

FINE PROPERTIES

YONGE/HWY 7 - $2,095,000.
Magnificent 5 bdrm., 8 bath residence. Over 5,500 sq.ft. + 2,880 sq.ft. finished lower level. Architectural masterpiece. Inground pool & waterfall. Enjoy country living in the city. **Richard Sherman

• • •

LYTTON PARK - $1,975,000.
Grand 5 -6 bdrm., 5 bath home on picturesque 50 x 220 ft. south lot. Over 4500 sq.ft. + finished lower level. **Richard Sherman

• • •

BAYVIEW/STEELES - $1,499,000.
Exceptional 5 bdrm home on exclusive cul-de-sac. Grand entrance. Main fl. family rm. + library. Fabulous master suite. 4 fireplaces. Sauna. Yard w/waterfall & pool Triple garage. **Richard Sherman

• • •

YONGE/FARNHAM - $1,299,000.
Grand townhome w/generous principal rms. Kitchen w/breakfast area. 3 skylights. Walk-out to deck & beautiful garden. Finished lower level. Interlocking drive & built-in garage. *Jackie Winberg

• • •

YORKVILLE PENTHOUSE - $1,298,000.
Magnificent 2 sty suite. Open concept w/large principal rms. Family rm. Marble foyer & baths. Fireplace. Fabulous flow for entertaining. 2 lockers & 2 parking spots. *Darren Slavens

• • •

BATHURST / LAWRENCE - $1,249,000.
Brand new 4+ 1 bdrms., 5 bathroom family home with all the bells & whistles. Walk-out lower level. Double garage. *Erica Binder

• • •

CHAPLIN/ CALDOW - $899,000.
Beautiful 4 bdrm. home. Main [SOLD]n, powder rm. + large family rm. & sunrm. addition. Finish[SOLD]lower level. Double private drive. *Shawnee Slan/**Richard Sherman

• • •

AVENUE RD/EGLINTON - $775,000.
Charming duplex with private [SOLD]n & drive. One -2 bdrm. unit & One 2 bdrm.+ study. Finish[SOLD]lower level. Steps to transportation, Eglinton shops & restaurants. *Edith Weiss

• • •

CEDARVALE - $699,000.
Wonderful renovated 3 bdrm. family home. Tastefully decorated throughout with new kitchen, [SOLD]ed lower level. Wood burning fireplace. Professionally landscaped backyard. Private drive & garage. **Don Wagman/*Shawnee Slan

• • •

LEASIDE BEAUTY - $689,900.
Bayview/Eglinton. Detached, co[SOLD]hall, 3 bdrms. Main fl. family rm. Finished lower level. Pri[SOLD]drive. Many upgrades - a must see. **Gloria Paisley

• • •

MERTON STREET - $599,000.
Beautiful Georgian executive townhome features spacious master w/luxurious ensuite. Eat-in kitchen. 3rd fl. open den w/large walk-out to terrace. 2 car tandem parking. **Richard Sherman

• • •

YONGE / FINCH - $539,900.
Upgraded Executive 3+ bdrm. townhome. Eat-in kitchen w/walk-out to deck. Loft style master bdrm. w/lavish marble ensuite. 3rd flr roof deck. Finished lower level. Garage. *Elaine/* Bernard Pike

• • •

YONGE / SHEPPARD - $435,000.
Lovely 2 bdrm. + solarium suite in the heart of North York. Eat-in kitchen. Walk-out to balcony. Ensuite laundry. Locker. Parking. Approx. 1,558 sq.ft. Steps to all amenities. **Don Wagman

• • •

AVENUE RD/WILSON - $265,000.
Attractive corner suite overlooks gardens & courtyard. 2 bdrms.+ solarium. Approx 1200 sq.ft. of living space. Parking. Steps to TTC & shops. *Jackie & *Edie Winberg

• • •

2 NEPTUNE DRIVE - O.H. SUN. 2-4PM
Look what's still available for the independent Senior. Great views & a whole lot more. 1 & 2 bdrms. 5 layouts. 24 hr. conc. Party rm. Fitness Centre. Rooftop garden. Priced from $152,500. *Betty Cohen /* Donna Taylor

• • •

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* Sales Representative **Associate Broker

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FEATURE HOME OF THE WEEK

BATHURST / GLEN PARK
SUPERB custom-built & designed home, approx. 4,000 sq. ft. + fin. bsmt., 5 + 3 bdrms., 6 baths, cathedral ceilings. Imported finishes, luxurious built-ins, upscale finishes, granite & limestone, classic trims & mouldings, high-end appliances, hardwood floors on both levels, $1,195,000. Call David Eichorn* (416) 787-1712.

BATHURST / VIEWMOUNT
Magnificent contemporary design customized with luxurious details on spectacular 50 x 140 ft. lot. Approx. 3,500 sq. ft. + basement, 6 bedrooms, 7 baths, high ceilings, reflecting pool, inground pool + spa, waterfall, 2 balconies, 2 heating & CAC zones, custom detailed kitchen. Offered at $1,395,000. Call David Eichorn* (416) 787-1712.

One Glen Park FINAL RELEASE

... OF NEW LUXURY SUITES!
Call David Eichorn* at (416) 787-1712. Special consideration to buyers of these condos who also list their current home with us.

- **PENTHOUSE 2 — 2,790 sq. ft. on two levels with elevator in unit, huge terrace, $1,249,000**
- **PENTHOUSE 3 — 2,135 sq. ft. + huge terrace $1,049,000**
- **PENTHOUSE 4 — 1,995 sq. ft., $889,000**

ALSO AVAILABLE:
- **SUITE 104 — Bachelor, lowest price in building, $159,800**
- **SUITE 207 — 2 bedrooms, 2 baths, 1,350 sq. ft, $399,000**

SOLD FOR 96% OF ASKING PRICE

ARMOUR HEIGHTS
SPACIOUS EXECUTIVE HOME, 4 + 3 bedrooms, main floor family room & study, dream maple kitchen, granite counter, fin. bsmt., rear deck. Gorgeous deep lot. Call David Eichorn* (416) 787-1712.

BATHURST / LAWRENCE
UNIQUE OPPORTUNITY FOR BUILDERS & RENOVATORS! Two 60 ft. lots side by side in desirable location, possibility of severance. **ACT NOW!** Call David Eichorn* (416) 787-1712.

• • •

FOREST WOOD BEAUTY
MAGNIFICENT CUSTOM-DESIGNED EXECUTIVE HOME IN PRESTIGIOUS LOCATION! Approx. 3,500 sq. ft. + basement, 5 + 1 bedrooms, 6 baths, main floor family room + library with rich oak bookcases, hardwood floors on 2 levels, 9 1/2 foot ceilings on main floor, fireplace, modern family-size kitchen, custom detail throughout. $1,195,000. Call David Eichorn* (416) 787-1712.

HWY. 7 / LESLIE — INVESTMENT OPPORTUNITY

Office / industrial condo, 67,000 sq. ft., approx. 46% office (balance industrial), approx. 7.5% return, 130 parking spaces, $7.1 million. Call David Eichorn* (416) 787-1712.

BATHURST / WILSON — REDUCED FOR IMMEDIATE SALE! CHARMING 3 bedroom, 2 storey home on attractive 45 ft. lot. Renovated & decorated, 2 baths, attached garage. SHOWS A 10+. **ONLY $379,000 — ACT FAST!** Call David Eichorn* (416) 787-1712.

*BROKER

LES AARON
Sales Representative
Forest Hill REAL ESTATE INC. • REALTOR

NEW LISTING - UPPER VILLAGE
$1,475,000. Beautiful 4+1 bedroom, 4 bath home on 63x125 lot. Dream Kitchen w/high-end appliances. Living and Dining rooms overlook garden. Finished basement, fabulous built-ins. Fenced off pool, gazebo and stone patio. Incredible value!

BRAND NEW HOME AVENUE RD./LAWRENCE
$1,269,000. Sensational 4 bedroom, 5 bath home on prestigious street. High-end finishes and architectural design. Stone exterior, finished landscape. Hardwood, granite, moulded ceilings. New Home Warranty. Attention to Detail!

416-785-1500

Bathurst Manor
OPEN HOUSE
Sun., Nov. 20
2-4 p.m.

A rare offering on a very sought after street. Builder's own custom built five bedroom home. Professionally decorated and renovated, nestled on a ravine country-like setting. Lot size 60'x220'. Asking $1,049,000.

Jerry Hammond
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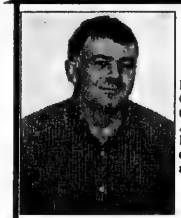

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10 PRIVATE HOUSE FOR SALE

Lux. Thornhill, 4200 sq.ft. 5+2 bdrms. Fin. bsmnt. Extra kit., sep. entr. on desirable st., Franklin Ave. $$$ spent on upgrades. $899,000. Call 905-709-3026.

To place a classified ad please call 416-391-1836

10 PRIVATE HOUSE FOR SALE

Bathurst/Lawrence, Coldstream @ Glenrush. Nice 3 bdrm., inlaw suite, well laid out, a/c. all appl. $2250+. Call 416-789-5214.

15 HOUSES FOR RENT

Bathurst/Eglinton, Cedarvale, 4 bdrm + den, 2 1/2 bath, a/c, all appl., newly decorated, new nanny suite, $2800 plus. Please call 416-789-5214.

5 HOUSES FOR SALE

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VERY SERIOUS BUYER NEEDS CONDO 1800 SQ FT WITH BALCONY THORNHILL PREFERRED

$659,000 Bathurst/Centre Modern immaculate 4+1 bdrms, 5 baths, huge LR/DR combo, family size eat-in kitchen to deck & garden. Main floor library, finished Hallmark basement. SOLD FOR 99% OF ASKING

$479,000 Bathurst/Steeles gorgeous lot 74' x 299' build 10,000 sq ft + pool + tennis crt. Mature trees. Seller wants offers!

$444,900 Bathurst/Clark 4+1 bdrms, 3 baths, LR/DR comb, reno'd kosher kitchen, finished basement, family room, extra large drive.

$1600 monthly Bathurst/Clark, freehold TH, 3 bdrms, 2 baths, w/ out frm fnshd bsmt, 5 appincs, cac, entry frm garage, eat-in kit.

$899,000 Yonge & Northern Heights. NEW 2700 sq ft Penthouse. 2 balconies + 875 sq ft terrace, stunning views, 3 bdrms, 4 baths, f/place, prem. appliances, Spa Style rec. centre, 3 pkg spots.

$1,548,000 Arnold Ave. 100' x 180' mature trees, private gated residence. Pool, hot tub, cabana, outdoor bar, 5+1 bdrms, 7 baths, 4 car gar., fully fenced.

TZFAT, ISRAEL; new condos ONE to FOUR BDRMS up to $210,000 Cdn. Magnificent 180° views. SOLE CANADIAN REPRESENTATIVE.

30 CONDOMINIUM FOR SALE

SANTEE REALTY INC. 416-441-2003 or 822-4003

SKYMARK DON MILLS & FINCH

Skymark 85 Classic: one of a kind. Unique corner 3 bedroom + family with 2 separate entrances. Approx. 2,784 s.f. + 2 terraces, 3 baths, 2 parking & huge basement locker. Vendor bought. Reduced.
55 Skymark Zenith: well laid out, 3 bedrooms + solarium + extras.
55 Skymark Zenith: 2 bed SOLD mily, approx. 1,711 s.f.

SANTEE LEUNG, E.R.I., SKYMARK SPECIALIST

EXECUTIVE CONDO! Wow! Most sought after building in Thornhill! Very spacious 2 bedroom + Solarium. Corner suite, Large kitchen, combined L/R & D/R perfect for entertaining!! Over 1700 sq ft of living! Fantastic location within steps to everything!

For more info Contact:
Melanie Rudolf or Wes Wilson
Re/Max Realtron 905-764-6000.

CONDO – CONDO – CONDO
1st ad! 500 Glencairn @ Bathurst. $199,000. 1 bedroom + den, 4pc. ensuite + 2pc. powder, shabbat elevator, 9' ceiling. **D. ABRAHAM, C/B PINNACLE R.E. 416-485-2299**

Antibes/Bathurst, 3 bed.+den, N/E view, 2 full baths, mint cond., steps to TTC. 416-665-2720.

60 SHARED ACCOMMODATION AVAILABLE

Bath./Wilson, furn. 2 bdr./2bth., male only, internet/phone/cable incl., $495./mo. 416-789-2050.

75 APARTMENTS FOR RENT

Bathurst/Glencairn, 2 bed. ALL NEW. $1200. Very bright. Over store. Call 416-205-9966.

75 APARTMENTS FOR RENT

BATHURST-SHEPPARD
ELEGANT TWIN BLDS.
Very lrg. 1, 2, 3 Bedrooms, 2 & 3 Bdrms. w/2 balconies and 2 baths.
Ample closets plus cedar, Roof laundry, pool, ravine setting,
6 Apts. per flr.
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416-631-9377 or 416-631-0388 Super

FOREST HILL

Luxury building featuring oversized bachelor, 1, 2 and 3 bedroom suites. Great neighbourhood.
2515 Bathurst Street. Bathurst & Roselawn.
Call Claudia 416-782-8342

75 APARTMENTS FOR RENT

Bathurst/Sheppard, country feel in the city, spacious, bright, clean boutique apts., quiet ravine setting off main st., newly reno, TTC, 1 bdr avail Jan., 2 bdr Feb. 905-474-3600/416-633-1484.

110 COTTAGE FOR RENT

Del Ray Beach, Huntington Lakes, 2 bdr., 2 bath, beautifully furn., seasonal rental, beg. January. Call 1-585-442-7362.

125 FLORIDA PROPERTY FOR SALE

SOUTH FLORIDA
Homes, Condos, Waterfront, Commercial for Sale. Call former Montrealer Martin Hoffman Broker/Owner, Leadership Realty. 1-800-761-5556

130 FLORIDA PROPERTY FOR RENT

Longboat Key, lrg. 2 bd., 2 bath, W/D, lanai, sun deck, beaut. furn'd., fitness ctre., htd. pool, Har-Tru tennis, priv. fishing, priv. beach. 440-248-2747.

West Palm Beach, beautiful 2 bdrm, 1 1/2 baths, fully furn., central air, 55+, exercise equip., pool, close to Shul. Call between 9 am-6 pm, 718-531-9880.

ARLEN HOUSE EAST, 1 bdrm., 2 1/2 baths, spotless. Please call 905-886-0347.

Hallandale, Hemispheres, studio, amens., 3 mo., $3600/US. + sec. dep. 416-667-5795 (8 a.m.-4 p.m.) 905-881-3863 (anytime).

Pompano-Ocean, pretty 2/2, fully furn., spotless, activities, nr. golf, security, 3+mo. $2,850/mo US. 416-443-8909.

Surfside Tower/Bal Harbour, on ocean, lrg. 1 bed., 2 bath, new kitchen, beautifully furn'd. $1900/mo US. 416-786-7653 or 905-731-4578.

Miami Beach, new condo., large, 2/2, oceanview, marble, granite, pool/gym/sauna, huge balc., near all amen., fully furn., avail. Nov. 1st. 305-968-7492.

Century Village, Boca Raton, 1.5 bdrms., nr. clubhouse, golf, shul, all amens., immac. Seas. or annual. 561-477-5440.

Lux. brand new Akoya condo for rent, lolc. on Millionaire Rd. in Miami Beach, w/spectacular intercoastal city view, 2 bdrm., 2 bath, marble flrs., pool, spa, sauna, racketball, tennis, valet pkg. For info. call Ms. Luis, 1-305-779-4485. Avail. Nov. 1.

Century Village, Pembroke Pines, 2 bed. condo, 1.5 bath, close to 3 shuls, new kosher kitchen. $1500/mo. US. Call 1-954-437-5756, 416-635-0026.

75 APARTMENTS FOR RENT

130 FLORIDA PROPERTY FOR RENT

Palm Aire & Cypress Bend Pompano Beach
Seasonal Rentals-3 mo. minimum
2.2 from $1800./mo.
3.2 from $1900./mo.
3.2 1/2 from $1850./mo.
2.2 Cypress Bend Deluxe $1850./mo.
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190 VACATION PROPERTY AVAILABLE

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We have 1-2-3 bedroom condos. Nicely furnished in super locations. From $1250 - $4500 per mo. U.S.
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135 FLORIDA PROPERTY FOR SALE/RENT

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143 FLORIDA SHARED ACCOMMODATION AVAILABLE

Share with N/S woman. Pool, hot tub, gym, 954-428-4456 or hannahsnowbird@aol.com

155 ISRAEL PROPERTY FOR SALE

Netanya, 2 bdr., spac., cent. located. Call Chaya, 514-935-9491, e-mail: geosyl@usa.net

185 OUT-OF-COUNTRY PROPERTIES

BUYING A HOME IN PHOENIX/SCOTTSDALE?
Call Howard Nochomovitz; Former Toronto Resident Your Arizona Realtor
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Keller Williams High Desert Realty

190 VACATION PROPERTY AVAILABLE

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240 EMPLOYMENT OPPORTUNITY

Enthusiastic? Mature? Care for seniors?

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Let's talk!

Kensington Place Retirement Residence, a leader in the Retirement Home industry requires enthusiastic, friendly individuals to work at our location. Are you a mature, compassionate and positive person who truly cares about seniors? If so, **KENSINGTON PLACE IS FOR YOU!** We are looking for full/part-time and casual RPN, PSW, Dietary and Maintenance/Janitorial team members.

If you are looking for a career with an organization that truly values seniors please fax your resume in confidence to:

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Kensington Place offers a compassionate work environment with competitive wages and benefits.

230 BUSINESS OPPORTUNITIES

Seeking to Purchase Businesses

Goodman and Carr LLP acts for a group of well capitalized individuals. These clients possess extensive business backgrounds and are seeking to purchase businesses to operate.

Basic requirements:
- enterprise values from $5million to $50million
- established "bricks and mortar" businesses or services companies
- possess track records of positive cash flow and earnings
- located within 100 km of Toronto
- experienced middle management in place

If your business fits the above criteria, contact:
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GOODMAN AND CARR LLP

199 COMMERCIAL PROPERTY AVAILABLE

Bathurst/Lawrence, 800 sq. ft. NEW suite, office/service 2nd fl., sep. entr. 416-205-9966.

240 EMPLOYMENT OPPORTUNITY

Seeking professional sales person for Canada for kosher beeswax candles. New line. Send resume to: KABC, POB 3295, Hallandale, Fla. 33008 or kosherabc@yahoo.com

Telephone Fundraiser needed for a Jeweish organization. Send resume to CJN Box #5063.

TORAH READER WANTED! The Beth Torah Congregation is looking for a part-time Torah reader for Shabbat. If you are interested, please call 416-782-4495, ext. 25.

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for model home/sales office in Bathurst & Finch area.
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Computer skills required.
Fax resume Att: Michelle
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Orthodox Synagogue requires a Shammos. All responses will be considered confidential.
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Arts & Travel

Teenager a soprano in the making

By JOSEPH SERGE
Arts Editor

On the surface, Holly Morgan is just like any teenager. She goes to school, listens to alternative rock and heavy metal, and aspires to be a professional singer.

The difference is that Morgan, who just turned 19, is well on her way to realizing her ambition. But when she took the stage earlier this month at the Toronto Centre for the Arts to promote her debut CD, it wasn't rock 'n' roll she was singing – it was opera.

"Opera is so powerful to me," Morgan (her full name is Holly Morgan Schwarz) said. "It's so great to be able to create such sounds through my voice."

Her operatic voice on *The Black Swan* CD, a sampler released by Indigo Records, is truly amazing. She sounds years ahead of her age. The CD covers a range of styles, from the classics of Bonocini's *Griselda* and Pergolesi's *Arietta* to the Broadway opera of Lloyd Webber's *Phantom of the Opera* and *Cats,* and even the church wedding favourite, *Ave Maria.*

"These are songs that I really like and I have really enjoyed singing for years," she says. "We didn't go into any arias as I haven't really studied them closely enough."

Obviously, she enjoys listening to opera. Her favourite is American soprano Renée Fleming. "She's magical," Morgan says.

She says her friends aren't so sure what to make of her eclectic career choice. "I don't know if they think I'm serious about it, or if they think it's a hobby – but mostly they think it's pretty cool."

Holly Morgan, 19, is determined to succeed.

Morgan started taking piano lessons at a young age but didn't have the attention span for it. "I just didn't have the patience to practise, so my teacher suggested I try singing," she says. She's very proud of the "hidden treasure" that she found.

"I migrated to opera through my teacher who is a wonderful role model."

Her teacher, Victoria Gilbert Mendes, an examiner at the Royal Conservatory of Music, knew she was onto something when she encouraged Morgan's opera singing.

"The minute she opened her mouth and started to sing, I could see she had a lot of potential," Gilbert Mendes says. "If I gave her an aria to learn, she would listen to it many times and to many different recordings of it. She has an overwhelming desire to sing and learn."

Morgan attended Thornlea Secondary School and while continuing her musical education at the York Region Conservatory of Music, attends McMaster University in Hamilton and studies visual art.

Morgan has garnered many awards over the years, including the Music Rising Star award from the York Region Conservatory of Music in 2003 and 2004, but her age prevents her from being recognized – for now.

She says she put out the CD to see how people would react to her singing, as she's not allowed to enter some competitions because she's not yet 21. "I guess they want you to be fully mature," Morgan says. "It's kind of silly, really– how am I supposed to gain knowledge and experience?"

Morgan has lent her voice to charity CD compilations released by Indigo Records, including *Showtime II, III and IV.* Recently, she was one of 50 performers chosen nationally for the televised *Bathroom Divas* project on Bravo TV, a reality-type *Canadian Opera Idol.*

Morgan is determined to succeed in this world and has high expectations of herself in the next 10 years. "I'd like to say I'd be performing at the Metropolitan," she says, laughing. "For sure I'd like to be doing something in opera – something small, or maybe something big. You know [10 years] is so much time, yet so little time."

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Jewish skaters vie for spots in the NHL

By HARVEY ROSEN
Special to The CJN

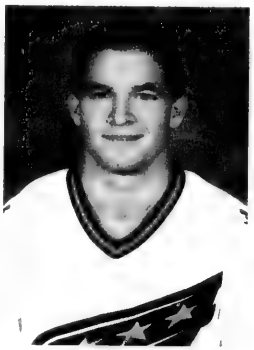
WINNIPEG — The late Beatles singer/songwriter John Lennon coined the phrase: "Life is what happens to you while you're busy making other plans."

That morsel of wisdom is particularly apt for Washington Capitals' forward Jeff Halpern, whose life took a tragic turn last winter while he was playing in Switzerland during the NHL lockout.

First, Jeff played for a Swiss B outfit (Ajoie) where in 15 games he scored five goals and added 12 assists. He later signed with the Kloten Flyers in the Swiss Elite League and in nine games fired seven goals and added four assists.

The Caps' star centre, an undrafted free agent who led his team in scoring during the 2003-04 campaign with 19 goals and 27 assists, was still overseas in mid-February when he received the tragic news that would change his and his father Mel's lives forever.

His mother Gloria, only 56, was killed near Coconut Creek, Fla., along with her brother Alan Klein, 52, his wife Debbie Klein, 49, and friend Anita Epstein. A fuel tanker apparently cut off her car and then flipped onto it. The impact was followed by explosions and a fire so intense that rescue crews were unable to approach the wreck for two hours.



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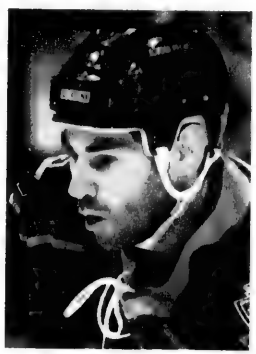

Mathieu Schneider

Records showed that the truck driver, who survived in fair condition, had received at least 10 traffic citations since 2002.

Gloria, who lived in Potomac, Md., was in Florida, caring for her ailing father, and the Kleins had flown in to relieve her.

It was under these dark clouds that Halpern, a Princeton University graduate and college hockey standout, began his 2005-06 hockey season with the Caps in Washington. Though he hadn't scored a goal in his first 13 games, he had six assists.

Veteran defenceman Mathieu Schneider, 36, who seems to age like a fine wine, is back on the blueline with the Detroit Red Wings. Drafted by the Montreal Canadiens in the third round (44th overall) in 1987, he has also given quality service to the Islanders, Maple Leafs, Rangers and Kings. In his last NHL season, the 5-11, 187-pound, left-handed shooting rearguard scored 14 goals and added 32 assists. Schneider, a free agent, re-signed with Detroit in the fall.

Centre Mike Cammalleri of the Los Angeles Kings has a Jewish mother (Ruth Gelbard) whose parents are Holocaust survivors.

Playing in the American Hockey League last season with the Manchester Monarchs, Cammalleri, a second round pick (49th overall) in the 2001 NHL entry draft, finished second in AHL league scoring with 109 points (46 goals, which led the league, and 63 assists.).

The University of Michigan grad is only 5-9 and weighs in at 188 pounds. But what Cammalleri, 23, lacks in size, he makes up for with smarts, as well as with stick-handling and anticipation.

While there appear to be only three Jewish skaters in the NHL at the moment, there are a handful of Jewish minor leaguers who aspire to overcome the odds and make it to the big show.

Cory Pecker, 24, is no longer in Winnipeg with the Manitoba Moose, but has signed to play in the East Coast Hockey League (ECHL) with the Phoenix Roadrunners. Last year, he was with the Cincinnati Mighty Ducks of the American Hockey League (AHL) and the San Diego Gulls of the ECHL, as well as the Moose. The feisty Pecker amassed a total of six goals and nine assists in 64 games.

Toronto-born forward Eric Himelfarb, 22, is back with the Grand Rapids Griffins, Detroit's top farm team. Last season he tallied 19 goals and added 24 assists. The speedy centre is only 5-9 and 170 pounds, but he handles the rough stuff very well. In his final season of junior two years ago, he managed 107 points (37 goals, 70 assists) in 67 games.

Adam Henrich, 21, is in his second year with the AHL's Springfield Falcons. The sturdy 6-4, 238-pound left-handed power forward hails from Toronto. In his rookie pro season, he scored 10 goals and added 16 assists. The former Brampton Battalion junior was drafted in the second round (60th overall) by the Tampa Bay Lightning.

In early November, the Moose signed Jewish netminder Robert Gherson to a pro tryout. Prior to that, he was with the ECHL's Columbia Inferno, where he was 2-0-1 with a 1.96 goals against average. Playing for Quad City of the United Hockey League (UHL) last year, Gherson boasted a 2.25 GAA and was 24-12-7. The former Sarnia Sting goalie hails from Toronto. He was a Washington fifth-rounder.

Remember former New York Islanders' stalwart Bob Nystrom? Well, his son Eric was selected in the first round (10th overall) by the Calgary Flames in the 2002 draft. Young Nystrom, 22, is presently in the AHL with Omaha. The leftwinger, who is a hard-nosed two-way player, was earlier in the year called up briefly to the parent club, which considers the University of Michigan grad one of their top prospects.

Former Buffalo Sabres' draft pick Todd Simon is in the Deutsche Elite League (DEL). Last year he had 12 goals and 30 assists in Wolfsburg.

Michael Henrich, Adams brother, is also in the DEL with the Duisburg Foxes. He is a former first round pick of the Edmonton Oilers who has yet to attain his true potential.

A number of Jewish skaters have done themselves proud in U.S. college ranks. Jacob Micflikier, 21, with the New Hampshire Wildcats in Hockey East, has been described as one of the most dynamic offensive players in college hockey south of the border. The Winnipeg native, who's 5-7 and 170 pounds, scored 20 goals and added 24 assists in 42 games in his sophomore season.

Winnipegger Josh Hechter is a star forward with Saint Anselm of the NCAA's Eastern College Athletic Conference (ECAC) and was a second-team all-star last season, in addition to being his team's top scorer with 15 goals and 31 helpers in 24 games. In one game last season, he scored one goal and added six assists.

After starring in the Manitoba Junior Hockey League with South Winnipeg Blues, forward Adam Corrin is launching his college hockey career in Anchorage, Alaska.

Oren Eizenman is a flashy forward with Rensselaer (RPI) Engineers in the ECAC league. In 27 games last season, he scored six goals and added 14 assists for 20 points.

Other names to watch for in the world of hockey are: Tyson Teplitsky (Dayton Bombers, ECHL), Aaron Brand (Port Huron Flags, UHL), Jamie Sokolsky, Greg Gardner (Bremerhaven REV), Jake Heller, David Nemirovsky (CSKA Moscow), Shawn Mamane (Youngstown Steelhounds, Central Hockey League), Myles Applebaum (Kitchener Rangers) and Max Birbraer (Long Beach Ice Dogs, ECHL).

Younger stars on the rise

ARTS IN FOCUS
By Oren Shefa

When we think of Jewish celebrities, names such as Woody Allen, Mel Brooks, Billy Crystal, Jackie Mason and Gilda Radner come to mind. Even today, a good 30 to 40 years after some of these comic actors' peak performances, this iconic group – which also includes the likes of Jerry Lewis, Bette Midler and others – dominates our perceptions of Jews who have made a name for themselves in front of the camera.

More often than not, Jews in film have been funny, quirky, awkward, a little obnoxious and disproportionately neurotic. And while there is a definite sense of pride among Jewish audiences at being represented as the funniest people on Earth, there is also a cost.

When looking beyond the many comedic talents within the Jewish acting community of generations past, one comes across a catalogue of dramatic performers who were as diverse as they were numerous – Tony Curtis, Kirk Douglas, Edward G. Robinson, Harvey Keitel, Lauren Bacall and James Caan, to name but a few.

Yet, despite their lengthy careers and consistently powerful performances, these Hollywood legends have been unable to impress upon general audiences a notion of Jewish actors that doesn't immediately conjure up images of self-ridiculing wags. Regardless of how talented and even brilliant the throng of Judaic jesters might be, their antics have unfortunately tended to overshadow the wide and varied abilities of their more serious brethren.

Compared to the glut of more negative labels that have been attached to Jews in the past, a reputation for joviality should be the least of our concerns. But at the same time, the tendency of audiences to confine Jews' contribution in film and television to such a limited and limiting genre can understandably be seen as an unjust peculiarity, especially when considering the number and range of performances by dramatic Jewish actors.

The problem persists. Today, stars such as Adam Sandler, Ben Stiller and Debra Messing garner multimillion-dollar salaries and international fame by essentially perpetuating their predecessors' predilection for comedy. The style has changed, and the humour is racier, more controversial and sometimes downright shocking, but the conclusions of world audiences remain the same: Jews + Film = Funny.

Recently, however, a new breed of Jewish celebrity has started to turn heads in Hollywood. Jerusalem-born Natalie Portman tops this growing list of new faces with her notable performances in *Closer* and the *Star Wars* prequels. Rachel Weisz, who recently starred alongside Keanu Reeves in *Constantine* and with Ralph Fiennes in *The Constant Gardner*, is one of the busiest women in Hollywood. Michael Rosenbaum, who plays criminal mastermind Lex Luthor on TV's *Smallville* and has broken onto the big screen with roles in *Poolhall Junkies* and Wes Craven's *Cursed*, is starting to make a real name for himself. Zach Braff leads a strong cast as Dr. John "J.D." Dorian in the off-beat NBC comedy series *Scrubs*, but he surprised critics when he wrote, directed and starred in the successful independent film *Garden State* (alongside, interestingly enough, Natalie Portman).

Half-Jewish hunk Jake Gyllenhaal is hands down the newest "It" guy in Hollywood with recent credits *October Sky*, *Donnie Darko*, *Moonlight Mile*, *Proof* and the newly released *Jarhead*.

These are young, sexy and powerful players whose stars are shining very brightly at the moment. More importantly they, along with other equally talented peers, have the ability to reach a wide international audience. In time, some of these young stars may fade, but others will likely reach superstar status. What remains to be seen is whether this new crop of A-list Jewish celebrities will have enough star power to broaden and enhance the one-dimensional image of their predecessors.

Cinnamon Pecan Muffins

1 1/2 C flour
2 tsp. baking powder
1/2 tsp. salt
1 egg
1/4 C vegetable oil
1/2 C sugar
1/2 tsp. cinnamon
1/2 C chopped pecans
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Preheat oven to 400° F and grease 9 muffin cups. Half fill the remaining cups with water.

In a large bowl, mix the dry ingredients with a wire wisk. Mix in the pecans. In a small bowl, combine the wet ingredients. Add to the large bowl. Mix only until mixture is moistened. Fill muffin cups 1/2 full with batter. Bake for 20 to 25 minutes.

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"Jews in history"

By JOE KING

Walter Lippmann (1889-1974), who was born in New York to German-Jewish parents, was one of the most influential journalists of the 20th century.

The column for which Lippmann became known, *Today and Tomorrow*, appeared in more than 200 American and foreign newspapers. He was so influential in the determination of both domestic and foreign policy in the United States that he was referred to by some as the "other State Department."

He was one of the founders of the liberal *New Republic* magazine in 1914.

During World War I, he was recruited by president Woodrow Wilson to help draft the document that was used to formulate the Fourteen Points the U.S. leader took to the Peace Conference at Versailles in 1919.

In 1920, Lippman joined the *New York World*, writing brilliant editorials. When the *World* folded, a victim of the Great Depression, he became a columnist at the *New York Herald Tribune*, to – in his words – "provide in its ample pages a little corner of mild left-wing philosophy to offset its own conservative columns."

Walter Lippmann

But the writer abandoned the left as the 1930s and '40s saw the rise of Adolf Hitler and exposure of the cruelties of Joseph Stalin's brand of communism. Despite his brilliance, Lippman lumped the Nazis, the communists and the milder socialists together, contending that "the truly liberal state does not administer the affairs of men. It administers justice among men who conduct their own affairs." In other words, Lippman condemned Big Government and favoured laissez-faire capitalism.

He wrote, in 1966: "We must remember that in time of war, what is said on the enemy's side is always propaganda and what is said on our side of the front is truth and righteousness, the cause of humanity and a crusade for peace. Is it necessary for us at the height of our power to stoop to such self-deceiving nonsense?"

Fellow journalist James Reston wrote about Lippman: "I know that he has given my generation of newspapermen a wider vision of our duty. He has shown us how to put the event of the day in its proper relationship to the history of yesterday and the dream of tomorrow."

A special Pulitzer Prize was awarded to him in 1958 hailing his abilities as a news analyst.

Excerpted from The Jewish Contribution to the Modern World.

Joe King is a veteran Montreal writer and publicist.

Nov. 11, 12, 13 etc.

By AVRUM ROSENSWEIG

URBAN WRITER

Nov. 11, Remembrance Day, has come and gone.

I have never seen war, and I don't pretend to know the reality of it, in any shape or form. Television, movies and even skilled news reports and war correspondents generally portray it cheaply, perhaps giving us a vague look at its gruesome character.

Ask an Israeli, a Holocaust survivor, a Yugoslavian or a Rwandan what war really looks like, and the truth will lie somewhere in their inability or unwillingness to explain it. It will be expressed through bowed heads, slumped shoulders and moist eyes – physical manifestations of a horror they witnessed and can never, ever escape.

Nov. 11. Poppies. Old medalled men, nowgeriatric soldiers who once dodged bullets at Normandy or other bloodied shores or countrysides, reached out to us, asking so sweetly and modestly to remember their friends, our boys, 18-year-olds, killed by the enemy – other 18-year-olds.

War, these people will tell you, is when our regular way of life is entirely erased, when rules and laws are twisted inside out, and the bullies, thugs, maniacs and psychotic people we normally lock up can become leaders manipulating havoc, using innocence as fodder for their insanity.

War and its humiliating atrocities, those who have experienced it will tell you, are so horrendous, inexcusable and unbelievable that faith in God can evaporate or evolve into internalized anger toward the Creator.

I can't possibly imagine a place so imbalanced as the world during the two world wars, nor can I imagine daily rituals and tasks that included butchering children – my God, children! – an act perpetrated by individuals who would otherwise cry during peacetime if their beloved dog died.

So on Remembrance Day, I tried to feel havoc inside of me, and outside of me; to see human beings – maybe us in another time – forced to lick the pavements of streets in Nazi-occupied Europe; to envision cities and villages razed by the most insulting and undignified inventions in history – bullets, guns, bombs, missiles and grenades, all successors to bows and arrows.

On Nov. 11, I thought about soldiers wading through muck and dirt, frightened but brave, responding to orders to secure that hill over there – which might turn the tide of reason, or change the course of history.

We know about the ones who survived, and about their experiences, because it is from them that we bought the poppies. But hundreds, thousands, millions, couldn't dodge the bullets or dive safely into the foxhole, and on Remembrance Day – in fact, every day – we must see them clearly in our mind's eye. We must, because they gave us a gift.

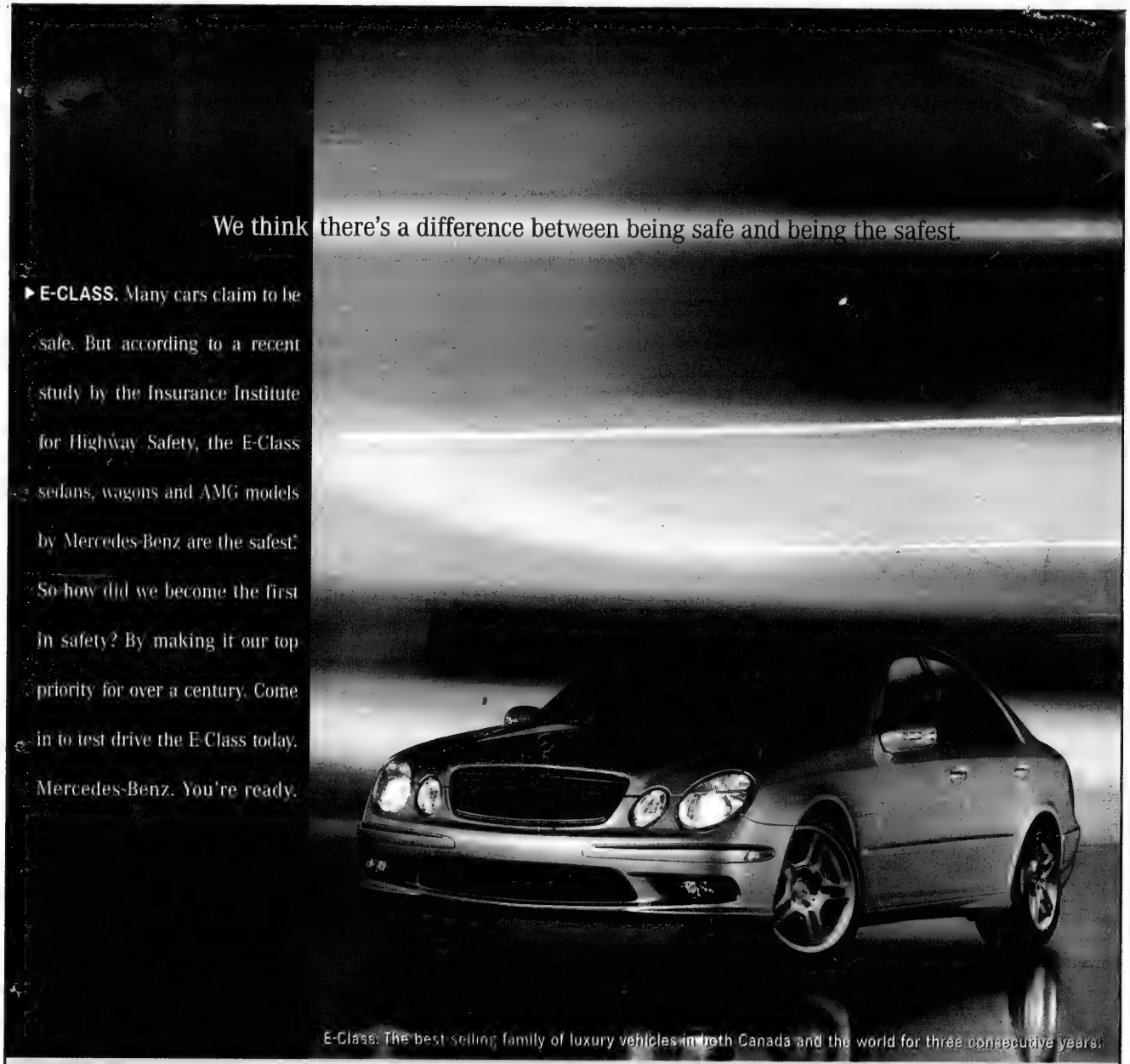
That gift is freedom of speech, self-determination, the liberty to learn what we choose, play where we want, dress how we like, exercise our right to criticize government and to free religious expression, not to mention democracy, capitalism, socialism, individualism and the chance to watch our children grow up.

We are grateful to you, courageous warriors, and we will always remember that you are the ones who live with the pictures in your mind of what war is really like. We are thankful for your willingness to leave your parent's home, your wife and children, your friends and community – not knowing whether that parting kiss would be your final expression of affection and love.

And to those soldiers who never returned, your legacy remains with us when we awake in the morning and when we safely close our eyes at night.

Remembrance Day, and the days after, is a time when we must realize that we are the ones who make wars, and that we are the ones who can call them off, forever and ever.

Avrum@veahavta.org. Sudan?



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National

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Sharon quits Likud

Israeli Prime Minister Ariel Sharon, at right in the centre, chairs the last cabinet meeting on Sunday of his coalition government of the 16th Knesset. [*Israel photo*]

Ha'aretz Daily Newspaper Ltd.

JERUSALEM — A few hours after submitting his formal resignation from the Likud party he helped found, Prime Minister Ariel Sharon on Monday convened the first meeting of his new National Responsibility party, with 13 members of Knesset present.

Holds first meeting of new party

The new party hopes to attract 14 Likud MKs, which would grant it the status of "breakaway faction" and entitle it to some of the Likud's state funding.

"I am resigning from the party and forming a new one," the prime minister wrote in his resignation letter, Israel Radio reported several hours after Sharon asked President Moshe Katsav to dissolve the Knesset and call early elections.

Sharon was expected to hold a press conference Monday evening, during which he was to make an official announcement on his decision to leave Likud and set up a new party.

Elections are likely to be held in March.

Sharon spoke to Defence Minister Shaul Mofaz on Monday morning and asked him to show "national responsibility" by joining his new party. Sharon told Mofaz that if he joined, he would remain defence minister. Mofaz, who Sunday

Continued on page 33

Katsav makes landmark Vatican visit

By SHMUEL ROSNER
Ha'aretz Daily Newspaper Ltd.

ROME — Israeli President Moshe Katsav travelled to the Vatican last Thursday for talks with Pope Benedict XVI, marking the first official visit to the Vatican by an Israeli head of state.

At the end of their 25-minute private meeting in the Pope's library, Katsav presented Benedict with framed photos of recently discovered mosaics that are believed to be from the Holy Land's oldest church.

Benedict, for his part, gave the president a framed and signed copy of the Vatican's landmark 1965 document *Nostra Aetate*, which revolutionized the Catholic Church's relations with Jews.

"It is a real pleasure to meet you," Katsav told the Pope as he arrived for the meeting, shaking both of Benedict's hands.

Police cleared out parked cars along the main boulevard leading to St. Peter's Square in anticipation of Katsav's arrival, which capped a visit to Italy that also included talks with top Italian officials.

Katsav said he invited the Pope to visit Israel – an invitation first extended by Prime Minister Ariel Sharon in a letter to the Pope in July. The president said he hoped the visit would occur in 2006, and Pope Benedict said he would like to take up the invitation.

Senior officials in the U.S. Catholic Church were said to be following the meeting between Katsav and the Pope with interest.

Katsav said he had told the Vatican secretary of state, Cardinal

Continued on page 34

Israeli President Moshe Katsav and Pope Benedict XVI at their meeting last week in Vatican City. [*RNS/Reuters photo*]

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Iran heats up its nuclear program — please see page 34

The News in Brief

CANADA

Sharon Protest At GA

TORONTO — Dozens of people protested Israeli Prime Minister Ariel Sharon outside the United Jewish Communities' annual General Assembly last Monday night in Toronto. The pro-Palestinian demonstrators rallied outside the Metro Toronto Convention Centre, where thousands of delegates to the North American Jewish federation system's GA were gathered. Sharon wasn't there, but in a recorded video message from Jerusalem, he urged delegates to encourage more aliyah to Israel and expressed support for Operation Promise, a $160-million effort to help elderly Jews in the former Soviet Union and bring the remaining Falash Mora from Ethiopia to Israel.

Doc Wins Peace Award

TORONTO — Dr. Arnold Noyek, chief otolaryngologist at Toronto's Mount Sinai Hospital and chair of the Canadian International Scientific Exchange Program (CISEPO), received a lifetime achievement award this month from the Canadian Society for International Health (CSIH) for CISEPO's "education and outreach programs that are increasing understanding and improving health outcomes in the Middle East." The CSIH presents the annual award to a person who has made outstanding contributions to world health and development.

Poverty Conference

OTTAWA — The year-old Association of Jewish Family and Child Agencies Canada (AJFCAC) is holding a conference titled "Jewish Poverty in Canada: A Call to Action." To be held Nov. 27 to 29 at Ottawa's Agudath Israel Congregation, it aims to identify "programs that work across the country" and set up "a national public education program" to be run by Jewish family agencies in Canada, Carleton University social work professor and AJFCAC chair Allan Moscovitch told the *Ottawa Jewish Bulletin*. Call 403-287-3510 for details.

WORLD

Zundel Trial Delayed

MANNHEIM, Germany — Ernst Zundel's trial in Germany on charges of incitement to hatred and Holocaust denial was postponed last week until a new defence lawyer can be found. A court in Mannheim disqualified Zundel's appointed lawyer Sylvia Stolz because her petition to the court included potentially actionable anti-Semitic statements. She also wanted extremist Horst Mahler as her co-counsel, but he is banned from working, the court said. Zundel's trial most likely won't resume until next year. Zundel, 66, left his native Germany in 1958 allegedly to avoid military service. He was deported from Canada back to Germany in March.

PETA Hits Kosherfest

NEW YORK — Animal rights activists People for the Ethical Treatment of Animals protested the practices of Iowa-based kosher slaughterer Agriprocessors last week at Kosherfest, the annual kosher fair in New York. It was part of the group's long-standing campaign against Agriprocessors, which PETA says has violated kosher standards as well as federal law by slaughtering animals through cruel and inhumane means. The U.S. Department of Agriculture is investigating the company.

Call For Applications

ALBANY, N.Y. — The Bronfman Youth Fellowships in Israel is taking applications for 26 spots in its five-week summer study program in Israel, funded by the Samuel Bronfman Foundation. North American Jews entering 12th grade next fall may apply. Deadline is Jan. 31. Details at www.bronfman.org.

London Mayor Defends Himself In Interview

LONDON — London mayor Ken Livingstone, an outspoken critic of Israel, defended himself against charges of anti-Semitism in an interview published last week with the online U.K. magazine *SomethingJewish*.

Livingstone attacked the Board of Deputies of British Jews. "The Board of Deputies – and the *Jewish Chronicle* [newspaper] is their mouthpiece – have this idea that anyone who's critical of Israel gets denounced as being anti-Semitic, so as a result the average spineless politician never says anything about the Middle East again. I just think this is an insult to everyone's intelligence," he said. "So yes, while there are a lot of people who hate my guts because of the position I take on the Middle East, equally there's a huge body of Jewish Londoners who have watched me for 25 years and they know it's crap to denounce me as anti-Semitic."

Livingstone, who has called Israeli Prime Minister Ariel Sharon a war criminal and courted an Egyptian cleric who is openly anti-Zionist, said his maternal grandmother, a refugee from Czarist Russia, may have been Jewish, which would make him a Jew. "If it turned out to be true, I could go and stand for the Knesset, couldn't I? In Israel, I could be elected, no problem," he said.

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New Ont. bill partially strips beit din's powers

Jewish courts will still have legal authority for rulings in commercial disputes

By RON CSILLAG
Staff Reporter

Concerns that changes to Ontario's arbitration system would spell the end of legal backing for rabbinical courts in the province were allayed somewhat last week with the introduction of a bill that would remove only family law from the purview of the beit din.

Jewish community leaders say that at first blush, the much-anticipated bill seems to allow beit dins to continue hearing the bulk of their usual caseload – chiefly commercial disputes – and will result in only "minimal" changes to their workings.

In fact, community officials say the proposed legislation would still permit a beit din's non-family cases to be legally bound by the provincial Arbitration Act and thus enforceable in a secular court.

And they're not ruling out the possibility of rabbis still being able to arbitrate family disputes.

What Jewish activists are lamenting, though, is the process that led to the changes. They say they weren't consulted, and they're now calling for public hearings on the bill.

The proposed legislation came two months after Premier Dalton McGuinty's surprise announcement that he would scotch faith-based arbitration.

"There will be no religious arbitration in Ontario," McGuinty told Canadian Press on Sept. 11. "There will be one law for all Ontarians."

His move capped two years of often acrimonious debate in Ontario over a proposal from Muslim groups to set up tribunals similar to the beit din that would employ *sharia*, or Islamic law.

Jewish leaders and rabbis had feared the government would strip beit dins of the secular legal authority they have had since the Arbitration Act was enacted in 1991.

Attorney General Michael Bryant sounded a similar tone to McGuinty's when he announced in the legislature last week that "when it comes to family law arbitrations in this province, there is only one law for Ontario – Canadian law."

Bryant said any agreement involving family law based on religious principles would amount to "advice only… it is not enforceable. It is legally irrelevant."

Jewish officials are taking the government to task for not consulting religious groups.

"From the beginning, we were very concerned with the lack of communication between communities that are affected by this legislation and the government. That has not changed," said Mark Freiman, honorary legal counsel for Canadian Jewish Congress, Ontario region.

Freiman said he hopes the government will send the bill to public hearings "to address this egregious lack of consultation."

CJC Ontario region's executive director, Steve Shulman, who attended a technical briefing on the bill last week at Queen's Park, said it looks as though only family law will be excluded from the beit din's legal purview.

Rulings in other cases involving business, landlord-tenant and private disputes will continue as before and would still be enforceable in a secular court, Shulman said.

He said there are "a lot of good things" in the bill, such as a call for the licensing of family law arbitrators and for divorcing couples to get independent legal advice before entering into an arbitration agreement.

But "what's not good is the process. Stakeholders were told after the fact, [and] we've asked for that piece of legislation be sent to committee so the lack of consultation that occurred be redressed."

The CJC, he said, will seek a balance between protecting the rights of women with their right to voluntarily submit to religious arbitration.

Continued on page 22

"I would rather run, but it is not realistic and I cannot let it ruin my life!"

Late on the night of July 6, 2004, Ofer Varfel, of the Naval Commando Marines, entered Nablus to search for a house that was known to have 4 terrorists hiding inside, including 2 commanders responsible for the cold-blooded murder of 8 Israelis.

When Ofer's unit reached the house the terrorists opened fire on Ofer and his crew. He was hit by a bullet and dropped to the ground.

Ofer remained with another injured soldier in the combat zone until he was rescued. He was rushed to the hospital with a bullet lodged between the 11th and 12th vertebrae of his spine. There was no possibility of surgery.

Ofer was paralyzed from the waist down, and confined to a wheelchair forever. His commanding officer and 4 members of this special unit were killed.

"The loss of my legs did not compare to the loss of my 5 special friends."

While recovering, people kept telling Ofer to go to Beit Halochem, and give it a try. That "try" has changed his life. "I saw that it was a place where injured people could come together to be challenged, and have a meaningful and independent existence despite disabilities and hardships."

The activities at Beit Halochem, Tel Aviv enable Ofer to 'let off some energy'. Ofer is a member of the wheelchair basketball team, swims and works out in the gym.

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A story of war and of love

From the editor's desk

Imagine comedy stars Rick Moranis, Jerry Seinfeld or Jon Stewart completely changing professional course and writing a serious, profoundly moving, dramatic novel widely acclaimed for its artistic and literary merit that relates to the displacement and the horror of World War II.

Only then, can one understand the emphatically laudable extent of the grand achievement of David Baddiel, the author of *Secret Purposes*, an Abacus paperback, released this summer in Canada by the Penguin Group.

Baddiel is a comedy superstar in Britain. He began writing comedy in high school, continued at Cambridge, performed at comedy clubs, on radio and eventually became co-creator of three of the BBC's most successful comedy programs.

Even his first two novels, also well received, were comedy-centred. As such altitudes are measured, his star is in a constellation higher than most others.

In an eye-opening affirmation that talent will always find its expression if the soul leads, *Secret Purposes* is a further testament to the prodigious skill of David Baddiel.

David Baddiel

The CJN met with Baddiel recently for an abbreviated breakfast at a downtown hotel. The young Londoner was in Toronto to attend and to read at the International Authors Festival last month. Alas, our time was somewhat pressed as his schedule was heavily booked, for which he apologized numerous times.

Before we began our conversation, Baddiel asked if my dietary needs and sensibilities could be adequately accommodated. I was touched by his expression of concern, but not totally surprised. It was, as it were, a minor act of empathy, yet fully in sync with the themes explored in the book whose genesis and writing I had come to discuss.

Secret Purposes, Baddiel's third novel, is the story of a young Jewish refugee who, along with his wife and infant daughter, escape Germany before the war to England. After a short period of time working at menial labour in Cambridge, the young man is arrested and interned on the Isle of Man. His wife and family remain in Cambridge.

The novel traces the impact of the internment specifically, but of the war, generally, upon that refugee family.

The novel is autobiographical in the sense that it recounts the story of Baddiel's maternal grandfather.

"I wanted to write something different, something substantial, something that meant something to me. When I was a teenager, my grandfather began to tell me of his wartime experiences. The writing of the novel was a kind of continuation of that conversation."

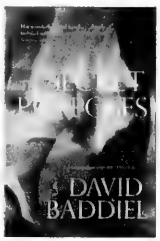
The way Baddiel explained his need to write the story actually sent a shiver up my spine.

He acknowledged that to some degree, in writing *Secret Purposes*, he was "responding to the current condition of Jews in England. Jews are marginalized in Britain and they are not a very particular cool margin."

But the book, I remarked, was not a "Jewish book" per se. Baddiel agreed. "Its message is universal. It is not only intended for Jewish audiences."

"The Holocaust is present in this book in its absence," he said. By this, Baddiel meant that the book contains only indirect references to the Nazi atrocities. Of course, all the characters are bound up in the degrading and debilitating shackles of the war. The Holocaust is ever present in the background of the narrative, permeating every aspect of the story, like a dark shadow creeping ever higher on an ill-lit alleyway wall.

Indeed, the last, climactic section of the book, in which all the story twists are straightened out, very deliberately ends at the gates of Auschwitz, in the year 2000, some six decades after the escape from Germany and the subsequent internment by the British.



"I could not presume to know enough to write about the Holocaust," Baddiel added, his empathy and humanity once again shining higher than the author's spotlight, which our interview had cast on him.

Secret Purposes is a love story, a war story, a story about Britain and the British, about human frailty and human strength. It is, at the same time, an exciting, moving, evocative, well-crafted novel by a skilled and insightful writer. He relied on the actual letters exchanged between his grandparents and on original source documents from British Ministry of Information.

Secret Purposes reflects on how we traverse the precarious bridges – to use Baddiel's rich metaphor – that we all find ourselves facing at one time or another across the seemingly impassable spans of life's dark and sorrowful times. It is an excellent read. – ***MBD***

SeeJN

SCHOOL FUNDING RALLY: Aaron Blumenfeld, co-chair of the Ontario Association of Jewish Day Schools, addresses last week's rally at Queen's Park to demand public funding for Ontario's non-Catholic schools. ***Please see story page 5.*** **[Ron Csillag photo]**

Jews join other faiths at school funding rally

By RON CSILLAG
Staff Reporter

Dozens of children in Jewish day schools and many of their parents braved autumn's first blustery day last week and stood shoulder to shoulder with Muslims, Sikhs and Christians at Queen's Park to demand public funding for all Ontario faith-based schools.

As the spokespeople for the Multifaith Coalition for Equal Funding of Religious Schools put it, all they want is parity with the province's Catholic schools, which are fully funded with tax dollars, in exchange for making their schools fully accountable to the public.

Last week's rally at the legislature, consisting of a press conference inside and a small but noisy protest outside, took place on the first anniversary of a detailed funding proposal submitted by the multifaith group to Education Minister Gerard Kennedy.

The coalition says Kennedy never responded.

Organizers also noted it was the sixth anniversary of the United Nations ruling that Canada is violating international human rights law because Ontario funds Catholic education but not other faith-based schools.

The faith leaders noted that earlier this month, the UN's Human Rights Committee issued a report calling on Canada to "adopt steps to eliminate discrimination on the basis of religion in the funding of schools in Ontario."

The complainant in the UN case, Toronto Jewish parent Arieh Waldman, met last week in New York with Canada's ambassador to the world body, Alan Rock.

Waldman told *The CJN* the meeting lasted just 10 minutes.

"We presented him with documents, and he simply refused to acknowledge the responsibility of the federal government in this. He didn't express any worry. He said he'd pass on the documents and that we should try to meet with the foreign minister."

Waldman pointed out that Canada has assumed a leadership role at the UN in the implementation of human rights treaties around the world.

Also last week, a letter of protest was presented to federal Justice Minister Irwin Cotler in Ottawa.

At Queen's Park, the coalition leaders sounded a familiar refrain, saying their children are treated as second-class citizens in Ontario.

"With the injustice of funding the Roman Catholic schools and not funding other religious schools, some children are left behind," said Archbishop Sotirios Athanassoulas, the coalition's chair and head of the Greek Orthodox Church in Canada. "We want the discrimination to end."

The coalition consists of 363 schools representing Amish, Armenian, Muslim, Jewish, Mennonite, Seventh-day Adventist and other Christian schools.

Ira Walfish, co-chair of the Ontario Association of Jewish Day Schools, pointed out that of the 750,000 children in Ontario who attend religious schools, 50,000, or seven per cent, receive no public funding.

He said Ontario is the only jurisdiction in the world that fully funds one religious education stream but not others. Other provinces, including Manitoba, Alberta and Quebec, fund faith-based schools according to various formulas.

"If Ontario will not fix this discrimination, the government of Canada has an obligation to take steps to eliminate it."

Walfish and the others stressed that their proposal for funding is for religious schools only, and not other private or independent schools.

Nirelle Blumenfeld, a grade 7 student at Netivot HaTorah Day School, told the press conference that she would like to believe a lesson she'd learned in school – that Ontario is a multicultural province.

"But my experience is that in our province, some children's education is worthy of funding and other children's isn't only because they are of a different religion."

Archbishop Sotirios estimated that funding faith-based schools in Ontario would cost about $200 million a year.

The 65-page proposal recommends that non-Catholic schools be incorporated into the larger public school system as faith-based schools.

Continued on page 22

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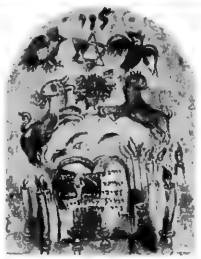

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Increased funding urged to help Jews overseas

By RON CSILLAG
Staff Reporter

Harking back to the days of covert rescues and emergency fundraising drives, North American Jews are being asked to dig deep again – to the tune of $160 million over three years – to help ease the plight of Jewish communities in the former Soviet Union (FSU) and Ethiopia.

Operation Promise is the next great challenge for Jewish federations and appeals in Canada and the United States, the plenary session on international affairs was told at the recent General Assembly (GA) of United Jewish Communities (UJC).

General Assembly

There are more than 232,000 mostly elderly Jews in 3,000 cities and towns scattered across the FSU who live in "inconceivable poverty," Steve Schwager, executive vice-president of the American Jewish Joint Distribution Committee (JDC) told delegates.

The JDC has provided them with food, medicine, home care and other aid for years. "We are their only lifeline," Schwager said.

But recent budget shortfalls have forced the agency to scale back aid to more than 100,000 Jews in the FSU, he added. Meal deliveries have been cut by nearly one-third, while more than 12,000 clients no longer receive any food assistance.

Active in 63 countries, the JDC spends two-thirds of its annual budget helping Jews in the FSU and Ethiopia.

About 125,000 destitute Holocaust survivors in the FSU receive compensation from the New York-based Claims Conference, "but they are just as poor" as those who do not, Schwager noted.

"We owe these poor, elderly Jews the right to live out their lives in dignity," he said.

Making the case for funding overseas needs has become increasingly difficult for the North American Jewish federation system, which raises money for local, national and international needs, as federations have increasingly put campaign dollars toward local social service and educational priorities.

Today, roughly 30 per cent of funds raised by North American federations go overseas, down from 50 per cent in earlier times.

But the UJC, the umbrella group of the federation system, wants to change that, starting with a new allocations system.

With the 1999 creation of the UJC – a merger of the Council of Jewish Federations, United Jewish Appeal and United Israel Appeal – came the Overseas Needs Assessment and Distribution Committee (ONAD), which comprised a cross-section of federation leaders to determine allocations overseas with the aim of increasing overseas dollars.

But while the federations' annual campaign, which tops $800 million (US), has increased by four per cent since 2000, overseas funding has dropped by more than 4.5 per cent since 2001.

Last week at the end of the GA, the UJC board of trustees voted unanimously to replace ONAD with a system that allows the system's major overseas partners, the JDC and the Jewish Agency for Israel – which runs aliyah and Zionist education worldwide – to hammer out their own agreement for the next two years. A group of federation officials will monitor the process and the UJC board must then approve the deal by the two agencies.

Some hope the new format – a modified return to pre-ONAD days, when the Jewish Agency and JDC negotiated their own funds – will restore a spirit of co-operation to the process.

Others call the resolution a compromise that will satisfy no one, and some lament the lack of minimum amounts required by federations to allocate overseas, given past shortfalls.

Ze'ev Bielski, the newly elected chairman of the Jewish Agency, told the plenary there are 100,000 Jews of Ethiopian origin in Israel who have, for the most part, integrated well.

About 22,000 Jews from Ethiopia were airlifted to Israel in two secretive missions, Operation Moses in 1984 and Operation Solomon in 1991. The estimated 20,000 left behind are mainly the so-called Falash Mora, whose ancestors were Jews but who were forcibly converted to Christianity over the past 200 years.

In October, Israel announced that Ethiopia has agreed to step up the immigration of the Falash Mora to the Jewish state. The foreign ministry estimated the country could expect 600 of the Ethiopians a month – double the previous immigration rate. Israel wants to complete the relocation of the entire community by the end of 2007.

In September, hundreds of Falash Mora held a hunger strike in Addis Ababa, the Ethiopian capital, to protest their plight, and thousands of their brethren marched in Jerusalem last month to protest delays in plans to bring them to Israel.

Funds raised in Operation Promise have already been earmarked:

- $40 million for the initial absorption of the Falash Mora, and expansion of programs and services at absorption centres.
- $37 million to improve educational opportunities for all Ethiopians in Israel.
- $30 million for poor, elderly Jews in the FSU.
- $30 million for programs for younger Jews in the FSU who have little or no connection to Jewish life.
- $23 million for the Falash Mora still in Ethiopia, for food, rent, health care, Hebrew language education and other preparation for aliyah.

Continued on page 32

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'Honest and forthright' panel concludes GA

By FRANCES KRAFT
Staff Reporter

Jewish federation leaders from across North America were politely accused of being "somewhat out of touch" with the thinking of young Jewish adults at the closing plenary of last week's General Assembly of United Jewish Communities (UJC), held at the Metro Toronto Convention Centre.

"I would argue that the organized Jewish community is at a critical juncture when it comes to reaching out to young Jews," said Anna Greenberg, vice-president of Greenberg Quinlan Rosner Research. The author of a study on young people's religious identities, Greenberg serves on the faculty of Reboot, a New York-based non-profit organization for young Jewish adults.

UJC president Howard Rieger, who also spoke at the closing – as did Alan Baker, Israeli ambassador to Canada – referred to the current challenge of opening doors to welcome young leaders. "At the top donor level, we are aging," he said frankly, in his "call to action."

Younger Jews are looking for a way to express their Jewishness, but Jewish identity competes with other co-existing identities, said Greenberg.

Also, she said, the years from age 18 to 25 – and perhaps into the 30s, with delayed marriage being increasingly common – tend to be a low point for religious or civic participation.

For young Jews in non-Jewish areas, being Jewish may mean explaining what it means to be Jewish. "That's actually quite important," she said. "There's no reason traditional institutions can't offer alternative ways to be Jewish."

Aaron Bisman, manager of chassidic reggae singer Matisyahu and co-founder of J Dub Records, said young adults "need to feel heard, listened to and valued."

General Assembly

Bisman, who was on a four-person panel as part of the same plenary, said federation involvement is sometimes interpreted as "'How can you get me to give my money?'

"It can be about money," he said, "but it has to be about more, and you have to make space for us." People under age 40 who work with independent Jewish organizations "are the people you need," he said.

David Engel, chair of UJA Federation of Greater Toronto, told *The CJN* that "making room at the table is something we are working on. We have a growing young leadership program.

"One of our goals is that young people who come into the system – for that matter any person who comes into the system – can not only have an entry point, but once into the system can be recognized and move through the organization.

"At this GA," he said, "there was a real movement to get younger people involved."

Bisman's co-panellist Rochelle Shoretz, founder of Sharsheret, an organization for Jewish women with breast cancer, said she did not work with the federation system initially because she "didn't have the luxury of time… Go back to your community and take this important lesson," she urged. "How many meetings does it take to get something going? Evaluate that, not because it's inefficient, but because you might be losing great opportunities."

Shoretz, who has started to collaborate with the federation, also called on delegates to open up dialogue "that doesn't start and end with funds.

"Often I'm not calling for a grant. I'm calling for advice, a cup of coffee, or help with networking with someone in another city."

"Invite [young people] in for coffee. Mentor them. Show them there are positive ways to work within the federation system."

GA co-chair Debbie Kimel told *The CJN* the panel was "honest and forthright.

"Certainly the youth is our future," she said. Buoyed by the energy of the annual conference, with an attendance of almost 4,000, and by Prime Minister Paul Martin's opening-night words of support for Israel and Canada's shared values, Kimel said the GA was "definitely an over-the-top experience."

On a local level, she said, it brought together more than 400 Toronto delegates and over 600 volunteers representing the spectrum of the Jewish community from seniors to youth, and haredi to Reform. As well, she added more than 3,500 people attended the pre-GA "Global Marketplace" event that was open to the public.

Engel says that feedback from American organizers and delegates show him "what a vibrant community we are."

Individual GA sessions addressed issues including Israel's and the Jewish community's self-definition after disengagement, the rising cost of Jewish life, and fostering a sense of community for a diverse Jewish population, including Jews of colour and interfaith couples.

At a panel on "Jewish community advocacy in Canada," the chairs of Canadian Jewish advocacy groups said their work is making a difference, but that there is more to be done.

Efforts made by National Jewish Campus Life (NJCL) since its formation in 2002 include national leadership conferences and the hiring of 10 full-time advocacy specialists and a group of Israeli shlichim at campuses across the country, said Barbara Bank, chair of NJCL, which is a division of UIA Federations Canada.

Bank took part in the panel – which was chaired by Brent Belzberg, co-chair of the Canadian Council for Israel and Jewish Advocacy – together with Marc Gold, chair of the Canada-Israel Committee and Ed Morgan, chair of Canadian Jewish Congress.

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Federal elections, absurd alignments

A general federal election in the near future is now a certainty. Media reports on the weekend confirmed that Conservative Party leader Stephen Harper will trigger the collapse of the Liberal government with a non-confidence vote on Nov. 28. If the three opposition parties act according to script, the minority government will fall.

Canadians, however, should find the script deeply troubling, not because the curtain will fall on this particular Parliament. National parliaments and the democracies they uphold are constantly renewed through general elections. They are the strength that flow through all freedom-loving countries. Rather, what should gall all Canadians is that one of the actors holding the script – the Bloc Québécois – is dedicated to dismantling the very nation in whose Parliament its members sit.

Do not misunderstand. This is not a quarrel with the right of the people of Quebec to elect separatist representatives to Parliament. This is a quarrel with the federalist parties who collude with and build their plans in partnership with the Bloc.

On Sunday, Bloc leader Gilles Duceppe met with Andre Boisclair, the newly elected leader of the Parti Québécois. According to the Canadian Press, the two men "discussed separation strategy."

"We have the same fight," Duceppe reportedly said. "We want Quebec to become a sovereign country." In that pithy, uncluttered statement, the leader of the Bloc made plain the utter absurdity and unjustifiability of any alliance by the other federalist parties with his party.

It was at that same meeting where Boisclair confirmed his indifference if not contempt for the applicability of Canadian law to negotiate the terms of Quebec separation. The Clarity Act, passed by Parliament and supported by the many duly-elected *non-separatist* members of Parliament also from Quebec, will be ignored, he told reporters.

Thus, according to the new leader of the Parti Québécois, politics will always trump law. "I think we have to be clear on one thing – sovereignty is a political decision," Boisclair said. "It belongs to Quebecers to decide their future and it is for them to decide what kind of country and what kind of relations they want to have with the rest of Canada."

What Boisclair really means is that "it belongs to *separatist* Quebecers to decide their future…" Federalist Quebecers, twice in the past two decades shown to be the majority there, have already decided *their* future. But somehow, their political decision is less worthy and the constant target of undermining by his party and the Bloc Québécois.

The dismantling of Canada is the single purpose of the Bloc Québécois.

How can our federalist parties align with it?

25 years ago in *The CJN*

Canadian prime minister Pierre Trudeau embarked on a three-state visit to the Middle East, becoming the first prime minister to pay state visits to Saudi Arabia, Egypt and North Yemen. While in Cairo, Trudeau hinted at the possibility Canada might recognize the PLO as the primary representative of the Palestinian people.

Dry Bones

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PM's speech fails to deliver (1)

In your article on the General Assembly of United Jewish Communities, you report that Prime Minister Paul Martin stated that Canada supports Israel's rightful place in the community of nations and pledged that Canada will push to end the annual anti-Israel politicized resolutions at the United Nations ("Martin links Canadian, Israeli values" *CJN*, Nov. 17). That was Sunday, Nov. 13. On Monday, a committee of the UN General Assembly adopted nine draft resolutions affecting Israel. Canada voted in favour of seven of the resolutions, voted against one and abstained on the other. I guess the prime minister's speech in Toronto failed to be delivered to our UN ambassador in New York. The prime minister stated that Israel's values are Canada's values, shared values of democracy, the rule of law and the protection of human rights. Empty rhetoric, Mr. Prime Minister.

Marilyn Raphael
Toronto

* * *

PM's speech fails to deliver (2)

At the General Assembly of the United Jewish Communities (UJC) in Toronto, Prime Minister Paul Martin said, "Canada has for many years supported Israel's rightful place in the international community, including at the United Nations. And we will continue to press for the kinds of reforms that will eliminate the politicization of the United Nations and its agencies, and in particular, the annual ritual of politicized anti-Israel resolutions."

Three days later, Canada voted in the fourth committee of the UN General Assembly on this year's ritual of nine "politicized anti-Israel resolutions." Unbelievably, Canada voted against Israel seven times, abstained once, and supported Israel only once.

Does that mean that Paul Martin lied to a Jewish assembly, or had he just forgotten to instruct his foreign minister as to the government's new direction?

Paul Martin speaks the right words to Jewish voters, but his actions consistently undermine Israel and strengthen her enemies.

Alastair Gordon
Canadian Coalition for Democracies
Toronto

* * *

The rioting in France

We are now witnessing an upheaval in France that threatens to spread to other European communities with large Muslim populations. The supporters of the rioters blame social and economic injustice for the inferno. Have the European democracies been sleeping? Who could have thought that these communities would want to be integrated into western society? On July 25, on Iranian TV Channel 1, Iranian President Mahmoud Ahmadinejad praised the martyrdom of suicide bombers and said, "Islam will conquer all the mountaintops of the world." If we don't sleep in our democracy, we will not awake in their tyranny.

Harry Grunstein,
Hampstead, Que.

* * *

Claims against Austria

Since 1953, the Conference on Jewish Material Claims Against Germany has been negotiating with Austrian government and industry for compensation and restitution for Jewish victims of Nazism from Austria. These efforts have produced approximately $1 billion in restitution agreements, including those described in the article "Austrian funds compensate victims of Nazis" (*CJN*, Nov. 10).

Compelling Austria to confront its past has not been an easy task, but the Claims Conference has always believed it vitally important to do so. The agreements of 2001 were a major breakthrough in obtaining an acknowledgement by Austria of its complicity in the Holocaust. While no amount of money can ever do justice to Jewish victims of Nazism, these negotiations were the most substantial to date with Austria and produced a thorough examination of the country's exploitation of its Jewish population from 1938 through 1945.

In addition to restituting assets, we restituted history.

Hillary Kessler-Godin
Director of Communications
Conference on Jewish Material Claims Against Germany
New York

* * *

The *Kol Nidrei* tune

As for Luigi Boccherini and Max Bruch composing the *Kol Nidrei* tune, I doubt that any tune of theirs could have attained such universal sanctity in Ashkenazi synagogues ("The melody of *Kol Nidrei*," letter, *CJN*, Nov. 17). According to A.Z. Idelsohn, in his seminal work *Jewish Music in Its Historical Development*, it was Abrahm Jacob Lichtenstein, a chazzan in Stettin, Germany, who interested Max Bruch in traditional Jewish tunes, including the *Kol Nidrei*. In fact, that melody had developed over centuries as folk tunes do. In the 16th century, Rabbi M. Jaffa of Prague first mentioned a set melody for the prayer, which was then written down by Ahron Beer, around 1765.

Mary Ruth Gehr
Montreal

Correction

The letter "Canada and Syria" (*CJN*, Nov. 17) was incorrectly signed. It was written by Francois Hachem. *The CJN* regrets the error.

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Jonathan Pollard: justice or double standards?

By JACK CHIVO

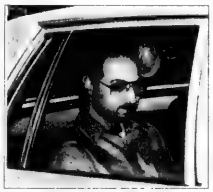
I recently had an animated e-mail debate with a retired U.S. Air Force officer about Jonathan Pollard, an American who since 1987 has been serving a life sentence in a U.S. jail for selling classified secrets to Israel. The gentleman was outraged that many Israelis protested Pollard's continuing imprisonment during recent visits to Israel by U.S. First Lady Laura Bush and Secretary of State Condoleezza Rice.

In my friend's opinion, Pollard is a "traitor, who should have been fried for his actions," a judgment that, to say the least, is quite harsh. I argued that, while not condoning or justifying Pollard's activities – which have done harm to American interests and Israel's image, and renewed the debate about Jewish "dual loyalty"– his punishment was harsh and unjust, and surely not in line with similar cases in which the defendants did more damage and received lighter sentences. Moreover, Pollard's sentence violated an agreed-upon deal between the defence and the prosecution that would have resulted in a shorter prison sentence in exchange for full co-operation.

Here in Canada, we have had to swallow our justified anger and live with deals made with hardened criminals such as Karla Homolka or B.C. serial killer Clifford Olson, and one wonders why an agreement on Pollard's fate was thrown into the garbage bin by a biased court in Washington.

Strangely enough, after I presented my points, the man I was debating with ceased the conversation. I hope that what follows here will shed some light into his change of heart.

I would start by repeating that what Pollard, a former U.S. Naval Intelligence officer, did was unconscionable and that he deserved an appropriate jail sentence. Using his privileged access to classified and sensitive information, he took it upon himself to provide Israel with secret data about its enemies that he thought Israel ought to know, information he thought wasn't shared with Israeli intelligence, thus endangering the security of the Jewish state.



Pollard arrested

The crux of the data passed to the Israelis had to do with then-Iraqi leader Saddam Hussein's non-conventional and long-range weapons, and there are many who think that Pollard's warnings helped Israel to be better prepared when it was attacked by Iraqi missiles during the first Gulf War. Nonetheless, no matter his alleged good intentions, Pollard broke his oath to his native country, the United States, and there was no justification or good explanation for his betrayal.

Once caught in 1985, however, Pollard agreed to co-operate fully and disclose everything he knew and had done in exchange for some leniency. Yet, contrary to legal precedents and established judicial rules that are honoured even for brutal Mafia killers, after Pollard co-operated, the judge quashed the deal – based on confidential intelligence memorandums – and sentenced Pollard to the harshest possible life sentence, which was totally disproportionate to punishments dished out to other more outrageous espionage culprits.

Some argue that one reason Pollard received such unusually harsh treatment was because the FBI and CIA were unable to detect some important moles who had done immeasurable damage to both organizations, and Pollard became a convenient scapegoat to cover for their mistakes. Once the real culprits – Aldrich Ames in the CIA and Robert Hanssen in the FBI – were finally unmasked, it was too late for Pollard, and the two organizations never owned up to their roles in the Pollard affair.

There are many examples of spies being treated more leniently by U.S. courts than Pollard was.

Among the more egregious cases is Marine Sgt. Clayton Lonetree, who while stationed at the U.S. embassy in Moscow in the early 1980s, allowed KGB agents to penetrate the facility, copy documents and plant listening devices. During his interrogation in 1987, and as a condition for a more lenient sentence, Lonetree also confessed to selling top-secret documents to the Soviets.

Another prominent spy is Michael Walker, who, along with his father John and other relatives, was part of one of the most dangerous Soviet spy rings in U.S. Navy history.

While Walker and Lonetree conspired with a mortal enemy of the United States, the Soviet Union, and caused irreparable damage to their country's intelligence efforts, and even physical harm to American operatives, their sentences were mild compared to Pollard's, and they were freed after a relatively short time. Lonetree was sentenced in 1987, the same year as Pollard, to 25 years in jail, but he was freed after only nine years. Michael Walker was released after 15 years, while Pollard is still in jail.

Another Navy man, Lt.-Cmdr. Michael Schwartz (who is not Jewish), was arrested in 1995 for spying for Saudi Arabia's intelligence services. It appears that pressure from the Saudis was extremely heavy in his case, for, contrary to the prosecution's strong recommendation, he wasn't even sentenced, only dishonourably discharged from the Navy while forgoing his pension. One might assume that Riyadh made sure he did not end in the poorhouse. If only Israel had shown the same backbone and determination on Pollard's behalf as Schwartz's Saudi handlers obviously did for him.

A case that was somewhat similar to Pollard's was that of Frederick C. Hamilton, a civilian employee of the super secret Defence Intelligence Agency (DIA) who was stationed in Lima, Peru, in 1991 during a period of heightened tension between Peru and neighbouring Ecuador. In another example of what could be seen as dual loyalty, his mother being Spanish, Hamilton provided Ecuador's military attaché in Lima with classified information that compromised a highly confidential intelligence source. Hamilton was sentenced to 37 months in jail.

A demonstration in 1992 in support of Pollard.

One of the justifications for the soft sentence – one that was conspicuously absent in Pollard's case – was that Hamilton did not help an enemy of the United States, but a friendly country, and he did so for altruistic reasons.

A bit harsher was the sentence for Steven Lalas, a U.S. State Department diplomat of Greek origin who was arrested in 1993 for supplying more than 700 highly classified documents to Greek intelligence and disclosing key U.S. sources in Greece. During his trial, it was disclosed that Lalas, like Pollard helped Greek intelligence both because of his background and for money. Unlike Pollard, however, his jail term was 14 years, not life.

There are plenty of similar examples of American spies who have acted against their country while in very sensitive positions and ended up with relatively light sentences or a slap on the wrist. The most outrageous concern FBI employees, the same people who are supposed to protect America's secrets and its civil liberties.

I will recount three of the most incredible stories.

Earl Edwin Pitts was a senior FBI agent who was arrested in Virginia in 1996 for spying for the Soviets, and later the Russians, from 1987 to 1992. He volunteered his services to the Soviets and was paid more than $224,000 (US) for his treachery. In the process, he delivered to his paymasters the names of scores of FBI "assets" inside East Bloc countries. Many were executed. Unlike Pollard, he did not receive a life sentence, but 27 years in jail, which means he will be soon eligible for parole. Unrepentant, he has declared his hate for the FBI and had said that he considers his treason payback for some wrongdoings by his superiors.

Douglas Tsou was an FBI translator who was convicted in October 1991 after it was proven that for many years he delivered top FBI secrets, including names of potential double agents, to the intelligence services of the Republic of China (Taiwan). While some of Tsou's actions were proven in court, the assessment was that they only represented the tip of the iceberg of his co-operation with Taiwanese intelligence. In spite of his proven treason, he only received 10 years in jail and is now a free man.

The most damaging espionage case in the history of the FBI was perpetrated by another senior G-man, Richard Miller, the first FBI agent ever arrested for treason, in 1984. Despite the wealth of evidence against him, and his proven relationship with two KGB operatives, one of them being his lover, his first court case ended in in a mistrial. In July 1986, he was tried again, convicted and sentenced to two consecutive life sentences in jail, but his conviction was overturned by an appeal court in 1989 on a technicality.

In 1990, Miller was sentenced a second time, this time for only 20 years, and in 1993 his conviction was upheld by an appeal court. It is hard to believe, but one year later, in 1994, his prison term was shortened to 13 years and he was released for good from prison.

In the meantime, Pollard has languished in a federal prison for 18 long years – seven of them in solitary confinement – with no appeal and no reduction of his sentence, not even a glimmer of hope.

It appears that under the U.S. judicial system, it's better to have been a spy working for the Soviets and have blood on your hands rather than a misguided Jewish man trying to help an American ally surrounded by implacable enemies.

Jack Chivo is a former journalist who lives in Vancouver.

Opinions

Local groups threaten Sharon

The document, for what it's worth, seems comprehensive, carefully researched, and clearly presented.

It was produced by an umbrella group calling itself the Coalition Against Israel's War Crimes, which lists 77 different Canadian organizations as its constituents. Among them are several recognizable groups such as the Canadian Arab Federation, the Canadian Islamic Congress and Palestine House. Others have a lower profile, and likely differing philosophies and objectives – Medical Aid for Palestine, My Peace and Justice and the Robin Hood Collective, for example.

Lawrence Hart in Hamilton

But in a rare exercise of cohesion and resourcefulness, these groups, and the many others that answered the coalition's call to action, have loudly declared their anti-Israel agenda and their readiness to engage the Canadian government in their mission. Their collective goal has been to prevent Israeli Prime Minister Ariel Sharon from entering Canada, or to have him prosecuted if he decides to come here.

Their 17-page missive, titled "RE: Ariel Sharon: Liability For War Crimes and Crimes Against Humanity Under Canadian and International Law," is addressed to Justice Minister Irwin Cotler, Immigration Minister Joe Volpe, Foreign Minister Pierre Pettigrew and Deputy Minister of Justice John Sims. However, with remarkable chutzpah, the coalition asks that Cotler "recuse himself from dealing with [the] matter" since he has "publicly voiced support and admiration for Ariel Sharon before and during Sharon's tenure as prime minister."

Also singled out is Volpe who, according to the coalition, "has made statements in support of Israel, which flagrantly contradict or ignore decisions made by Canadian courts with respect to Palestinians being persecuted by or with the knowledge of the Israeli government."

The charges against Sharon are far-ranging and invoke the Criminal Code, the Canadian War Crimes Act, and the Rome Statute of the International Criminal Court. The text is peppered with references to the Geneva Conventions, the "findings" of John Dugard, UN Special Rapporteur on human rights in the Palestinian territories, and reports from Amnesty International and B'Tselem.

With inflammatory language and distorted accusations, the coalition builds its case for demonizing the Israeli leader and, by association, the State of Israel itself. It is a brazen indictment that should not go unchallenged.

In the end, though, it's unlikely that our government's response to such provocation – and to the groundless criticism directed at two of its senior cabinet ministers – will be tested.

The group was ostensibly prompted by the understanding that Sharon would be attending last week's UJC General Assembly in Toronto. But since such a visit was never really expected to materialize, we are left wondering whether the coalition's efforts were no more than a trial balloon – to make its loathsome case, gauge the reaction, and use the results as a platform for future mischief.

Jerusalem YMCA embodies best of British legacy

Ironically enough, the Jerusalem YMCA is where one must turn to experience a sense of how nice things in the Jewish homeland might have been – and perhaps some day will be – under more peaceful circumstances.

Despite the institution's Christian affiliation and orientation, the language most commonly spoken between its walls in conversations among Jews, Christians, Muslims, Palestinians and Israelis is, surprisingly enough, Hebrew. It's a North American YM-YWHA or JCC director's dream. The ethnic and religious tensions and inequalities of contemporary Israeli life do not cross the threshold of the building. Affairs are conducted there in a spirit of civility and mutual respect – making it an island of refuge in a severely conflicted society.

Ross Culiner in Jerusalem

A near neighbour of the luxurious King David Hotel, and far superior to it architecturally, the Jerusalem YMCA is one of the finest legacies of the British Mandate period in Palestine. It is the living embodiment of the lofty aspirations, too often disregarded, that marked the early years of British rule in the land.

As Jews, we continue to harbour considerable resentment toward Great Britain for its policies during the decades of the 1930s and '40s, when the Zionist enterprise was, we feel, betrayed and abused by its former champion and sponsor. This lingering bitterness, however, blinds us to the many positive attributes and contributions of the British administration. And in all fairness, it should be noted that Mandate officials addressed their role in Jerusalem with the greatest of seriousness and dedication. As representatives of a Christian nation, they felt a special affinity and love for the Holy City.

Reflecting this sense of privilege, sacred purpose and awesome responsibility, the YMCA organization, a homegrown English foundation, planned its Jerusalem facility with the utmost care and love. To be situated on a lot directly opposite the finest hotel in the land, it was not intended to be merely one more cultural and sports facility. Instead, it was envisaged as a shining beacon of light and optimism in a strife-torn region, which through its shining example would issue a clarion call, in the biblical tradition, for universal peace. Not for nothing was the most renowned architectural firm in the world, the New York firm responsible for the design and construction of the Empire State Building, assigned to the task.

The inaugural address at its official opening in 1933, delivered by the former commander-in-chief of British military forces in the region and the conqueror of Jerusalem in World War I, Sir Edmund Allenby, set the tone:

"Here in Jerusalem, city revered by all, in the heart of Palestine, a land which has been – from remote ages till recent years – the scene of almost incessant wars, is erected an international monument of peace and brotherhood," Allenby declared. "Under its shadow, jarring sectarians may cease from wrangling, fierce passions be tamed, and men's minds be drawn to loftier ideals."

As the embodiment of that pluralistic credo of tolerance and fraternity, the Jerusalem YMCA was consciously endowed with a generous borrowing from the symbols of all three monotheistic faiths. Motifs aplenty from Judaism, Christianity and Islam grace its elegant exterior and interior. And it was not without meaning that some of its foundation stones were hewn from quarries believed to have been used in the building of the Second Temple.

Its exceptional esthetic merits aside, the facility is an outstanding representative of the British spirit of moral purpose at its finest, prior to the subsequent decline into the abysm of political intrigue and opportunism that, in the latter years, tainted the kingdom's policies. Today, as a lone outpost of repose and optimism amid the tumultuous seas of contemporary life, the YMCA continues to meet the high expectations of its founders. The atmosphere of genuine goodwill and unity, where members of all communities intermingle in a spirit of complete equality, gives reason for hope.

And as Allenby's words, engraved on the stairwell at its entrance, clearly state: "Here is a place whose atmosphere is peace, where political and religious jealousies can be forgotten, and international unity be fostered and developed."

Culiner@netvision.net.il.

The Mary Robinson dilemma

How should we respond to people who joined the political war against Israel and are now trying to rehabilitate themselves?

Mary Robinson is a case in point, as are Chris Patten and Terje Roed Larsen. They all played key roles in the demonization campaign between 2000 and 2004, but have since changed jobs and are now trying to repair relations with Jewish groups. Should we agree to cooperate, or should we hold them morally culpable for their past enmity?

Gerald Steinberg in Jerusalem

Mary Robinson, formerly the president of Ireland and then United Nations High Commissioner for Human Rights, was the first down this path. In 2004, she went to New York to join Columbia University law school's Human Rights Institute, and she has received honorary degrees at McGill University and elsewhere. This activity is reportedly part of an effort to be elected the first female secretary general of the United Nations, which would require the American and (perhaps) Canadian governments to overlook her earlier Israel bashing.

The Israel bashing began during her tenure in Ireland, where she was instrumental in pushing the European Union to provide massive support to Palestinian leader Yasser Arafat. Later, she presided over a UN Human Rights Commission (UNHRC) that was used as a battering ram against Israel. Robinson promoted Palestinian victimization, including the fiction the Israeli-Palestinian conflict is the result of "occupation," while the UNHRC sanctioned "all available means" (meaning terror) in attacks against Israel.

She condemned Israel's efforts to save Israeli lives as "excessive and disproportionate force," falsely accusing the Israel Defence Forces of shooting at her car (the evidence showed the attack came from Palestinians). At the same time, real crimes against humanity in Sudan, Libya, China and Rwanda were being overlooked.

Ignoring warnings, Robinson led the UNHRC and the non-governmental organization (NGO) network into the UN-sponsored World Conference Against Racism in Durban, South Africa, in 2001. Its resolutions re-labelling Zionism as racism and absurdly trying to include Arabs as victims of anti-Semitism were drawn up in an earlier meeting in Tehran that excluded Israelis and Jews.

But now Robinson is trying to revise her image. She has not apologized for Durban, but admits to some excesses, and has been very vocal in condemning classical anti-Semitism. The question is whether this partial atonement is enough to accept her as a future ally.

Similar questions arise regarding Chris Patten, Britain's last governor in Hong Kong and the EU's commissioner for external relations during the Palestinian terror campaign. Patten and the EU actively promoted the myth of Palestinian victimization, falsely accused Israel of "war crimes," and poisoned the image of Israel among many Europeans. Patten also presided over huge payments to Arafat that were used for terror and corruption. He blocked an open investigation into the payments by the European Parliament, and a report by the European Anti-Fraud Office remains secret, in violation of basic democratic principles.

But, like Robinson, Patten is now trying to rehabilitate his reputation after leaving the EU. Upon his appointment as chancellor of Oxford University, he appeared before Jewish audiences, condemned the anti-Israel academic boycott and decried anti-Semitism. The standard denunciations of "Israeli occupation" that were part of his tenure at the EU have stopped.

Finally, there is the complicated case of Terje Roed-Larsen, the Norwegian official who served for many years as the UN's special envoy to the West Bank and Gaza. He was one of Arafat's most frequent visitors during the terror campaign, in contrast to Arafat's isolation by Israel and the United States. Larsen also helped promote the myth of a massacre by Israeli forces in the Jenin refugee camp in April 2002 by repeatedly referring to "horrifying and shocking" scenes in media interviews.

But before Arafat died, Larsen criticized the Palestinian leadership, and Arafat declared him persona non grata. After being appointed the UN's special envoy for Lebanon, Larsen has pressed Syria to leave Lebanon, and he has begun focusing attention on Hezbollah and Palestinian terror groups. Larsen has also been appearing before Jewish groups, who face the dilemma of whether to focus on past sins or on future co-operation.

In all three cases, the key requirement for forgiveness – unambiguous public admission of error – is absent. To deter similarly immoral behaviour in the future, it's important to demand a full accounting for past actions. At the same time, the opportunity to move cautiously toward future co-operation should be welcomed.

The Kirshner File

Israel steps up drive for ties with Muslim world

Last month, shortly after Israel's withdrawal from the Gaza Strip, the newly elected president of Iran, Mahmoud Ahmadinejad, issued a thundering denunciation of Israel and a blunt warning to Muslim countries not to enter into relations with the Jewish state. Describing Israel as a "disgraceful blot" that should be "wiped off the face of the Earth," he declared: "Anybody who recognizes Israel will burn in the fire of the Islamic nation's fury."

Sheldon Kirshner in Toronto

Shortly afterward, in an incendiary leaflet distributed in Gaza, the Al Aqsa Martyrs Brigades, the armed wing of Fatah, the Palestinian party founded by the late Palestinian Authority president Yasser Arafat, publicly endorsed Iran's call to destroy Israel.

In the face of Ahmadinejad's homicidal remarks, Arab governments were conspicuously silent. But the Palestinian Authority rejected his tirade. Saeb Erekat, one of the PA's leading officials, said, "We have recognized the state of Israel and we are pursuing a peace process with Israel. We do not accept the statements of the president of Iran." In a further rebuke of Ahmadinejad, PA Foreign Minister Nasser Qidwa said the PA will respect the decision of Arab countries that forge ties with Israel.

Despite the rantings of Ahmadinejad and the Al Aqsa Martyrs Brigades, Israel has established formal diplomatic relations with Arab and Muslim nations, and it is currently in the midst of attempting to establish more such relationships.

At present, Israel has full ambassadorial links with three members of the Arab League: Egypt, Jordan and Mauritania.

Israel signed a peace treaty with Egypt – the most influential and powerful Arab country – in 1979 after Anwar Sadat's historic visit to Jerusalem in 1977. Israel has had cold relations with Egypt. Cairo recalled its ambassador in Tel Aviv in 1982 after Israel's invasion of Lebanon and again in 2000 after the eruption of the second Palestinian uprising. In spite of these rows – as well as the persistence of anti-Israel animus in Egypt and the refusal of President Hosni Mubarak to visit Israel – Egypt and Israel enjoy fairly cordial relations and share two major strategic interests: to stabilize Gaza and to struggle against Islamic fundamentalist terrorism.

Israel's 1994 peace treaty with Jordan has endured – notwithstanding major policy disagreements, widespread anti-Israel sentiment in Jordan, a 1997 crisis touched off by Israel's abortive assassination attempt of a key Hamas figure in Amman, and Jordan's temporary recall of its ambassador after the eruption of the current intifadah. Jordan's pro-Western monarch, King Abdullah II, who succeeded his father King Hussein in February 1999, is committed to the treaty and has visited Israel.

Mauritania, one of the poorest nations in Africa, established diplomatic relations with Israel in 1999. The military junta that recognized Israel, led by President Maaoya Sid'Ahmed Ould Taya, was deposed last August in a coup. But the new government has not changed its basic attitude toward Israel, Mauritania's foreign minister has said.

Israel's relations with Turkey – the first Muslim country to recognize Israel and the only Muslim member of the North Atlantic Treaty Alliance (NATO) – have taken off since 1996. Israel maintains important military and economic ties with Turkey. Israeli combat pilots train in Turkish airspace, while Turkey has bought weapons and munitions from Israel, and Israel has upgraded Turkish warplanes.

The volume of Turkish-Israeli trade reached $2 billion (US) in 2004 and is expected to climb to $2.5 billion this year, excluding military sales. Tourism is thriving, with approximately 400,000 Israelis having visited Turkey last year. In the future, Turkey may be an important source of water for Israel. Relations tumbled in 2004 when Turkey's fervently Islamic prime minister, Tayyip Erdogan, labelled Israel's raids against Palestinian militants in Gaza and the West Bank as "state terrorism." Last May, while in Jerusalem, Erdogan patched up his feud with Israel. Turkey and Israel share concerns about Iran's nuclear ambitions, Iraq's descent into anarchy and Syria's meddling in Lebanon's affairs.

Prince Turki Al-Faisal

Israel also has ties with Central Asian Muslim republics in the former Soviet Union. Uzbekistan, Kazakhstan, Turkmenistan and Azerbaijan are all geographically close to Israel's arch-enemy Iran, which was friendly to Israel prior to the 1979 Islamic revolution.

As well, Israel has an embassy in Senegal – which is largely Muslim – and embassies in other African countries that are partly Muslim: Nigeria, Burkina Faso and Sierra Leone.

Israel opened a trade office in the Gulf state of Qatar in 1996, three years after the first Oslo accord was signed. Qatar closed it in 2000, when the intifadah broke out. Recently, Qatar allowed Israeli diplomats to return to Doha, its capital. Israel's deputy education minister, Rabbi Michael Melchior, was invited to Qatar last February to tour educational institutions and participate in a debate on the Arab-Israeli conflict. This past September, at the United Nations, Israeli Foreign Minister Silvan Shalom met with his Qatari counterpart, Sheik Hamad bin Jassim bin Jabor Al Thani, who saluted Israel for pulling out of Gaza and urged Arab countries to be receptive to Israel. Last month, in an unprecedented gesture, Qatar donated $6 million (US) for the construction of a sports stadium in the Israeli Arab town of Sakhnin.

Oman permitted Israel to open a commercial office in its capital, Muscat, after Oslo, but was it closed in the wake of the intifadah. The prospect that it will be reopened any time soon is dim. Oman's foreign minister has said that a renewal of relations depends on whether Israel withdraws from all the territories.

Silvan Shalom

Israel recently opened a trade office in Dubai, a member of the United Arab Emirates, a federation of seven Arab statelets. But Israeli representatives in Dubai work under the guise of non-Israeli businessmen. Abu Dhabi, one of these statelets, made an overture to Israel last summer, allowing a satellite television channel to simultaneously broadcast a documentary on the Arab-Israeli dispute with Israel's Channel 8 and the Palestine Broadcasting Corporation.

Two months ago, Bahrain – which hosts the U.S. Navy's 5th Fleet – disclosed its intention to rescind its economic boycott of Israel, in line with World Trade Organization provisions and its free trade agreement with the United States. But when parliament rejected the government's unilateral decision, Bahrain's foreign minister announced that Israeli exports will not be "imposed" on its citizens, and that Bahrain is opposed to any form of normalization with Israel.

Kuwait, which played a significant role in the formation of Fatah in 1959 and is now in the process of ratifying a free trade pact with Washington, may yet drop its economic boycott of Israel. A columnist in Kuwait's official *Al-Seyassah* newspaper, Yousef Nasser Suweidan, has urged the government to forge a rapprochement with Israel.

Israel is also working to reopen liaison offices in Tunisia and Morocco that were closed following the eruption of the intifadah. Last winter, the Tunisian government eased travel restrictions on Israelis travelling to Tunisia. Then, Tunisia's president, Zine el-Abidine Ben Ali, invited Israeli Prime Minister Ariel Sharon to attend a United Nations conference in Tunis. In response, the Israeli foreign ministry said it regarded the invitation as a favourable signal of Tunisia's intentions toward Israel. Last week, Israel's foreign minister went to the conference in Sharon's place.

Morocco played a mediating role in Israel's early contacts with Egypt, which culminated with Sadat's visit to Jerusalem, and hosted a 1994 regional economic conference in Casablanca to which Israel was invited. Two years ago, Israel's foreign minister visited Rabat and Casablanca and met with King Mohammed VI. In early November, the president of Israel, Moshe Katsav, invited the king to Israel.

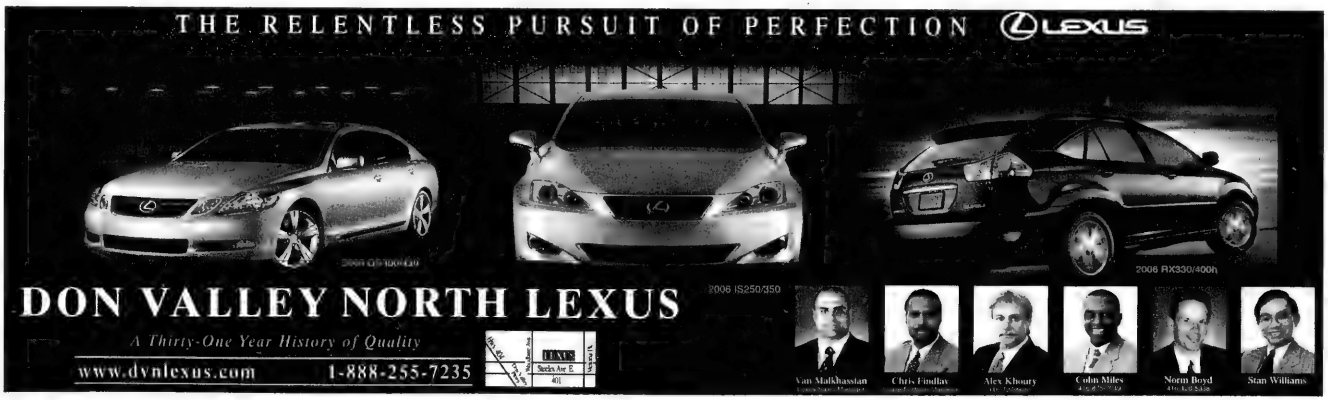
Rumours have abounded that Libya may recognize Israel, but Libyan leader Col. Moammar Gadhafi has vigorously denied them. Instead, he has called for a binational state, "Isratine," to supplant Israel.

Last week, there were two developments from Saudi Arabia. The Saudis cancelled their economic boycott against Israel, and the Saudi ambassador to the United States, Prince Turki Al-Faisal, said that his country would be willing to normalize relations with Israel once it accepts Saudi Arabia's 2002 peace plan and returns to pre-1967 borders.

The Kurdish president of Iraq, Jalal Talabani, made a similar comment in October.

In the meantime, Israel's trade with the Arab world is booming. Last year, Israel exported goods valued at $180 million (US) to Arab lands and bought products worth $82 million from the Arabs.

Of late, Israel and Pakistan have taken steps to enhance their longstanding unofficial relationship. Pakistan's president, Pervez Musharraf, however, has indicated that full relations should not be expected until the Palestinians achieve statehood, statements that have been echoed by Indonesia (the world's most populous Muslim state), Algeria and Afghanistan.



General Assembly closes with call to action

The 74th annual General Assembly (GA) at the Metro Toronto Convention Centre sponsored by United Jewish Communities (UJC) and hosted by UJA Federation of Greater Toronto closed last week with a bold challenge from UJC President & CEO Howard Rieger. "Our call to action must be to engage the next generation and the generations to follow," he said. "The challenge is to open the door and invite Jewish young people to the table."

Rieger's declaration concluded one of the best attended GAs in recent history, with nearly 4000 delegates filling the Metro Toronto Convention Centre, November 12-15 for what has become the world's largest annual gathering of Jewish leaders.

Peter Ekstein and Debbie Kimel served as Toronto Chairs and Julia Koschitzky was the International Chair for this year's General Assembly.

The following Jewish Toronto special report illustrates the breadth and vibrancy of this year's GA.

Marketplace attracts thousands for GA kickoff

By HOWARD ENGLISH
UJA Federation

Officially, the GA kicked off on Sunday, November 13, but thousands of Torontonians set the General Assembly's thriving tone the night before as they packed the Global Jewish Marketplace, purchasing products from participating vendors and schmoozing the night away. It was the first time that a GA marketplace had ever been opened to the general Jewish community. And with music, food and cash registers ringing, it was a huge success. In fact, the GA's North American Chair Joseph Kanfer from Akron, Ohio called the turnout of over 3,000 people "extraordinary."

Thousands of delegates visited models of UJA Federation's Tomorrow Campaign projects.

A Global Jewish Marketplace vendor displays her wares.

UJC officials attributed the crowds to what United Jewish Communities CEO and President Howard Rieger called the "unbelievable participation of UJA Federation of Greater Toronto" in working hard to prepare for and support the event.

Local volunteers were "practically begging" to participate in the GA, said Peter Ekstein, the GA's Toronto Co-chair with Debbie Kimel. Toronto's Julia Koschitzky was the GA's International Chair.

Great Canadian Carnival

It certainly was a unique party for thousands of GA delegates - a real carnival at the Metro Toronto Convention Centre. The carnival, which featured a working carousel, included a spirited musical performance by Toronto's own band, Bais Groove, some of T.O.'s favourite foods and plenty of other culinary surprises. The carnival committee was chaired by Paul and Karen Morton (inset photo).

Memories of Golda at the GA

Emmy Award-winning actress Valerie Harper was in Toronto last week to perform excerpts from her Broadway play *Golda's Balcony* during the GA international plenary. In the play, Harper, best known for her work as TV's Rhoda Morgenstern on the *Mary Tyler Moore Show*, plays the late former Israeli Prime Minister Golda Meir.

Photo credits: Eve Marks and Robert Cumins.

Any questions concerning information or photos that appear on these pages should be directed to jewishtorontonews@ujafed.org

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"Extraordinary" GA showcases Toronto

UJA Federation and Jewish community host the Jewish world

By DANIEL HOROWITZ
UJA Federation

From its conception a little more than a year ago, to its implementation last week, the 2005 General Assembly (GA), sponsored by United Jewish Communities (UJC) and hosted by UJA Federation of Greater Toronto at the Metro Toronto Convention Centre, represented a show of community support that GA North American Chair Joseph Kanfer called "extraordinary."

The community turned out in droves on Saturday night, November 12, for the Global Jewish Marketplace and, by the time, the GA officially kicked off on November 13, over 600 Jewish Toronto volunteers were ready to warmly greet nearly 4,000 delegates.

For three days, Toronto was the focus of the Jewish world as it played host to the world's largest annual gathering of Jewish community leaders from across North America and Israel.

Chaired by Toronto's Peter Ekstein, Debbie Kimel and Julia Koschitzky, this year's International GA Chair, the event was a highly successful celebration of Toronto's Jewish community.

Before the GA's opening plenary, Prime Minister Paul Martin along with UJA Federation Board Chair David Engel and UJC Chair Robert Goldberg, signed a memorial book honouring former Israeli Prime Minister Yitzhak Rabin, who was remembered around the world last week on the anniversary of his assassination ten years ago.

"You showed us the way to peace," Martin wrote. "Canada will never forget."

Earlier that day, Canada's Justice Minister, Irwin Cotler, said that the Jewish people provide the world with a spiritual blueprint to wage the global struggle for human rights and social justice.

Another special guest at the GA was Elena Ralph, Miss Israel 2005, an immigrant to Israel from Kiev, Ukraine.

"Sometimes I feel that I am in a dream and that this didn't really happen to me," she said.

As you can imagine, preparing for an event of this magnitude takes time, patience, cooperation and plenty of planning.

"Planning for this extraordinary event in earnest began after several of us attended the GA in Cleveland, and we immediately began to conceptualize just what Toronto's GA would be like," said Engel. "We had set pretty lofty goals for everyone involved and not only were those goals met, they were exceeded. All of our achievements can be directly attributed to our incredible volunteers and UJA Federation staff."

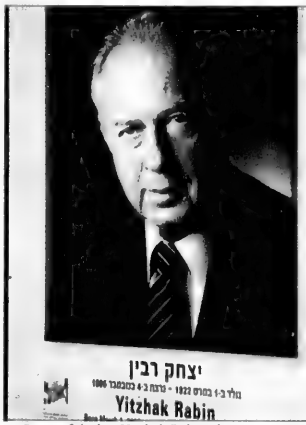
"I was so proud and honoured to have served as the International Chair," said Julia Koschitzky. "We proved once again to the entire Jewish world that Toronto is blessed with extraordinary caring and committed leaders."

"I felt extremely honoured to have been given this opportunity to represent our community. Right now, Toronto's Jewish community is the envy of the Jewish world,"noted Peter Ekstein.

For Ekstein's Co-chair, Debbie Kimel, the entire GA experience was a heady one. "It was definitely over-the-top, and somewhat surreal, and one that I would never trade for anything," she said.

"I was at the GA from the opening of the Global Jewish Marketplace, right through until the closing plenary and I have to say it was an absolutely fantastic experience," said Debbie Starr, who had two of her four children in tow. "I can't imagine how much work an event of this magnitude must take, but however they did it, they pulled it off perfectly. This whole event was a real credit to Jewish Toronto."

"Absolutely," echoed Nancy Klein, who was especially enthusiastic about the Great Canadian Carnival, held on Sunday evening, and chaired by Paul and Karen Morton. "The whole GA made me so proud to be a Jewish woman living in Toronto," said Klein.



Poster of the late Yitzhak Rabin above a memorial book which was signed by several dignitaries at the General Assembly.

Prime Minister Paul Martin greets International GA Chair Julia Koschitzky.

(l-r) David Engel, Chair of the UJA Federation Board; Alan Baker, Israel's Ambassador to Canada; Peter Ekstein and Ted Sokolsky, President, UJA Federation.

Justice Minister Irwin Cotler

While most new immigrant students are busy adjusting to their new life and learning a new language, Elena Ralph is representing Israel around the world as Miss Israel 2005, including her appearance at the Toronto GA last week where she was greeted by two members of the RCMP.

Warren and Debbie Kimel

Beth Tikvah Synagogue
3080 Bayview Avenue

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Greater Toronto Area

2003 invasion of Iraq praised

By SHELDON KIRSHNER
Staff Reporter

Prominent political critic and journalist Christopher Hitchens praised the United States and its allies last week for having unseated the Baathist government in Iraq and for trying to bring democracy to the Middle East.

Hitchens, a former Trotskyite who now aligns himself with neo-conservative thinkers, said that Washington placed itself on the "right side of history" by invading Iraq in 2003.

"Democracy in the Arab world begins with the liberation of Iraq," he declared, delivering the second Gerald Schwartz/Heather Reisman lecture at Holy Blossom Temple.

Hitchens, a British national who lives in Washington, D.C., lavished praise on neo-conservatives in the current Bush administration for having had the courage to overthrow Saddam Hussein's regime while not being entirely certain what the consequences might be.

But he insisted that his admiration of these figures, from former U.S. deputy secretary of defence Paul Wolfowitz on down, was not akin to adopting a conservative position.

He further suggested that the "stability" Saddam and his cohorts imposed on Iraq was worthless.

By contrast, Hitchens attacked old-line American conservatives such as former national security adviser Brent Scowcroft and former secretary of state Henry Kissinger, who were either lukewarm toward or against the invasion of Iraq because they preferred the status quo to prevail in the region.

He was particularly scathing about Pat Buchanan, the conservative newspaper columnist who criticized the war. In a reference to the "Pat Buchanan crowd," he asserted, "They hate me and I hate them back."

But Hitchens, whose politics have drifted decidedly rightward since the Sept. 11, 2001, terrorist attacks in the United States, was critical of Washington for having supplied Iraq and Iran with military hardware during the 1980-1989 Iran-Iraq War.

Hitchens, who claimed he is neither a conservative nor a Marxist, said that the tide of history is running against one-man rule and *sharia*-based governments in the Mideast, but he did not elaborate.

But he did add, "Suicide bombers and Islamists who want to restore the caliphate will lose."

Hitchens, who is of partial Jewish ancestry, said he disagrees with those who argued that the Arab-Israeli conflict should have been resolved before the United States committed itself to regime change in Baghdad.

He warned that, in the short run, the creation of a Palestinian state will not dampen jihadist terrorism.

In a passing comment on the Kurds, he bewailed the fact they are the largest minority in the Mideast without a state of their own.

In a remark on anti-Semitism, he said that it is not only a threat to Jews but to Western civilization as well.

He warned that concessions do not appease anti-Semites.

Hitchens was introduced by his friend David Frum, a conservative *National Post* columnist and author.

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Greater Toronto Area

Mideast stories move beyond Israel and conflict

According to Reports

By PAUL MICHAELS

There have been two significant trends in recent reporting from the Middle East. Stories from the broader region have taken some of the intense media scrutiny away from the Israeli-Palestinian conflict. And in the stories from Israel, reporters are starting to file human-interest features that are unrelated to the conflict.

While the Iran-Iraq war (1980-1988) and the 1991 Gulf War attracted media attention, it was not until the 2003 U.S.-led invasion of Iraq that the media began covering the entire Mideast in earnest.

Now, instead of focusing almost exclusively on the Israeli-Palestinian conflict, reporters are just as likely to investigate Iran's growing nuclear ambitions, the spread of terrorism throughout the region and the shock waves it's causing in countries that have recently been victimized (as in Jordan's case), or Syria's role in the assassination of former Lebanese prime minister Rafik Hariri and the subsequent clamouring for democracy in Lebanon.

American efforts to promote democracy in the region have led to a greater examination of the prospects for real change in the Arab world, where governments are characterized by tyranny, autocracy and repression. This month, the *New York Times* has been running an in-depth series on the topic, with features such as "Heavy hand of the secret police impeding reform in Arab world" by Neil MacFarquhar (Nov. 14).

The second trend – to more human-interest reporting from Israel – is due in large part to the recent drop in violence and terrorism there, which naturally results in fewer conflict-driven stories. However, there is also a growing recognition that Israel is home to many newsworthy developments in the arts, science, technology, archeology, and so forth, which deserve attention.

For example, in the *Globe and Mail*'s Nov. 8 *Review* section, Orly Halpern wrote about Canadian novelist Yan Martel, the well-known author of the Booker prize-winning *Life of Pi*. Martel, who is not Jewish, recently spent several weeks in Israel researching a novel based on the Holocaust.

Halpern described a scene at a popular Jerusalem bookstore-café where Martel read from a draft of his new work: "An eclectic group of religious Jews wearing skullcaps and long beards, bohemian secular Israelis wearing colourful cotton clothes, native English-speakers and native Hebrew speakers, filled the stone-walled room… The café was packed with many clutching their copies of *Life of Pi* in Hebrew or English."

An important Israeli archeological discovery was the subject of "Researcher says find is evidence of biblical Goliath" by Reuters reporter Allyn Fisher-Ilan (Nov. 14, *Globe and Mail*). The reporter interviewed Aren Maeir, head of Bar-Ilan University's archeology department, about the "ground-breaking find" – a pottery shard that provided evidence of the biblical giant Goliath.

Another recent Israeli archeological discovery that received widespread media was a mosaic floor from an early Christian church, which was uncovered during the excavation of a prison near Megiddo.

In a Nov. 6 CTV newscast, anchor Sandie Rinaldo had this introduction to the story: "In Israel, a fascinating find has the archeological world buzzing with excitement tonight: what could very well be the oldest Christian church ever discovered in the land where Jesus was born."

Reporter Janis Mackey Frayer filled in the details. The mosaics, which were uncovered by the prisoners themselves, include the figures of two fish, "the known symbol of Christ."

Frayer interviewed Israeli archeologist Yardena Alexandre, who said: "It's an extremely important find because it reveals another stage in the development of Christianity."

Frayer went on to explain that Megiddo is believed to be the site of Armageddon, "the New Testament's last battle between good and evil."

These archeological finds, which relate to the Bible and thus to the origins of much of Western civilization, are compelling for both Christians and Jews. The stories also help explain the fascination Israel holds – beyond the interest in the current conflict – for so many people around the world.

Paul Michaels is communications director for the Canada-Israel Committee.

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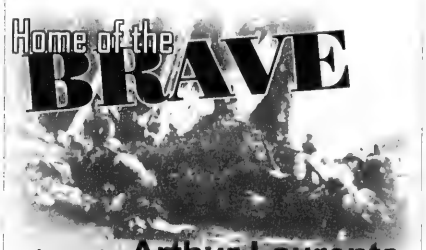

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Jewish Life

Good teaching may be uncomfortable

By ELLIOTT MALAMET

JEWISH EDUCATION
The Next Generation

In his fine memoir titled *Teacher*, Mark Edmundson recounts how he was heading toward a dead-end future in his working class hometown in Massachusetts until he was touched by a teacher who made all the difference in his life.

One of Edmundson's more important observations has to do with what he calls the myth of the great teacher – infinitely kind and benevolent, he loves his students almost more than he loves himself. Such teachers, in the Mr. Chips-Robin Williams model, capture the public imagination with their mixture of dedication and sweetness, with a dash of safe rebellion thrown in for good measure.

But Edmundson, who from unpromising beginnings went on to a distinguished career as a professor of English at the University of Virginia, argues that there is another type of teacher, one who may be far less appreciated when we're in school but in the long run proves to be just as important as the mythical, all-benevolent kind.

Not always the bearer of sweetness and light, this other kind of teacher is not necessarily a student's friend or confessor. He or she may, at times, antagonize the student, and even create discomfort. But in the words of Ralph Waldo Emerson, sometimes the best another can provide us with is not so much tuition as strong provocation.

Of course, a hybrid of all of these qualities in one teacher would be desirable, but Edmundson's remarks lead us to focus on a fundamental dimension of education, and on how Judaism is communicated to students.

Comfort may be a yearned-for state amid the stresses of Western living, but it's the enemy of real learning, because it works against what should be the ultimate goal of all teaching: transformation.

Good education works against comfort. It seeks to unravel buried ideas and challenge accepted dogmas. It cannot let the student rest happily if such tranquillity comes at the price of examining where the truth may lie, and whether such truth can aid in reconstructing his or her purpose and path in life.

Judaism, as has been pointed out numerous times by a variety of people, began as a revolution, from the monotheistic epiphany of Abraham in the midst of idolatrous Sumerian culture to the the countercultural bent of much of the legislation handed down at Sinai centuries later.

But all revolutions can grow stale. Customs can become rigid and even petrified, with their original rationales lost from view, or even lost from reason. How to synthesize eternal codes of conduct with the unceasing quest for knowledge is not always an easy task, but it's an imperative one. A case in point would be the ongoing dialogue, and even tension, between Torah and science – whether regarding evolutionary theory, which has captured so much attention lately (as in American court cases about the teaching of "intelligent design" in public schools), or the relationship between contemporary cosmological theory and the teachings of Genesis.

A religion that is confident within itself can uphold both faith and facts, because it embraces humility when it comes to questions that humans can speculate about but never quite solve. Science, of course, would be well advised to do the same.

Responsible action needed

By LAURA HERMAN and RACHEL KOFFMAN

Guest Voice

The world we live in is characterized by widespread conflict. Unfortunately, conflict can also be found on our own university campuses. Such conflict is not always based in fact; rather it can be caused by a misinterpretation of the goals of certain ideologies. The Middle East conflict, it appears, has recently been at the forefront, both in the world and on campus.

Last month, Iranian President Mahmoud Ahmadinejad made comments that included a call to wipe Israel off the map and refuted Israel's right to exist. The statements were condemned all over the world – immediately following Ahmadinejad's speech, several countries, including Britain and the United States, as well as the United Nations, publicly stated that the message was unacceptable and had no place in world politics.

The Iranian president's comments were unexpected and considered offensive. Although Iran's perception of Israel is not unknown, the public nature and timing of the comments made them even more shocking. The delegitimization of the state is what caused an uproar across the world. Rather than commenting on specific policies of Israel, Ahmadinejad made comments that were were broad and encompassed Israel's basic right to exist.

In recent weeks, a protest was held on the Ryerson University campus questioning Israeli Prime Minister Ariel Sharon's right to enter Canada for the annual General Assembly of United Jewish Communities. The organizers based their protest on their claim that Sharon had been a leader in war crimes in Lebanon in 1982.

It is the act of delegitimizing a leader or a state that we take issue with. Since Israel's leader is democratically elected, delegitimizing the leader is an extension of delegitimizing the country. This applies not only to Israel, but also to other countries in the world.

The delegitimization of Israel caused alarm worldwide, and this is precisely why the Iranian prime minister's comments were so strongly condemned. Why didn't the call to prohibit Sharon's entry to Canada receive the same strong response on campus and throughout the community?

This is an issue that we can relate to, not just through public media but also on our own university campuses. Several groups protesting Sharon's visit have a strong base on campus. They have published pamphlets rallying support for their cause and have organized meetings to promote this protest. It is likely that many readers of *The CJN* have seen their posters, yet few have taken the time to think about their distribution and use on campus.

Student groups have the right to protest. We would not want to deny anyone the right to freedom of speech and expression. However, these protests are not helping to bring peace. Rather, they delegitimize a head of state and, by extension, the state itself.

This behaviour, be it by student groups on our campus, Palestinians in the Middle East or Iran's head of government, will not work towards peace. Instead it increases polarization on campus and in the Middle East. We just hope the protesters realize the impact of their actions and are willing to take full responsibility.

Laura Herman and Rachel Koffman are co-chairs of Israel affairs at University of Toronto Hillel.

Jewish Life

Observant Jews and less-observant relatives

***What Do You Mean; You Can't Eat in My Home? A Guide to How Newly Observant Jews and Their Less-Observant Relatives Can Still Get Along*, by Azriela Jaffe, Schocken Books.**

Books
Bernard Baskin

Here is the problem: if you are a formerly non-observant Jew who has decided to live a life of observance, one of your most difficult and trying tasks can be dealing with loved ones. How can you continue to remain an intimate part of the lives of your parents, your siblings and their families and your in-laws?

How do you answer confrontational questions such as these?

- Does God really care if I eat cheeseburgers?
- Why can't women be ordained as rabbis?
- Why can't women be included in a minyan?
- Why can't you come to your sister's wedding?
- What do you mean you are getting married?; you've just met each other?
- Why do women have to sit behind a mechitzah in the synagogue?
- Why can't I answer the phone on Saturday and the Jewish holidays?
- Why can't you come with us to the beach anymore?
- How can your son choose to attend a yeshiva and postpone going to university?

In answering these and similar questions, the author attempts to do two things: first, explain the Orthodox or traditional reasons behind the behaviour of the pious, and secondly, tell how to achieve workable and sensible relations in order to maintain harmonious family relationships.

Jaffe is firm in her beliefs but not judgmental. She presents a helpful and practical approach to mutual understanding and offers suggestions for defusing tensions.

In effect, this relatively brief and accessible work is a popular handbook on Orthodox doctrine and practice. She explains that along with giving us the Torah, which was written down by Moses, God explained passages that were purposely left ambiguous in the Torah's text, as well as providing additional laws, some of which can be derived from the text and some of which are not derivable from the text. These thousands of laws were meant to be transmitted orally from generation to generation.

In addition, "For observant Jews, the laws of the Talmud are as binding as the laws in the Torah. They represent God's commentary on His Torah…"

Observant Jews believe that "they are divinely ordained laws that must be followed precisely as written."

In answer to questions about the seeming lack of equality for women, the author points out that in traditional Jewish law and custom, the woman is the primary caregiver in the family. Therefore, according to the Mishnah, she is exempt from any religious requirement that would get in the way of taking care of her children properly. (A woman who is, for whatever reason, not a caregiver is also exempt from time-bound commandments.)

Women, the author indicates, cannot lead a prayer service or chant from the Torah because these and similar actions are not regarded as "modest behaviour."

In the book's introduction, Jaffe confides that "if her book helps to create better understanding in even one family, it has been worth the effort. To my parents and siblings' credit, and to the credit of parents and siblings of newly observant Jews throughout the world, we are all learning how to be together as a family, despite the separateness we maintain in certain areas, It is not only possible, but it can be beautiful. We are all Jews, and we are family. We must never forget that."

Football and the Jews

By MARK MIETKIEWICZ

Canadians are gearing up for this Sunday's Grey Cup, Canada's largest annual professional sporting event. As the country's best football teams prepare for Vancouver, let's take a few moments to look at the Jewish contributions to the game on both sides of the border.

But first, a bit of Torah. A good rabbi is able to look at practically any phenomenon and teach a Torah lesson from it. Simcha Barnett and Eric Coopersmith must be a couple of good rabbis because of the lesson learned from the New England Patriots' surprise win over the heavily favoured St. Louis Rams in Super Bowl XXXVI.

"Throughout the entire season, the Patriots' players refused to be introduced individually, as is traditionally done at the start of NFL games. Even fines from the league office could not deter their statement that the whole is greater than the sum of its parts. In the process, the Patriots discovered perhaps the greatest human tool: the power of unity."

The rabbis continue with examples of how united Jews have excelled, whether they were receiving the Torah at Sinai, fighting in the Six Day War or struggling on behalf of Soviet Jewry. And then the rabbis conclude that "the most memorable moments in sports are those where the talents of individuals fuse into the almost mystical indivisibility of the whole, as the harmonious interplay leaves us awed and lifted." **[http://tinyurl.com/buwrl]**

The Patriots went on to make history by winning two of the next three Super Bowls under the leadership of owner Robert Kraft. Shortly after this year's win, Kraft was in Israel to attend the unveiling of the newly refurbished Kraft Family Stadium, donated to the local league, American Touch Football in Israel. As Kraft said, "My mother and father would've been proud of our Super Bowl wins, but much more of the work we've done in Israel." **[http://tinyurl.com/crs9d]**

Back on this side of the border, Howard Sokolowski and David Cynamon have been credited with breathing new life into their Toronto Argonauts, as well as being very active in the Jewish community. **[www.cjnews.com/viewarticle.asp?id=1951]**

Winnipeg's Sidney Halter was the Canadian Football League's first commissioner and a member of the Canadian Football Hall of Fame. **[http://tinyurl.com/dzs8m]** And as Harvey Rosen pointed out in *The CJN* in September, Jewish players are also represented on the field. The Toronto Argonauts' Ottawa-born lineman Noah Cantor is in his 13th pro season. Farther west, Hayden Epstein is a kicker-punter for the Edmonton Eskimos. **[www.cjnews.com/viewarticle.asp?id=7427]**

Former NFL coach of the year Marv Levy presided over the CFL's Montreal Alouettes and the National Football League's Buffalo Bills. **[http://tinyurl.com/de6yn]** In a 2002 interview with *Sports Illustrated*, Levy was asked to name the three other Jewish men in the Pro Football Hall of Fame. He was able to remember two. Do you know them all – not counting Benny Friedman who was elected to the Hall of Fame just this year? You'll find their profiles along with bios of more than 400 other Jewish football players at the JewsInSports.org website. **[www.jewsinsports.org/list.asp ?sport=football]**

Former pro Alan Veingrad sports a Super Bowl championship ring along with a kippah and tzitzit. For six years, Veingrad was an offensive lineman for the Green Bay Packers and the Dallas Cowboys. While playing, Veingrad never encountered anti-Semitism but "in the rough and tumble environment of an NFL team, a Jew is an outsider." After retiring – and particularly after the birth of his daughter – Veingrad felt himself drawn to his Jewish roots and traditional observance. **[http://tinyurl.com/axo7w]**

But have these nice Jewish boys – and girls **[http://tinyurl.com/9enml]** – been breaking a Torah prohibition by enjoying their game while tossing around a football made from pigskin? Rabbi David Samson says there's nothing to worry about. "One is not allowed to eat the flesh of a pig, but a Jew could make a football from its skin." **[http://tinyurl.com/7ple6]** Truth be told, there really is no problem. Pigskins, you see, contain no pigskin. **[http://tinyurl.com/e4m3e]**

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com.

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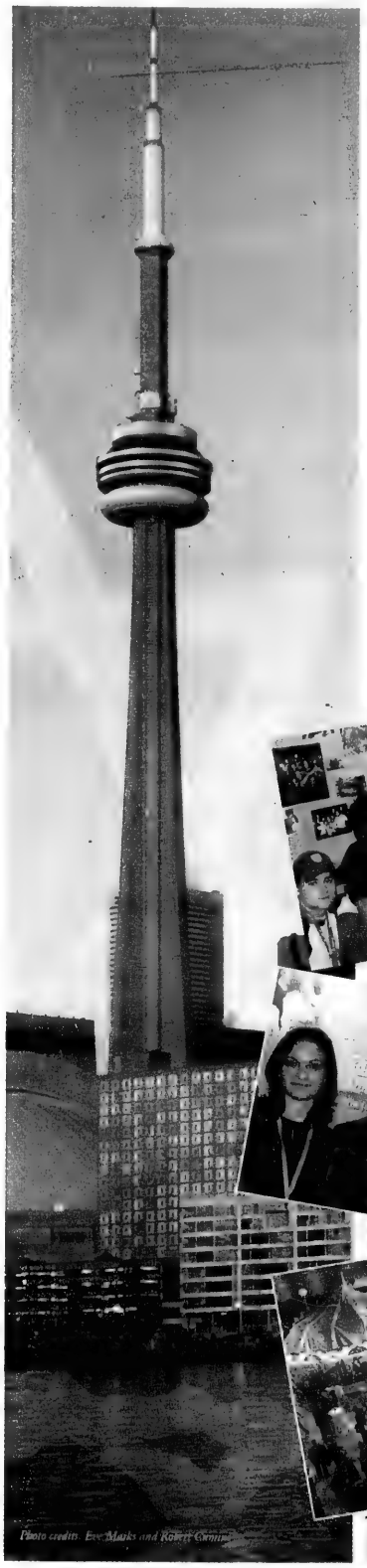
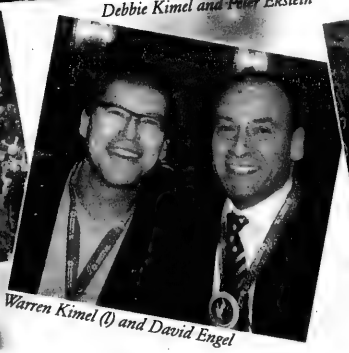


Debbie Kimel and Peter Ekstein

The Great Canadian Carnival



Warren Kimel (l) and David Engel

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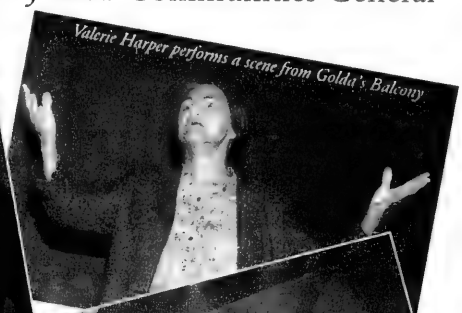

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Principal thought waitress would make a 'fine teacher'

By FRANCES KRAFT
Staff Reporter

Dana Ross was nervous on her first day teaching at Adath Israel Congregational School two years ago.

A divorced mother with no related experience, she'd been working as a waitress for about three years – and she still does. But a friend of hers who taught at the school had a hunch that Ross' people skills would transfer well to a classroom setting.

Cantor Eliezer Kirshblum, the school principal, recognized Ross' potential when he interviewed her.

"They are our teachers..."

"I could see immediately that she had warmth, a strong personality, and enough of a [Jewish] background for us to give her a shot. She had a sense of how to relate to children and parents, by virtue of being a mother, as well."

His feeling that she would make "a very fine teacher" was confirmed once she took over a class of 19 Grade 4 students.

"As soon as she got into the classroom, she [created] a dynamic. She had complete control – strength but warmth with the students, and good communications with the parents."

Instinctively, Ross wanted to teach in the most articulate and creative way possible. Colleagues and the principal provided guidance to help her get started, and she researched on her own to fill in gaps in her knowledge.

"I definitely had to educate myself," she said.

In her second year, teaching the same class of 19 youngsters, Ross introduced the weekly Torah portion and Jewish-related current events into her curriculum, after consulting with the principal.

"It just flowed. I loved it," she said in an interview over coffee at United Bakers Dairy Restaurant, where she has worked for almost five years and has an evident rapport with co-workers and her employers.

This year, at the cantor's suggestion and with a scholarship from the synagogue, Ross is studying at UJA Federation of Greater Toronto's Board of Jewish Education's Midrasha L'Morim to get formal teaching credentials.

Ross, now 33, immigrated to Canada from her native Israel with her brother, two sisters and her parents, both of whom are from the former Soviet Union, when she was 14.

She attended the Community Hebrew Academy of Toronto, but it was a rocky transition. Facing cultural differences and handicapped by limited English, she felt like an outsider among the tightly knit group of students, many of whom had been together since kindergarten.

Within a couple of years she left for public school, and married at age 18, as soon as she graduated. Her son was born a year later, and she divorced at 22.

Dana Ross [Frances Kraft photo]

It "haunted" her that she hadn't completed her education, and after several years, she decided it was time to go back to school. She entered Ryerson University's gerontology program as a mature student, but didn't complete the course. Financial constraints were one factor, but she found herself reassessing whether she was in the right field after a resident died at a nursing home where she was working. "I took it really hard," she said.

It was at that point that a friend suggested she apply to work at United Bakers. At the time, Ross had no other job prospects. She made up her mind that if she was going to be a waitress, she was going to "do it right," despite potential awkwardness serving a clientele that was likely to include former classmates.

While she has enjoyed the family atmosphere at the restaurant, it didn't fill the "void" she felt from not having completed her education.

A lesson from the teacher: *"Every person you meet is either a teacher or a student in your life. Just because I am a teacher doesn't mean I won't learn from a student. I learn a lot from them."*

Now the different pieces of her life are falling into place as she juggles motherhood, teaching, waitressing and her studies.

Kirshblum said that Ross' work at the restaurant, "if anything, is a lesson" for her students, some of whom have eaten there with their families. "She works there with the same devotion, sensitivity and warmth as in the classroom."

Operation: Last Chance uncovers Nazi suspects

By PAUL LUNGEN
Staff Reporter

On Nov. 8, 1944, a Hungarian teenager, Peter Balasz, was riding the streetcar in Budapest when a man in a military uniform grabbed him and pulled him off the tram.

The soldier, an old acquaintance from his youth, had noticed Balasz was not wearing the yellow star required of Jews. He knew Balasz was Jewish and given that the country was being run by the rabidly anti-Semitic Arrow Cross, "it was open season on Jews," said Nazi hunter Efraim Zuroff.

Zuroff, director of the Jerusalem office of the Simon Wiesenthal Center, was in Toronto recently to address a Kristallnacht commemoration at Congregation Habonim as part of Holocaust Education Week and to discuss war-crimes issues with students at the Community Hebrew Academy of Toronto's Wilmington and Richmond Hill campuses.

Zuroff said the soldier, Karoly (Charles) Zentai, took Balasz to the military barracks at Arenautca 51, where he and two accomplices beat the teen to death.

From there, they dumped his body in the Danube River, which had been dubbed the "Red Danube" because of the blood of the thousands of Jewish victims who were thrown into the historic waterway.

Zentai's name and his deed have resurfaced in recent years and prompted investigations in both Hungary and Australia, where Zentai fled after the war.

An Australian court has granted Hungary's request for extradition, and in about three months, a second Australian court will consider Zentai's appeal of the removal order.

Zuroff said the Zentai case is one of the successes of Operation: Last Chance (OLC), a program initiated by the Simon Wiesenthal Center and Targum Shlishi, a Florida philanthropic organization, to uncover Nazi-era war criminals.

OLC has been launched in nine European countries to bring Nazi perpetrators to justice, educate the public about the Holocaust and combat anti-Semitism.

The information that led to Zentai's extradition request came from Balasz's brother, Adam, who uncovered it after going through his late father's papers. Deszo Balasz had gathered evidence from the post-war trial of Zentai's accomplices, and in 1947, he had presented it to the Hungarian government. By that time, Zentai had fled to the American zone in Germany and from there he moved to Australia.

Information about Zentai was passed to the Australian media, who found him in Willeton, a suburb of Perth. They filmed the octogenarian in apparent good health, leaving his home and driving a car. Now, as part of his defence, he claims he's in poor health, a tactic employed by other war-crime suspects, Zuroff said.

A second important war criminal revealed through OLC is Aribert Heim, a doctor who tortured and killed inmates at the Buchenwald and Mauthausen concentration camps.

In his two months of service at Mauthausen in 1941, Heim murdered hundreds of prisoners. "He was a real sadist. He injected phenol into inmates to see how they would die," Zuroff said.

After the war, he returned to Germany from his wartime posting in Finland and worked as a gynecologist in Baden-Baden. In 1962, he was about to face trial, but "he disappeared into thin air," Zuroff said.

About a year ago, Heim was tracked to Spain, thanks to a misstep by one of his children, who was involved in questionable financial practices that led to a police investigation. Police learned the family sent cheques worth $400,000 to Heim in Spain in 2001 and 2003 and that a bank account was being maintained in his name.

Police in Bad Wurtemburg set up a task force to investigate Heim and the Simon Wiesenthal Center co-operated by naming him as part of OLC. "We've gotten a flood of possible sightings of the guy in Spain," Zuroff said.

"If [Heim] is caught, it will be the most important high-profile Nazi war-crime trial in 30 years," Zuroff said, pointing to his "misuse of medicine and perversion of science."

Zuroff noted that under OLC, one suspect has been indicted "and at least another should be charged in the very near future. Seventy-nine names have been submitted to prosecutors and dozens of additional names, received primarily from Germany, are currently under investigation."

The Wiesenthal Center's annual status report, *Worldwide Investigation and Prosecution of Nazi War Criminals*, published in August, gives Canada a grade of "C" for its efforts.

Not a single suspect has been deported among the eight successful denaturalization cases, while two others left voluntarily and six others died during proceedings, the report noted.

But Zuroff was even more pointed in his critique.

"It's a total travesty," he said. "It's an outrage what's going on here. The overall picture is [one of] failure, especially considering the switch to deportation route [from criminal prosecutions]."

The United States, which adopted a similar removal system, has registered more than 100 successes, while Canada can't even remove the individuals who have lost in court.

"It's a national disgrace.

"Canada allows these defendants to abuse the system and prevent their punishment," he said.

Early on, the United States streamlined its removal system to prevent abuse. The Canadian removal system is badly flawed.

"It's built into the system. The system defeats itself," he said.

Correction

The article "Sheba Medical Centre a leader in field of rehab," (*CJN*, Nov. 10) contained incorrect information. The Sheba Medical Center is the largest medical centre in Israel, with 90 departments and more than 900 doctors. The centre's Rehabilitation Hospital has five departments. *The CJN* regrets the error.

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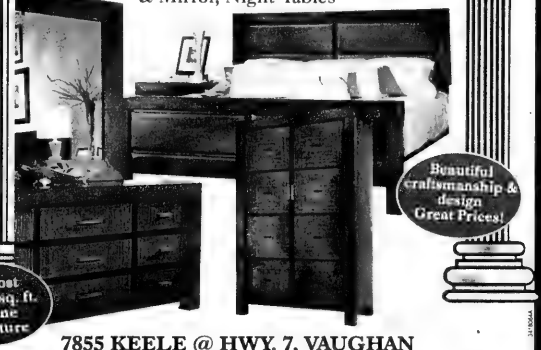
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Concert to benefit damaged New Orleans shul

By PAUL LUNGEN
Staff Reporter

Congregation Habonim will open its doors on Saturday, Dec. 3, for a benefit concert to aid a New Orleans synagogue that was severely damaged by the flooding that followed Hurricane Katrina.

Congregation Beth Israel, an Orthodox shul with 200 member families, is located only a few blocks from Lake Pontchartrain, the large body of water that marks New Orleans' northern border. The lake overwhelmed restraining levees and badly damaged much of the city. The synagogue was in one of the worst-hit neighbourhoods.

Burt Serfaty, who is organizing the concert, said he looked into the plight of the Louisiana Jewish community following the hurricane, and "from the research I did, it seemed like [Congregation Beth Israel] was the worst hit. All the Torahs apparently were destroyed. It seems they are in desperation."

Nevertheless, Congregation Beth Israel, which offers the only regular daily minyan in New Orleans, plans to rebuild.

Virtually 100 per cent of the money raised at the concert will be sent to New Orleans to aid in that effort. Ve'ahavta – the Canadian Jewish Humanitarian & Relief Committee, is co-sponsoring the concert and will channel all funds raised to New Orleans, Serfaty said.

Three performers will headline the show: David Nefesh, a Detroit singer/songwriter in the folk/rock milieu; contemporary folk singer/songwriter Kim Doron; and Deekaye Ibomeka, a Nigerian-born jazz and soul singer.

The "One World, One Love" concert starts at 8:30 p.m at Congregation Habonim, 5 Glen Park Ave. Tickets are $20 each. For more information, call 416-636-5385 or e-mail concert4bethisrael@sympatico.ca.

Beit din hears few divorce matters

Continued from page 3

Because the proposed legislations stipulates that family-law arbitrations must be based on Canadian or Ontario law in order for their rulings to be enforced, the nature of the beit din's decisions, and possibly its procedures, will have to change, Shulman noted.

Rabbi Reuven Tradburks, secretary of the Toronto Vaad Harabonim's beit din, agreed that the "vast majority of cases will still have the force of law." The beit din will be "minimally affected" by the proposed changes.

The Toronto beit din hears 25 or 30 cases a year involving commercial, business and labour disputes, but only two or three annually on matters arising from divorce, such as division of assets and child custody, Rabbi Tradburks said.

He stressed that any changes will not affect the granting of *gets*, or Jewish divorce decrees.

He said litigants will still be free to go to a beit din on family disputes if both parties consent. But if the government's amendments are enacted, divorcing couples could end up in secular courts appealing beit din decisions they didn't like, or ignoring them altogether.

The CJC's Freiman said the regulations will have to be studied in greater detail, but he's not ruling out the possibility of a beit din still ruling on family disputes.

"It could be that [rabbis] will have to become members of a recognized arbitrative association, or complete courses in Canadian law."

What worries Rabbi Tradburks are the "much broader implications" of the government's actions.

"Because *sharia* was at odds with modern values, they took it out on the Jews. What other confrontations will occur? This could be the beginning of a backtracking on freedoms.

"I don't want to be alarmist," he said. "But will the government's clampdown on religious freedoms put a crimp on Jewish freedoms as well?"

NOTICE

Adath Israel Congregation Cemetery & First Maldova (Tifereth Israel) Cemetery

The Adath Israel Congregation has submitted by-laws to the Registrar of the Cemeteries Act (Revised). Any interested parties may contact Sheila Starkman, Adath Israel Congregation, 37 Southbourne Avenue, Toronto Ontario, M3H 1A4, Tel: 416-635-5340 for information, or to make copies.

These by-laws are subject to the approval of the Registrar, Cemeteries Act (Revised).

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School funding rally

Continued from page 5

They would be accountable to the government, the public, parents and be required to meet provincial standards, Walfish told reporters.

Other aspects of the proposal include:

• Each school would have to comply with the government's approved curriculum and use standardized tests.

• Teachers would be certified.

• Schools would be subject to inspection, and would have to provide audited financial statements.

"We are also proposing that participating schools be required to affirm that certain things would not be taught," Walfish said, "particularly doctrines of racial or ethnic superiority, religious intolerance, social change through violent actions or disobedience of laws."

The activists noted that while the Supreme Court of Canada ruled in 1996 that Ontario's funding of Catholic schools but not other faith-based schools was legal, the court did not prevent the province from funding non-Catholic education.

"Parents take out second mortgages to afford school for their children. For most parents, school tuition is the single highest expenditure in their family budget. This is unacceptable."

Kennedy last week scotched hopes that the province would fund non-Catholic schools.

"Our focus is on publicly funded schools," he told Canadian Press. "There's a choice for every family to put their kids in publicly funded education because it is of high quality, it is safe and it is going to deliver what their student needs."

He added that "no one should be surprised" by the Liberals' cancellation of the Tories' Equity in Education Tax Credit because they "campaigned on a promise to do just that.

"The previous government put forward a really ill-considered school tax credit that was available to anyone who set up a school with as little as five kids," he said. "There were no standards, and it would have eventually cost over $500 million."

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ושמעון פרס? האיש רודף הכבוד, שאפילו פרס נובל אינו מספיק לו, ושעדיין רוצה להיבחר לראש ועד הבית.

וכך כתב עליו דורון רוזנבלום בהארץ:

"גם אילו התמדד על ראשות ועד הבית של מגדלור בודד, שהוא דיירו היחיד, היה שמעון פרס מפסיד על חודו של 0.6

אחו:...שבסופו היה מתייצב עם פניו הנפולים -כפי שעשה בכל עשור מאז אמצע המאה שעברה, ומאשים את זרם הגולף, את התמוססות הקרחונים באוקיינוס הארקטי, וכמובן את הפתק המקומט שהתגלה בסנף זרנגה".

לו היתה מפלגת העבודה בוחרת בפרס, היתה היא מסיימת את תפקידה. כי מפלגה שזקוקה לאיש בן שמונים ושתיים להוביל אותה-ממילא אומרת שאין בה אנשים ראויים. על כן עמיר פרץ הוא התקווה הגדולה של הדמוקרטיה הישראלית. אבל שישאר בינינו.

Northern Country

סרט חזק ומעולה, שעוסק במאבקה של אם חד הורית שמנסה לעבוד במכרה בצפון מינסוטה למרות התנכלות הגברים שמנסים למנוע מנשים לעבוד שם. וחסוף המתוק בבית המשפט (אני מת על סרטים חכמים של בית משפט). זהו סיפור אמיתי שתורגם למשחק מדהים של צוות רחב של שחקנים. יהיו פה כמה פרסי אוסקר. רוצו. עשר בסולם קורן.

שגרירנו בקנדה

בערב ההנצחה ליצחק רבין הזדמן לי לפגוש לראשונה את אלן בייקר, שגריר ישראל בקנדה. כיועץ משפטי במשרד החוץ, השתתף בייקר בחתימת חוזי השלום של ישראל וסיפר לקהל שמילא את האולם על המנעים שלו עם יצחק רבין. את מקום המילים הגדולות שבדרך כלל מאפיינות אירועים כאלה, החליפו חוויות אישיות של איש חכם וצנוע, שעשה את כל הדרך מאוטָוָה כדי לכבד את יצחק רבין ואותנו.

היה מרענן לראות שגריר שמביא סגנון אחר, אישי, מנמס, חכם ורגיש. אין לי ספק שחמדינה שלנו מיוצגת היטב בקנדה, וכולנו מקווים שנראה אותו יותר מאשר את קודמיו. הישראלים של קנדה הם קהילה עם פוטנציאל גדול לעזור לאינטרס הישראלי, אם רק ידעו איך לגשת ולדבר אליהם. אבל שישאר בינינו.

WHAT MAKES A GREAT SCHOOL GREAT?

great leadership

Associated Hebrew Schools announces that **Rabbi Pinchas Tessler,** our Principal of Judaic Studies at the Kamin Education Centre, will be retiring effective June 30, 2006.

Rabbi Tessler has served Associated as a Principal for 20 years and is adored and respected by students, faculty and colleagues alike. His legacy is a passionate and unwavering dedication to the Jewish education of every student. Through Rabbi Tessler's rabbinic guidance, Jewish values and practice have continued to be an integral part of the Associated experience.

Associated is delighted to announce the appointment of **Ms. Kathy Friedman** as Principal of Judaic Studies/Associate Principal of the Kamin Education Centre beginning August 1st, 2006.

Ms. Friedman has an outstanding reputation as a senior educator, administrative leader and teacher in the Toronto educational community. She holds degrees in education from the University of Toronto and a teaching degree from the Midrasha L'Morim of Toronto. In addition, she holds a Principal's certificate from the Day School Leadership Program at the Jewish Theological Seminary. Ms. Friedman began her educational career at Associated and having been quickly identified as a leader, coordinated many educational programmes and activities. Since 1995, she has served as a Principal of Judaic Studies and campus Principal at the United Synagogue Day School. During her educational tenure, she has emerged as an important leader in character education, Hebrew and Judaic education, programming, special needs, and early childhood education.

One of the hallmarks of great schools is great educational leadership. We celebrate Ms. Friedman's return to Associated as she takes her place in the company of great educational leaders, like Rabbi Tessler, who have made and continue to make Associated a great school.

Associated Hebrew Schools of Toronto בתי הספר העבריים המאוחדים בטורונטו

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On Campus

Trudeau's Mideast documentary draws fire

By TANIA HAAS
Special to the CJN

The Trudeau name continues to draw crowds and controversy, even now in 2005.

About 180 people attended a recent screening of Alexandre (Sacha) Trudeau's 2004 documentary *The Fence*, a film chronicling two families – one Israeli, one Palestinian – on opposing sides of the security barrier in the Jenin-Afula area.

The film was presented by Generation Aleph, Holy Blossom's outreach program for Jewish young adults, but the room was filled to capacity with a cross-section of the general Toronto community.

Trudeau, a self-professed left-wing journalist, says he is sympathetic to the Palestinian struggle.

"The Palestinians have been deeply manipulated," said Trudeau. "They have been cornered into a game, and if pushed, they react violently. And then Israel hits twice as hard.

"While there is an exceptional violence in Israel, there is a systematic violence in Palestine. My objective was to give more humanity to Palestinians."

It was the partiality in the film that led to a lively dialogue after the screening.

Sascha Gurwitz, 26, was dismayed by the perceived bias of the film.

"I was so upset during that movie, that at one point, I was about to walk out," said Gurwitz. "He chose to film the Israeli portion in Avital, a small, relatively quiet, farming community. He didn't mention that people in Tel Aviv are scared to walk down the street. I've lived there; your bags are checked every five minutes. His film lacked any objectivity."

Although clashing in political bents, Trudeau agreed with his apparent lack of objectivity.

"I don't believe in objectivity in journalism," he said. "I don't think it is possible."

Another audience member, Steven Troster, said the film was without a balance of reporting.

"It was a very sobering film, but it did not give the full story. He said that the Palestinians have been led down the wrong path, but it did not ask the pivotal question – by whom?" Troster said.

"I think the film is a good first introduction to the issue," said Rabbi Yael Splansky, the founder of Generation Aleph.

"Tonight was an absolute success. There was a rich tension. We could have even tolerated a little more heat," said Rabbi Splansky.

Nazar Tarasenko, one of many audience members who spoke during the question period, said, "You cannot blame Israel for everything. I'm curious to know what they said on the ground in Jenin. How did they justify their squalid condition, no business, no industry?"

Trudeau equated the Palestinian cause with the plight of the Canadian aboriginal people.

Alexandre (Sacha)Trudeau, who made the documentary *The Fence*, a film chronicling two families – one Israeli, one Palestinian – says he doesn't believe objectivity in journalism is possible. [Heather Buchan photos]

"It's like asking [Canadian aboriginals] why haven't they developed and progressed despite their conditions? There is a slow process of restoring dignity," said Trudeau.

"The Palestinians have had very little chance to develop its own institutions. Arab leadership has a long way to go. They need help, and we should all help them."

Trudeau uses journalism as a way to reveal the common humanity of all people. For his first film, *Embedded in Iraq*, Trudeau lived with an Iraqi family during the 2003 invasion of Iraq by the United States.

Trudeau is currently working on a film about the Canadian system of security certificates under which suspected terrorists are detained indefinitely, without trial, based on secret evidence. Trudeau is following five specific cases.

He calls himself a shy filmmaker, choosing to immerse himself with a family for months before filming them.

It was this filming style that compelled Navin Harrilal, a video editor in Toronto, to attend the event.

"I find his filming process very profound. How he immerses himself in the process is quite admirable," he said.

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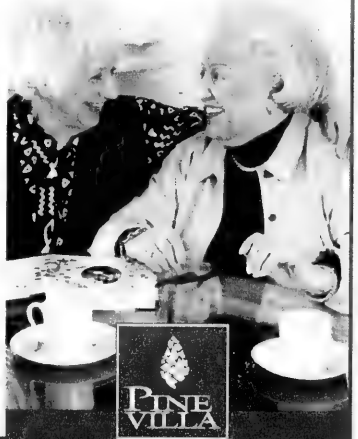

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On Campus

Jazz at Mohawk College

By WILF GEROFSKY
Special to The CJN

HAMILTON — In the McIntyre Auditorium on the campus of Mohawk College, a standing-room-only audience recently enjoyed some of the best jazz instrumentalists in the country, the Rob McConnell Tentet.

The tentet, the successor to McConnell's Boss Brass, features Don Thompson on piano, Mike Murley and Alex Dean on tenor sax, Terry Clarke on drums and McConnell on valve trombone. They bring excitement and superb musicianship to McConnell's arrangements of jazz standards.

Larry Paikin, left, with Phil Nimmons, a Steeltown Scholarship honoree.

The concert was sixth in a series of annual performances produced by Steeltown Friends of Mohawk Jazz.

Larry Paikin, a volunteer fundraiser for the Jewish National Fund and Israel Bonds, was key in the formation and success of the Friends group. Paikin is a serious student of the clarinet, and his day job is selling locomotives.

One of Paikin's pet projects was the funding of Russ Weil's Hamilton All-Star Jazz Band trips to play at the Montreux Jazz Festival in Switzerland.

In the late 1990s, Paikin was asked by Mike Malone, a member of the music faculty at Mohawk who had students in Russ Weil's band, to help raise funds for the music department at the college, which was being starved because of cutbacks to community colleges.

Paikin then put together the Steeltown Friends of Mohawk Jazz group. He called jazz lover Bob Miller and said, "You've just been elected president, [of the Friends group]," a position he still holds. Paikin also called Mel Gunn, whose skills are in graphic arts, designing and the printing of posters and programs, as well as publicity. Gunn's wife, Jan, also joined the group.

Soon Paikin and others in the group had assembled about 15 people who had the skills needed to raise funds for the college's music department.

Continued on page 31

The Canadian Jewish news

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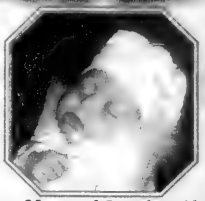
Family Moments

only from The Canadian Jewish news

Mazel Tov to...

Happy birthday Bob, son of Ellen & Jonathan Allen. From Bubbie Renee, Zaidie Marv and Auntie Teri.

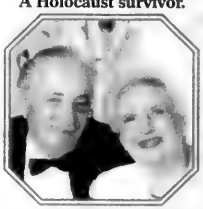


Elysse, Marc and Jonathan Altman welcome Elle Madison. Ecstatic grandparents Harriet & Morris Altman, Gloria & Joel Clamen. Overjoyed great-grandparents Ethel Moses and Max Clamen.

Mazel tov Nicky Cohen & Jordan Kupinsky on the birth of Justin Philip on Oct. 12. Grandparents Vivien & John Cohen, Brenda & Hirsh Kupinsky.

Happy 95th birthday to dad, Paul Finewax, from Mollie, your children, grandchildren, family and "would you believe!" great-grandson. A Holocaust survivor.

Mazel tov Jimmy & Katy Green on your 60th wedding anniversary. Love, your children, grandchildren and great-grandchildren.



Mazel tov Rose & Karci Katz on your 60th wedding anniversary. With love, your nieces, nephews, great-nieces and nephews, and great-great-nieces and nephews.

Congratulations to Rena, daughter of Susan & Saul Schwartz, on her engagement to Adam, son of Hyla Goldfarb and the late Aaron Goldfarb.

Mazel tov to Marnie & Sender Deutsch on your recent marriage at Beth Emeth Bais Yehuda Synagogue.

SEND US YOUR PHOTOS!!

Label the back of all photos (25 words or less), and enclose a self-addressed, stamped envelope for return. Send all your photos to:
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What's New

By REBECCA NADLER

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What's New deadlines: Monday, Nov. 28, is the deadline for the Dec. 8 issue and Monday, Dec. 5, is the deadline for the Dec. 15 issue. I receive calls on deadline days only. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Thursday, Nov. 24

BOOK LOVERS SALE

The Toronto Heschel School hosts an evening at the Indigo Bookstore at Yorkdale Mall. Heschel students perform and a portion of the proceeds of book sales go to benefit the school. 6-9 p.m.

INTERNATIONAL TERRORISM

Beth Emeth Synagogue hosts a dinner with **John Thompson**, president of the Mackenzie Institute, speaking on "International Terrorism." Dinner at 7 p.m. Members $20, non-members $25. Reserve at 416-633-3838. Lecture 8 p.m. Free.

Friday, Nov. 25

TODAY'S TERRORISM

Temple Har Zion presents **Leo Adler**, national affairs director of Friends of Simon Wiesenthal Centre, on "Today's Terrorism: The Holocaust's Aftermath," following services at 8:30 p.m. 905-889-2252.

Saturday, Nov. 26

PARSHAH DISCUSSION

Henry Alkin gives a lecture on the weekly portion, Chayei Sarah. 9:30 a.m. at Beth Tikvah Synagogue.

MOVIE NIGHT

Join Beth Jacob Congregation for the film *Exodus,* starring **Paul Newman**. 6:30 p.m. Refreshments served. $2. 147 Overbrook Pl. For information, call **Marlene**, 416-635-9287, or **Faye**, 416-633-0154.

Sunday, Nov. 27

LEGION BREAKFAST

The Royal Canadian Legion Branch 256 invites all members and interested parties to a breakfast meeting. 9:15 a.m. 788 Marlee Ave.

MISHNAH IN FOCUS

Torah in Motion presents "Mishnah in Focus" with **Rabbi Pinchas Hayman**. 9:30-11:30 a.m. at Netivot HaTorah Day School. $10. 416-633-5770.

PRE-LOVED FUR SALE

National Council of Jewish Women holds its third annual pre-loved sale of fur, suede, leather and wool coats, jackets, hats and stoles. 10 a.m.-2 p.m. at 4700 Bathurst St. 416-633-5100.

RABBIS FOR HUMAN RIGHTS

Rabbi Arik Ascherman, executive director of Rabbis for Human Rights, speaks at a bagel brunch lecture. 10 a.m. at the Winchevsky Centre. 416-789-5502.

SINGLES BRUNCH

Adath Israel Dynamic Singles presents "Simply Ballroom." Learn to dance at a Sunday brunch for singles 35+. 11:30 a.m. $15 if prepaid by Nov. 24, $20 at the door. RSVP to **Rachel**, 416-635-5340.

CHANUKAH CELEBRATION

Club Masada of Na'amat Canada holds its annual Dollars for David Chanukah Celebration. 2 p.m. at the Borochov Centre, 272 Codsell Ave. Entertainment includes "The Life and Times of Jack Benny," presented by **Ray Rawlings**. Admission by donation. For information, call 416-636-5425.

PEACE IS POSSIBLE

The Beth Tikvah Friendship Group presents **Dr. Grace Feuerwerger**, author of *Oasis of Dreams*, on "Peace Is Possible If Hatred Is Not Taught." 2 p.m. $3. 416-221-3433.

SAR-EL REUNION

Past and future volunteers are invited to join the annual Sar-El reunion. Dinner 6 p.m. $10, program 7:30 p.m. RSVP to 416-781-6089 or evitor@idirect.com.

HADASSAH AUCTION

The Carmel chapter of Hadassah-

Continued on page 27

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What's New

Continued from page 26

WIZO holds its 31st annual open auction at Earl Bales Community Centre. Light supper, 6:30 p.m. Auction, 7 p.m. $12. Call **Zelda**, 905-881-7760, or **Elva**, 416-665-4366.

ROSH CHODESH GROUP

The Beach Synagogue Rosh Chodesh Group meets at 7 p.m. to discuss Jewish life and Judaism. 109 Kenilworth Ave. 416-694-7942.

SEPHARDI CONCERT

The Sephardic Kehila Centre hosts "The Sephardic Exposition Concert" with 10-year-old **Yaacov Meir Elkobi**, **Shachar Dadon**, **Shimon Sibony**, the Hallel Vezimra Choir and the Andalusian Band. 7:30 p.m. $20. Tickets available Monday-Thursday, 9 a.m.-4 p.m. in main office and at the door. 905-669-7654, ext. 223.

Monday, Nov. 28

MODIGLIANI PREMIERE

The Toronto Jewish Film Festival presents the Toronto premiere of **Harry Rasky**'s documentary film *Modigliani: Body and Soul* at the Isabel Bader Theatre, 93 Charles St. W. The film is a personalized chronicle of the life and work of the Jewish-Italian painter. Tickets are $50 through the TJFF Box Office, 416-324-9121 or www.tjff.com. A limited number of free tickets are available for students with photo ID. Reception, 7 p.m. Film, 8 p.m.

CRISIS & LEADERSHIP

Prof. Eric Lawee, of York University and author of *Isaac Abravenel's Stance Toward Tradition: Defence, Dissent & Dialogue*, speaks about "Crisis and Leadership: The Case of Don Isaac Abravanel." 8 p.m. at Beth Tzedec Congregation. 416-781-3514.

RELIGIOUSLY INCORRECT

Nishma presents "Religiously Incorrect," a two-part panel discussion exploring issues from a Torah point of view. Moderated by **Rabbi Benjamin Hecht**. Part 1, "The Role of Men in the Public Sphere," tonight. Part 2, "The Role of Women in the Public Sphere," Dec. 17. Both 8 p.m. at the Barbara Frum Library. $10 each. 416-630-0588.

Wednesday, Nov. 30

HEALTH AND MOTION

Beth Radom Sisterhood presents a presentation and workshop on "Health and Motion," addressing pain management, arthritis, caring for elderly parents, stroke victims, and dementia. 7:30 p.m. Members free, non-members, $5. 416-636-3451.

CABARET NIGHT

The Mature Adult Get-Together Group at Kehillat Shaarei Torah hosts a cabaret night with **Adam Timoon**. Door prizes. 8 p.m. Free. 416-229-2600.

THE DATING DRASHAH

Bnai Torah Congregation and Sasson V'Simcha host a singles event, "The Dating Drashah," a lecture series given by **Rabbi Yechiel Goldreich**. Tonight "Men Are From Mars, Women Are From Venus; But What Planet Is The Shadchan From?" 8:30 p.m. $5. 465 Patricia Ave. 416-256-4497.

Other news

THIS LAND IS OUR LAND?

Dr. Eliezer D. Oren, Canada chair of archeology, Ben Gurion University, speaks on "This Is Our Land... Or Is It?" Thursday, Dec. 1, 7:30 p.m. at Temple Sinai. Free. Reserve tickets at 416-665-8054.

LAW & THEOLOGY

Dr. Rachael Turkenicz and **Prof. Ed Morgan** complete their series of discussions on "Law and Theology of the Holocaust," Thursday, Dec. 1, at Beth David Congregation. 7:30 p.m. 416-633-5500.

SCIENTISTS AND GOD

Or Chaim Ulpanat Orot alumni and Torah in Motion offer Shabbat dinner for college-age students with **Prof. Nathan Aviezer**, author of *In the Beginning* and *Faith and Fossils*, lecturing on "Have Scientists Discovered God?" Friday, Dec. 2. $10. To reserve, call 416-633-5770.

WINGS OF THE SOUL

Rabbi Joesph Kanofsky, of the Board of Jewish Education, teaches the three-week course "Wings of the Soul: Love and Fear in Chassidic Thought." Monday, Dec. 5-19, 9:30-11 a.m. at the Lipa Green Building. To register, call 416-877-2050 or visit www.mekorot.ca.

50 YEARS OF STRUGGLE

Canadian Zionist Federation and Beth David Congregation present *Tkuma*, a historical documentary about Israel's 50 years of struggle, achievements, wars, dreams, crises and moments of happiness, with introduction and commentary by **Dr. David Goldberg**, director of research and education, Canada-Israel Committee. Thursday, Dec. 8, "The Conflict"; Thursday, Feb. 2, "The People's Army"; and Thursday, April 27, "From the Orange to The Chip: Israel's Economic Revolution." 7:30 p.m. at 55 Yeomans Rd. 416-633-3988.

JIAS TORONTO

Jewish Immigrant Aid Services, 4600 Bathurst St. #325. www.jiastoronto.org. To register, volunteer or for information on these programs, call **Joanna** at 416-630-6481, ext. 30.

Conversation Cafes: Newcomers to Canada are invited to practise speaking English in a casual and friendly environment with JIAS volunteers. Offered in two locations: BJCC and Bathurst & Steeles.

JIAS Toronto is seeking host families with teens to help welcome newcomer families.

JIAS Toronto programming for newcomer children and teens. For information, call **Jodi** at ext. 28.

JF&CS GROUPS

Jewish Family & Child Service. 4600 Bathurst St. Information/registration, call 416-638-7800, ext. 215. For registration or information on the following programs, call **Shawna** at ext. 215.

Couples Communication: A four- session group for couples wanting to learn communication skills to help deal better with day-to-day issues, resolve conflicts and build a more satisfying relationship. Wednesday, Nov. 30, 7 to 9 p.m. 4600 Bathurst St.

When You're About To Separate – What To Tell the Kids: A workshop for parents about to separate or in the early stages of separation. How and when to tell the children to best meet their needs. Tuesday, Dec. 6, 6:30 to 8:30 p.m. at the Promenade Mall, Suite 313.

Adolescents and Divorce: A workshop for parents who have adolescents and are going through a separation or divorce. Wednesday, Dec. 7, 7 to 9 p.m. at the Promenade Mall, Suite 313.

High Conflict Divorce: A workshop for parents wanting to develop strategies and techniques to deal with a conflict situation and lessen the impact on their children. Not for individuals in an abusive situation. Tuesday, Dec. 13, 6:30 to 9 p.m. at the Promenade Mall, Suite 313.

FOR SENIORS

The Association of Jewish Seniors general meeting takes place Thursday, Nov. 24, 9:30 a.m. at Shaarei Shomayim Congregation. For information, call **Debbie Bernstein**, 416-635-2860.

Chai Shalom, of Beth Emeth Synagogue, hosts a musical evening with **Ruth Findlay**, vocalist and composer, Thursday, Dec. 1, 7:30 p.m. Members, $5, non-members, $7. For tickets, call 416-633-3838.

LZA Seniors Cultural Club meets every Tuesday at 10 a.m. at the Borochov Centre, 272 Codsell Ave. Call 416-630-9444.

The Earl Bales Seniors In The Club House In The Park. Sunday dance, Nov. 20 and Dec.4. Casino Rama, Wednesday, Nov. 30 and Dec. 7. Casino Niagara and festival of lights, Wednesday, Dec. 21. Beginners Hebrew, Tuesdays 10-11:30 a.m. Call 416-395-7881.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. Call **Menachem Wallach**, 905-731-7748.

BERNARD BETEL CENTRE

1003 Steeles Ave. 416-225-2112.

Literary Lunch@Noon with **Marilyn Herbert,** talking about *Ten Thousand Lovers* by **Edeet Ravel**. Wednesday, Nov. 30, noon.

WAGMAN CENTRE

55 Ameer Ave. 416-785-2500.

Book and Munch Club, every Wednesday, 12:15-1:15 p.m. in members lounge. Bring your own lunch.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St., 416-636-1880 or www.bjcc.ca.

Lunch 'n' Learn, Friday, Dec. 2, 12-1 p.m., with **Rabbi Moshe Stern**. Bring your own lunch; coffee and tea are served. Free.

West Side Story is performed at the Leah Posluns Theatre by the Yorkminstrels through Dec. 4. For tickets, call 416-291-0600.

The Koffler School of Music celebrates Chanukah Tuesday, Dec. 6, 8 p.m. with the Lachan Jewish Chamber Chorus and the Sisters of Sheynville. $20. For tickets, call ext. 228.

Joker's Club with **Sam Crystal**, Wednesday, Dec. 7, 1-2 p.m. Free.

Chanukah Luncheon with **Marvin Rosenshein** and **Mikhal Khinkis**, Tuesday, Dec. 13. Members, $8, Non-member, $9. Tickets available at the information desk.

Chanukah carnival Sunday, Dec. 18, 11:30 a.m.-2 p.m., includes vendor marketplace, carnival with inflatibles, activities, food and a magic show.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or wwwmilesnadaljcc.ca.

Good Age Club, a weekly year-round program for people 55+, every Thursday, 1-3 p.m.

SINGLES EVENTS CAN BE FOUND ON PAGE 30

OBITUARIES
and Related Notices

BENJAMIN'S PARK MEMORIAL CHAPEL

Ernest Weiss	Nov 6/05	78 Scenic Millway
Laurie Weinper	Nov 8/05	24 Brian Cliff Dr
Rose Pearl	Nov 8/05	10 Torresdale Ave
Karen Ginsberg	Nov 6/05	936 College Manor Dr
Frida Wachtel	Nov 9/05	29 Almore Ave
Ralph Weinstein	Nov 9/05	17 Ridge Hill Dr
Harry Schwartz	Nov 8/05	4005 Bayview Ave
Karl (Kievy) Ungerman	Nov 9/05	407 Walmer Rd
George Bronet	Nov 8/05	17 Lascelles Blvd
Rose Jacobs	Nov 10/05	785 Browns Line
Beatrice Elkind	Nov 11/05	3560 Bathurst St
Manny Olmer	Nov 10/05	41 Kennard Ave
Esther Wald	Nov 12/05	2 Feldbar Crt
Harry Gora	Nov 12/05	3181 Bayview Ave
Adale Weingarten	Nov 12/05	59 Gustav Cres
Samuel Minuk	Nov 12/05	25 Steele Valley Rd
Glenn Houston	Nov 12/05	6 Canyon Creek Ave

GERTRUDE ZILBERLEIB (NOBLE) ז"ל

To our dear family & friends,
we wish to extend our heartfelt thanks
for the love & support you have shown
at this difficult time on the loss
of our dear sister.
We pray that Hashem will bless our families
with good health & many simchas
which we hope to share
for many years to come. א"ל"ה

Ruth Lister, Rabbi Moishe Noble,
Florence Peters, Blanche Janowski
& Rose Stone

The family of the late

MARIA BURKE ז"ל

wish to express our sincere gratitude to our family and friends for your many acts of kindness and expressions of sympathy. Your comforting support during this difficult time will always be remembered.

Rose Krieser and Edith Weiss

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Coast to Coast

Israel gets all party support in Parliament

By RON CSILLAG
Staff Reporter

A strongly worded resolution backing Israel that passes unanimously in the House of Commons is a rare occurrence.

Yet that's just what happened on Oct. 31, when the House unequivocally endorsed a vehement denunciation of Iranian President Mahmoud Ahmadinejad's call to "wipe Israel off the map."

The motion, drafted by the all-party Canada-Israel Interparliamentary Friendship Group (CIIFG), said the president's recent statements "are unacceptable, promote violence, are racist and undermine any hopes of a peaceful settlement in the Arab-Israeli conflict."

It went on to urge the government to have Iran censured at the United Nations, particularly in light of its human rights record and failure to co-operate with the International Atomic Energy Agency over its nuclear program.

Marlene Jennings

Montreal-area Liberal MP Marlene Jennings, a non-Jew who has chaired the 68-member CIIFG since April and led the effort to draft the resolution in the days after the group's annual meeting last month, said with pride that this sort of support for Israel is relatively new in federal political circles.

"I seriously wonder if three or four years ago that [kind of motion] would have passed," said Jennings, MP for Notre-Dame-de-Grâce–Lachine, adding that she recalls a time in Ottawa not that long ago when "Israel was basically blackened on everything."

That's why the work of her group is considered so important.

Founded in 1981 "to work for a greater friendship and goodwill" between Israel and Canada and their respective parliamentarians, the CIIFG, which includes MPs and senators from all parties, is not to be confused with Liberal Parliamentarians for Israel, which, as its name suggests, is for Liberal MPs and senators only.

Co-chaired by Winnipeg MP Anita Neville and Senator David Smith, the Liberal group came together in 2003 to improve ties between Liberal parliamentarians and Israel, and by extension, Canada's Jewish community. The group is committed to providing Canadian Jewry with a strong voice in Parliament that supports Israel.

In June of 2003, 15 Liberals co-wrote a groundbreaking critique of Canadian foreign policy that sought to warm Ottawa's relations with Jerusalem.

But Jennings points out that her group is different because it brings together parliamentarians from all four parties represented in both houses of Parliament.

Its executive is made up of seven Liberals, four Conservatives and one Bloc Quebecois MP, Richard Marceau, who is one of two vice-chairs.

As well, the friendship group is one of about a dozen recognized parliamentary associations that Canada operates with countries it shares similar characteristics with in order to promote its interests abroad. Thus, the CIIFG has "official status," meaning it has space on the Canadian government's website and other perks. It is currently exploring using the e-mail accounts of MPs and senators to distribute news and views about Israel.

It's been busy in other ways as well.

Also on Oct. 31, the CIIFG co-sponsored a roundtable on terrorism with the Canada-Israel Committee, which took place on Parliament Hill. Guest speaker was Israeli counter-terror expert Boaz Ganor. Israel's ambassador to Canada, Alan Baker, was in attendance.

Earlier this month, the group hosted a breakfast for about 40 Parliament Hill staffers. The featured speaker was Aluf Benn, diplomatic editor for the Israeli daily newspaper *Ha'aretz*, who was in Canada on a speaking tour sponsored by the Canada-Israel Committee.

The CIIFG is planning a reception with Baker and Pierre Pettigrew, Canada's foreign affairs minister.

In a press release following its AGM, the group said it will embark on a new "strategic outlook"

It has decided to improve ties with members of Israel's Knesset and with American and European elected officials, as well as to adopt "a non-partisan" approach to engage the government "in a constructive dialogue."

In the House of Commons on Nov. 4, Jennings rose to proudly note her group's vigorous agenda.

"Never before did a friendship group have the substantive goals we have set for ourselves, nor the energy that everyone felt during the session," she told fellow MPs.

"The Canada-Israel Interparliamentary Friendship Group plans on being very active… we are setting up an information service for all members to highlight Israel's scientific, cultural, social and educational achievements."

Jennings said the CIIFG's work "is actually going better than anyone expected."

In past years, many MPs were governed by the "knee-jerk [view] that Israel was only about conflict. But now, the issue of international terrorism has worked a positive effect on parliamentarians. More of them are looking at Israel and starting to say, 'Wait a minute. Maybe I should think this out more clearly.'"

Jennings rejects the argument that her group is helping to shift Canada away from its traditional neutrality and toward a pro-Israel stand.

"It's providing a platform for a fair hearing. Fairness means you look at the facts. If you're really neutral, you'll look at the facts.

"Israel is a great country and it deserves a fair hearing."

Rabin remembered as a man of peace

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — A decade after his assassination, Israeli prime minister Yitzhak Rabin was remembered at a memorial ceremony as a man of peace who devoted his life to the security of the State of Israel.

Hosted by the Israeli Embassy in association with the Canada-Israel Parliamentary Friendship Group and the Jewish Federation of Ottawa, the ceremony was attended by representatives of all three Canadian parties and other dignitaries.

James Lunney, the vice-chair of the Friendship Group and a Conservative member of Parliament from Nanaimo, B.C., said that "Israel and her partners for peace must not be allowed to be isolated or demonize… his [Rabin's] contribution to his nation and to the path of peace will never be forgotten, but it remains for those who follow to see real peace established and the vision realized."

Thornhill, Ont., Liberal MP Susan Kadis said she is "very proud to be part of a [political] party that supports Yitzhak Rabin's ideals."

Referring to a recent statement made by the president of Iran advocating the destruction of Israel, Kadis noted that the Canadian government had immediately condemned Iran. "No country, no leader and no citizen should stand for such words," she said.

Speaking on behalf of the New Democratic Party, Halifax MP Alexa McDonough called Rabin a hero. "This was a global hero. This was a world hero. What we must always ensure is that his life was not lost in vain, that his passion, his commitment, his devotion to building a secure Israel and negotiating a lasting peace was not in vain."

La Pointe-de-l'Ile, Que., Bloc Québécois MP Francine Lalonde delivered a message in French.

Israeli Ambassador Alan Baker recalled working with Rabin. "In my previous capacity as legal adviser to the various delegations that were negotiating peace with our neighbours, it was my fortune to work with Yitzhak Rabin in various capacities.

"He used to say that there are things that are far more important than just observing the strict details… you have to understand the spirit of the situation," Baker said.

Rabbi Howard Finkelstein, who sang the *K'El Maleh Rachamim* prayer, spoke of Rabin's legacy of peace building. "He was a soldier for peace and a soldier of peace. We have the responsibility as Mr. Rabin's spiritual heirs to continue to push for peace, to pressure those who have the ability to make peace, to do so," Rabbi Finkelstein said.

Coast to Coast

London dance program highlights Jewish resilience

By CARMI LEVY
Special to The CJN

LONDON, Ont., — Educational programs that use unique means to reach Jewish and non-Jewish youth are becoming especially critical now, says Esther Marcus, executive director of the London Jewish Federation.

"Every year reinforces the sad reality that we are losing our survivors," Marcus says. "Before we lose our last remaining witnesses to the Holocaust, we must ensure that we have the voices to continue to share the experiences, to ensure that the world never forgets."

To reach out to those too young to remember, the London Jewish Federation sponsored a series of three presentations by the Children's Dance Project, for Holocaust Awareness Week and as part of its Remembrance Day ceremonies. Titled *Resilience in the Face of Trouble and Despair*, the performances played to sold-out audiences of local high school students at the University of Western Ontario's Talbot Theatre and at the city's South Secondary School. More than 900 people, Jewish and non-Jewish, attended the three performances.

Marcus said the program was designed explicitly to raise the consciousness of the next generation, and it exceeded the federation's original goal of reaching out to the community's youth.

"I am impressed with how strongly the message resonated with everyone who attended," said Marcus. "We raised the issue of intolerance and started the dialogue with an audience that may not have been as aware of it beforehand. Now, they want to learn more."

The Children's Dance Project is a local troupe of young dancers who perform the works of professional choreographers for a wide range of community events. The haunting opening dance, *Human Family*, features 21 students who each spent some 40 hours in rehearsal. The students were from nine different high schools and many different ethnic backgrounds.

"This is the springboard to us continuing to deliver a message of empathy and tolerance to our schools," Marcus said. "We're glad we were able to reach out in this manner to help these kids learn about intolerance, and their role in stopping it."

The show was choreographed by international dance star and York University adjunct professor of dance Danny Grossman; Lorry May, longtime soloist of modern dance legend Anna Sokolow's work; and dancer Trish Armstrong, who works with students and professionals across the province to stage Grossman's work. This show marked the seventh consecutive year that London secondary school dance teacher Debra Kapp has worked under Armstrong's direction to stage Grossman's work.

The shows also featured a photographic display of Holocaust-era images by Tilsonburg high school teacher Robin Barker-James, a three-time finalist for the Governor-General's Award for excellence in the teaching of history and co-creator of the series *Evil Empire: Hitler's Europe*.

On behalf of the London Jewish Federation, Rachelle Frydman spoke about the universal need to build defences against hatred.

"An educated society is a more tolerant society," said Frydman, an educator at the London Community Hebrew Day School. "An ignorant society is more likely to lead people to adopt racist views about the world, its people and its problems."

Resilience in the Face of Trouble and Despair came in the wake of another high-profile community event. The "Hana's Suitcase" program, which featured Holocaust victim Hana Brady's brother, George, and Tokyo Holocaust Education and Resource Centre curator Fumiko Ishioka, was attended by more 550 people.

ISRAELIS VISIT: A delegation of 14 young Israelis who immigrated to the Jewish state from Ethiopia were treated recently to a tour of Niagara Falls by UJA Federation of Greater Toronto's young adult division (YAD). Following their trip to the falls and a few Niagara wineries, they visited the Wolfond Centre for Jewish Campus Life at the University of Toronto, where they met with Hillel students. [Eve Marks photo]

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Coast to Coast

Judge rules Internet postings 'vile... threatening'

A Federal Court judge has branded Internet postings by an alleged white supremacist as "vile," "threatening" and "manifestly contrary" to the Canadian Human Rights Act.

In a ruling released on Nov. 7, Judge Yves de Montigny said blacks and Jews were the obvious targets in Internet messages by London resident Tomasz Winnicki. "There are several messages in Mr. Winnicki's postings that discriminate against persons of the Jewish faith and are in fact threatening," de Montigny stated.

Statements about blacks "are undoubtedly as vile as one can imagine and are not only discriminatory but threatening to the victims they target," he added.

The judge's comments were contained in written reasons that explained his decision last month to issue a temporary injunction. That injunction prevents Winnicki "from communicating, by means of the Internet, messages that are likely to expose persons to hatred or contempt" because of their religious, racial or national background.

The injunction applies until a Canadian Human Rights Tribunal makes a final decision in the case. Final arguments are scheduled for Dec. 12 in Toronto.

Ottawa human rights lawyer Richard Warman launched the complaint against Winnicki in September 2003, alleging the Winnicki violated the Canadian Human Rights Act (CHRA) by posting hate messages on the Internet, mostly to U.S. white supremacist groups.

Warman alleged the postings would likely expose Jews and blacks to hatred or contempt. "The postings engaged in profanity-laced attacks alleging Jews were murderers bent on destroying Western civilization and that blacks were animals, sub-humans, criminals and should be segregated," Warman alleged.

In addition to providing reasons for his decision, de Montigny laid out the test for injunctions in cases involving Internet hate. Injunctions may be applied "where the words complained of are so manifestly contrary to section 13 of the CHRA that any finding to the contrary would be considered highly suspect by a reviewing court," the judge ruled.

Warman called the decision "a victory for human rights and upholding human dignity."

The *London Free Press* speculated that the Federal Court's ruling could deal a blow to Winnicki's chances before the tribunal, but Winnicki's lawyer, Chi-Kun Shi, said an earlier court decision set out the rule that the Federal Court should not express views on the merits of a case before a hearing before it took place.

Warman said he would send a copy of the Federal Court decision to London police, who are investigating Winnicki in connection with alleged violations of the hate promotions section of the Criminal Code.

Winnipeg Jewish students place third in public speaking competition

By MYRON LOVE
Prairies Correspondent

WINNIPEG — Shira Lerner likes to express her opinions clearly.

That's why she enjoys participating in the Gray Academy of Jewish Education's public speaking program.

"Public speaking helps me develop the speaking skills I need to express opinions that matter to me," the Grade 11 student says.

Grade 12 student Susan Schipper likes the idea that you have to be prepared to debate either side of an question.

"It gives you a different perspective," she says. "It's helpful to be able to look at both sides of an issue."

Because of their skills, both students were on the Gray Academy team that participated the International Independent Schools Public Speaking Competition held in Montreal from Oct. 27 to 30. With teammate Ilana Shapera (also a Grade 12 student), they placed third among Canadian teams and seventh out of 57 teams in the competition.

Teams came from across Canada and the United States, as well as from Australia, Scotland, England, Bermuda and Cyprus.

In addition to the team's being in the top 10, Lerner placed fourth in the individual debate category and Shapera placed fifth in dramatic interpretation. As one of the top Canadian competitors, Schipper will represent Canada at the World Individual Debate and Public Speaking Competition at Hotchkiss School in Connecticut in March 2006. This will be her second consecutive year in the world competition, which was held in Cyprus last year.

"I am impressed with the debating talent I have seen at the international level," Schipper says, "particularly among those debaters who come from countries where English is not the first language."

Linda Martin, the Gray Academy public speaking team coach and program director, notes that there were nine different events in the competition and each student was entered in three categories.

Martin has been leading the Gray Academy public speaking program since its inception nearly three years ago. The program was initiated by Winnipeg businessman and community leader Ray Kives. Kives' son, Michael, was a world high school debating champion when he attended St. John-Ravenscourt, a leading private school here.

Ravenscourt has had a debating program for many years and Kives was impressed with the program and how much Michael benefited from it.

He felt that such a program would be a tremendous asset to Gray Academy senior students.

Martin has been teaching public speaking and debating in Winnipeg and rural Manitoba high schools for several years. At Gray Academy, all students in Grade 7 and 8 have to take debating as part of the curriculum. For the older students, it's optional.

Coming up in early December are the Asper Cup competitions which are open to anyone in the world. Last year, teams from Australia and Israel came to Winnipeg to compete.

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Coast to Coast

First Nations pastor plans 'embassy' in Jerusalem

By MYRON LOVE
Prairies Correspondent

WINNIPEG — In the wake of a recent visit by B'nai Brith Canada and Israeli representatives to two First Nations communities in remote northern Manitoba, Winnipeg pastor Rev. Raymond McLean is making plans to move to Jerusalem and open a "First Nations Embassy" with himself as the first ambassador.

The Ahenakew affair was the catalyst for closer relations of late between Jews and native people, said Alan Yusim, director of B'nai Brith's Winnipeg office.

After First Nations leader David Ahenakew praised Hitler to a reporter in 2002, saying the Nazi dictator "fried" six million Jews to prevent Jews from taking over the world, B'nai Brith contacted Manitoba First Nations leaders and educators and arranged for a First Nations mission to Israel.

There were 10 participants, including Rev. McLean, on the first "Holocaust and Hope Mission" in 2003. The group learned about the history of Israel and the Jewish People, and about the Holocaust. They were also exposed to Israeli culture.

Rev McLean himself organized the second mission – with B'nai Brith's assistance – in the summer of 2004. Close to 30 First Nations educators and community members paid their own way. This past summer, McLean and Yusim led 44 native leaders on a third such tour of Israel.

"We met with Israeli government officials from the Foreign Ministry and NGO representatives and discussed how Israel might be able to assist impoverished Canadian First Nations communities to develop infrastructure using Israeli expertise," Yusim said.

"We have since had meetings with the Assembly of First Nations Chiefs to discuss some initiatives."

On Nov. 10, B'nai Brith and Israeli representative paid a return visit to two First Nations communities in Manitoba.

Yusim, B'nai Brith executive vice-president Frank Dimant and B'nai Brith legal council Anita Bromberg, accompanied by Ronan Gil-Or, deputy head of Mission at the Israeli embassy in Ottawa; Vivian Silver, executive director of the Negev Institute for Strategic Peace and Development (and a former Winnipegger); and Rabbi Alan Green of Winnipeg's Shaarey Zedek Synagogue visited the isolated communities of Tadoule Lake and Oxford House.

Dimant was declared an honorary chief at Oxford House, and the local people and visitors exchanged speeches and prayers, as well as dream catchers and Shabbat candles.

"We stressed the many historical and cultural similarities between us," Yusim said.

"Both peoples have suffered persecution. We've lost our land. We have had to struggle to preserve our language and culture in the face of great adversity. And we have both been victims of genocide."

The natives and Jews discussed possible joint ventures in eco-tourism, geothermal energy development and hothouse agricultural initiatives.

As for Rev McLean's setting up residence in Jerusalem, he said he has not set a date yet, but will be moving in the next few months.

"Most likely, I will be focusing on education and advocacy activities," he said. "I would like to encourage more of our people to visit Israel."

Canada, Israel to continue with joint R&D projects

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — Canada plans to establish joint research and development projects with India, Brazil and China based on the model and success of its joint ventures with Israel.

Minister of International Trade James Peterson made the announcement at the 21st meeting of the board of directors of the Canada Israel Industrial Research and Development Foundation (CIIRDF) held here recently.

With the renewal of CIIRDF's commitment from both governments until the year 2010, Israel has now become Canada's longest-standing technology partner. Five new projects were unconditionally approved at the meeting, with another pending, for a total value of over $8 million. The projects are from the aerospace, medical devices, software and manufacturing sectors.

Peterson praised CIIRDF's results and spoke with optimism about its ongoing work. "I understand your record with commercialization has been very high, and that for a small sum of $10 million over the last decade, Canadian businesses have had returns of some $70 million," he said. "We are particularly pleased with the enthusiasm that [CIIRDF president] Henri Rothschild has brought to this organization.

"I certainly intend to be a force in our trade relationship, and we look with a great deal of hope at what we see in the Middle East today and we wish you continued success and a very warm shalom," Peterson said.

Eli Opper, chief scientist in Israel's Ministry of Industry and Trade, chaired the meeting. He thanked the Canadian government for its co-operation. "I can assure you that we are thrilled with the level of participation and the very hard work that has been brought to us through the aegis of Mr. Blais [Jean-Jacques Blais, former Canadian minister of defence] and the other Canadians who have been involved in this work," he said.

Following the meeting in Ottawa, Opper and other CIIRDF directors travelled to Toronto for meetings with representatives of the Ontario government to begin implementing the Ontario-Israel Science and Technology Agreement signed earlier this year by Ehud Olmert and Premier Dalton McGuinty.

Annual jazz concert in Hamilton

Continued from page 25

The Friends group decided they would present an annual concert featuring the biggest names in Canadian and international jazz. For the first concert, in 1999, they recruited Guido Basso, the wonderful flugelhorn player. That concert raised $15,000. The following years brought other jazz greats to the annual concert. Phil Nimmons was featured in year two.

Over the years, the college has attracted some internationally renowned artists to lead its master classes.

Kenny Wheeler and singer, Norma Winstone, led several days of master classes at Mohawk College. A St. Catherines native, Wheeler played trumpet with the Canadian Armed Forces band during World War II. He left Canada for Britain after the war and made an international reputation, recording some 50 CDs.

Trumpet player Wynton Marsalis, who was in Hamilton for a concert, was asked to do a master class with the college's brass students. Not only did he agree to come, but when asked what his fee would be, he said, "I wouldn't charge you." He spent more than half a day working with the students.

The Friends group has established seven full-tuition scholarships at Mohawk College and master classes in jazz and classics, as well as purchasing a magnificent Yamaha grand piano for the music department, through the annual concerts and bi-annual black-tie soirées at the Tamahaac Club in Ancaster. This winter, arranger and composer Bob Brookmeyer appears in concert at Mohawk as part of an artist-in-residence program.

Each music-department scholarship is for a full year's tuition. One scholarship is from Parkdale International, given in memory of Marvin Goldblatt's wife Lillian. The Harris Steel Group, in memory of Milt Harris, created another one.

Paikin hopes to add an additional scholarship each year, and he is "confident we can make that happen."

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Coast to Coast

'Israel-positive' messages needed on campus: Farber

By SHERI SHEFA
Staff Reporter

Jewish campus groups and organizations face a twofold challenge: they must decide what they want to say and then choose the best way to say it, said Bernie Farber, executive director of Canadian Jewish Congress.

General Assembly

Farber was addressing a group of some 50 people at last week's United Jewish Communities General Assembly in Toronto about the responsibility Jewish organizations have in maintaining a positive Jewish presence on campus and in the community, and about the experience of Jewish groups at Canadian colleges and universities.

He was on a panel with Paula Simon, executive director of the Milwaukee Jewish Council for Community Relations, and Jonathan Michael Cates, a student at the University of Michigan, who highlighted the challenges they face on campuses in their respective locales.

As an example of the kind of issues his organization deals with, Farber referred to last February's Israel Apartheid Week at the University of Toronto, which was organized by pro-Palestinian student groups to run simultaneously with IsraelFest, a festival that celebrates Israeli culture that is organized by Hillel, a Jewish campus group.

He said many Jewish groups, motivated by anger, sent e-mails, set up meetings, and made public appeals for outright bans of the event.

But he said organizations such as CJC and Hillel chose a different approach.

"[We] recognized that Israel Apartheid Week was a desperate attempt by the usual suspects to provoke the Jewish community into an intemperate response, such as demanding that the university shut down the offending program," Farber said.

Instead of giving the event more publicity and attention then it deserved, Farber said, CJC and Hillel encouraged students to "stay the course and concentrate on sending out what we termed 'an Israel-positive message.'"

He gave other Canadian examples of the challenges facing Jewish students.

One was an Israeli–Arab who had been invited to speak at a Vancouver-area college about multiculturalism in Israel, but was denied the right to speak on campus because the college's executive board objected to the fact he had served in the Israel Defence Forces.

Bernie Farber

Farber also mentioned Students for Palestinian Human Rights – a group he described as a "major pain in our *tuches* here in Canada" – which has distributed posters vilifying Israeli soldiers and comparing the IDF to Nazi soldiers.

In response to such incidents, Farber said, the CJC has worked closely with Hillel to create more of a pro-Israel presence on campus.

One example was when Hillel invited Daniel Pipes, a Middle East commentator, to speak at York University in 2002.

This effort was especially significant, because former Israeli prime minister Benjamin Netanyahu had been prevented from speaking at Concordia University in Montreal earlier in the year due to a "violent protest staged by the SPHR," Farber said.

"Sadly, this became the paradigm and universities became scared to bring Middle East speakers [to campuses], especially pro-Israel speakers. So we were determined to change this paradigm."

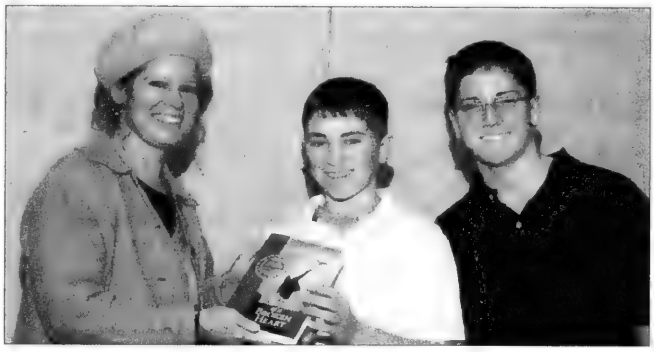
He said that after people got wind that Pipes was invited to speak at York, the university cancelled the event under pressure.

When the school's president considered cancelling the event a second time for security reasons, CJC stepped in.

"Using well-connected Jewish alumni who donate generously to the university to make a call to the president's office, while simultaneously leaking to the press the fact that free speech was potentially being stifled at York, helped turn this matter around" and Pipes spoke on campus in January 2003, Farber said.

But as important as it is to make sure pro-Israel voices are heard on campus, he said, work needs to be done to create an image of Israel that is independent of the Mideast conflict and focuses on positive developments and advancements that continue to come out of Israel.

MANDELL VISITS NETIVOT: **Sherri Mandell, the mother of Koby Mandell, a teen who, along with his friend, was killed by Palestinians in the West Bank in 2001, presents a copy of her book *The Blessing of a Broken Heart* to Netivot HaTorah Day School's student council president Aaron Lesser, right, and vice-president of chesed Yoel Green at a recent assembly at the school. [Rebecca Ansel photo]**



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Sharon sends taped greetings

Continued from page 6

Bielski noted that as part of Operation Promise, the Jewish Agency and Israel's absorption ministry have partnered in a public campaign dubbed *Bayit B'Yachad* (At Home Together). Delegates viewed ads that are airing on Israeli television touting the successful integration of immigrants from the FSU and Ethiopia, but warning there's still much to be done.

In a videotaped greeting to the 4,000 delegates attending the GA, Israeli Prime Minister Ariel Sharon voiced his support for more immigration to Israel.

"Israel is a homeland not just for our children, but also for yours," he said. "That is why increasing aliyah is a challenge that we share. We must work to encourage aliyah from the United States, Canada and the rest of the western world."

Sharon had particular praise for Nefesh B'Nefesh, which encourages aliyah from North America, and for educational programs such as birthright israel and MASA, which supports long-term programs in Israel for young Diaspora Jews.

Opening the international plenary was actor Valerie Harper, who performed a scene from her smash one-woman Broadway show *Golda's Balcony*, about the life of former Israeli prime minister Golda Meir.

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Likud, Labour agree to hold vote on dissolution

Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Gideon Sa'ar, the chair of the Likud caucus in the Knesset, announced Monday afternoon that the two largest parties, Likud and Labor, had decided to vote on a bill to dissolve the Knesset later in the day.

Sa'ar did not indicate if both sides had agreed on an election date.

The announcement was made despite Prime Minister Ariel Sharon's earlier request to President Moshe Katsav to dissolve the 16th Knesset and call for early elections, and before Sharon announced that he is leaving Likud and establishing a new centrist party.

After his meeting with Sharon, Katsav said the prime minister had come to the conclusion that it was impossible to carry on within the current Knesset.

Katsav indicated that he would make a quick decision on Sharon's request after consulting Attorney General Menachem Mazuz, adding that an early election appears inevitable in the current political climate.

The law gives him 21 days to decide, Katsav said, but added that he would do so quickly. "I think we need to dissolve the Knesset and hold elections as soon as possible," he said.

Asked whether the decision would be made within days, he replied, "less than days."

The law would require elections to be held within 90 days after the dissolution of the Knesset. This means that the vote would likely take place by the beginning of March 2006. Army Radio speculated that March 8 was now the most likely date for the elections.

To avoid elections, Sa'ar said he was still trying to form a bloc of 61 MKs who would support an alternative prime minister, but it remained unlikely that a single candidate could muster sufficient support.

Israel Radio quoted Knesset Speaker Reuven Rivlin, a Likud hard-liner, as saying Monday that Katsav should not immediately agree to dissolve the Knesset.

Following Sharon's departure, Likud central committee chair Tzachi Hanegbi will take over as party leader. Israel Radio reported that he will convene the Likud central committee on Thursday to vote for a new chair.

The list of expected contenders includes MKs Benjamin Netanyahu and Uzi Landau, Defence Minister Shaul Mofaz, Education Minister Limor Livnat, Foreign Minister Silvan Shalom and MK Yisrael Katz.

Netanyahu had asked ministers Mofaz, Meir Sheetrit and Gideon Ezra on Sunday to remain in the Likud.

Newly-elected Labor Party leader Amir Peretz and some supporters seem caught up in election fever. [Isranet photo]

Knesset elections on the horizon

Continued from page 1

announced he would contest the Likud leadership if Sharon quit the party, had yet to give his answer as of the *CJN*'s deadline.

A Sharon associate said the new party could become the largest in the Knesset, predicting that Likud MKs would not be the only ones to join.

Some non-Likud personalities who were reportedly planning to stand with Sharon include former Shin Bet chief Avi Dichter, Ben Gurion University president Avishai Braverman and former Likud minister Dan Meridor, who has expressed a desire to return to politics.

Deputy Prime Minister Shimon Peres, who met with Sharon on Sunday to talk about future co-operation, will not leave the Labor party to join Sharon's new party, Peres aides said after the meeting.

The committed members said their new party would be a "true centrist party, from every perspective – political, economic and social."

Minister Benjamin Ben-Eliezer, who was expected to hand in his letter of resignation Monday along with the other Labor cabinet members, said Sharon's decision presents Labor with "an historic opportunity to contend with not just Likud, but with another party.

"We need to consider now who will bring the central economic and social salvation – [Benjamin] Netanyahu, Sharon or Labor," Ben-Eliezer said.

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Shalom visits Tunis, pushes for diplomatic relations

By YOAV STERN
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Israeli Foreign Minister Silvan Shalom used his address to a UN technology summit in Tunis last Wednesday to urge Tunisia to resume diplomatic ties with Israel.

Shalom, who is originally from Tunisia, spoke in Tunisian-accented Arabic in honour of his host country.

Tunisian President Zine El Abidine Ben Ali hosted all the heads of state attending the World Summit on the Information Society for dinner Wednesday night, and Shalom was also invited, even though he is not a head of state. Shalom was also scheduled to meet Friday with several Tunisian ministers.

Nevertheless, government sources said they do not believe that Tunisia, which severed ties with Israel following the start of the second intifadah in September 2000, is likely to resume diplomatic relations anytime soon.

Shalom also met Wednesday with President Ely Ould Mohamed Vall of Mauritania, one of four Muslim countries that Israel has full diplomatic relations with. Vall stressed that he is committed to maintaining and even strengthening these ties. This was his first meeting with a senior Israeli official, as he came to power in a non-violent coup in August.

Palestinian Authority President Mahmoud Abbas also attended the Shalom-Vall meeting, and Israel requested his aid in forging ties with other Arab and Muslim countries.

Abbas used his speech at the summit to urge Israel to halt the operations of Israeli cellphone companies in Palestinian territory, which he termed an "invasion." He also charged that Israel's control of radio frequencies, and the fact Israel serves as the PA's communications gateway to the rest of the world, has prevented a Palestinian communications industry from developing.

"We have no direct phone lines," he said. "We have no international dialing code and no control [over] our radio frequencies," he said.

Abbas also urged Israel to begin negotiations on a final-status agreement. He praised the agreement reached earlier in the week over the operation of the Rafah border crossing between Gaza and Egypt, but stressed that he hoped it would lead to agreements on other issues.

Abbas and Shalom also held two bilateral meetings on Wednesday, constituting the highest-level Israeli-Palestinian contacts in the past several months.

The first meeting between the two was by chance. "It was an unscheduled meeting," an Israeli official said. "They met by accident."

Nevertheless, Abbas referred to it as "a good meeting" during a subsequent news conference. "We discussed the agreement reached [Tuesday]," he said.

"We discussed the continuation of such meetings. I reminded him that this [the Rafah deal] was the first agreement signed in five years, and that now we should really close that gap and not only implement what has been signed but sign new agreements."

The second meeting, held later in the day, was planned. Foreign Ministry officials declined to say what was discussed at this meeting, but said Shalom and Abbas spoke for a few minutes and held a "friendly" conversation.

Communications Minister Dalia Itzik, who also attended the summit, was able to chat with her Iraqi counterpart, Jwan Fouad Maasoum, since the delegations were arranged in alphabetic order, which meant the Israelis and Iraqis sat side by side. The two discussed the potential for Israeli-Iraqi co-operation in developing a fiber optic link between Europe and the Middle East. Israel already has a fibre optic link to Europe, so Iraq could theoretically hook into the Israeli network via Jordan, and the Gulf States could then link up via Iraq.

On Thursday, Shalom and his mother, who accompanied him to Tunisia, visited their former hometown Gabes in the southwestern part of the country. Shalom reportedly attended a Minchah service at the local synagogue, where his parents were married.

The trip was originally supposed to happen earlier in the week, but was postponed because Libyan leader Moammar Gadhafi was there.

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Wider co-operation sought with Vatican

Continued from page 1

Angelo Sodano, that he would do everything possible to "accelerate" talks on the tax status of the Catholic Church "and to answer positively to the requests of the Church."

Israeli officials have said the dispute, over issues including the tax obligation for Roman Catholic holdings and methods to resolve property disputes, is the main obstacle to wider co-operation between the Vatican and Israel.

The Vatican is seeking ways to lessen its tax burden as one of the significant land owners in the Holy Land and wants access to Israeli courts to handle any quarrels over ownership.

Israel strongly resists giving any special tax exemptions to the Vatican and has offered to create a special panel to oversee property cases involving the Holy See. Israel fears that giving the Catholic Church special tax terms could open the door for other churches and groups to seek similar loopholes.

Katsav told a press conference after the visit that talks on the issues were going well and that working groups would "try to close the outstanding issues as soon as possible." He said "almost all the issues had been resolved," although he didn't elaborate.

A Vatican statement said merely that "particular attention" had been paid to the issue during the talks.

U.S. President George W. Bush, who is currently courting the U.S. Catholic Church, told Sharon recently that he must end the stalemate over the tax issue, after which Sharon ordered that the issue be handled urgently.

Israel has tried to convince the U.S. government that it has already done all it can for the Vatican.

The Vatican's deputy spokesperson, the Rev. Ciro Benedettini, said the Israeli-Palestinian conflict and efforts to improve collaboration in the humanitarian field, particularly in Africa, were also discussed during Katsav's meetings.

With files from JTA.

Iran approves bill barring UN inspectors from nuclear sites

Ha'aretz Daily Newspaper Ltd.

The Iranian Parliament on Sunday approved the outline of a bill that would bar UN inspectors from its nuclear sites if the agency referred Iran's case to the Security Council for possible punitive measures, reported the *New York Times*.

This development came on the heels of a warning from an unnamed diplomat last week that Iran has begun processing a new batch of uranium despite western pressure on it to halt sensitive atomic work.

The move to process the uranium comes before a Nov. 24 meeting of the International Atomic Energy Agency (IAEA) board of governors, which could report Iran to the UN Security Council. The council has the power to impose sanctions.

Western countries suspect Iran of seeking nuclear weapons under the cover of a civilian atomic program, which Tehran vehemently denies, saying it only wants to generate electricity.

Iran had notified the IAEA in late October that it intended to process a new batch of uranium at its Isfahan uranium conversion plant but did not start the work two weeks ago as originally planned.

"Conversion has resumed," the diplomat, who is close to the IAEA, told Reuters. A spokesperson for the UN nuclear watchdog did not confirm the statement, but said IAEA inspectors were in Isfahan.

"This [new uranium processing] is a rebuff to efforts to create some space to continue negotiations," the diplomat said.

"It looks like Iran is confident the board will opt not to refer them. And there's a good chance of that, since many board members don't have the stomach for such a move."

The three major European Union powers – Germany, Britain and France – which led now-stalled nuclear talks with Iran, and the United States have tentatively approved a Russian proposal to overcome a stalemate over Iran's nuclear project.

The plan would allow Iran to continue nuclear fuel production if it shifted its most critical stage, uranium enrichment, to Russia as part of a joint venture.

Enrichment, the step that follows conversion, purifies uranium to the level needed to fuel power plants or, if enriched further, to the level needed to fuel a nuclear weapon.

Iran had told the IAEA that this conversion batch would involve 150 drums of raw yellow-cake uranium. Once converted into uranium hexafluoride gas, the feed material for centrifuges, and enriched, this would be enough for an atom bomb.

The diplomat, who spoke on condition of anonymity, did not give details on exactly what steps had been taken at the Isfahan plant other than to say the process of conversion had begun. Tehran, while saying it prefers resuming negotiations to sliding into open confrontation, has reiterated a resolve to develop its own nuclear fuel cycle, citing its sovereign right as a member of the nuclear Non-Proliferation Treaty.

Diplomats say IAEA chief Mohamed ElBaradei is considering flying to Iran to try to nail down the Russian compromise plan, but only if it will win the backing of major players.

While Germany, Britain, France and the U.S. have pushed to send Iran to the Security Council, Russia and China have resisted – and as permanent council members could veto any punitive steps.

Some developing nations on the board do not want to set a precedent that might curb their own nuclear energy options.

ElBaradei distributed a new report on investigations into Iran's nuclear program to the 35 member states of the agency's board last Friday, setting the stage for Nov. 24.

In a related development, a senior U.S. official said Iran's threat to destroy Israel disqualifies it from achieving nuclear-weapons capability.

"A country that threatens 'death' to other countries must be denied the most deadly of weapons," Gregory Schulte, the U.S. envoy to the IAEA, the UN nuclear watchdog, said last Thursday in Vienna.

With files from JTA.

Israel rallies support for Pollard

By NADAV SHRAGAI
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — As of Monday, Nov. 21, Jonathan Pollard had been imprisoned for 7,304 days.

Now, for the first time since he was jailed by the United States more than 20 years ago for spying on behalf of Israel, an Israeli government authority is seeking to rally broad public support here for "Pollard's contribution to the State of Israel."

In accordance with a directive by Education Minister Limor Livnat, all schools were to spend one hour Tuesday learning about Pollard's case. Teachers were to recall the events leading to his imprisonment, and they were instructed to discuss the obligations of Israel toward him with their students.

Former U.S. naval officer marks 20 years in jail for spying

Previously, Israel had officially avoided any expression of identification with Pollard, a U.S. naval intelligence officer who decided to pass on to Israel information about the production of weapons of mass destruction in Arab countries, after he realized that his superiors were prevented from doing so.

For years, activities in Israel on behalf of Pollard have been nearly the sole province of Israel's national religious camp.

Asher Mivtzari, a former resident of Kfar Darom in the Gaza Strip, recruited rabbis from the movement to the cause. They brought in sympathetic politicians, who then pressured Livnat into taking action.

Hundreds of rabbis recently devoted their weekly Shabbat sermons to a discussion of the religious commandment to redeem prisoners, tying it to the fate of Pollard.

One of the more prominent of these rabbis was Yaakov Meidan, head of the Har Etzion Yeshiva in Alon Shvut – and a figure who is familiar to many non-observant Israelis because of his outreach efforts.

"Pollard didn't murder, rape or rob," Rabbi Meidan said. "True, he broke a law in his country and violated the trust of his employers… but he only wanted to do everything he could so that his people, the remnants of the destruction in Europe, would not once again fall victim to the desires of bloodthirsty rulers who seek to destroy the Jews."

In his sermon, Rabbi Meidan said that the United States was obligated according to its agreements with Israel to pass on information about Arab weapons programs, but it failed to do so.

"We live in a country that occasionally frees murderers and their commanders under pressure from 'Big Sister' [meaning the United States]. Former [U.S.] president Bill Clinton set free 14 Puerto Rican terrorists, members of an organization that was responsible for attacks in the United States, but found all possible excuses to violate his promise to [then prime minister Benjamin Netanyahu] in the Wye River Accord and did not release Pollard," he added.

A rally to demand Pollard's release was scheduled for Wednesday across from the U.S. Consulate in Jerusalem. Among those expected to participate were former Prisoners of Zion Azam Azam, the Israeli Druze man who was imprisoned in Egypt for several years; Pollard's wife Esther; and Chief Sephardi Rabbi Shlomo Amar.

The Committee to Free Pollard hopes that many more people will join the effort to bring about his release.

Iran satellite can eye Israel

An Iranian satellite can spy on Israel. Iran launched the Russian-made Sina-1 into space last month to monitor natural disasters, but its space program director acknowledged to *Associated Press* that it also could spy on Israel. However, he denied it would be put to such a purpose. "We don't need to do it," he said. "You can buy satellite photos of Israeli streets from the market." An Israeli satellite, Ofek-5, has monitored Iran and Syria since 2002.

German subs on the way?

Germany has reportedly offered to sell Israel two new submarines at a discount. The outgoing German government, after vacillating on the Dolphin submarine sale for several years, offered them to the Israel at a reduced price of around $1.17 billion (US), *Der Spiegel* and *Focus* magazines reported. Israel, which has pressed Germany for a larger discount or even to donate the subs had no immediate comment. In the 1990s, Israel received two Dolphins for free from Germany and bought a third at a fraction of its full price.

Israel, Qatar sign air deal

Israel's Arkia airline signed a partnership with a Gulf Arab airline. Under the deal announced last week, Israelis will be able to take Arkia to Amman, Jordan, then travel to some 20 destinations on Qatar Airways. There are still no direct air connections between Israel and Qatar, which has low-level diplomatic contacts with the Jewish state, but Arkia says the deal gives Israelis the right to transit through Qatar's airport. Qatar would not comment on the deal.

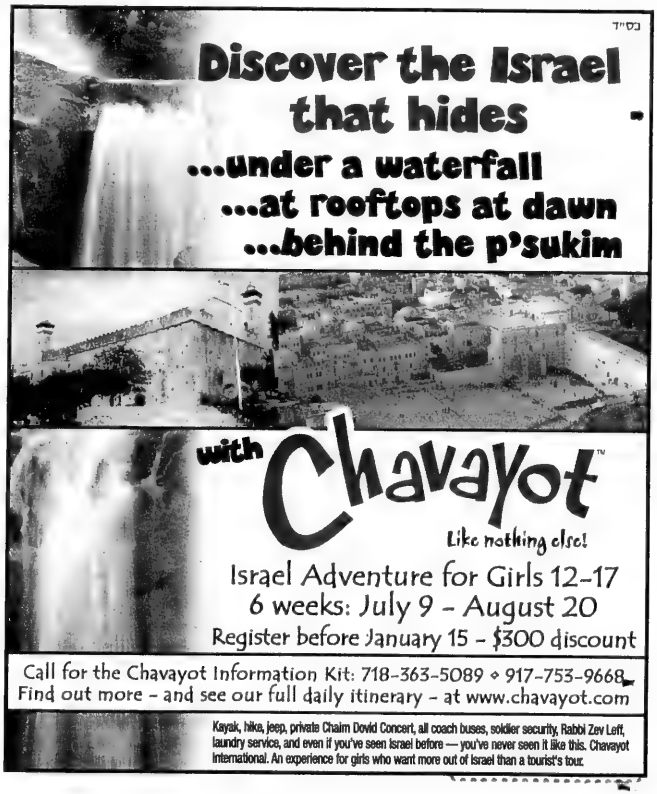
NATO generals in Israel

NATO air force chiefs held a security conference with Israel. The annual event was held in Tel Aviv last week as part of the organization's Partnership for Peace and Mediterranean Dialogue, and focused on the use of air power in national security. According to Israeli sources, the NATO officers were especially interested in Israel's advanced command and control systems. Israel has been in talks with NATO about developing closer relations.

Israel, EU to talk trade

Israel and the European Union opened talks on the free trade of fish and produce. Covering both fresh and processed products, the deal will be discussed as a part of the Euro-Mediterranean partnerships, of which Israel, nine other countries and the Palestinian Authority are members. The idea of a free-trade agreement between Israel and the EU was launched in 1995 and is seen as a key step toward increasing European investment in Israel. The agreement is expected to take effect Jan. 1, 2007.

From JTA and Ha'aretz



Female rabbinical student befriends stripper in one-woman show

By DAVID SILVERBERG
Special to The CJN

Jackie Mason as a fairy godmother. A stripping female rabbinical student. Madonna songs.

What sounds like patches from a quirky dream are really some of the elements comprising Tracey Erin Smith's one-woman show, *The Burning Bush*. Playing at Toronto's Lula Lounge on Nov. 28, the show follows a rabbinical student who finds another way to "reveal" the truth.

Over lunch, I ask Smith what she means by "reveal."

She laughs. "No, there's no nudity, just a bit of cleavage. It's all very vaudevillian."

Smith plays Barbara, an overly earnest rabbinical student recently cast out by the head professor. In a daze, she wanders into a strip joint and befriends a stripper obsessed with Madonna. Knowing that Madonna (or Esther, as she's sometimes called) follows Kabbalah, the stripper asks Barbara to teach her the mystical doctrine. When she leads a Torah study class for the interested strippers, Barbara learns her own lesson while watching her "students" perform: audiences love an entertainer.

"She thinks, 'No one has looked at a rabbi liked that,'" says Smith.

The show's overall message is inspiring, Smith adds. "It's about getting in the game and following whatever vision you have. But it's also about one woman finding an unlikely friendship."

And an unlikely fairy godmother. Comedian Jackie Mason makes an appearance, albeit in puppet form, as a source of motivation for the young Barbara. In fact, fiction isn't that far separated from the truth.

Smith admits the show was originally titled *I Want to Marry Jackie Mason*. "He's an idol to me," she says, her eyes brimming with admiration. "He used to be a rabbi, but he found it wasn't for him because he wanted to tell the truth through jokes, through entertainment. In my mind, that's a true rabbi."

It didn't take long for Smith to nab a ringing endorsement from the plutzing jokester himself. When Mason performed in Toronto last year, Smith contacted him on a whim and eventually scheduled a sit-down at Tim Horton's. (Smith flips into Mason mode: "He says he loves the French crullers, because they're so light and fluffy, just half the calories of a regular doughnut.") She told him about her show and Mason said it sounded "great, with lots of commercial potential."

Tracey Erin Smith

He added: "And if it's too short, throw in a few songs."

So she did. *The Burning Bush* has already won favour with critics when it premiered at the Edmonton Fringe Festival. Smith noticed many generations enjoying the show, which may relieve any paranoid parents who view a strip-joint rabbi as heresy.

Smith expects a packed house at the performance, particularly because Toronto is her hometown. After graduating from the Claude Watson School of the Arts, Smith studied theatre at McGill University before attending the theatre school Studio 58 in Vancouver. She's performed everything from Shakespeare to musicals across North America, and she teaches improvisation to seniors at Ryerson University's Act II theatre school.

Working so ardently on *The Burning Bush* for several years, Smith wants to see the production find its feet past Toronto. In fact, she mentions she is looking for producers and directors for upcoming productions.

I wonder if Smith is facing an uphill battle. Torah and comedy. Is that a mix most congregants appreciate?

"Look at why comedy clubs are more packed than synagogues," she says. "People want to laugh rather than be saved."

The Burning Bush plays at the Lula Lounge at 8:00 p.m. on Nov. 28. For tickets, $15, $10 for students and seniors, call 416-986-3495.

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New Canadian documentary pays tribute to Modigliani

By SHELDON KIRSHNER
Staff Reporter

Amadeo Modigliani lived a life of pain, pleasure and tragedy, and was possibly the greatest Italian painter since the Renaissance era.

Born in Livorno, Italy, in 1884, he died in Paris in 1920, much too young, from the effects of consumption, tuberculosis and a libertine lifestyle.

Modigliani, whose works were exhibited at an Art Gallery of Ontario (AGO) retrospective until last January, is now the subject of Harry Rasky's documentary, *Modigliani: Body and Soul*.

The one-hour film, which traces the trajectory of Modigliani's life and artistic development, will premiere at the Isabel Bader Theatre on Monday, Nov. 28, and will be screened on TV-Ontario on Thursday, Dec. 1, at 10 p.m. in its North American television premiere.

Commissioned by TVO and produced in association with the CBC, the film was made with major financial support from local philanthropists Joey and Toby Tanenbaum, patrons of the AGO.

Rasky, a seasoned Canadian filmmaker, clearly admires Modigliani, and his reverence shines through this hagiographic movie.

The camera pans lovingly and at length on Modigliani's luminous paintings, stolid sculptures and delicate drawings, and Rasky exhalts him as a giant. Yet strangely enough, this film is emotionally flat.

Portrait of Jeanne Hebuterne Seated in Profile. 1918.

The son of a bankrupt Sephardi banker, Modigliani was a sickly child who was adored and nourished by his devoted mother.

He studied in Florence and Venice before moving to Paris in 1906. There, in a country that had just been scarred by the infamous Dreyfus affair, he encountered the indignity of anti-Semitism for the first time.

Instead of shying away from his Jewish identity, he revelled in it. When he met someone new, he proclaimed, "My name is Modigliani, Jew."

Not one to gravitate toward landscapes, of which he produced only a handful, he was excited by the prospect of honing his talents as a sculptor. But being asthmatic, he could barely tolerate the dust thrown up by stone. Nonetheless, Modigliani turned out a series of strong African and Mayan-style sculptures.

Portraits and nudes, however, were his forte, and for these he will be remembered. Modigliani's curvaceous and erotic reclining nudes shocked sensibilities, but he took this particular art form to a new level.

"To paint a woman is to possess her," he would say in a rhetorical flourish.

His stylized portraits, featuring elongated and angular faces, some with their eyes shut, established new norms.

Mason Klein, a curator at the Jewish Museum in Manahttan, says Modigliani, a wonderful colourist, pushed portraiture to abstract extremes.

As Rasky observes, Modigliani's friends and lovers were his key models. One of them, Simone Thiroux, was from the province of Quebec.

Women took to him like bees to honey, and tended to "mother" him, Rasky comments. In fact, Modigliani, as he appears in a series of photographs, was a handsome, dashing man who could set hearts aflutter.

Modigliani mixed with Pablo Picasso and with such up-and-coming Jewish artists as Chaim Soutine and Marc Chagall. But being an assimilated Italian Jew, he had little in common with these eastern European Jews, Rasky notes.

Modigliani was the quintessential and legendarily impoverished artist who barely kept body and soul together. He drank and smoked to excess and consumed hashish. No wonder he was usually in poor health.

Toward the close of the film, Rasky shows his respect for Modigliani and his fealty to Jewish tradition by placing a solitary stone on Modigliani's weathered gravestone in Paris.

It's an unusual gesture. Filmmakers are generally far more detached in dealing with their subjects. But Rasky loves Modigliani, and in this documentary, he pays abundant tribute to him as "an artist of the world."

TSO holiday concert features a children's opera

By KATHRYN KATES
Special to The CJN

Elijah's Angel, a children's opera based on an award-winning book about a young Jewish boy and an elderly black man named Elijah, will be presented by the Toronto Symphony Orchestra.

The opera will be performed together with *Polar Express*, the story of a boy who boards a mysterious train bound for the North Pole in search of a special gift, at the TSO's Special Family Christmas Concert at Roy Thomson Hall on Dec. 11.

In *Elijah's Angel,* Elijah, a woodcarver, gives the boy, Michael, a carving of an angel. The story is based on a real-life experience the Columbus, Ohio-born author Michael J. Rosen had. At 19, Rosen met a black man named Elijah, an elderly woodcarver, who gave him a carving of an angel.

"A Jewish kid, a nine-year-old, brings home a graven image, an icon that is clearly a Christian symbol that doesn't particularly reside in a Jewish home, so I tried to create a story in the book that it is more a gesture, a symbol of friendship – than of any religious connotation," says Rosen.

"There is reciprocity – the child ends up bringing Elijah a menorah that he's made at Sunday school… Elijah in the book and in real life was from a family of slaves and spoke in a way that was remarkably different and harmonious that was stunning to this kid and also to me as an adult."

Rosen has received several awards and citations for *Elijah's Angel*, including the National Jewish Book Award, the Simon Wiesenthal Museum Of Tolerance Once Upon A World Book Award and the Living The Dream Award for the book that most embodies the teachings of Dr. Martin Luther King, Jr.

The opera *Elijah's Angel* was commissioned by the Bronx Arts Ensemble and originally premiered in Boston on Dec. 6, 1998. Rob Kapilow is the composer and the libretto was written by Jim Friedland.

"I wanted to create a holiday concert that would welcome everyone," says Kapilow, who among children and parents alike is dubbed "the pied piper of music."

Rob Kapilow composed the score to *Elijah's Angel.*

Kapilow, from Bergen County, N.J., is often compared to Leonard Bernstein, who entertained children by introducing them to the joys of classical music.

"The key for me to Michael Rosen's story is the idea that a young Jewish boy and an elderly black woodcarver develop a friendship in which each learns that the differences that separate us are not as significant as the human connections that can bring us together, says Kapilow, who will be conducting the TSO for the performance.

Kapilow is interested in tradition and how it evolves over time. In *Elijah's Angel,* he says he "attempted to breathe new life into traditional tunes. Audiences should listen for the Chanukah song *Mi Yemalel*, which is woven into the work," he says.

Kapilow is looking forward to presenting *Elijah's Angel* to Toronto audiences for the first time. "This holiday concert is part of the TSO's impressive commitment to education and family as it encourages tolerance and understanding among all people as we reach the holiday season together, he says.

For tickets to the TSO's Special Family Christmas Concert at 3 p.m. on Dec. 11 at Roy Thomson Hall, call 416-593-4828 or visit www.tso.ca.

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Eye on Arts

By Bill Gladstone

JEWISH GOSPEL SINGER JOSHUA NELSON IN CONCERT DEC. 4

Often described as a kosher male version of **Mahalia Jackson**, the phenomenal Jewish gospel singer **Joshua Nelson** is preparing for a Toronto concert in support of Camp George, a Reform summer camp near Parry Sound.

Nelson regularly receives raves for his concerts and his ability to get audiences clapping and even dancing in the aisles has often been noted. He'll be singing at Temple Sinai, Sunday Dec. 4, 7:30 p.m. Adults $36, children and youths $18. Camp George office, 416-638-2635.

Nelson's latest CD, *Mi Chamocha*, features an assortment of liturgical and gospel favourites: Nelson, at his electrifying best, is backed up by the *Kosher Gospel Singers*. The title track was arranged by local musician-songwriter Ari Posner.

* * *

Comedy Screening: *The Outside Chance of Maximilian Glick*, the award-winning comedy film based on the novel by Toronto writer **Morley Torgov**, tells the story of an ordinary Jewish kid growing up, circa 1960, in a small Manitoba town. Made in 1988, the film stars **Noam Zylberman** in the title role, **Fairuza Balk** as the non-Jewish pianist he falls for, and **Saul Rubinek** as a wisecracking rabbi.

The film is being screened as part of a continuing series of Jewish-content films presented by film critic **Bill Stern** and **Shlomo Schwartzberg**, former programmer of the Toronto Jewish Film Festival. Activist **Judy Feld Carr**, who was born in a small town in Ontario, is scheduled to introduce the film and actor **Howard Jerome** is expected to attend. $5. Bloor Cinema, Sunday, Nov. 27, 2 p.m.

* * *

What's Doing at Israel's: David Rotenberg, a Toronto writer, director and acting teacher, has produced the fifth installment of the "Zhong Fong" series of mystery books. *The Golden Mountain Murders* (McArthur & Co.) starts deep in the Anhui province in China and ends on the streets of Vancouver. Rotenberg's reading is Wednesday, Nov. 23, 7:30 p.m.

Award-winning journalist **Isabel Vincent** brings to light a dark chapter of our history in her third book, *Bodies and Souls: The Trafficking of Jewish Immigrant Prostitutes in the Americas*. The book launch is Sunday, Nov. 27, 7:30 p.m.

Israel's Judaica, 870 Eglinton Ave. W. Kosher refreshments, free admission. 416-256-1010.

* * *

Poetry Launch: *The Long Dash*, a new chapbook anthology from Sixth Floor Press, is being launched with a gala reading by **Rosemary Blake**, **Merle Nudelman**, **John Oughton**, **Mary Lou Soutar-Hynes**, **Sheila Stewart** and **Elana Wolff**. Labyrinth Lounge, 306 Brunswick Ave. at Bloor. (Enter via Future Café.) Sunday, Nov. 27, 2 to 4 p.m.

* * *

Betel Literary Luncheon: Marilyn Herbert reviews **Edeet Ravel's** novel *Ten Thousand Lovers*, a political love story set in Israel in the 1970s. Betel Centre, 1003 Steeles Ave. W. $12 members, $15 non-members. Wednesday, Nov. 30, 12 noon. 416-225-2112, ext. 119.

* * *

Arab-Israeli Cookbook: Studio 180, a Toronto theatre company, has announced it will stage a production of the hit United Kingdom play *The Arab-Israeli Cookbook*, by **Roni Soans**, in Toronto next March. The play has had a successful run in Los Angeles.

To create this piece of documentary theatre, Soans interviewed many people from a wide range of backgrounds, delving into their homes, kitchens and restaurants. The characters describe their daily struggles under the difficult political situation and share favourite recipes and cook meals on stage. The play is about how "people go about their daily lives and retain hope… in situations that are intransigent and fraught with danger," Soans said.

Berkeley Street Theatre. $15 to $35. March 3 to April 1, 2006. 416-368-3110 or www.ticketking.com

* * *

Melave Malka Auction: The Miriam Alkin Memorial Fund is sponsoring a Melave Malka Auction featuring a limited edition print by **Jacob Pichhadze** and other artwork. Reception and free bar, with music by **Brian Katz**. $18. Shaarei Tefillah Synagogue, 3600 Bathurst St. Saturday Nov. 26, 7 p.m.

* * *

At the Galleries: The vividly "eye-popping" paintings of **Cesan d'Ornellas-Levine** are being featured in the display windows of A Show of Hands, Petroff Gallery, 1016 Eglinton Ave. W. throughout December.

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Books & Authors

Primer heightens understanding of Arab-Israeli conflict

***Israelis and Palestinians: Why Do They Fight? Can They Stop?* by Bernard Wasserstein, Yale University Press.**

By SHELDON KIRSHNER
Staff Reporter

Even at the best of times, Israel's relations with the Palestinians are fraught with problems. The long shadow of history drives them apart.

But as Bernard Wasserstein observes in *Israelis and Palestinians: Why Do They Fight? Can They Stop?* Israeli and Palestinian societies are largely interdependent.

A number of forces, from demography to economics, shape their relationship and force them to co-operate. Wasserstein, a professor of history at the University of Chicago, examines these factors in this thoughtful book, now out in a new paperback edition.

Wasserstein's analysis of the demographic imperative, grounded in the territorial issue, is by far the most compelling dimension of his argument.

Demography, which the scholar Auguste Comte once described as "destiny," has been and will be of the utmost importance in determining Israel's future as a Jewish, democratic state.

Three years ago, Israel's National Security Council issued a sombre report suggesting that its borders should be fixed on the basis of "demographic and security considerations." This report, in part at least, persuaded Prime Minister Ariel Sharon that a withdrawal from the Gaza Strip was in Israel's vital interests.

As Wasserstein points out, demography has been at the centre of Zionism since the serious renewal of Jewish settlement in Palestine in the late 19th century. From the outset, Zionist leaders, from Arthur Ruppin to Chaim Weizmann, implicitly understood that a Jewish state could not be formed unless there was a Jewish critical mass.

In 1914, 85,000 Jews lived in Palestinine, comprising about 12 per cent of the population. By 1929, Palestine was home to 156,000 Jews, or 16 per cent of the populace. With the rise of fascism in Europe, still more Jews poured in.

The demographic balance was ineradicably transformed by the Holocaust and the 1948 Arab-Israeli war. These events gave Jews an absolute majority within the newly created state of Israel. Under the 1947 Palestine partition plan, Arabs would have constituted 40 per cent of the Jewish state's population and a ticking demographic time bomb.

Bernard Wasserstein

The period from 1949 to '67 marked the high-water mark of the Zionist attempt to create what Wasserstein calls "a hermetic Jewish economy and society" in Israel.

But with Israel's occupation of the territories in the Six Day War, demograpy emerged yet again as a prime factor. By 2003, the Palestinian population of Gaza and the West Bank had grown to some 3.3 million, fuelled by a higher Arab birthrate. And in Israel itself, the Arab community had increased to 1.3 million, all this at a time when the influx of Soviet Jews into Israel was partially offset by the steady flow of emigrants out of the country.

These figures prompted a Haifa University geographer named Arnon Soffer to warn that, by 2020, Jews would likely account for only 42 per cent of the population in an area encompassing Israel, Gaza and the West Bank. Wasserstein suggests that such dire forecasts galvanized Jewish proponents of territorial compromise, both on the left and right.

Wasserstein, who wrote this book prior to the Gaza pullout, argues that "the negative consequences" of Israel's occupation of the territories will grow more acute with the passage of time.

As he puts it: "An entire civilian population cannot be kept permanently under conditions of curfew and martial law that prevent the conduct of ordinary daily life. This is not a condition of security; it is a recipe for an explosion."

He adds: "The majority of Israelis do not view the preservation of the settlements as a fundamental objective of the Israeli state, nor as a contribution to its security. Nor do they equate the interests of the settlers with those of the state in general. The likelihood, therefore, is that sooner or later, some substantial withdrawal from the settlements will take place."

Considering that *Israelis and Palestinians* was written when Israel's disengagement from Gaza and four West Bank settlements was still an idea rather than a fait accompli, Wassserstein's powers of prescience are quite remarkable.

He contends that the mainstream Palestinian demand for the "right of return" is probably a bargaining chip, not a genuine political objective. He quotes a prominent Palestinian official, Jibril Rajoub, as saying that this demand is not aimed at calling into question "the demographic balance in Israel."

With this in mind, Wasserstein notes that most Israelis and Palestinians support a two-state solution. Citing a European Union memorandum, he says that both sides have already demonstrated flexiblity vis-a-vis territory.

At the 2001 Taba talks, the Palestinians were reportedly prepared to yield 3.1 per cent of the West Bank to Israel within the framework of a peace agreement. Israel wanted to retain six per cent of the West Bank. Drawing optimistic conclusions from these negotiations, Wasserstein maintains that land swaps can resolve remaining differences.

He believes that the Palestinians, having already given up 78 per cent of Palestine to accommodate Israel within its pre-1967 borders, are historically entitled to the rest of it in the West Bank and Gaza.

Bringing context to his discussion on the land question, Wasserstein devotes a considerable amount of space to the various partition plans Britain presented to Jews and Arabs during the 1922 to-'48 Mandate period.

The origins of partition, he notes, lay in Britain's failure to establish a "unified political community" of Jews and Arabs in Palestine.

Long before partition was even on the table, he says, Britain laid the basis for it by means of policies that institutionalized the social and economic lines of division between Arabs and Jews.

But the 1947 United Nations partition plan, which the Arabs rejected, was designed to foster co-operation.

Fast forwarding to the post-1967 era, Wasserstein says that the Allon Plan, devised by Israel's deputy prime minister, Yigal Allon, had a profound influence on Israeli policy.

Allon envisaged the establishment of a buffer zone in the Jordan Valley to ward off a possible armoured attack from Iraq, the widening of the vulnerable Jerusalem corridor, the rectification of Israel's eastern border and Palestinian autonomy in the bulk of the populated hill regions of the West Bank.

King Hussein of Jordan rejected the scheme, while Menachem Begin, the first Likud prime minister, modified it, planting settlements in heavily populated Palestinian areas.

Israelis and Palestinians is a useful primer on the Arab-Israeli conflict. It exposes readers to information generally unavailable in the media and to finely calibrated insights. They will better understand the dispute after wading into this book.

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Women must learn to love themselves, event told

By SHERI SHEFA
Staff Reporter

Women should reclaim their self-esteem by embracing their natural beauty, a former beauty consultant and TV personality told a room full of wives, mothers and daughters at the annual Chabad Lubavitch of Markham sisterhood evening last week.

Adrienne Gold, who made her mark on Canadian television as host of the beauty and fashion show *Images with Adrienne Gold*, spoke about beauty and the media, and about learning to love yourself, using her trademark humour and unabashed honesty.

The event, titled "Women Who Make a Difference," included speeches, a fashion show and a raffle, and it honoured Jeanette Karp, a member of the Chabad of Markham sisterhood, for her charity and volunteer work.

Gold talked about her journey from being a young, self-conscious girl who hid behind makeup and clothes because she thought she was ugly, to a mature, spiritual woman who walked away from a career in television to teach lessons from the Torah to women all over North America.

She recalled her days as a schoolgirl, desperately trying to fit in, all the while trying to draw attention away from herself by creating a distracting visual image.

"I thought if people looked at me and said, 'Look what she's wearing today,' then they wouldn't look at me."

"Many times when you see a woman dressed in an over-the-top, overly erotic way… you need to know that that woman wants to not be seen," Gold said.

"I perfected the look so that no one could see me."

People began to take notice of her fashion sense, which led to a job as a stylist, but what her employers didn't realize was that she was selling tips in distraction, rather than fashion, Gold said.

She told her audience that women shouldn't feel the need to hide behind makeup and clothes.

"When I started to become more religious, the first thing I embraced was modest clothing," she said, adding that she wanted to be seen for who she was and not what she wore.

She said it's unfair for women to compare themselves to 18-year-old models on skincare commercials who represent what the beauty industry thinks a 40-year-old woman should look like.

"The fashion and beauty industry has one motivation. They want you to feel bad about yourself, because if you do, you'll want to buy stuff."

She said that youth and beauty dominate our culture, but the standards are unrealistic.

Gold spoke about shopping with a friend and discovering a piece of clothing with a tag that said "size zero."

"I said, 'What exactly is a zero? Does that mean we are not supposed to exist? Is that progress?'"

Gold said that trying to become a size zero is not only an unhealthy, unrealistic aspiration, it also hinders a woman's chances of fulfilling one of the biggest mitzvahs.

"Women with no body fat cannot fulfill the first mitzvah in the Torah, which is 'Be fruitful and multiply.' You need fat. Women have fat. It is just that simple."

She acknowledged that some women are naturally skinny, but noted they make up only two per cent of the population.

"One of the things that Judaism teaches us about beauty… is that beauty and grace are not lasting."

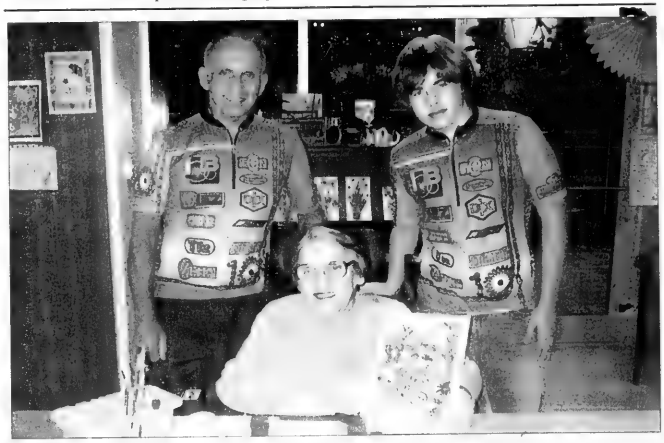
Rather than obsess about looking young and beautiful, Gold said women should embrace the natural process of aging.

"If you are lucky, you will age. Your skin will betray you. You can shoot yourself full of Botox until next Thursday, but at a certain point, you're going to start to look like Joan Rivers and everyone will know it," Gold said to a chorus of laughter.

"You can get away with it only for so long, so why not stop now?"

She said we need to stop aspiring to be a size zero, "a nothing," and be joyful with who we are.

"One of the things we learn in the Torah is that if you want to maximize pleasure you need to minimize it. Less body, more soul, more joy, more beauty."



CYCLING FOR BAYCREST: **Teddy Weinstein, 14, and his grandfather Ron Golden rode a tandem bike in the 10th annual Barrie-to-Baycrest 100-kilometre cycling fundraiser earlier this fall and raised $13,000 for Baycrest Centre for Geriatric Care's new brain health centre clinics. They were among 138 riders who raised more than $1 million for the clinics, which provide outpatient treatment for disorders such as Alzheimer's and stroke. They are pictured with Marguerite Markowski, a Baycrest resident who hand-painted "thank you" cards for the cyclists.**

CANCER AWARENESS AT CHAT: **Students at the Community Hebrew Academy's Wilmington campus took part in Breast Cancer Awareness Day earlier this month with a "Think Pink" campaign that raised more than $800 for breast cancer research. Pictured, from left, are Canadian Cancer Society representative Devra Jackson and student co-ordinators Ali Lubelsky, Lauren Chad, Ben Singer and Charlie Moscoe.**

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After decades of exclusion, MDA expects change

By CHANAN TIGAY
JTA

NEW YORK — Magen David Adom (MDA) appears to be on the verge of securing full member status in the International Federation of Red Cross and Red Crescent Societies after close to 60 years of exclusion.

On a recent visit to Israel, Swiss Foreign Minister Micheline Calmy-Rey announced that she would shortly convene a conference at which signatories to the Geneva Conventions would consider an amendment calling for a neutral emblem. That would smooth the way for Israel to shed its observer status in favour of full partnership in the international association.

"It's been long overdue," said Arye Mekel, Israel's consul general in New York. "It's the new and improved atmosphere" following the withdrawal from Gaza.

Arab opposition has shut Israel out of the organization for years. The fledgling Jewish state's candidacy was rejected during the Geneva Conventions in 1949, which insisted that new aid groups adopt the Red Cross emblem.

Among the major stumbling blocks has been Arab and Muslim states' refusal to accept the Magen David as an official symbol, despite the inclusion of the Islamic Red Crescent.

The changes to be discussed early next month in Geneva include the creation of a new, neutral emblem to be used by member states that do not wish to use a cross or crescent. The new symbol would be a red crystal, a square resting on one of its corners.

The MDA – for whom full membership could mean increased funding in addition to resolution of its diplomatic isolation – will be free to display the Magen David either inside or next to the red crystal when its members work abroad.

The MDA has come close to securing membership in the International Red Cross before. Following several decades at arm's length, the group inched closer to the international organization in the late 1990s.

The rapprochement has gained steam with staunch support for MDA from the American Red Cross – which since 2000 has withheld dues to the international body to protest Israel's exclusion – and from the U.S. Congress, which has passed a series of measures demanding that MDA be granted full membership.

"The American Red Cross is a very, very, very strong supporter of the Magen David Adom, and we cherish their help," said Yonatan Yagodovsky, director of the international department of MDA in Israel.

While the recent boost in Israel's image may have helped MDA's cause, Yagodovsky said, the agency's status has been improving for several years. He cited several countries as having been particularly active on Israel's behalf, including the United States, Norway, the United Kingdom, Jordan, France, the Netherlands, Canada, Turkey and Bulgaria.

"The wedding invitations were sent, and I hope that there will be a positive resolution in about two weeks in Geneva," he said.

A working committee was created in 1999 to look into clearing the impasse. An amendment to the International Red Cross' third protocol proposing a symbol that would have allowed Israel to fully join the group's ranks was written, and observers expected it be adopted in October 2000.

When the Palestinian intifadah broke out in September 2000, however, the political situation it created once again stymied MDA's efforts.

The recent Israeli withdrawal from Gaza has met with widespread support around the world, and Israel, Jewish leaders and some European Union and other nations see the current moment as ripe for a deal.

This is "a politically propitious time for Switzerland to convene a diplomatic conference and put forward the third protocol," said Andrew Srulevitch, director of the Conference of Presidents of Major American Jewish Organizations' department of international affairs. "On its face, there's no legitimate reason for the MDA to be excluded in principle. It has to be done in a way that is politically feasible."

Since the Gaza pullout, some Muslim countries that previously opposed recognizing the Star of David have signalled a willingness to revisit the issue.

Sources say that Pakistan, which had been a leader in opposing MDA's inclusion but has recently taken several steps toward Israel and the American Jewish community, is now more likely to support the move. Jewish leaders and American officials have raised the issue with Pakistan over the last few months.

Most recently, four U.S. senators – Hillary Clinton, Elizabeth Dole, Chuck Hagel and Joseph Lieberman – sent a letter to Calmy-Rey in support of her decision to convene the conference in December.

Passage of the new measure will affect not only Israel, but also Kazakhstan and Eritrea, which both have significant Muslim and Christian populations and have been reluctant to take on either the red cross or the red crescent symbol.

Observers note that there's no guarantee MDA will be accepted. The move still must be passed by Geneva Conventions signatory nations that include Iran, whose president recently called for Israel to be destroyed.

But the observers note that Switzerland – the depository state of the Geneva Conventions – has been consulting with many of these nations over the last few months, and say it's unlikely the Swiss would call the summit if they weren't convinced the measure would pass.

"We are pretty much at the entrance to the new era," Yagodovsky said.

FIRST NEGEV CAMEL RACE: Many Bedouin communities from the Negev came together last week near the north-eastern town of Arad in the first camel race to be held in the area. It is hoped that the event, which covers a 6km course, will become an annual event. [Israel photo]

Austria arrests Irving on Holocaust denial charges

Ha'aretz Daily Newspaper Ltd.

VIENNA — Controversial British historian David Irving was arrested on a warrant accusing him of denying the Holocaust, the Austrian Interior Ministry said last Thursday.

Irving was arrested Nov. 11 in the southern province of Styria, said police Maj. Rudolf Golia, a spokesperson for the Austrian Interior Ministry. He was transferred to a prison in Graz.

Irving was detained on a warrant issued in 1989 under Austrian laws that make Holocaust denial a crime, Golia said. The charges stemmed from speeches Irving delivered that year in Vienna and in the southern town of Leoben.

Irving in the past has faced allegations of spreading anti-Semitic and racist ideas. He is the author of nearly 30 books, including *Hitler's War*, which challenges the extent of the Holocaust.

He remained in custody last week, the Austria Press Agency said. Calls by *Ha'aretz* to the Graz court to confirm the report went unanswered late last week.

If formally charged, tried and convicted on the charge, Irving could face up to 20 years in prison, said Otto Schneider of the public prosecutor's office. But he said it was unclear whether there were sufficient legal grounds to continue holding Irving on such a charge so many years after the alleged offense was committed.

A decision was expected by the end of this week on how to proceed, Schneider said.

Irving is perhaps best known for losing a libel lawsuit in 2000 he brought against Emory University religion professor Deborah Lipstadt and her publisher, Penguin Books, after Lipstadt accused Irving of being a Holocaust denier.

With files from JTA

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Grunfeld tries to work his magic with the Wizards

By ELI SHUPAK
Special to The CJN

It shouldn't come as a big surprise that the Washington Wizards made their first playoff appearance in eight years last season, while posting a 20-win improvement over 2003-04, when you consider that Ernie Grunfeld was the team's general manager and president of basketball operations.

The man with 28 years of experience in the NBA as a former player, broadcaster and coach is now widely regarded as one of the the league's top executives. Two trips to the NBA finals, four Eastern Conference final appearances, and 12 playoff berths in 14 seasons would attest to that.

Grunfeld's father, Alex, a Holocaust survivor, always told him to work hard and good things would happen. He's done just that in D.C. and saw the team win its first playoff series since 1983 last spring when the Wizards rallied after losing the first two games of their playoff series to defeat the Chicago Bulls in six games.

Washington was swept by Miami in the second round.

The Wizards lost last season's NBA steals leader Larry Hughes to free agency in the off-season, but Grunfeld compensated by adding Caron Butler, Chucky Atkins, and Antonio Daniels, who he feels make them a much deeper club, while adding a lot more versatility. He says he got three players for the same amount that Hughes would have cost.

Grunfeld, 50, was hired by Washington in June 2003, leaving his job as GM of the Milwaukee Bucks to take over the position previously held by hoops legend Michael Jordan.

"There was an opportunity to build a franchise that had not had that much success over the years," Grunfeld said in an interview prior to the Wizards' game in Toronto earlier this month.

"I wanted to contribute to bringing a new organization a winning tradition there. It's a vibrant town, a good basketball town, and I was excited about that opportunity. My focus is on bringing a winning attitude and environment to Washington."

Born in Satu-Mare, Romania, Grunfeld and his family fled the Communist regime when he was nine years old. During the war, his father Alex had laboured in a Nazi work camp, while his mother Livia avoided the Nazis by carrying false papers and hiding out in basements in Hungary.

Grunfeld was a poor immigrant who spoke no English in Forest Hills, N.Y., where he learned basketball on playground courts. It was there that he developed a competitive streak he would carry with him throughout his playing days.

Only 18 and having just graduated from high school in the summer of 1973, Grunfeld was selected to play for the American team at the Maccabiah Games in Israel. Even though he was the youngest player on the squad, he led the team in scoring with 20 points per game. However, the Americans came up short in the championship game, losing to Israel, 86-80.

"It was a very exciting time for me," recalled Grunfeld, whose club was coached by the legendary Harry Litwack of Temple University.

"To represent my country in any kind of international competition, especially with fellow Jewish athletes, was a great thrill for me.

"Winning the gold medal at the 1976 Olympics [in Montreal] was my top highlight, but the Maccabiah experience ranks right along with that."

Grunfeld was also a member of the 1975 United States gold-medal winning team at the Pan American Games.

He played for the University of Tennessee from 1973 to 1977, averaging 22.3 points per game and making the Sporting News All-America second team in 1977. Grunfeld was drafted 11th overall that year by the Milwaukee Bucks and would go on to play in the league for nine seasons.

After two years in Milwaukee, Grunfeld was dealt to the Kansas City Kings. He would play there for three campaigns before signing with the New York Knicks as a free-agent in 1982. Grunfeld retired after four years in the Big Apple, having played 693 career games, averaging 7.4 points per game.

He served as the Knicks radio analyst for the MSG network for three years after his playing career concluded and later took an assistant coaching position with the club before he was promoted to the front office.

During his reign as the Knicks' top personnel executive, New York advanced to the conference semi-finals nine consecutive seasons, had five 50-plus win seasons, won three Atlantic Division championships, and made two trips to the NBA finals, once as an eighth seed.

In 1999, Grunfeld and the Knicks parted company and he moved to Milwaukee, where he spent the next four seasons achieving immediate success. The team won 14 playoff games while he was in charge, exceeding its total in the 12 seasons prior to his arrival.

While Grunfeld's challenge now is in guiding the Wizards to elite status in the NBA's Eastern Conference, he's quietly rooting for his son Dan to one day join him in the world's best basketball league.

Dan Grunfeld's senior season at Stanford University is just getting under way, and he's being touted as an All-American candidate in this, his draft year.

The shooting guard was All Pac-10 last season and led the Cardinal with 18 points per game. He is fully recovered from a knee injury suffered at the end of last year when he was really coming on.

"I think he has a real chance to play in the league," said the senior Grunfeld, who knows a thing or two about what it takes.

"He's a very hard worker and has put himself in a great position to be drafted."

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Blind Israeli golfer scores hole-in-one

By DAVID CALIFA
Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Israel's only blind golfer, Zohar Sharon, now has something else to be proud of, something that every golfer dreams of – a hole-in-one.

After hitting his 7-wood at Caesarea Golf Club's par 3 15th hole, and getting the approval from Shimshon Levy, his caddy and "eyes" on the course, Zohar climbed into his golf cart and the two headed for the green, some 175 yards away. When they got there, however, the ball was nowhere to be seen.

"I probably overshot it," Zohar muttered.

But after a five-minute search that proved futile, Zohar said, "It actually was a pretty good shot. Look in the hole."

When the astonished Levy saw the ball in the hole he shouted, "I'm not touching it. You come and get it."

Zohar Sharon

A hole-in-one is one of golf's holy grails, and millions will spend a lifetime on the course without making one, let alone seeing one. Aside from high-fives from friends and witnesses, slaps on the back from everyone in the clubhouse, and seeing one's name engraved on a brass board, the acer gets the "right" to buy drinks for everyone present.

Bringing out the youth vote

Sandie Benitah
20 Something

Since the sponsorgate scandal broke, little else has occupied the minds of politicos than a looming election and the future of the publicity-plagued Liberals.

The upcoming election will probably be the most-watched Canadian race of the decade, but I'll bet money that young voters in this country will all but ignore it.

It's hard to pinpoint the blame exactly. Sure, the onus is on us to inform ourselves and exercise our right to vote, but it's kind of hard to get motivated when we feel so detached from the issues and the campaign.

In the United States, political interest among youth has never been higher. The Bush/Kerry campaign in the U.S. saw a record voter turnout, especially among young people. Everyone from P. Diddy to Lindsay Lohan jumped on the bandwagon, and suddenly voting was the "it" thing to do.

Maybe war is a sexier issue than buying party support, maybe U.S. President George W. Bush is more of an intriguing soap-opera character than Canadian Prime Minister Paul Martin is, but whatever the case may be, when Kanye West speaks politics, the youth listen. When Opposition leader Stephen Harper speaks, we fall asleep.

And it's too bad really because this is the age when we really start to understand the issues and feel their impact. We're starting to connect the dots between all the rhetoric and our quality of life. When I was 18, I was just happy to be able to vote and that's why I did, but now that the novelty of being a so-called legal adult has worn off, it might take a bit more to get me excited about going to the polls.

It really bothers me to say that young voters need celebrity glitz to get us interested in voting. Yes, we absolutely can be that frivolous, but the fact is, in the States, people spoke directly to the youth and they listened. That is what needs to happen here.

Avril Lavigne probably won't be making public-service announcements in Canada, but somebody has to take it upon themselves to reach out to the younger voter demographic. I'm willing to bet if any of the parties made it a campaign priority to reach out to the elusive 18 to 30 age group, they'd see a difference in their seat count.

One strategy that parties always use, whether it be here or in the States, or in the provincial or federal campaign, is the use of young candidates to try and reach out to young voters. Let me tell you that if I were a 25-year-old candidate, my focus would be on proving myself to the established voters. The last thing I would want to do is attach myself to the young vote for credibility.

Don't give us somebody who just looks like they could be one of us, give us somebody who can turn the issues surrounding international and domestic policies and make them relevant to the stage we are in our lives.

It's difficult to relate to national issues that are as broad and diverse as the country, but just because I don't trade softwood lumber for a living, doesn't mean I won't understand the impact it will have on trade relations and the effect it could have on new businesses young people are starting up every day. Thank goodness our boyfriends and husbands aren't being recruited for war, but I still care about why our armed forces will need more money to help make our grandparents' country a safer place. And I've just begun noticing exactly how much of my hard-earned money is going to taxes and I'd like to understand how a new deal for cities means a new deal for our new paycheques, thank you very much.

Don't you see, we want to listen, we just need someone to talk to us.

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Gingered Sour Cream: Stir together 1/2 cup sour cream and 2 tblsp. fresh chopped ginger.

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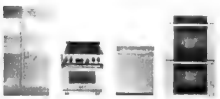

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About Life

Dear Ella,

I recently started dating a new guy. Josh and I were a good fit right from the start. After about two months of frequent dating, Josh invited me over to his parents' home for Friday night dinner.

I was a bit nervous, but felt that it was pretty normal. Josh has a large family. I walked in the door and Josh made the introductions. Everyone was so nice – too nice for me! There were lots of touchy-feely people everywhere, and hugs and kisses, from everyone to everyone. It went on all evening. It was far too overwhelming for me. I didn't grow up in a touchy-feely home. Josh didn't notice how uncomfortable I was, and the last thing I want to do is insult his family, but all this physical stuff is too much for me. Is there a graceful way I can handle this?

Too Touchy

Dear Too Touchy

It sounds like you're involved with someone who was brought up in a very warm and loving family.

Your discomfort is not unusual. We all have physical and emotional boundaries. Most people need a physical comfort zone of about three feet. Emotional boundaries are much harder to define and are different for every person.

You were raised in a family that respected each member's personal space and did not often cross those boundaries. Josh comes from a family with completely different dynamics. It's very different from yours, but not any less normal or accepted.

It's just a matter of easing you into his family. This calls for a discussion with Josh. Tell him how much you enjoyed his family, but that the experience was eye-opening and that they are very different from what you're used to. If you describe to Josh the type of family you were raised in, maybe he can help integrate you into his family at a more comfortable pace.

Open discussions such as this can bring the two of you even closer together. Being part of an affectionate family can only enrich your life. Open your mind, embrace your situation. You will grow and learn as a person.

Readers may submit their questions to Ella at The CJN.. *email: eb@cjnews.com. But Ella is not a professional counsellor. She brings to the questions posed by readers her unique brand of earthy wisdom. Her advice is not a replacement for medical, legal or any other advice. For serious problems, consult a professional.*

The angst of an Israeli parent

By AVRUM ROSENSWEIG

URBAN WRITER

The day has arrived somewhere in Be'er Sheva, Tel Aviv, Jerusalem and other cities, towns and villages in Israel, when an 18-year-old son or daughter is leaving his or her home to begin service in the army.

This exact moment has been in the minds of his or her parents since their child came into the world. Maybe the Israeli mother and father had a few days, maybe a week or a month to celebrate the most miraculous period in their lives – but sooner than later the worry set in.

A few weeks ago, a North American oleh, a friend, currently living in Toronto, showed me a picture of a 20-year-old *chayal* (soldier) – Yonathan Evron – who was murdered by Hamas in the West Bank. The young man had been a childhood friend of the oleh's son, and my friend was oh so sad.

He told me that indeed from the first morning that his beloved offspring headed out the front door, hugged and kissed the entire family and then walked away with a khaki bag slung over his shoulder, his heart sang with pride, but his gut ached with anxiety.

My friend explained that life as a *chayal* is perilous, and for those boys who serve in combat positions – as his son did in Hebron – the danger of becoming a casualty is constant and not a moment passes when they do not contemplate their son's well-being.

"Part of you is always with them, and it is almost impossible to lose yourself in something [like a book or movie]. Time slows down," he said.

So when my friend read that the *chayal* was murdered, and a visibly melancholy feeling framed his eyes, I asked him what the strongest thought and image was in his mind. He responded, "This could have been my son, and I'm wondering what his parents must be going through knowing they have lost the most precious thing in their world – a son, in the defence of the Jewish people and Israel."

My heart broke for my friend and the parents of the deceased teen and for all Israeli parents who one morning looked through their blinds and spotted an Israeli officer walking up to their building – hoping they would not knock on their door; for every Israeli man and woman who ever created a baby – knowing one day they might find themselves against their doorpost, courageously smiling and waving goodbye to the child they once rocked in their arms.

Our Israeli brothers and sisters can be tough and lack the cordial Canadian demeanour we are used to. They may be louder than we want them to be – but after all who could blame them. As my friend said, "We must never forget that the entire security of the Jewish people lies on the shoulders of these boys." Imagine the stress. Imagine their fear.

Although Israelis rarely communicate their feelings about this heavy burden they bear, or give us a glimpse of their pain, it is clear that Israel and its population live in a tortured world of constant anxiety worried sick about the health, safety and lives of their little one who grew up far too quickly, learned how to shoot an M16 and often become a target in the cross hairs of our enemies.

We in the Diaspora owe these families enormous gratitude for their willingness to suffer so greatly and often sacrifice the lives of their children for the safety of the Jewish people everywhere and the State of Israel.

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The Canadian Jewish news
PARTY PLANNER
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Make sure your band's in tune with you

By ERIC LAYMAN
Special to The CJN

From table settings to dance tunes, every aspect of a party contributes to a good time for your guests. For most people, though, no form of art or expression affects them more directly and powerfully than music, so the band you hire is crucial. Choose the band with care and make sure they're in tune with you.

Jordan Klapman

Mark Kopman, versatile leader of the After Midnight Band (416-789-2828), is also the band's lead vocalist, and plays keyboard and rhythm guitar. Jordan Klapman is leader of Klapman's Klezmer Band and the Jordan Klapman Orchestra (416-588-0854; website www.jordanklapman.com); and he has a wealth of knowledge on all forms of Jewish music.

Klapman says his klezmer band is a "subset" of the orchestra. Even when hired for klezmer, he's often asked to play other genres: jazz, pop, swing, soft rock, waltzes, circle dances, traditional Israeli, chassidic and Sephardi.

Along with up-tempo tunes, Klapman plays some quiet, even meditative songs, varying the mood. His repertory includes "tisch" melodies, background music to go with dinner. The music fits what's going on at the moment.

It's often hard to categorize songs by genre. Klapman – who gives lectures on the history of Jewish music – cites the example of *Bei mir bistu schoen*. "People think it's a folk tune," he says, "but it was written by Sholom Secunda, as a swing tune for Yiddish theatre.

"Many folk songs don't originate as folk. They become folk tunes, in a way, because so many people know them and sing them.

"Jews created Broadway," Klapman points out, "and influenced the songs of social protest. There's continuity from 19th-century social activist entertainers like Mark Varshavsky and Eliakum Zunser to Woody Guthrie, Theodor Bikel and Bob Dylan. Personalities as diverse as Al Sherman and Lenny Bruce are in a direct line from those Old Country entertainers."

Like other genres of popular music, klezmer is still evolving. "There are new tunes being written," says Klapman, "so I'm never going to run out of klezmer repertory."

Kopman points out that besides specializing in genres, bands also specialize in the kinds of events they play. After Midnight, for example, does mainly weddings and corporate events.

Kopman likes to be versatile: he has a wide repertory and continually adds to his playlist. "Clients look at the list," he says, "check off the songs they like, cross out the no-no's, and add requests of their own. At every event, about four songs get added to the list. Often, they become part of our regular repertory.

"We'll never have a shortage of new songs. And often, we rediscover numbers which are good, but have been half forgotten over time."

Kopman stays true to the artists whose songs his band performs. "If we're playing a Van Morrison tune," he states, "we're going to sound like Van Morrison. If we're playing CCR [Creedence Clearwater Revival], we sound like CCR. We don't want to sound like a wedding band – we want you to hear the original artist."

For Kopman, a good live performance is interactive, with synergy between band and crowd. "Music," he says, "isn't as transitory as people sometimes think. Long after the last song is played, people remember having a good time. And I like to end the evening with a long, strong power set."

Klapman and Kopman are alike in their enthusiasm for their work and their strong professional ethic. They also have some good ideas on how to choose the band for your special event.

If you're choosing a band, Kopman urges you to hear them live. "Videotape and audio are useful," he says, "but they're no substitute for being there." You can stand in a corner to hear a few songs, dressed in upper-casual clothes, and listen unobtrusively. Klapman shares Kopman's view of the limits of things like video and demo tapes, pointing out that tapes can be altered.

On one point, though, Klapman has a different take on choosing a band. "Hearing them live is good," he agrees, "but they may not be playing the kind of music you want for your event. It's more like a snapshot of the band.

"Also, every venue has a different acoustic. A good band will take this into account and adapt to it."

Both Kopman and Klapman advise you to pay a lot of attention to references and listen to your friends' recommendations. If several former clients speak well of a band, they're probably good.

Continued on page B4

Get your child's input when planning a party

By HARRISON JORDAN
Special to The CJN

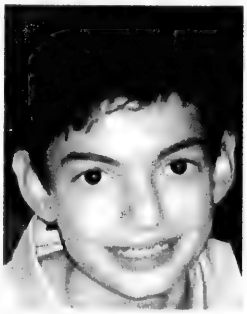
As you glance at *The CJN*'s party supplement, you might be dreading having to plan your child's bar or bat mitzvah.

You'll have to meet with the caterer, consultant, printer and florist, not to mention the photographer and all the other people who will be involved in your kid's party.

However, with the help of your child, you can relieve some of your stress.

Kids have many opportunities to help out and plan their special day, and I think it's entirely appropriate that kids plan their bar or bat mitzvah.

After all, it's their event.



Harrison Jordan

Here are some tips on how your kid can help out.

First, at the printer, you and your child can pick out a few designs for place cards and invitations. You can then narrow the list down to one design that you both like.

Usually you are given a catalogue of invitations and place-card designs, but if you don't find a design that you or your child like, you can shell out a little extra cash for a custom design.

The process is somewhat fun for children, because they can mix and match fonts, colours and designs.

When you meet with the caterer, you are presented with menus of food to chose from. If you're lucky, the caterer might even show you some food being prepared.

At the catering meetings you, the parents, have to figure out the floor plan, how many kids and adults there are going to be, and most of all, choose the menu items.

My parents picked the items on the adult menu, and they let me choose what I wanted for the kids' and the vegetarian menu. Another choice you have to make is whether to choose the basic linen the caterer offers or rent specialty linen from a linen supplier, who can provide samples of appropriate linens that you think might suit your bar a bat mitzvah.

You will also need to meet with a photographer if you would like to capture your party memories on film and video. The photographer can photograph or videotape your event, depending on your needs.

If you're having a DJ at your party, you must meet with him to discuss the type of songs you want to be played – a task you can leave to your kid.

Let's face it: kids can't plan their whole bar or bat mitzvah all by themselves, but they can attend the meetings with their parents and give their input.

Harrison Jordan, age 13, is a student at Crestwood Preperatory College in Toronto. Along with his parents, he helped organize his bar mitzvah, which was held Nov. 19 at Shaarei Shomayim Congregation.

Keeping in tune

Continued from page B3

"Word of mouth gets us most of our business," Kopman says, "but we need print ads as well. It's print ads that establish our presence in the community, letting people know we're 'out there.'"

Both Kopman and Klapman agree that the ideal band leader is one who makes suggestions, but listens to you. After all, it's your party.

For Klapman, the greatest compliment a party host can give him is, "You played at the volume I like. We could dance, or we could have a conversation if we wanted to." As Klapman puts it: "If you have to yell to be heard, your ears are being damaged."

Oh, and one last thing: don't leave it too long when you book your band. "Sooner is better than later," Klapman advises you. "Six months to a year is ideal."

Other bands advertising in this supplement are: The 42nd Street Band, 416-441-1555; Ambiance Flute & Guitar Duo, 416-693-8778; Bais Groove, 416-486-8417; Good Vibrations Band, 905-881-6400; Fern Lindzon Musical Entertainment, 416-225-6977; Gypsy Flame Band, 416-398-6770; Hu-Tsa-Tsa, 416-651-7521; Joanna Jordan/Clazz Musical Productions, 416-967-4277; Joe Star Band, 905-881-1378; The Kenny Simon Band, 905-889-8850; The Sky's Band, 905-731-0881.

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Enjoy your simchah in the height of luxury

By BARBARA SILVERSTEIN
Special to The CJN

Location, location, location. It's an important factor when planning a simchah, too, although there are many other things to consider. The right venue can make a simchah memorable. Hotels are ideal for sophisticated affairs, and one of the most elegant in the Greater Toronto Area is the Park Hyatt Hotel (416-925-1234) in Yorkville. At the northwest corner of Bloor Street and Avenue Road, it is also close to many of the city's downtown activities.

Stephanie Carpenter, director of public relations for the Hyatt, explains that the Yorkville location is one of the Hyatt hotel chain's exclusive luxury hotels. In 1999, the company did a major renovation. "Even in the past few years, we've done more work.The hotel is stunning."

The Park Hyatt is the luxury division. There are only 23 hotels in this category around the world and only eight in North America, Carpenter says. "We are catering to the high-end leisure and business traveller."

She notes that within the hotel, there are two main venue options for parties – the Roof Salon, which can accommodate up to 120 for a sit-down dinner with a dance floor, and the Queen's Park Ballroom, which can seat 320 for lunch or dinner.

Carpenter says the Roof Salon is ideal for a more intimate gathering. "It's fabulous. [It] is on the 18th floor and has the most incredible view of the skyline. It also has a small wrap-around terrace.

"In the wintertime, the fireplace adds to the warmth of the room. It adds wonderful ambiance. It's a popular venue for weddings, bar mitzvahs and engagement parties.

"It's very elegant and a wonderful venue for lunch. You have a view of Lake Ontario. It's just as popular for lunch as it is for evening affairs. In the evening it's beautifully lit."

The room can also be divided for smaller functions. "If you desire 20 people to 120 people, it's a great venue for a cocktail reception."

The ballroom can seat 320 for dinner while allowing for a "nice size" dance floor and podium, or it can hold a cocktail reception for 400 to 450 people, Carpenter says.

"We just did a wedding in the ballroom. The room is unbelievable."

She notes that the ballroom can also be divided into different sections or into smaller rooms, so that people can mingle without having to compete with the music.

"We can put the DJ at one end of the ballroom We can set up quieter areas for adults to be able to talk to each without being drowned out by the music."

The hotel boasts a kosher (COR) kitchen under the direction of the accomplished executive chef Joan Monfaredi, who works closely with a mashgiach. "She can create any menu style," Carpenter says. "She can create an eight-course dinner or beautiful stand-up stations."

Quieter areas for adults

Kosher dinners start at $70 per person.

Carpenter says Michael Rosen, the new director of catering, works closely with the clients because every event is customized.

While there is no charge for renting the room for the main event, additional rooms for a wedding ceremony or a bar mitzvah service start at $500.

Weddings held at the Park Hyatt include a complementary deluxe guest room for the bride and groom complete with VIP amenities such as champagne and chocolate.

The hotel offers luxury services that include a 24-hour concierge, valet parking and in-room dining. she says.

"If you want a bowl of matzah ball soup at four in the morning, it will be there.

"All rooms have fine Italian linens and duvets, and feather pillows if desired. And there are high-end bath amenities."

Hotel guests and bridal parties can also get spa treatments and take advantage of the facilities at the hotel's day spa, a 10,000-square-foot space with 17.treatment rooms, a tea lounge, whirlpools and sauna.

"The Stillwater Spa is recognized as the best spa in the city and one of two in Canada rated by the Mobil Travel Guide," says Carpenter.

"We accommodate bridal groups often. Brides and grooms especially love to book the couple's massage room, with two massage tables, two masseurs and a hot tub.

"It's great for newlyweds. They get the massage room for an hour and a half. After the massage – which lasts an hour – they can soak in some peaceful moments after the big day."

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Zap Zone and Playdium offer fun for kids and adults

By JENNIFER THOMPSON
Special to The CJN

Looking for a unique way to entertain? Planning a birthday party, corporate event or another special occasion?

Zap Zone Laser Tag and Fun Centre, located in Concord, Ont., and Playdium, in Mississauga, are two venues that offer fun and enjoyment for children of all ages.

Zap Zone Laser Tag and Fun Centre (905-761-1115) bills itself as the ultimate place to play. This venue offers an energized environment, and with more than 7,000 square feet of playing space, it can provide a full day of fun and excitement.

Playdium caters to children of all ages.

When asked why Zap Zone has become so successful, spokesperson Anthony Strageldin says his venue appeals to children of all ages.

"One week we may have a birthday party for a group of five-year-olds and the next day, we may have a corporate group of 40-year-olds."

Zap Zone offers two distinct attractions for its guests.

Laser tag is played in a multi-maze arena. Teams of players with futuristic laser vests are pitted against each other in a glow-in-the-dark environment filled with fog, music and ruby laser beams.

Teams run through a darkened twisted smoke filled maze of walls, ramps and platforms against two other teams in a simulation right out of the movies.

Zap Zone also offers an extensive arcade, in which players can collect points that they can redeem for toys and prizes.

Sarah Ewels of Playdium in Mississauga (905-273-4810) says her venue also caters to children of all ages.

With 40,000 square feet featuring more than 200 of the world's most challenging games, simulators and attractions, Playdium is a high-tech, interactive entertainment centre.

Playdium has both indoor and outdoor attractions, including one of the most challenging and longest go-kart tracks in Canada, a unique 18-hole miniature golf course designed exclusively for Playdium, and a "Sports Dome" that features state-of-the-art attractions such as batting cages and bowling.

Zap Zone offers an extensive arcade.

Both venues provide a full day of fun and cater to your every need.

Playdium offers a wide range of food and refreshments so you never have leave the game floor. There is also a fully licensed bar and lounge when it's time to refuel. Food and refreshments at Zap Zone are catered, and food – such as birthday cakes and pizza – can be ordered entirely kosher.

Both venues offer group packages for any event, which you can customize and design yourself.

Other activity venues advertising in this supplement are: Beadology, 416-898-1347; Keri's Dancin' Kids (KDK), 905-731-2163.

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Flowers may be the most important part of an event

By SHERI SHEFA
Staff Reporter

A bride should always be comfortable with her florist, because flowers are just as important for the wedding day as anything else, said Fran Sackler of Fran Sackler Floral Designs.

Sackler, who has been working out of her home for the past 40 years, said the process of decorating a wedding requires a lot of time, hard work and patience, but as long as she is able to give the bride what she wants, it's all worth it.

"I try to guide them in a way that they want the wedding to be, and also in a way that it will look the best," she said.

"I'm like the Ann Landers of flowers. I don't want to call myself Martha Stewart, because I hate her," Sackler said with a laugh.

This year alone, Sackler has decorated 50 weddings, but she keeps striving to make each event the best it can be.

"It's intimidating, because you can't rest on your laurels. Everything has to be perfect every time."

She said what separates her arrangement from others is that she learned her craft in England and much of what she does is in the "old style."

"Most of the bouquets are wired and taped. They are put together in a structured bouquet. It's a little more unique and a little more formal," she said.

"So many people have told me that they haven't seen work like mine," Sackler said. "It takes a lot of hard work, but the outcome is always gorgeous."

Sackler added that while most brides have a specific idea of what they want, she'll always be completely honest with her clients.

Although the latest trend is for brides to choose bright colours such as hot pink and orange, Sackler will try to convince them that subtler colours are more appropriate.

"I try to steer brides clear of using bright colours," she said, adding that a bright bouquet takes the focus away from the bride and her dress.

While Sackler said she is very professional and dedicated when it comes to delivering on her promises, she explained that working from home gives her clients the impression of informality and takes the pressure off.

"If I'm making supper when they come over and they're hungry, I'll feed them. I try to make the wedding flower-choosing experience as fun as possible."

She suggests that to be safe, brides should consider booking a florist anywhere from six to 12 months in advance of their wedding.

For brides who want a florist who can decorate a hall with more than flowers, Karen Baker of Designs by Karen Baker may be the right choice.

Aside from flower arrangements, Baker also provides draping, and fabrics of all colours and textures for tables and chairs.

Baker, who has been decorating special events for 20 years, said she likes to give her clients exactly what they are looking for.

"I want people to walk into a room and see exactly what they pictured in their heads."

She said the hottest colours right now seem to be greens and chocolate browns, but she is also starting to see a resurgence in an '80s trend of using black and white for special events.

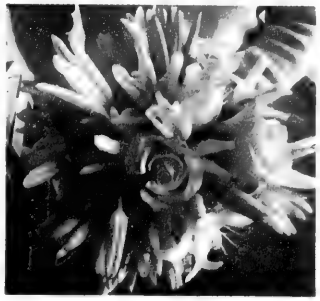
Baker recalled an event that featured green and burnt orange as its main colours.

"People are looking to be more vibrant. My clients have become a little more adventurous, and I think it's wonderful," she said.

"There is just so much out there and there are so many different ideas."

To contact Sackler, call 905-884-5848. To reach Baker, call 905-886-8100.

Other florists advertising in this supplement are: An Affair to Remember, 905-881-6686; Greenleaves & Petals Ltd., 905-709-4080.



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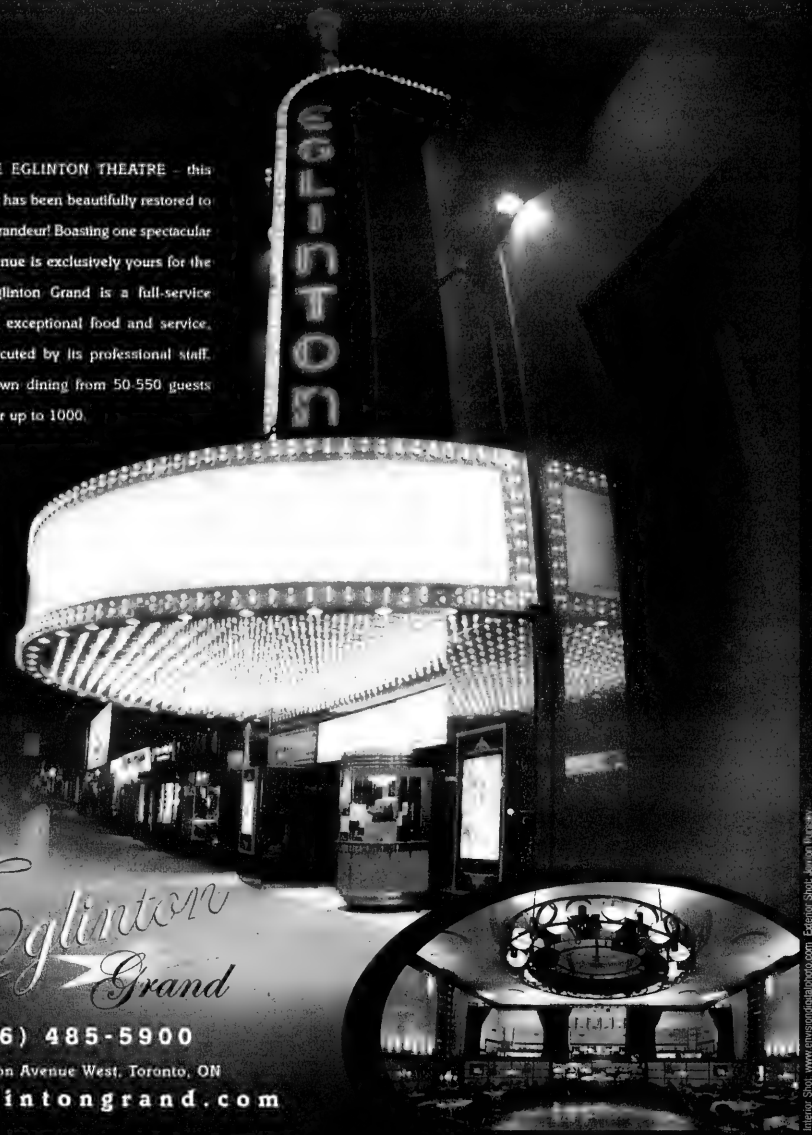

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Gladstone's has two elegant floors for private functions

By ADAM MICHAEL SEGAL
Special to The CJN

Fine dining is alluring on its own, but the venue and its various accoutrements make the complete package, says Raphy Amar of Gladstone's Wine Bar & Grill.

"When you walk into Gladstone's (416-487-9500 or www.gladstones.ca) there's a lavish staircase that goes to the mezzanine, two private dining rooms, a lounge with a fireplace and a massive bar," Amar says.

"When you put it all together, that's what makes Gladstone's."

With ambiance as a focus, Gladstone's places presentation as a priority for both surroundings and food.

"Presentation is formidable," Amar says. "It has to look beautiful."

As a restaurant, Gladstone's is a glatt kosher steakhouse that also serves a Sunday brunch.

"We offer four kinds of different steaks that vary in size from 16 to 24 ounces," Amar says, noting prime rib is also available.

"For those who don't eat beef, you've got an incredible selection of fishes, like sea bass and crusted pistachio salmon."

Amar adds that a sushi bar will soon be part of the appetizer mix.

Sunday brunch, which runs from 10:30 a.m. to 2:30 p.m., includes salads, waffle and crepe stations, teriyaki salmon, chicken and a diverse sweet table.

For private functions, Amar invites clients to work with him in creating menus that suit their culinary desires.

"The standard menu is available, but we can create custom menus according to their needs," he says.

"When we sit down for a second appointment, we will finalize the menu."

Similarly, clients have a choice in how they arrange the seating setup.

The facility's main floor seats about 110 and the two private dining rooms are designed for collective seating of 100.

Gladstone's main floor seats around 110, and the two private dining rooms are designed for around 100.

"If you have a cocktail party, you can fit 350 people and we've done that," Amar says.

The restaurateur notes Gladstone's staff will work collaboratively with florists, musicians and anyone else involved in putting together private parties.

"When it comes to the décor and music, we'll let the co-ordinator or client choose who they want and let them come in," he says.

Amar encourages clients to book well in advance.

"We will book two years in advance," he says.

"The sooner, the better, to lock up the venue."

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Quality clothes at bargain prices

By RANDI BERGMAN
Special to The CJN

Walking through the mall can be an overwhelming feeling. Store racks overflow with today's throwaway fashions, and all the soul of the industry seems to have disappeared.

This leads me to believe that the motto of today is quantity over quality. But if it's quality you are searching for, both Tom's Place and Emmanuel Bitini offer just that.

Tom's Place (416-596-0297) sells a wide variety of high-end men and women's clothing at affordable prices. "We cater to the wealthy, the middle class and the not so wealthy," says Tom Mihalik, the store's owner. "Everyone can shop at Tom's Place."

Mihalik's father opened the business, in Kensington Market, in 1958 as a used clothing and furniture store. The store dressed its customers in the finest suits and tuxedos they could find.

"We always believed in suits, and making men look great," Mihalik says. When the store burnt down in the late 1960s, because of some hippies getting a little carried away with candle-making, it moved to its current location in the market and has been selling high-fashion clothing ever since.

Tom's Place sells designer clothing at reduced prices. Made up of mainly formal and semi-casual wear, the store's selection is something to be admired. The store carries thousands of suits, so as to fit each and every customer. With such an assortment, how could they not!

Tom Mihalik of Tom's Place.

Mihalik makes sure that the store is on top of current clothing trends. He even travels to Europe and the United States yearly to keep up on the trends. "We are today's newspaper – we don't get left behind," he says.

Mihalik observes that a classic tailored look is one of today's most important trends and two-button suits and slim silhouettes are all the rage at the store.

The vibrancy of Kensington can be felt throughout the whole store. "There's a lot of history here – this is where I grew up," says Mihalik.

"It was always my dream to sell beautiful clothes here. How could I not be thrilled to go to work every day?"

The store is also widely known for its deals. "You can haggle with us and we'll usually give it to you," he says.

Another option for fantastic designer clothing at discounted prices is Emmanuel Bitini (416-782-3211), which has two locations. Since the late 70s, Emmanuel Bitini has been offering the best in women's clothing.

Catering to all women who appreciate beautiful fashions, Emmanuel Bitini carries everything from day and evening suits to evening gowns and casual wear, all at discounts up to 70 percent. The store carries such brands as Jones, Louben and CYC. The selection offered is so large that there is most certainly something for everyone. "There is so much to choose from here," says André Abitbol, the store's owner.

He cites sheer blouses and dressy skirts as some of the great trends offered in the store. In keeping with current colour trends, a gorgeous array of browns, pinks and greens dominate the store. The store receives new trendy items so often that you will hardly see the same thing twice.

"We are very excited when we get new shipments," says Abitbol. In such a lively high-fashion environment, it'd be impossible to be bored. "I really love the excitement of fashion changes – it just fills the store."

If you crave a fabulous shopping experience that will fill your closet with fashions galore, heading to Tom's Place or Emmanuel Bitini might just be right for you. With all the hottest trends at equally hot prices, these clothiers have got it all. No longer must you run through the mall with that glazed-over look in your eyes – these stores are here just for you.

Other women's fashion places advertising in this supplement are: Deja Vu , 905-472-9566; Fashion Pulse, 416-865-3166.

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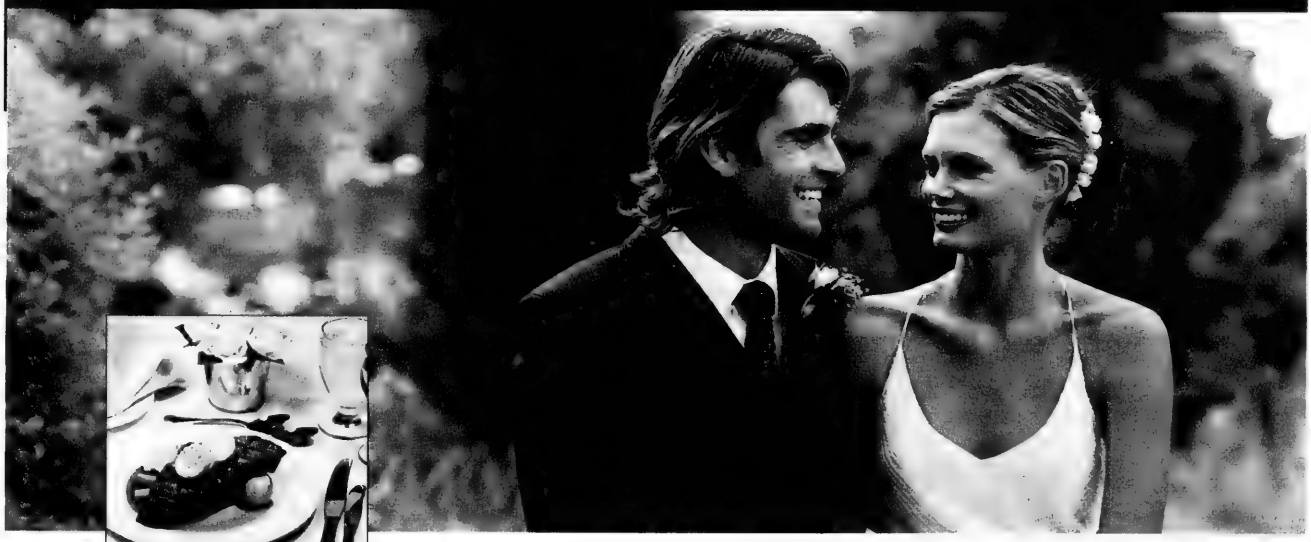

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Photo booths help you and your guests remember your party

By ADAM MICHAEL SEGAL
Special to The CJN

Keeping party guests in a festive mood throughout an affair requires creative forms of entertainment.

On-site photo booths are one increasingly popular option for weddings and bar mitzvahs.

"Photo booth pictures are nice souvenirs for the guests... as well as for the [party hosts] to remember every guest by," says Hosam Khirala of HM Entertainment.

"It's great for all ages, old and young."

Unlike the large booths that are popular in malls, HM Entertainment's booths are comparatively light and transportable, making them easy to set up in any type of location.

"Before the event, I go to the function site to do an inspection, so I can decide where I will put the machine," Khirala says.

He notes clients can book the booths for either three- or five-hour packages.

In one hour, 20 strips can be produced in colour or black and white, depending on your preference. Caricatures are also available.

Inside the booth, partygoers can pose for four different shots.

Photo prints can be customized to include a design in line with a party's décor, or perhaps to include a personalized thank-you message from the person who the party is for.

Because doubles are always printed, picture can also be included in a scrapbook, which HM can put together as a keepsake.

"In the scrapbook, the guest can write some notes... so at the end of the night, [the party hosts] have a nice book of everyone that attended their function," Khirala says.

To contact HM Entertainment, call toll free at 1-866- 877-3041 or visit www.hmfun.com.

Other entertainment companies advertising in this supplement are: Elaine Charal, Handwriting Analysis, 416-446-2903; Mint Events, 416-923-6468; Party Extras, 905-707-9919; Party Props, 905-417-3280; Planet Dance Entertainment Inc., 905-709-2411; Swaye Entertainment, 416-545-0741.

Caricatures can be permanent party mementos

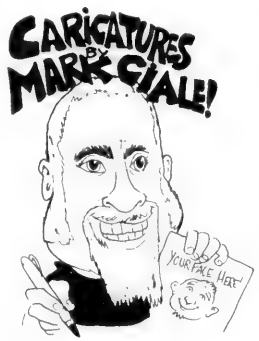
By ERIC LAYMAN
Special to The CJN

When you give a party, you want to offer your guests something special, something unique. Why not give them a chance to see an artist in action – and take home a unique piece of art? If treated well, a caricature can be a permanent memento of a party.

"A big caricature on illustration board," says caricaturist Mark Ciale (416-929-6678; www.markciale.com), "makes a fine corporate present or bar mitzvah signing board. This gives you a durable memento of the party." Keepsakes such as this, he says, give his work some permanence, and help him generate more business.

Ciale and caricaturist Chris Klein (416-391-3774) have distinctive styles. What they share, is a serious, professional approach to their work and a readiness to advise you on choosing a caricaturist for your party.

What is the difference, though, between a caricature and a cartoon? Many people would equate them.



"A cartoon," Klein says, "is anything humorous, whereas a caricature is a portrait. A cartoon might be no more than two dots and a line for a mouth, like the 'happy face.' But with a caricature, if you know the subject, you should be able to recognize them. Of course, there's a continuum between cartoon and caricature."

"Caricature is related to cartooning," says Ciale, "but more concerned with the rendering of a person's features, though they are often exaggerated for comic effect."

Klein aims at creating a caricature that is "cute, bringing out a person's unique features. My caricatures exaggerate, but in a complimentary way," he says. A party guest with "big hair," for example, might find the size of her hair exaggerated.

"A caricaturist has to 'read' a person quickly," says Klein, whose humorous portraits take about five minutes to complete. "I have to be a bit of a mind reader, to gauge what they're proud of, and where they're sensitive.

"Observing never becomes routine," he continues. "I don't ever want to fall into a formula – say, repeating the same nose shapes in drawing after drawing. I focus on the person I'm portraying, and each caricature is an interpretation. There are no exact copies. Every artist picks out what he considers important and filters out the rest."

Ciale does work that is light and fun, but portrait-like, making the person recognizable. He favours bold, deliberate strokes to express a great deal in as few lines as possible, and draw an immediate response from the viewer.

A good caricaturist is versatile. Ciale uses both finer and heavier lines to good effect. He also has a vivid imagination, and likes to put his subject in a scene or background.

Klein says that most serious caricaturists have a background in art studies, as well as practical experience. The professional training teaches you to observe, and render what you see. "If it's your work, people take you more seriously than if it's a hobby. My 14 years' experience in the field counts."

Ciale, too, recommends choosing someone with sound professional training and varied practical experience. He studied fine art at the Ontario College of Art (now the Ontario College of Art and Design), and has been doing caricatures for 15 to 16 years at all kinds of events, mainly bar and bat mitzvahs. He works at any kind of party, from picnics to year-end office bashes.

Klein's caricatures take about five minutes per person.

Caricature by Chris Klein.

Ciale says he can draw 12-15 people per hour. "But I like to schmooze a bit while I work.

"Not everyone at a party wants a caricature, but many who don't want one, like to watch the artist at work. They're amazed that someone can create a recognizable likeness of a person in just a few minutes."

And there's almost no type of event where an artist like Klein or Ciale would be out of place. "I'm a hit at bar/bat mitzvahs," Ciale says, "because kids love being drawn. It keeps them from running around aimlessly while the adults are chatting and having pre-dinner cocktails. They slow down to watch me, and become quieter."

He also sees his presence as an icebreaker. Strangers cluster around the artist, and find things to say to one another. This is especially important at a large affair, where many of the guests don't know each other.

"Inquire early about a caricaturist," Ciale advises. "People book months ahead. And you'll want to allow some lead time before you book."

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Plan a wedding without all the legwork

By SHERI SHEFA
Staff Reporter

For those who like to shop around when planning a big event such as a wedding, VenueSource.ca and the Wedding Company are two services that can make the process much easier.

Catherine Lash, founder of the Wedding Company, is also a wedding photographer and has been in the business of organizing wedding trade shows for five years.

"I would go to these weddings [as a photographer] and I would meet all these great vendors who didn't have a voice."

From this realization came her ambition to create a service that would benefit both vendors and consumers.

"Our goal is to make the wedding planning process easier in a more sophisticated and mature atmosphere," she said.

The 2006 Wedding Show, which is set for Jan. 20 to 22 at the Carlu in Toronto, will feature 90 vendors that have been handpicked by Lash and her team, as well as seminars such "Where, When, Why, What... and How to Register."

"I always want to make sure they're experienced and talented," Lash says of the vendors, "and I want to create a beautiful atmosphere for couples planning a wedding."

She said what separates her business from others is that her company both organizes a trade show and provides a website that allows people to do their research from home. Most similar companies only do one or the other.

Lash sends out weekly newsletters on Mondays that provide short descriptions of a new service or product that she thinks people would be interested in checking out.

They also feature tips such as "How to get your guests home safe," because many people drink alcohol at festive celebrations.

She said the best part about her service is that it's accessible to anyone because you don't have to subscribe to find the information you need on the website.

She said that the show is enjoyed by all, not just brides.

"The grooms really enjoy the show, too, because it's sophisticated and it's not just catered to the bride."

But if planning a wedding or special event without having to leave the comfort of your home is more appealing to you, VenueSource.ca can be very helpful by providing listings of different locations.

Jonathan Fruitman, VenueSource.ca's director of sales and marketing, is very proud of the one-year-old company's free service.

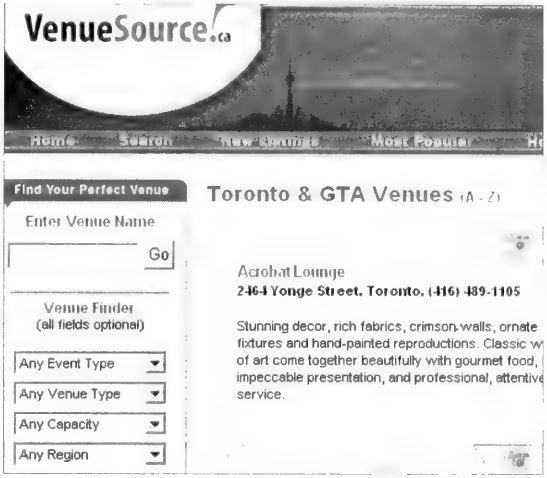
He said he is thankful for the support the company received from event planners at Up and Coming Events, who helped VenueSource.ca become the reliable service it is today.

"It's amazing how far the site has come after only one year. We owe many thanks to the venues who loved the concept and jumped on board with us right from the start," Fruitman said.

VenueSource.ca is a great tool for anyone searching for a place to throw a party, whether it's a wedding, corporate event or just a special night out.

"You can browse through all the different venues and view photos, virtual tours, contact information – virtually everything you need to know," Fruitman said.

"All you do is visit our website, select the type of event you're having, the type of venue you're looking for... and VenueSource.ca will recommend the venues that match your criteria."



VenueSource.ca, top, is a great tool for anyone searching for a place to throw a party. The Wedding Company, left, has been organizing wedding trade shows for five years.

He added that searches can even be narrowed down by which venues have kosher catering, outdoor areas, wheelchair accessibility and free parking.

For more informations, visit www.venuesource.ca.

For details about the Wedding Company, visit www.theweddingco.ca.

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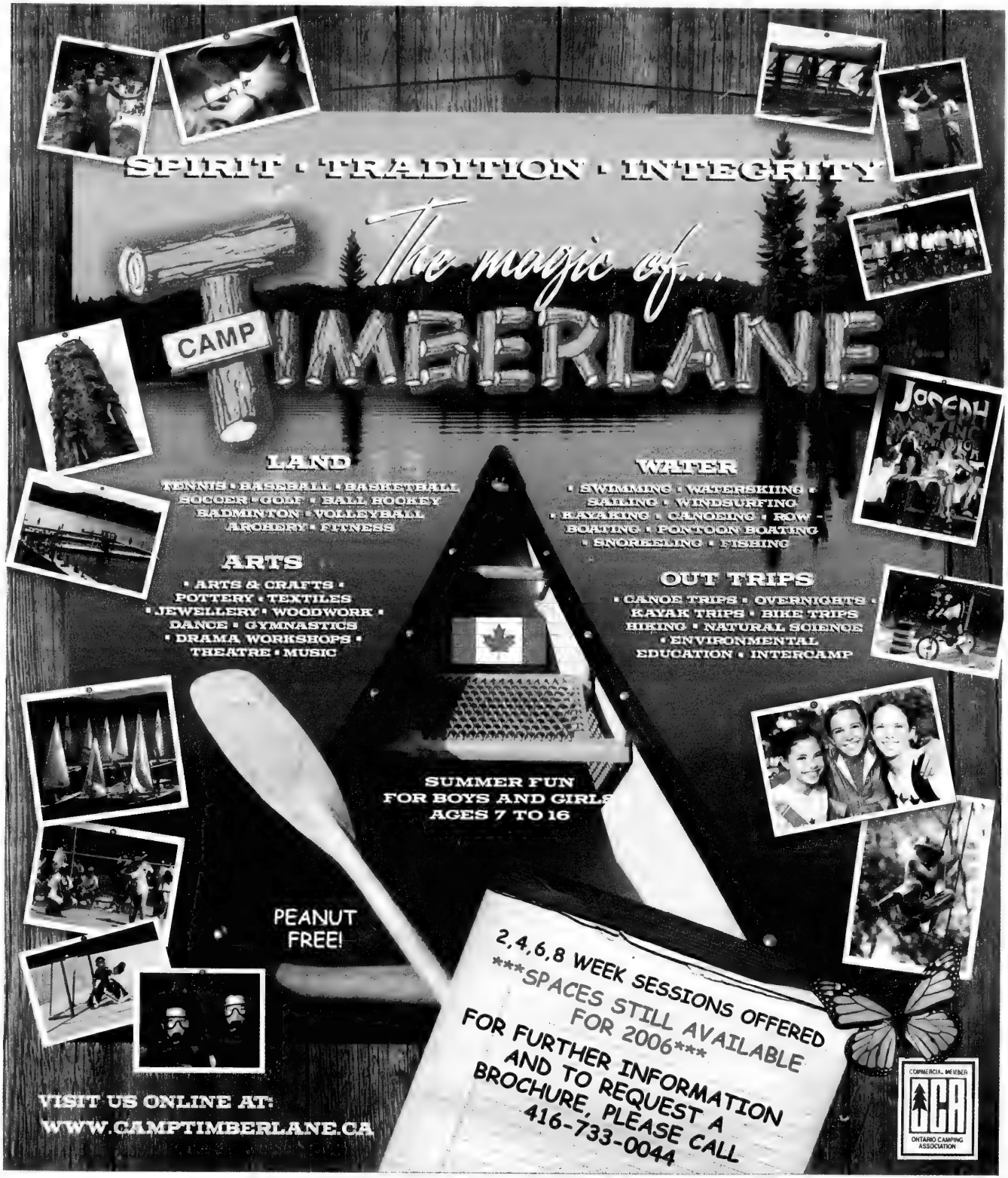
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This season's important fashion trends

By RANDI BERGMAN

The current turnover of trends is so rapid, that they are almost growing exponentially by the second. With such a quick fashion wheel to follow, it's no wonder the mall is full of clueless drones all wondering, "Why is everyone laughing at my Uggs?"

For those of you who have a hard time keeping up with the Sienna Millers of the world, I've laid out the four most important trends of this season and how to wear them in the most fashionable of fashions. Wondering how to stand out from the rest? Here's a little hint... individuality. No matter how hot your outfit is, only that little personal oomph will make it copy-worthy.

Modernly Mod

Once again, trendsetters have gotten in their time machines and leaped back to the 1960s. However, this season, design labels like Proenza Schouler and Miu Miu are doing this decade with a twist. No longer does going mod mean donning a pair of Mary Janes and bright tights. This season, it's a more subdued version of Twiggy that will catching our eye. Dresses are still short and the patterns are heavily geometric, but the colours are rich and jewel-like. This season's muse cleverly adds cowboy boots to complete the look, and she is effervescently cool in her sea of bangles.

Anna Karenina

This season does the elegance of Russian history justice, delving into the folkloric culture as well as high-class sophistication. The extravagant fur hats previously only associated with the Siberian cold have made their way onto the runways in full force. The hats, paired with some of the most gorgeous outfits in precious emeralds, purples and blues, filled Anna Sui and Matthew Williamson runways. Bringing this style into your everyday wardrobe is as easy as incorporating the folkloric patterns into your ski-lodge sweaters or slipping an abnormally large cocktail ring on your perfectly manicured finger. Above all, this trend reminds you to treat yourself to the lushest life possible.

Wuthering Heights

The beauty of winter's snowflakes will only be rivalled by this season's lace, silk and velvet. These stunningly feminine fabrics, found in ruffled collars and skirt trimmings to blazers, appear everywhere. It's a look that's done best by Chloe and Chanel. Pair a lace camisole with a cashmere cardigan to create a little love potion of your own. Bonus marks for adding knee-length leather or suede boots. The romance of the season may even overcome the sharpest of cynics.

Back in Black

Once again, the pendulum has swung back and black dominates this fall. Headed by Rochas and Marc Jacobs, the fascination with black continues to be translated in a myriad of different ways. From minimalist black office suits and trenchcoats to elaborately silk and feathered gowns, black is always dramatic. Black is pervasive in all the aforementioned trends as well. This season, the more volume the better while considering this classic shade. To make your natural beauty really pop, pair your black with crimson lips.

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Banquet halls now top choices as wedding venues

By BRYAN BORZYKOWSKI
Special to The CJN

Weddings never go out of style, but where they take place often does. According to two party planners, synagogue and hotel weddings are out, but banquet halls are in.

"People want change. They're looking for different halls, different scenery and different backgrounds for their pictures," says Albert Massaro, general manager of King Solomon's Table.

Tina Katz, general manager at Casa Loma, agrees. "People are getting away from the hotel settings. We have gardens, free parking and so many catering options."

Both Massaro and Katz know what they're talking about. Katz has been booking weddings and bar and bat mitzvahs at the legendary Casa Loma (416-923-1171) for 12 years, while Massaro is starting to cater events at the newer Pearson Convention Centre (905-494-0444).

While both can be classified as banquet halls, that's where the similarities end. For starters, Pearson can hold 2,000 people, while Casa Loma holds about 180 in its main room.

Fortunately, for Pearson party-goers, you don't have to invite your entire community to fill the space – just cut the room in half.

"You can have any combination of whatever you want, but the hall itself is split with six dividers. You can do combinations of each of the different room sizes," says Massaro.

Even if six functions are going simultaneously Pearson's will make sure you won't be doing the horah to someone else's band.

"The walls are completely soundproof," says Massaro. "You can have dancing in one hall and the people in the adjacent halls won't be able to hear you."

Casa Loma, however, doesn't need soundproof walls. There's room for only one function at a time.

"We book out the castle exclusively for an event," says Katz. "They have the whole main floor and three main rooms. One is a great hall, which is where the reception is, and the library is for dinner and dancing. We also have a conservatory, which is for sweet tables and coffee. You can even open the other floors for touring."

Casa Loma also has free parking and the Terrace Gardens – a great place for taking pictures says Katz – while Pearson has a large outdoor patio and space for an outdoor chupah.

Thanks to Pearson's owners' deep pockets, says Massaro, the banquet hall has much to offer.

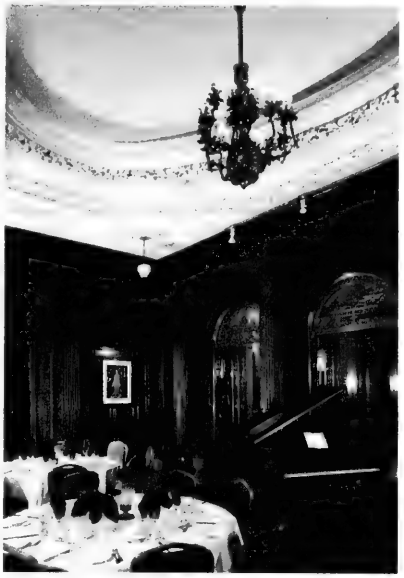
"When the owners constructed the hall, money was not an object. There are very high ceilings, exquisite mouldings and different kinds of lighting. There are beautiful chandeliers and a large foyer where you can have hors d'oeuvres."

Besides stunning esthetics, both places offer kosher catering options. However, Katz says that 80 per cent of Casa Loma's customers use their in house, non-kosher caterers.

"Zuchter Burk and GMB do kosher catering and both have been with us for a number of years," says Katz. "We do get quite a few requests for kosher catering, or clients need a few kosher meals, but we do most of our catering in-house."

At Pearson, Massaro's King Solomon's Table is the exclusive kosher caterer. The fine-dining kosher restaurant has done smaller-scale simchahs in the past, but Massaro says many of his customers were looking for a more upscale location for their functions.

Continued on page B20



Casa Loma holds about 180 in its main room.

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Banquet halls offer a change of scenery and background

Continued from page B19

"A lot of our clientele wanted to do simchahs in halls. They asked us if we had a venue where they could have a large function that wasn't in a restaurant setting. Also, Pearson wanted to have a kosher kitchen. A couple of their salesmen had heard of our restaurant. They tasted some of our meals and they gave us an exclusive contract on the spot."

Massaro says that people have more food options now than ever before. And, he adds, choice is exactly what people want.

"People want to have diversity. They're tired of your regular chicken dinner. They want something different."

To accommodate customers' changing tastes, King Solomon's Table has had to think out of the box and create their own, original dishes.

"We've developed a few dishes that are very popular right now. Instead of doing the regular run-of-the-mill chicken breast, we'll do a macadamia chicken. If they want something different, our head chef is very innovative and can accommodate all of the different tastes and budgets."

Katz notices some new catering trends as well. She says a lot of wedding cakes take their cues from Martha Stewart.

"In terms of wedding cakes, cupcakes are very popular, cupcake-type wedding cakes. People will come and say I got this from Martha Stewart. Comfort food is becoming popular again. Chocolate fountains are in. A lot of clients are going with that for bar mitzvahs. Integrating different ethnic cuisines, like a sushi station… is popular, too."

Food's not the only thing that's changed during Katz's dozen years on the job. She says a lot of people are abandoning weekend functions and instead having a wedding or party on a weekday.

"People are booking a lot of weekday weddings," she says. "Tuesdays and Thursdays are popular. People are not going with the traditional."

"Why does a wedding have to be on a Sunday night?" says Massaro. "Just because historically our parents got married on Sundays? I don't think that's a reason. There's a lot of competition, so people should look at an alternative."

Casa Loma

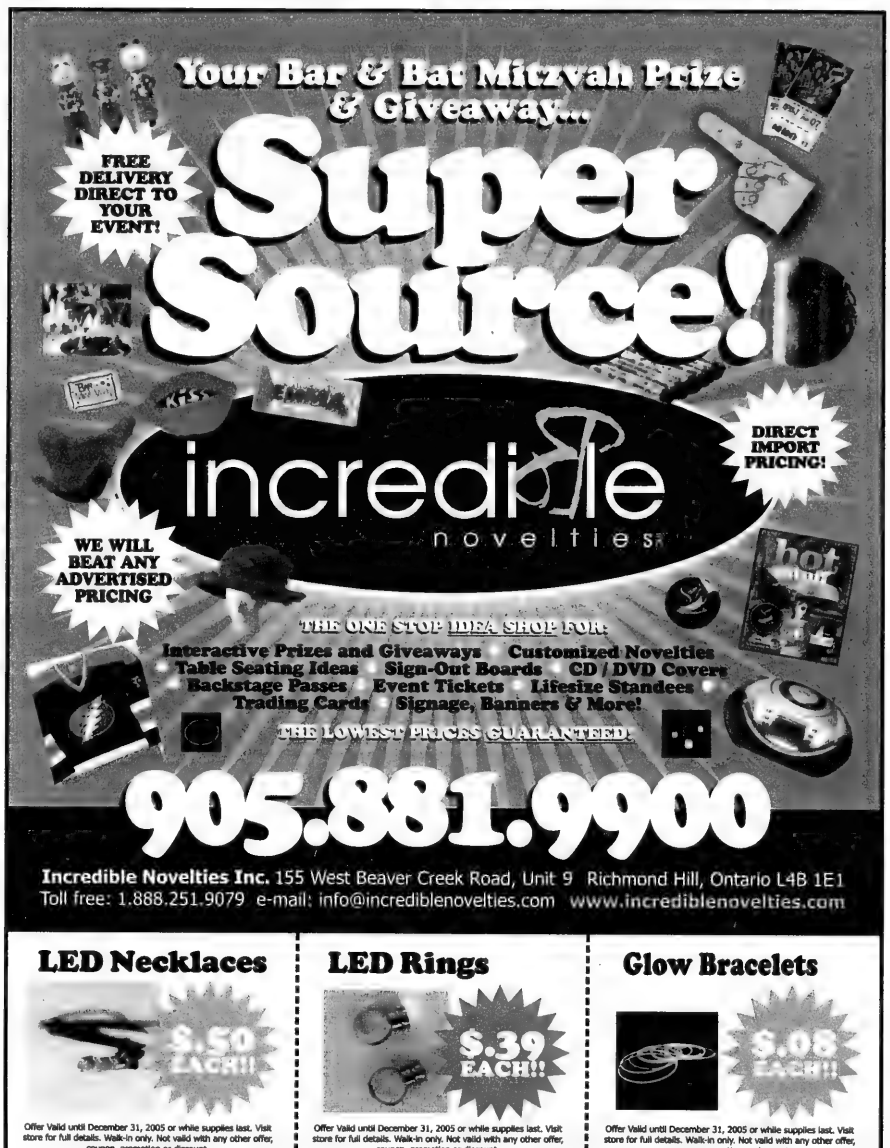
Although Massaro has just started taking bookings for Pearson – they have only a few functions scheduled for 2006 right now – the competition to get a choice date at Casa Loma is fierce.

"Right now, we're booking to the end of 2008," says Katz. "We have a quite a few Saturdays available in 2007 and 2008. We do have some alternate dates for 2006. Saturdays tend to go quickly though."

If your specific Sunday is already booked at Casa Loma, don't worry. Katz says there's one important benefit for celebrating on a weekday.

"If a client wants to book on a weekday it's cheaper, so that could be a deciding factor for some people."

Other party venues advertising in this supplement are: Baycrest Hospitality Services, 416-785-2500, ext. 2477; Beth Tikvah Synagogue, 416-221-3433, ext. 307; Captain John's Harbour Boat Restaurant, 416-363-6062; Copper Creek Golf Club, 905-893-3370, ext. 202; Metropolitan Centre Banquet Halls, 905-474-9930; Lotus Pond Vegetarian Restaurant, 416-412-3140; Eglinton Grand, 416-485-5900; Empress of Canada, 416-260-5665; The Estates of Sunnybrook, 416-487-3841; Fairmont Royal York Hotel, 416-368-2511, ext. 2657; Graydon Hall Manor, 416-449-5432; The Hard Rock Cafe, 416-362-3636; Hudson's Bay Catering/Arcadian Court, 416-861-6138; Karbouzi Mediterranean Bar & Grill, 416-483-3846; Le Cantlie Suites, 514-844-3951; Liberty Group, 416-542-3789; Club Loots, 416-787-5668; Lotus Pond Vegetarian Restaurant, 416-412-3140; Metropolitan Hotel, 416-977-5000; Park Hyatt Toronto, 416-925-1234; By Peter and Pauls.Com, 905-326-2000; Pickle Barrel, 416-984-5348; Pranzo Ristorante, 905-761-5204; Richmond Hill Country Club, 905-731-2800; The Royalton Banquet & Convention Centre, 905-851-2325; Scaramouche Restaurant/Pasta Bar, 416-961-8011; St. Louis Bar & Grill, 416-663-2000; Szechuan Szechuan Restaurant, 905-738-8398; Thai Basil Garden Restaurant, 416-665-0588; The Carlu, 416-597-1931; Toronto Marriott Downtown Eaton Centre, 416-204-9002; La Primavera Hospitality & Convention Centre, 905-265-8100; Le Jardin Special Event Centre, 905-851-2200.



Hottest club in the city transforms into Ice Lounge

By SHERI SHEFA
Staff Reporter

Representing nine of some of Toronto's hottest clubs, bars and restaurants, Liberty Group Entertainment offers something for everyone.

If the idea of getting married at a venue fit for a queen appeals to you, the Liberty Grand Entertainment Complex, which was constructed in 1926, is ideal for entertaining groups anywhere from 150 to 3,000 people.

"The Liberty Grand is the number 1 entertainment complex in the city," said marketing manager Milka Mili.

But, she added, C Lounge, a "spa-inspired bar," with Toronto's only "water-feature," a little pool surrounded by private cabanas and couches, was the most popular venue of the summer.

In an attempt to keep C Lounge at the top of bar-hoppers' lists, Liberty Group (416-542-3789 or visit www.libertygroup.com) is in the process of transforming the patio into a winter wonderland.

The C Lounge patio, which will be known as Ice Lounge for the winter, will be adorned with ice fixtures.

"The entire lounge will be set in ice, the chairs and the bar," Mili said.

She added that if this transformation is a success, Liberty Group will make it an annual thing.

"We are constantly changing and evolving. We are always one step ahead of the competition."

But if you're of the school of thought that ice fixtures should be reserved for igloos, not bars, perhaps the Rosewater Supper Club, near the theatre district, is more appealing.

"Rosewater is an award-winning five-star dining restaurant. It has sponsored the Toronto International Film Festival every year for the last nine years," Mili boasted.

"It is a restaurant, but we also do have a bar, a private dining area and a cigar lounge," she added.

The entertainment group is also behind the restaurants Courthouse Market Grille and Chamber Lounge, Left Bank and Two Rosehill, as well as several clubs, including Phoenix Concert Theatre, Velvet Underground and Splash Patio Bar.

Liberty's hottest idea is an ice-cold lounge.

While Liberty Group represents some of the best attractions in the city, Mili said its customer service is what keeps its clients coming back year after year.

"We create relationships with all our clients. We create friendships, rather than business deals, and I think that is why many people come back every year," Mili said.

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New and elegant ways to serve an old favourite

By CAROLYN BLACKMAN
Staff Reporter

Looking for some simple yet elegant recipes for a luncheon or afternoon tea? Look no further than the classic canned tuna and salmon, says Peter Clarke, director of marketing for Clover Leaf.

"When it comes to tuna and salmon, consumers are looking beyond the old-time favourites."

Health conscious men and women are beginning to see tuna as the perfect food, he said. "It's low in fat, high in protein, easily transportable, and best of all, it's versatile. It can be eaten in all shapes and forms."

In the past year, he said, quoting Clover Leaf statistics, Canadians consumed enough salmon and tuna that if laid end to end, the cans would stretch from Victoria to St. John's and back again.

"If you were to make tuna sandwiches consumed by Canadians last year and stack them on top of each other, you could fill a hole that went down one-third of the way to the centre of the earth."

He offers the following recipes:

THAI TUNA WRAPS

The savoury flavours of ginger, peanut butter and cider vinegar combined with the convenience of packaged coleslaw make a wonderful wrap. Hint: For added crunch, add some chopped peanuts.

¼ cup light mayonnaise
2 tbsp. cider vinegar
1½ tbsp. peanut butter
1 tsp. grated fresh ginger root
¼ tsp. each salt and pepper
1 can flaked white tuna, drained
2 cups purchased broccoli slaw or coleslaw
4 6-in. flour tortillas

Whisk together mayonnaise, vinegar, peanut butter, ginger, salt and pepper until smooth. Stir in tuna and slaw.

Spoon onto tortillas and roll up to enclose filling; cut in half. Makes 4 servings.

Per serving: 229 calories; 12.8 g protein; 10.3 g fat; 22.9 g carbohydrate; 2.4 g dietary fibre.

TINY APPETIZER TUNA PANCAKES

1 can flaked light tuna, drained
½ cup pancake mix
⅓ cup milk
1 egg
2 tsp. vegetable oil
2 tbsp. finely chopped green onion
2 tbsp. finely chopped red pepper
2 tbsp. chopped parsley
½ cup dairy sour cream
¼ cup mayonnaise
2 tsp. Dijon mustard

Combine pancake mix, milk, egg and oil. Whisk until fairly smooth. Stir in tuna, onion, red pepper and parsley.

Heat skillet over medium heat; brush with oil. Drop batter by level tablespoon onto skillet, spreading to 2-in. circles.

When underside is golden, turn over and bake until other side is golden. Keep warm. Repeat until all batter is used.

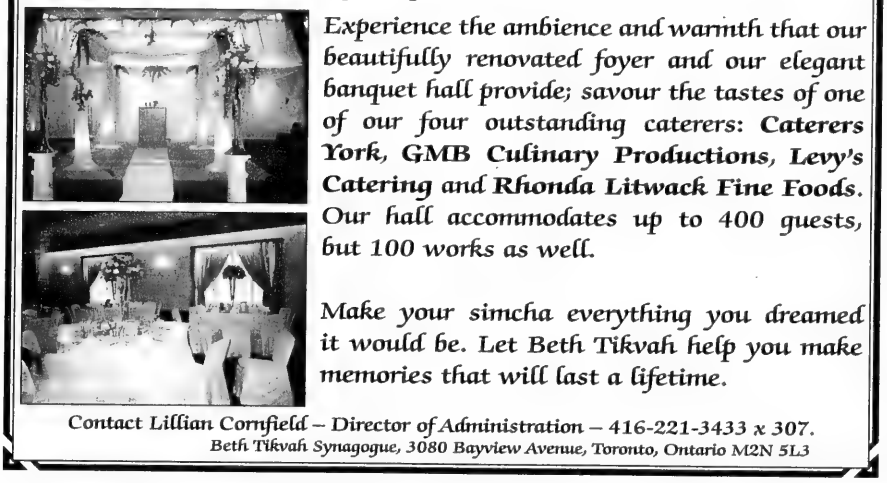
Serve with sauce made by combining sour cream, mayonnaise and mustard. To eat, spoon a little sauce on top of pancake, or dip pancake into sauce. Makes about 24 tiny pancakes.

ORIENTAL TUNA BITES WITH PLUM SAUCE

1 can flaked light tuna drained
1 egg, lightly beaten
1 green onion, chopped
1 clove garlic, minced
½ cup chilled cooked rice
3 tbsp. dry bread crumbs
2 tsp. soya sauce
1 tsp. minced fresh ginger root
plum sauce

Combine tuna, egg, green onion, garlic, rice, bread crumbs, soya sauce and ginger root; mix well. Shape into 1-in. balls.

Place on greased baking sheet. Bake at 400, 12 to 15 minutes or until lightly browned. Serve with plum sauce for dipping. Makes 12 tuna balls.



Reality TV inspires the latest party trend

A birthday girl sports her Survivor head buff.

Reality TV shows get more than good ratings. Now, they're gaining attention in party circles.

Today's enthusiastic parents and hip kids are constantly seeking innovative party themes, and knock-offs of hit TV shows such as *Survivor* fit the bill.

In addition to pleasing party crowds, these games encourage team spirit and enjoyment. And Dollard des Ormeaux's Corey Szwarcok, 28, and Mitch Zeltzer, 26, have added an enlightening component to the concept: besides adopting ideas from the original CBS reality show, the founders of Dynamix Adventures tailor each party to the birthday celebrant's age and interest group.

> Immunity challenges and tribal councils

Kidivor, a two-hour birthday adventure, is geared to boys and girls ages eight to adult. On the TV show, 18 people are stranded in a jungle or on a faraway island and must fend for food and water, and fans tune in weekly to follow their progress. As part of the competition, teams face-off in an "immunity challenge," with the losing team going to a "tribal council," where they vote to eliminate one of their members.

But party-goers need not fret about food, water, or being sent home empty-handed. Thanks to their hosts and Dynamix Adventurers, celebrants receive refreshments and prizes.

At a recent birthday party, a group of elementary school girls gathered in a circle to learn the rules.

"This game of Kidivor will be all about challenges, but you won't have to eat any terrible food," Zeltzer explained, alluding to the actual reality program.

Subsequently, the birthday party-goers were divided into teams, and each team was asked to come up with a name.

Exciting challenges followed. Children received plungers, which served as torches. The youngster at the end of the line had to place a rubber ball on the top of her torch, zig zag to the other end of the group and transfer the ball to a teammate, who would follow suit. The first team to complete the circuit won.

> 'You don't have to eat any terrible food'

They used hula hoops with Velcro for another challenge that involved building a cube. Once complete, the cubes were placed on a small holder.

Another challenge was an intellectual one. Dropping round circles strategically, the party celebrants created a replica of a maze. The task was to discover which team could get a member through it. This is where memory and instant recall came into play.

As a finale, Aviva, the birthday girl, had an opportunity to earn a personal reward challenge. The third grader was shown four prizes and asked to place them in order of preference. Then she performed a mind-boggling feat.

Within a time limit of two minutes, this local Jewish day school student had to complete a memory game, guess some numbers and pile cups in order to claim the prizes.

She managed the task in one minute and 12 seconds. Bravo, Aviva!

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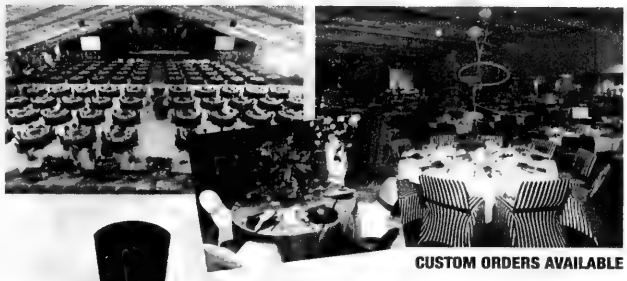

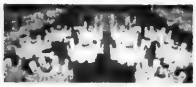

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Bridal gowns just as special as you

By RANDI BERGMAN
Special to The CJN

Your childhood dream has come true – you are getting married and you get to plan the wedding to the very last ribbon. But now, how to choose the dress?

Of all the beautiful dresses out there, the cream of the crop can be found at two Toronto stores. Madeline's and Tricia Cochran Bridal Studio offer dresses for brides, bridesmaids and anyone else who wants to come to the party.

Madeline's (416-789-4890) specializes in couture and ready-to-wear bridal wear. The bridal dresses are all designed by Madeline Zito herself.

When Zito started designing years ago, she knew it was something she loved. "It's so great to get to do what you love," she says.

Jayn Simpson bridalwear.

After graduating from the International Academy of Design, Zito went on to specialize in bridal gowns. Together with her husband, Zito opened the boutique and has been loving it ever since.

Madeline's offers dresses in every style imaginable. "I try to have a bit for everyone," says Zito.

Following current trends, most of her dresses are strapless but can be changed to suit you. "It's those intricate details that make dresses so special," she says. From adding sleeves to cutting length, "we can do anything."

As well as wedding dresses, Madeline's offers fabulous evening gowns imported from New York, Los Angeles and Europe. The dresses are made of the finest silks and laces and can be custom-made to your every need.

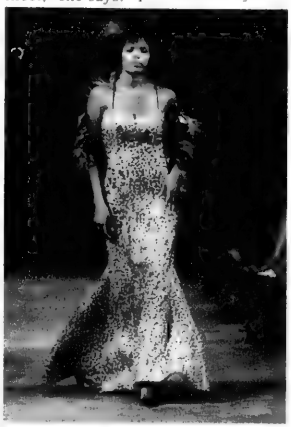
"You could have the most perfect body, and the dress might still not fit right," Zito says.

With her bubbly voice and sweet demeanor, Zito disarms you at every moment. During the span of our conversation, I wished that I was getting married too!

All the beading on Zito's dresses is done with Swarovski crystals and fabrics are the best quality possible. "My approach is very young and fresher than most," she says. "I dress for the modern bride and I love it."

Another fantastic option for bridal wear is Tricia Cochran Bridal Studio (416-964-9220). For the past 25 years, the store has been the home of ready-to-wear as well as couture wedding gowns.

More recently, the store launched the business-wear line of Jayn Simpson, the new owner of the studio. An accomplished designer in her own right, Simpson just put on her first runway show during Toronto Fashion Week last May.



Jayn Simpson-designed dress. Simpson is the owner of Tricia Cochran Bridal Studio.

Simpson's designers were sold at high-end retailers in Ottawa and Vancouver until she moved to Toronto and took over the studio. To her, it seemed like a natural step – to combine her natural talent and love for design with the already wonderful studio seemed like a perfect fit.

The dresses at Trisha Cochran Bridal Studio are made of the finest silks from France and Italy. The studio offers custom design and features samples. "We work until it's absolutely perfect," says Simpson. The studio offers a wide variety of bridesmaid dresses as well.

Simpson's dresses are classically clean cut, to make you look as beautiful as possible. "We are very personal and get to know the clients lifestyle," says Simpson. "I really love to get to know the clients and see their confidence grow in these dresses."

Simpson cites a rebirth of lace as a current beautiful trend. This old-fashioned-with-a-twist look is just one of the marvellous looks the studio can pull off of the studio. "We really like to flatter your body in every way possible," she says.

Finding the perfect dress is like finding the perfect mate – you'll know when you are in love. To find just the right dress for your special day, visit a studio that will incorporate your every wish into the dress of your dreams…Madeline's and Tricia Cochran Bridal Studio can do just that.

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Intangible & tangible gifts

By BRYAN BORZYKOWSKI
Special to The CJN

Tickets to the musical *Lord of the Rings* make great gifts. John Karastamatis, director of communications for Mirvish Productions (416-872-1212, www.mirvish.com), says people are tired of the usual gifts, so they're buying theatre tickets to give to their loved ones instead.

"In the last decade, we have found that each year more people buy theatre tickets as gifts. Perhaps people are consumered out with the regular consumer items. How many toasters can people own? Now people look to give an experience."

An experience from Mirvish Productions, which brought productions of *Mama Mia!* and *The Lion King* to Toronto, doesn't have to gouge your wallet. Tickets go for under $30.

"There are always seats for as low as $25 in the theatre. There's always an accessibility level," Karastamatis says.

Of course, you don't have to buy the cheapest seat, or any seat for that matter. Purchasing gift certificates is popular among Mirvish gift givers.

"You can buy tickets to specific performances, but you can also buy gift certificates that people can exchange to buy tickets," says Karastamatis. "Anything you want to give, it's up to you. You could estimate what the price of a ticket will be, give them one or two tickets in gift certificates or buy a round figure, like $10 or $20."

For some people, buying a theatre ticket or gift certificate for someone isn't enough. Karastamatis says a few Mirvish clients want the whole theatre experience, literally.

"Besides your regular gifts, we also have places to throw parties. For birthdays, we certainly have reception rooms in our theatre, and we can organize something at intermission, like a backstage tour. These are all custom-designed, and we get all kinds of requests. People want to meet someone in the cast, and we've had people who want to propose on stage. That's happened quite a bit. They sometimes ask the performers to ask for marriage."

Not everything's possible – some casts aren't as open to meeting their fans as others – but Karastamatis encourages people to share their desires and Mirvish will try their best to fulfil them.

"People should ask the questions if they want anything specific. We pride ourselves on being as flexible as possible. One couple wanted their picture taken in their favourite seats. They said, 'We were on our honeymoon back in 1946 and we sat in this seat in the Royal Alex Theatre, and we want to come back now.'"

Gift givers won't have a problem picking out a show to buy tickets for. *Lord of the Rings* – probably 2006's most anticipated show – opens Feb. 6 and tickets are already going fast.

"*Lord of the Rings* will be a popular choice as a holiday gift," says Karastamatis. "We've sold over 100,000 tickets. Once we get into the gift-buying season – the middle to end of November is when people start buying gifts – we anticipate more demand for the tickets.

"And once people see it, we believe it will be even more popular. It's really quite amazing how fast word spreads. If a show is good, people are more confident in buying tickets, and if the show is not good, it's amazing how quickly word spreads on that. The key is putting on a wonderful show."

Karastamatis says *Lord of the Rings* tickets are a perfect gift for kids, a demographic that Mirvish wants to attract.

"We believe in building a future audience. As everyone knows, the audience tends to be a bit older. I think that's not just for financial reasons. Theatre is appreciated by older people because they're at a stage in their lives where they can sit for two or three hours. When you're younger, it's hard to sit for that long and not participate in any way. We do encourage young people to go to the theatre. We always try to give a student price [$25] when we can."

Batia Kenet and samples of her plaster dolls.

Besides *Lord of The Rings*, Mirvish is putting on *The Boyfriend*, a 1950s musical that originally starred Julie Andrews, who now directs the musical. After *The Boyfriend*'s six-week run, *The Innocent Eye*, an original Canadian production, plays at the Royal Alex.

For people who like their gifts more tangible and Judaic, artist Batia Kenet (905-764-7643) has the perfect present. Kenet, who runs Figure Tales, creates plaster dolls not the Barbie type though. Most of these figurines are biblical, including Moses holding the Ten Commandments or Adam and Eve with the forbidden fruit. She also makes dolls that reflect a gift recipient's personality.

"I make biblical stories, the traditional ones [such as bar mitzvah and wedding figurines], and then the character ones. Someone told me she wanted to buy something for her parents, but she didn't know what. The mother likes to knit and the father likes music, so I made something that reflected their hobbies."

Kenet, who was born in Russia, lived in Israel and now calls Toronto home, started Figure Tales seven years ago, but she's still developing her business. There's no storefront – if you want a doll you have to call her and set up an appointment.

"I don't do a lot of advertising – these are special order dolls," she says.

Besides designing figurines, Kenet creates custom plates and photo albums. But a great gift idea, she says, is buying someone a space in one of her workshops, where they can learn to make these things on their own.

"I give people everything they need. When they are doing the workshop, they can create more than one thing, like a doll and two plates, or two plates with something else. I supply everything so people can do whatever they want."

Figure Tales has a comprehensive website, figuretales.com, complete with pictures of Kenet's merchandise.

She says the fact that she doesn't have a store shouldn't deter people from browsing. "I'm doing this from home – the best way to take a look is to come over."

Other gift companies advertising in this supplement are: Eileen's Pearls, 416-630-1463; Lilliane's Fine Jewellery, 416-920-7676; Nutcracker Sweet Incorporated, 416-782-3232; jessyjudaica, 416-398-4432.

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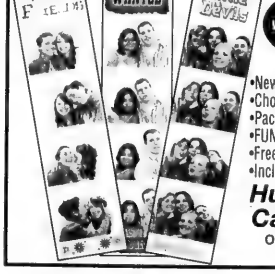

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Sweet 16 celebrations still sweet

By ANITA SZABADI-GOTTESMAN
Special to The CJN

Echoes of the refrain from Neil Sedaka's *Happy Birthday Sweet 16* dance vividly in my mind with the familiar melody still being played at midnight at the sweet 16 parties of today.

Turning sweet 16 is often a pivotal moment in a teenage girl's life. While many girls have celebrated their coming of age at 12 or 13 through a bat mitzvah program of study, often paired with a party, 16 represents yet another milestone.

Almost ready to graduate high school, today's sweet 16 is poised, self-confident and ready to move forward. But the time around a young woman's 16th birthday can also be filled with awkwardness and peer pressure, as she searches to find the right place in which to feel comfortable, where she can fit in.

A celebration of this coming-of-age, whether shared with close family and friends or in a party on a more elaborate scale, is still important to many a sweet 16.

MTV has even gotten into the act with its new television series, *My Super Sweet 16*, featuring teens preparing to celebrate those special birthdays with a party to end all parties.

Often highlighting the daughter of a celebrity, the show chronicles the planning of the party, the purchase of the dress, and the gift of her dreams provided by her parents. One recent show portrayed the party planner thinking about extravagant theme ideas, hiring a personal shopper to find the right dress and Daddy purchasing the Mercedes sports car as the primary gift for his daughter. The car, replete with a large bow tied over the hood, was driven onto the dance floor at the party.

Another episode saw the party room transformed into a romantic Parisian backdrop in a Moulin Rouge setting with Can-Can dancers ushering in the sweet 16 debutante and her family.

Josée Eliasoph and her daughter Dalia are much more realistic in their party planning. Dalia will turn sweet 16 in January and they are working within a strict budget. The two have been planning a joint celebration with three other childhood friends.

"This group of girls have been close friends since Grade 1," Josée says. "They have so many friends in common that it came naturally to plan something together."

A local hotel is the venue where approximately 100 friends will party together at their joint sweet 16 celebration. Food will be limited to kid-friendly finger food such as pizza and chicken fingers. The emphasis has been placed on hiring a top-notch disc jockey to keep the crowd dancing and having fun.

"Essentially, the party is a big dance," Josée explains. "It's all about the kids."

Another twist on the party theme came as a surprise to one very happy 16-year-old. Michelle Stock thought a few of her closest friends were coming over for cake to mark her 16th birthday. Her mother urged her to answer the doorbell one more time. To her great surprise, a white stretch limousine was waiting outside. She and her friends were whisked downtown to a trendy restaurant for a celebratory dinner.

Since the party was planned by her friends and sanctioned by her parents, Michelle had no idea and truly enjoyed her evening. Dinner, dessert and lots of time to exchange stories and capture the celebration in photos made the evening truly a sweet sweet 16.

Michelle Stock and a small group of close friends glam it up for the camera before heading downtown for her surprise sweet 16 limo and dinner evening. [Anita Szabadi-Gottesman photo]

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Photography that 'captures life'

By JENNIFER THOMPSON
Special to The CJN

A good photographer can capture special moments and memories on film. Beautiful portraits of people and events create cherished keepsakes that last for generations. Located in Toronto, Paula Feig has become well known for her "social photography."

Paula F. Photography, which offers "photography capturing life," specializes in creating beautiful family and children's photos. It has built an excellent reputation for creating classic and professionally shot portraits. Feig also photographs many charity events and bar and bat mitzvahs. She has established herself in the Jewish community and has an excellent rapport with her clients.

Formerly David Mirvish's assistant, Feig created Paula F. Photography (416-636-9466) more than a year ago. A new mother herself, she says she understands and especially enjoys photographing children. Her love for photography combined with her love for children made for a natural match. She says that a good age to begin having portraits of your child done is approximately six months.

Paula F. Photography can create a number of different portraits for your child's life events. One unique package showcases your child by celebrating his or her first major life stages. Beginning at six months of age, Feig will do portraits every six months until the child is 1½ years old. Parents will then have a beautiful package of memories to last forever.

Feig also loves to shoot on location. She has photographed many children's birthday parties and other events. She will come to your house and capture the candid moments of your children's most precious days. She also photographs baby namings and brit milah (bris) services.

Like all photographers, Feig encourages you to book as far ahead as possible when planning events. Should you wish to book for a bar or bat mitzvah, a year ahead is a good rule of thumb. Many dates, especially through the busy spring and summer seasons, book quickly. However, Feig also stressed her flexibility. She will do her best to accommodate any event.

When choosing a photographer, it is important to be confident and comfortable with your choice. A visit to Paula Feig's website showcases her talents and her ability to capture life's significant moments on film. (www.paulafphotography.com) She focuses on natural and casual poses that make for beautiful life portraits.

As for package options, Paula welcomes you to meet with her for a free consultation. Package options are all based on the individual client's needs and wants.

Feig's experience working with children make her the perfect choice when you want to capture your family's lives on film. Life-cycle events turn into beautiful memories with Paula F. Photography.

Other photography companies advertising in this supplement are: Adrian Holmes Photography Limited (AHP), 416-481-9522; Horvath Photography, 905-707-5770; Moving Images Photography, 416-271-1957; NTB Creative, 416-567-5013; Platinum Studios, 905-709-7754; Signature Studios, 416-784-4488; Special Event Photography, 416-221-3773; Sylman Photography, 905-889-0760.

Paula Feig especially enjoys photographing children.

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Mazel tov to Sydney Glatter on your bat mitzvah from your parents, grandparents, aunts, uncles and cousins.

Mazel tov to Lauren Sukerman & Thomas Black on their recent marriage. All the best.

Mazel tov to Ariel Zellman & Leora Israel on their marriage. Parents Mary Noble & Hershel Zellman, Robert & Debbie Israel; grandparents Shifra Knobel, Esther Caplan, Eve & Harry Israel.

Mazel tov to Karine & Byron Gaum, who were married July 3 in Paris, France.

Happy 80th birthday to Bert Potashner With love from Shirley, Wayne & Melissa, Mark & Arlene and grandchildren Shira, Zach, Renee, Mitchell and Dana.

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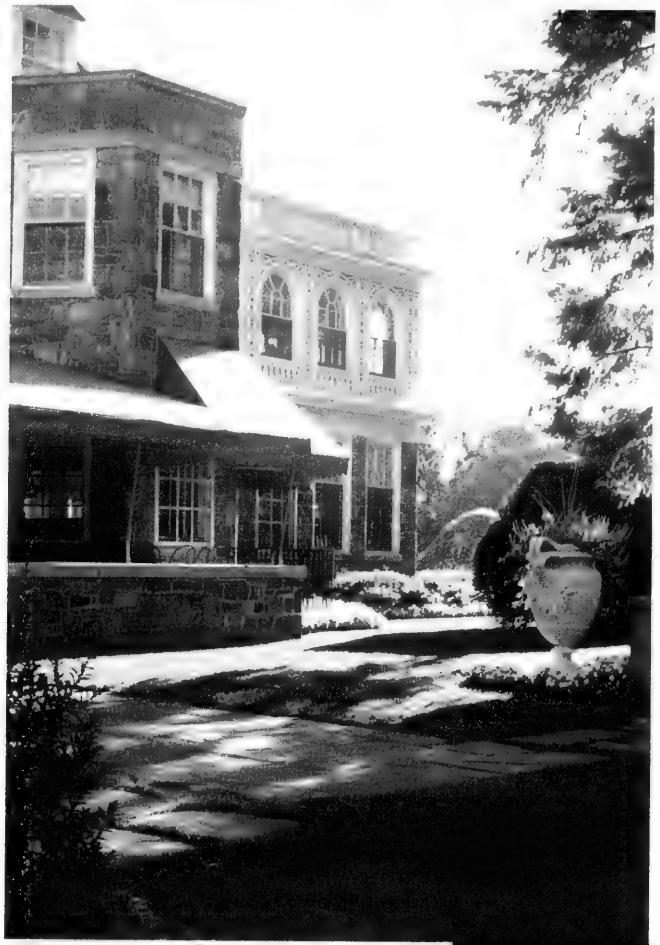

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Lingerie and undergarments to make you feel and look good

By SYLVIA BROOKE
Special to The CJN

Any good wardrobe consultant will advise you that the most expensive and elegant outfit cannot look its best without the proper foundation garments. These are most important for a smooth and finished look, no matter what style you have chosen, and the perfect undergarments are not always easy to find.

Tryst Lingerie (416-484-6678) owner Shana Tilbrook is well-acquainted with this dilemma. When she found it difficult to find properly fitting bras, she realized there was an untapped market of women seeking more guidance and variety in their undergarment purchases. Together with her mother, Louise Sommers, she opened up shop.

"Eighty per cent of women wear the wrong size," Tilbrook says. "We do fittings here to make sure that everyone is fitted properly."

With more than 100 sizes, ranging from Size 30 to 48 and AA to J, Tryst can help virtually all women.

"We know our stock and how our sizes work. I know right off the bat what's going to work for a woman once I know what her size is," Tilbrook says. "People think that bra fitting just comes down to size, but it also has to do with shape."

The store specializes not only in size but also in variety. Carrying a vast array of bra styles, it has inventory suited to many different styles of tops. Whether a neckline is plunging or sporty, strapless or fitted, the look will be complemented by the appropriately selected and fitted bra. Beaded bra straps, lacy camisoles and corsets can also add festive sparkle to an outfit. One exquisite gold silk corset can be worn alone or with a jacket.

Judy Mann of Underwraps says the focus of the store is hostess gowns and lingerie.

The list of manufacturers Tryst carries is impressive – Fantasie, Freya, Lejaby, Princess Tam Tam, Chantelle, Change, Passionata, Canadian-made Arianne and even the Oprah Bar, are all represented in-store. Designs by Betsy Johnston are available and Oscar de la Renta accessories will be coming in for the spring. Hanky Panky, its number 1 selling underwear, is very comfortable and available in a huge assortment of colours.

Lingerie parties are a customer favourite. Women can come to the store after hours with friends to eat, drink and shop, with the store to themselves. They can peruse the large selection of undergarments, pyjamas and lingerie and enjoy the shopping experience, along with a 10 per cent discount.

To help you take your time and enjoy your shopping experience, Tryst has a children's play area and a men's reading area with comfortable seats.

Underwraps (416-782-5779) is a lingerie store for those who enjoy a more leisurely lifestyle. Owner Judy Mann explains that "the focus of the store is the hostess gowns and lingerie."

Designed for elegance with comfort, the hostess gowns are meant to be worn alone. A busy hostess need only don a pair of pantyhose and slip on a pair of shoes, and she is on her way to a carefree, yet stylish evening. The floor-length gowns come in a variety of colours and materials, including chiffon, velour, velvet and soft cotton.

Mann shops for her stock in New York and attends the lingerie shows there to ensure her store carries not only the most recent fashions, but also those not regularly available in Toronto.

"I try to have a broad selection of all kinds of sleepwear," she says.

The variations in style are surprising. Some hostess gowns have full-length ribbons attached over one solid piece, for a different, whimsical effect. Another fun gown has a hood and kangaroo pockets. Others are accented with delicate lace or ribbon, youthful plaid and even brooches, for an all-inclusive look.

Continued on page B31

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Technology saves time for wedding planners

By ELAINE COHEN
Supplements Co-ordinator

A personal website can serve as a virtual wedding planner. Everything from responding to invitations and bridal registry information to hotel arrangements and maps for out-of-towners can be posted on the web.

The trick is to have the site set up as soon as your engagement is announced. You can even arrange to have your own domain and save your wedding memories on DVD.

Instead of rummaging through little bits of paper and note pads that tend to get mislaid, the bride and groom can document everything. By backing everything up on a CD, they can keep all the information intact.

In addition to professional webmasters, there are numerous savvy students who can set up a site. And many learning centres offer excellent courses on building a website, preparing graphics and doing layout. Since most weddings are planned several months to a year ahead, the couple will get their money's worth from the site. Moreover, the documentation lasts a lifetime.

Couples can post invitations to prenuptial events and the wedding and ask guests to respond. The florist, photographer, caterer and honeymoon particulars can all be linked. Include links under certain topics, so that family, guests and service people can make contact. Links to your bridal registry can save lots of hassles for everyone. To ensure privacy for certain aspects of the site, include a password.

Out-of-town guests will find useful information when they visit the wedding website. For starters, post maps and directions to wedding venues, as well as places of interest for adults and their children to visit while they are in town.

After the wedding, everyone is eager to recapture the ambience of the ceremony and reception. With a website, it's so easy to post photos, toasts and speeches from this auspicious occasion.

With today's digital equipment, the web is also a perfect medium for the newlyweds to display photographs of their honeymoon. The modern technology offers several advantages: saving on postal hassles, enjoying numerous slides shows and photographs, being able to edit the site as plans change, checking RSVPs, arranging hotel rooms, sharing your wedding plans and thanking family and friends for their gifts and participation.

Another way to help keep all your information in order is through the use of electronic organizers. A wedding planner can load her handheld PDA (Personal Digital Assistant) with contact information on florists, synagogues, hotels, dressmakers, caterers, printers and photographers. Instead of lugging around notebooks crammed with clippings and references, she can use her PDA to keep all the data organized and instantly available.

And among the modern cellphones are some that combine a handheld computer with a digital wireless phone in a single, easy-to-hold unit. These devices enable users to access the web, send and receive e-mail messages, browse the Internet, have built-in phone books, and hold contact lists, calendars, to-do lists and memo features. In addition, with the smart phone keyboards, the user is assured a seamless secure link to corporate e-mail systems.

Making you feel and look good

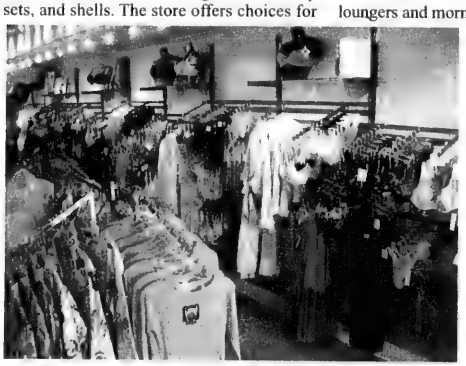
Continued from page B30

Cotton is available in many different forms, from diamond quilted to brushed or finished with satin.

At Underwraps, gift-givers can choose from a selection of pyjamas, slippers, perfume bottles, bracelets and earrings, skirt and top sets, and shells. The store offers choices for many of a woman's life cycle events, with bridal sleepwear sets, nursing nightgowns and matching mother-and-baby outfits by Breast is Best. Other merchandise includes slips, panties, scarves and cosmetic bags.

From the elegance of silk peignoir sets to the warmth of fleecy, long nightgowns, loungers and morning robes, there is much to choose from. Some of the designer names represented in the store are Natori, Hanro, Diamond T, Louis Feraud, Donna Karan and Calvin Klein.Gift certificates are available. With such an array of stylish women's wear and accessories available in a warm and convenient shop, this year's Chanukah gift shopping should be done at Underwraps.

Another lingerie venue advertising in this supplement is: Inspiration Fine Lingerie, 905-886-7361.



Tryst carries more than 100 sizes. [S. Brooke photos]

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Wedding gown construction 101

More goes into the construction of a wedding gown than most of us realize. Few brides today have the time or professional skills to fashion their own wedding gown or dressy attire, but every woman can learn to recognize the styling components involved in creating high quality garments.

In addition to gaining an appreciation of haute couture, a knowledgeable consumer will be able to gauge whether a garment is worth the asking price. For example, high quality imported fabric and exclusive designer labels tend to cost more. Details and finishing touches will also affect the price.

Once the bride-to-be masters the basic components involved in the construction of a gown, she is ready to go out and shop for the dress of her dreams. Nevertheless, what looks good on the mannequins or the models in a fashion magazine isn't necessarily going to work on every figure. The bride must judge what suits her best.

The silhouette refers to the cut of a gown. It is the most important component to consider because the shape of the gown should flatter the bride's figure. While some women prefer a fitted bodice and a full, bell-shaped skirt in a gown, others opt for a more form-fitting style, such as A-line or sheath.

The bodice is the upper portion of the gown structured around the individual's ribcage. It covers the chest and back and includes the neckline and waistline. It is essential to have this part of the gown fit properly.

The neckline is something most consumers immediately take notice of when seeking a garment. The neckline should flatter the bride's overall appearance, since it draws attention to her face, shoulders and neck. With some necklines, the jewel, bateau and high collar sit high on the neck or cover the collarbone. Others, such as the portrait, sweetheart, scoop and keyhole expose more of the body.

Waistlines differ, and unlike during the Victorian era, brides are no longer expected to squeeze into their gowns to show off minuscule waists. The elongated V-shape of a Basque waist beautifully sets off a full ball gown. The natural waist on an A-line dress subtly highlights the gentle curve of the body. The dropped waists of the 1920s create the illusion of a longer torso. On the other hand, Empire-style waists are often chosen for their slimming effect.

Sleeves can be designed in numerous ways. Long-sleeved styles are especially attractive when set off with a puff at the shoulder.

The skirt can be full, flared, layered and decorative or slim and simple. The length of the gown runs the gamut from floor, ankle or tea length to above or at the knees.

Traditionally, the train adds allure to the wedding procession. The train is the elongated back portion of the outfit that lies on the floor and trails behind the bride. Trains date from the Middle Ages, when the length of a train worn at court indicated a person's social rank. The rich could afford more fabric, so their ensembles included long trains.

Texture, drape and season are all considerations for a bride when choosing the fabric for her gown. Silk is a natural fibre often used for wedding dresses. Silk is prized for its lustre, resiliency, elasticity and strength. Duchesse satin is a blend of silk and rayon that is lighter in weight and not as expensive a pure silk. Woven silks – chiffons, tulle and organza – are often used for skirts with multiple layers because they are transparent and lightweight. Today, there are so many splendid fabrics on the market that the bride is never at a loss for something that feels as good as it looks.

In addition, there are many varieties of lace, which has maintained its appeal since the 15th century. Lace-making incorporates the looping, braiding and interlacing of cotton, silk, nylon and other types of thread to complete a pattern. Just as sequins and pearls are used to enhance the gown, lace is often used for detail. Whether it's Alençon, Guipure, Spanish, Venetian Point or Chantilly, lace adds understated elegance to the ensemble.

Brides may choose varied hues and although white predominates in the western world, shades range from snow white to ivory.

Bridal veils and headpieces are functional and esthetic components that a well-groomed bride takes special pride in choosing.

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Wedding gowns have changed through the years

By FRANCES GOODMAN PELLATT
Special to The CJN

Selecting the perfect bridal dress is the dream of many a young woman as she contemplates her special day, the day she promises to love and cherish her chosen man. It is her day to shine and feel like royalty.

Purchasing the wedding gown has become an all-consuming endeavour for many of today's brides, but in past centuries, most wore any outfit that was different from their daily wear. The dress worn by a bride during the marriage ceremony was supposed to become her best dress, to be worn after the wedding for special occasions.

Myrna Kravitz Krackovitch

Although white became the traditional and preferred colour for western culture after England's Queen Victoria dressed in white satin for her wedding in 1840, over the years, styles have evolved and today's brides look for up-to-the-minute fashion.

During the depression of the 1930s, the wedding dress started to be known as a wedding gown to show luxury for the occasion, and hemlines were lowered to floor length. As the world went to war, the next decade saw more tailored gowns and less attention was paid to elaborate trimmings. Designs were tailored with padded shoulders and belted waistlines.

The more affluent 1950s brought back some extravagant styles with lace and off-the-shoulder necklines. Then along came the '60s, and many brides favoured a more contemporary style reflecting the "flower power" emergence of the hippie era.

By the '70s there was a revival of nostalgia and many baby-boomers thought of updating and wearing their mothers' wedding gowns to create a sense of continuity and history. The '80s saw more elaborate styles being produced with the use of beading and lace, especially on the dress bodice; and the '90s, with the turn of the century ahead, brought a sense of individuality as bridal wear ran the gamut from restoring styles of the past to creating new and unique fashions such as the mermaid dress – a form-fitting to-the-knees style with a flared floor-length skirt.

These style changes are reflected in the choice of gowns of some of our local brides. When the late Faye Jacobson married Peter Freed in 1939, she chose a simple, tailored, floor-length chiffon gown with an empire waist, short bell sleeves and high ruffled neckline. Twenty-eight years later, their daughter Keena also opted for a simple gown. She wore a slim satin style with long sleeves and a detachable embroidered satin train when she married Alan Levy in the winter of 1967.

However, when it was the Levy daughter Heidi's turn at the altar to marry Emmanuel Maman in 1994, her wedding gown was very different from the ones worn by her grandmother and her mother. Heidi selected a much more elaborate, princess-like design: a full-skirted lace ensemble with long lace sleeves and a matching train.

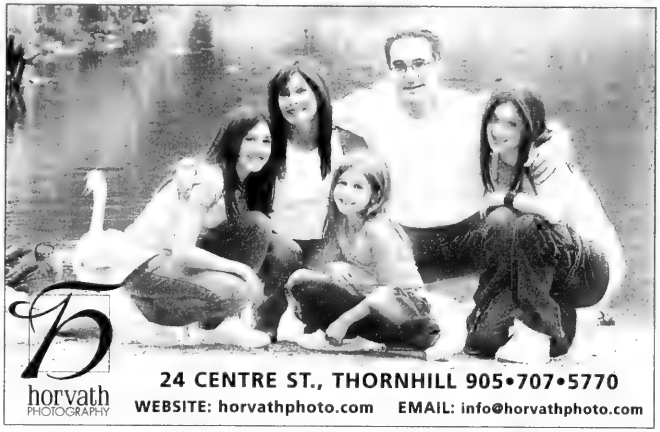
In 1998, when Stephanie Krackovitch married my son Jarrad, she also chose a wedding gown that was very different from the one her mother, Myrna Kravitz, had worn more than a quarter of a century earlier at her March 1972 wedding to Brian Krackovitch.

Myrna's slim, floor-length white satin gown and matching small train had a high neck and long sleeves, while Stephanie chose a very full-skirted chiffon fashion with a satin bodice and small cap sleeves for her June wedding.

Today's bride has any number of designs from which to choose, or she can work with a couturier to create her own unique wedding outfit. So, as soon as the marriage proposal is made and accepted, start shopping for that perfect dress, the one that will help you create the wedding of your dreams, to make you feel special and be a princess for a day.

Keena Freed Levy

Faye Jacobson Freed



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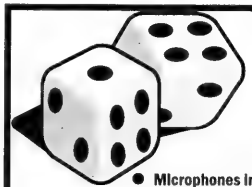

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Beautiful gift baskets can be tailored to any budget

By Carolyn Blackman
Staff Reporter

Breaking open a beautifully wrapped gift basket chock full of a variety of goodies can thrill recipients of any age.

No one knows that better than Nili Dzaldov of Baskets n'Stuf (416-250-9116) and Elaine Akler of Nutcracker Sweet (416-782-3232).

Even those ordering the baskets have a good time, says Dzaldov, who has had her store, located at the southeast corner of Bathurst Street and Steeles Avenue for 15 years.

"It's a happy business. People come in and enjoy choosing items. The only complaint I get is that I have too much variety. It's difficult to choose from so many items."

Baskets, she says, are a great way to express your thoughts. "We can help welcome a new baby, wish someone a happy birthday, celebrate a special anniversary, or send get well wishes, or say bon voyage."

She also creates baskets for corporate clients who may want gifts for their clients or employees, as well as centrepieces for bar/bat mitzvahs or weddings.

Nili Dzaldov of Baskets n'Stuf, left and a sample of products from Nutracker Sweet.

After asking a few questions about the occasion, Dzaldov says, "we can create a custom-made basket filled with products including kosher gourmet items, fresh fruits, baby gifts, plush toys, bath products or your choice of many innovative and quality giftwear items."

Baby baskets, which do not often include food unless customers want to include a treat for the new mom, can consist of outfits, sleepers, rocking chairs, rattle toys, or plush animals. "The basket can be created to be the entire baby present, or it can be a small, added extra along with the gift."

Price is not an issue, she says, because she can create baskets to fit any budget.

Dzaldov says she takes as much pride in decorating the baskets as she does in filling them. "Seeing the brightly decorated gift items sitting in a unique basket is a treat in itself. Some people wait a few days before opening it because it looks so elegant."

Akler, who has been in business for 20 years, says because baskets are so personal, "people are amazed when they receive them. They're loaded with all their favourite treats, keeping in mind any dietary restrictions."

Seeing how beautifully they're decorated, she says, "is an added bonus. We can create gifts from a wicker basket, an elegant glass tray or bowl, or a ceramic piece – any number of things."

Customers can visit her stores at 1936 Avenue Rd. or downtown at Scotia Plaza. They can also shop by phone, or order a basket online (www.nutcrackersweet.com), and baskets can be delivered anywhere in Canada or United States.

Staff is always available to help choose the right gift. "We ask a few questions about the recipient's likes and dislikes, and we decide on a budget. After that, we create an amazing present."

Other kosher specialty food companies advertising in this supplement are: Chocolate Charm, 416-787-4256; The Chocolate Moose, 416-784-9092; Clover Leaf Seafoods Inc., www.cloverleaf.ca.

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PARTY PLANNER

Reunions a way of maintaining family ties

By FRANCES GOODMAN PELLATT
Special to The CJN

We raise our children and help them to develop into adults with the strength and ability to go forward into the world and fend for themselves.

We also must give them the stability that comes from knowing from where they came; knowing their background and their heritage. When we are fortunate enough to have surviving family members, we should get to know them and introduce them to our children.

However, as each arm of a family continues to grow, and the cost of holding affairs becomes more expensive, it is understandable that hosts are scaling down the number of invited guests, and unfortunately extended family members are not making the list. Over the years, my family get-togethers have become limited to events held by and for my siblings and myself and our children and grandchildren. Sadly, cousins are seen only at funerals as our elders begin to pass away.

There is a simple solution: organize a family reunion. There are many websites devoted to offering suggestions for planning just such family get-togethers. One site noted, "The most important things parents can give their children are Roots & Wings."

Several years ago, when a cousin and I discussed re-establishing our "cousins' parties," little did we realize how much they would grow. Although the first potluck brunch was solely for first cousins living in our city and our parents (those who were still around) and numbered about 20, we have progressed to inviting second and third cousins that made this year's reunion a four-generation outing.

There was excitement in the air as we prepared for yet another trek along the 401 last June – this time to attend the annual reunion of my maternal family. Relatives were travelling from Montreal, Toronto and Hamilton, and even flying in from California to get to a place called Big Bay, near Barrie, Ont., where the day-long event would take place.

With great anticipation, 75 descendants of Russian immigrants Malka and Isaac Levine congregated on the magnificent grounds of the country home of Anita and Ned Goodman, who hosted the event. We started with a barbecue lunch. The reunion featured swimming, entertainment by a magician and afternoon snacks from an ice-cream cart. After a light supper, reluctant goodbyes were made.

Family members from as young as 12 months to more than 80 years of age shared a wonderful day in fabulous surroundings, meeting one another, making new acquaintances, renewing relationships and reminiscing about the past.

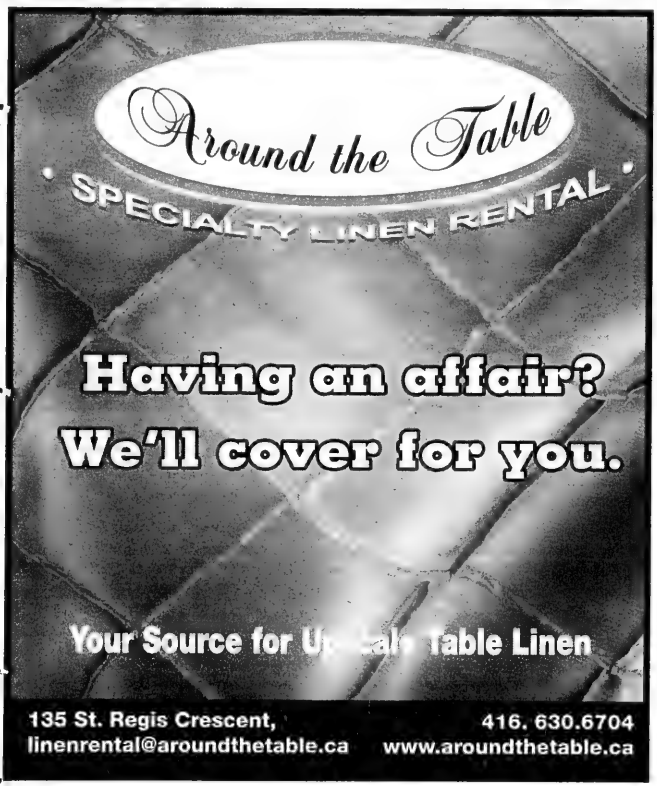
"It's important to maintain family ties," said one of the older family members. "People move apart and with all the little ones – they're the ones who will continue – it's important to show them the meaning of family."

One cousin admitted it made her "feel connected," and Thomas Starr, a third-generation cousin who had taken on the arduous task of preparing the family tree, willingly accepted updates. He used Family Search Personal Ancestral File (a program that is tied in with the Church of Latter Day Saints) and is a free download on the Internet (http://www.familysearch.org).

An added touch were reunion T-shirts lovingly made by Tiffaney Goodman, one of the daughters-in-law of our hosts. These prized, special shirts added a unifying touch of family as everyone – young and old – donned them.

Continued on page B39

Ned and Anita Goodman hosted a family reunion in near Barrie.
[Frances Gordon Pellatt photo]



Wedding countdown – plan ahead and avoid stress

Engaged couples and their families can eliminate stress by emulating business managers. Project management works wonders when planning an event. Circle the big day on the calendar and count backward, leaving a week for "Murphy."

"Murphy" refers to Murphy's Law, which says "anything that can go wrong, goes wrong" or something unexpected invariably erupts to corrupt plans.

Whether you use a notebook, index cards or a folder labelled "Wedding" under my "My Documents" on your computer is irrelevant. The object of the exercise is keeping track of each stage of planning.

Emulate business executives by drawing up a progress report when you reach the halfway mark. Report plans that have been carried out thus far, plans that are being implemented now and what still has to be done. Also, note if any snags have occurred and check with the caterer and other parties involved in the wedding.

Once tasks have been carried out, check them off and move on to the ones ahead. Here is a sampling of things that wedding celebrants must attend to at this exciting time in their lives.

Six to 12 months ahead:
- decide budget
- decide type of wedding
- pick date
- create guest list
- book location for ceremony and festivities
- make arrangements with rabbi
- plan honeymoon
- buy dress
- book caterer
- arrange for photographer/videographer
- book band and arrange music for ceremony

Four to six months ahead:
- order invitations
- buy wedding rings
- reserve accommodations for out-of-towners
- choose bridal-party attendants
- arrange bridal gift registry
- get passports for honeymoon
- test out hairdressers and makeup artists
- make a progress report and review plans
- arrange rentals

Eight to four weeks ahead:
- buy headpiece, shoes and personal accessories
- arrange for wedding-day transportation
- send out invitations
- arrange prenuptial
- arrange parties for out-of-towners
- select men's formal wear and rentals
- call vendors to confirm plans

Two weeks before the wedding:
- pick up wedding gown
- confirm scheduled appointments with hairstylist, manicurist, makeup artist
- discuss last-minute details with caterer
- make seating plan
- check RSVP list
- record gifts as you receive them

One week before the wedding:
- give caterer a final head count
- finalize table cards and seating plan
- pick up formal wear and accessories
- schedule a rehearsal and check on speeches and toasts

The last couple of days before the wedding:
- pack for honeymoon
- pack wedding-day bag

The wedding day:
- attend to hair and makeup
- turn up early for photo session
- make sure to eat something nourishing and drink water
- take a deep breath, smile and enjoy – it's your day

Informing all family members can be a challenge

Montrealers Rosalind Goodman Friend-Segal and her daughter, Robyn Friend, are sporting prized family reunion T-shirts. [Frances Gordon Pellatt photo]

Continued from page B38

Such a wonderful get-together allows cousins to bond with family members of all generations.

"We can't wait for next year's reunion," was the parting comment made by many.

Organizers need to keep in mind some important tips for planning successful family gatherings: first and foremost, decide where and when the event will be held. Many family members live in different cities, so making arrangements at a resort hotel that is midway between communities can be an option; and long weekends let people plan mini-holidays around the reunion.

An important factor for the co-ordinator is to think about whether you want assistance in planning the event, including the cost of refreshments, or are you prepared to go it alone. Perhaps involving each branch of the family or asking the different generations to participate may be a good idea and more cost-effective.

Informing all family members about the event can be a challenge. It can be done by word of mouth from one family member to another; however, with most people having computers, the message can be passed along via e-mail. Delegate one person to keep lists of e-mail addresses and phone numbers for future reunions.

Besides refreshments, always important at a family gathering, activities should be organized and can be as simple as encouraging relatives to bring memorabilia and photographs or as complex as arranging full-scale genealogy projects, games or entertainment.

Isn't it time your family got together? There are websites to visit to help you get started planning a family reunion. They include www.family-reunion.com and www.genealogy.about.com.

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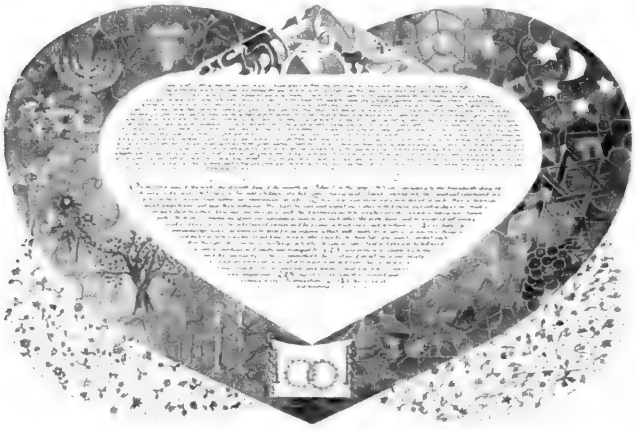
Ketubah artist encouraged by chazzan at her synagogue

By BARBARA SILVERSTEIN
Special to The CJN

The creation of original ketubah art has enabled artist Diane Sidenberg to marry her passion for water colour and her deep love of Judaica.

Sidenberg, a physiotherapist who has been painting all her life, began creating ketubot after taking a water-colour course seven years ago.

Originally these works were wedding gifts for family and friends, but she recently launched her new company, Ketubbah Art (416-567-5754 and www.ketubbahart.com) after much encouragement from friends and "the chazzan sheini at my shul [Adath Israel Congregation], she says. "When he saw my work, he said, 'Diane, you have to do this.'"



Diane Sidenberg incorporated a Magen David made from two hearts, the scales of justice and medical symbols in a ketubah for a doctor and a lawyer.

She says the hand-painted ketubah is such a welcome contrast to the ketubah she received on her wedding day. "I got a little booklet. It was so ugly. It was machine printed and the rabbi filled in the blanks."

She became interested in the ketubah art form after seeing some hand-painted works.

"I had been in some people's homes and had seen this magnificent art on the wall and I thought to myself, 'If I love painting, and I'm a lover of Judaica, why don't I take something I enjoy and apply it to a mitzvah."

Indeed, Sidenberg had already been involved in Judaica art with her needlepoint work. "I always had a strong passion for Judaica and I love crafts. I made the chupah for Beth David [B'nai Israel Beth Am] synagogue. My sister was the first one to use it."

Continued on page B41

Sidenberg has a scribe do the Hebrew calligraphy.

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'Every ketubah is a labour of love'

Continued from page B40

Sidenberg says she works closely with the betrothed couple to create the actual art work, combining Jewish symbols with those from their lives to create something totally customized and original. "Every ketubah is a labour of love."

For example, she worked with a couple – a doctor and a lawyer– and ended up incorporating a Magen David made from two hearts, the scales of justice and medical symbols into the design.

"I've done a few commissioned works. The clients were all thrilled," says Sidenberg, noting that one couple took a picture of their ketubah and had it printed up as thank-you notes.

Because the ketubah is a legal document, Sidenberg, a trained calligrapher as well, still prefers to have a scribe do all the Hebrew calligraphy. "For Conservative and Orthodox weddings, the text has to be provided and proofread by the rabbi. I can do the English if people choose to have English.

"They can pick symbols, colours, style and English text."

Sidenberg says so much work goes into planning the wedding, but many people overlook the ketubah because they don't realize they can have a customized document. "This is something they can include in their planning like everything else."

And it's perfect for baby boomers marrying off their children, she adds. "Baby boomers are fussier. They want to have more unique items for their children's weddings."

Sidenberg does other Judaica commissions for occasions, including an anniversary ketubah. "I can do a ketubah that commemorates the event. It's not a legal document, but a keepsake."

Other items include blessings for the home and certificates for baby namings or brit milahs or bar or bat mitzvahs.

Doing this kind of art work is very gratifying, particularly the ketubot, Sidenberg says. "The fun part is working with the couple to create something that they'll enjoy looking at on their wall. And they'll be remembering their wedding, that special day. What can be nicer than that?"

Another Ketubah artist advertising in this supplement is: Ketubah Ketubah, 416-963-9191.

Sidenberg became interested in the ketubah art form after seeing some hand-painted works.

You can be creative in preparing wraps

Mix and match ingredients

By EILEEN GOLTZ
Special to The CJN

Wraps are easy to prepare, can be as simple or as elaborate as you wish, can be meat, dairy or pareve, and can be served hot or cold.

So, what's the best way to wrap a wrap to keep all of those fresh ingredients from spilling out? It depends on the wrap you choose.

Tortillas can be spread with ingredients, rolled up and served hot or cold. The best way to put them together is to position the ingredients in a small rectangle on the bottom half of a round tortilla. Fold in two sides until they meet in the centre. Fold the bottom of the tortilla to the centre over the filling, and continue rolling until there is no more wrap left to roll.

Pitas can be stuffed or folded in half over the filling, then wrapped tightly in aluminum foil.

Lavash, that wonderful Middle Eastern flat bread, should be heated flat in the oven with the ingredients spread on top to soften it before you roll it. Fold in about 1 inch of each short end to keep the filling from leaking out. Then roll the bread tightly, starting on one of the long sides. Cut into portion-sized lengths.

TURKEY AND VEGETABLE WRAP

If you want a tasty vegetarian wrap, you can make this without the turkey.

1 large sheet of lavash
1 cup tomato sauce
1 cup mild salsa
½ lb. fresh spinach leaves
½ lb. roasted turkey breast, thinly sliced
1 red pepper, thinly sliced
1 red onion, thinly sliced
1 small zucchini, thinly sliced

Preheat the oven to 350. Place the lavash on a sheet pan and brush with the tomato sauce. Spoon the salsa over the sauce. Layer on the spinach leaves, followed by the turkey breast, red pepper, onion and zucchini. Heat in the oven, about 5 minutes. Fold in the sides of the lavash. Then roll the lavash tightly, starting with the long end. Let cool for 5 minutes before cutting into 4 portions. Serves 4.

SPICY CHICKEN AND PAPAYA WRAP WITH COLESLAW

¼ head each red and green cabbage, finely shredded
½ bunch cilantro, chopped
4 green onions, sliced
1 to 2 tbsp. hot sauce
juice of 1 orange
juice of 1 lime
2 tbsp. sesame oil
½ lb. cooked chicken or turkey, julienned (you can use leftovers)
1 ripe papaya, peeled and diced
4 large flour tortillas or lavash

In a large bowl, combine cabbage, cilantro and green onions and toss. Add hot sauce, orange and lime juices and sesame oil. Mix thoroughly. Add chicken and toss. Divide the salad and chicken mixture between 4 wraps. Sprinkle the top with the diced papaya. Fold in the sides, then the bottom, and then continue rolling up. Makes 4 servings. This recipe can be doubled or tripled. This recipe can also be stuffed into a pita.

ASIAN CHICKEN WRAPS

1 tbsp. vegetable oil
1 lb. boneless skinless chicken breast cut into strips
½ cup shredded carrots
1 cup snow pea pods
½ cup chopped celery
⅓ cup teriyaki sauce
4 large flour tortilla
4 red leaf lettuce leaves
1 tbsp. 1 tsp. chopped cilantro

Heat oil in wok or large skillet; add chicken. Stir-fry until lightly browned and no longer pink, about 5 minutes. Add the carrots, celery and snow pea pods; stir-fry 1 minute. Stir in the sauce; cook until the mixture is thoroughly heated. Place a lettuce leaf on each tortilla; add some chicken mixture. Sprinkle the top of the chicken with the cilantro. Fold up bottom third of tortilla. Fold in the sides and then roll the tortilla enclosing filling. Serve with additional sauce, if desired. Serves 4. This recipe can be doubled or tripled.

SPICY CREAM CHEESE ROLL-UP

1 8-oz. package cream cheese softened
1 16-oz. jar salsa, drained
1 small jar green chilies jar drained
1 can sliced black olives drained
½ cup chopped red bell pepper
10 large flour tortilla

In large mixing bowl, combine the cream cheese, drained salsa, green chilies, red pepper and olives. On each tortilla, spread about ½ cup of the filling mixture. Roll tortilla up tightly jelly-roll fashion. Wrap in plastic wrap. Refrigerate at least 2 hours or until chilled. Serves 4. This recipe can be made into an appetizer. Just cut each tortilla roll into 7 to 8 slices and serve it on a platter.

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Jewelry that's different – and not mass-produced

By SYLVIA BROOKE
Special to The CJN

"The pearl is the queen of gems and the gem of queens." The unknown author of this quote saw the unique beauty of the pearl, but probably couldn't foresee a time when pearls would have such wide appeal.

One who knows the true beauty of the pearl is Eileen Silberzweig of Eileen's Pearls (416-630-1463). Her talent is in the stringing and restringing of pearls, coral, Venetian glass and other beads. She is highly skilled at what she does and thoroughly enjoys it.

"I love jewelry – it's part of our lives," says Silberzweig. "If any kind of necklace you're wearing needs restringing, this is the place for it."

Silberzweig has honed her skills for more than 30 years. When she first started working for a jewelry shop and was required to do repairs, she saw the potential in setting up a business, with her two teenage daughters. Like a pearl from an oyster, the business grew, to be featured on television and in many articles. Silberzweig has earned her place in the industry as the woman to go to for all stringing and redesigning needs.

Both of her daughters, Sandra Silberzweig, a gemologist, and Susan Silberzweig Korman have, since their teens, been active in Eileen's Pearls.

"My mother taught herself how to restring," says Silberzweig Korman, adding that "no one has ever walked out of here saying 'you couldn't help us.'"

Silberzweig strings only with thread, explaining that wire has a tendency to buckle up and stay that way. Her stock includes thousands of findings, so if something's broken, there's no need to invest in the whole piece.

She travels extensively, bringing back interesting beads and stones acquired in Italy or Israel. Adds Silberzweig Korman, "She buys in bulk – it lowers the price. Since she's in the business, she can go into places others can't."

Brides like to get something different and new, and Silberzweig can either design pieces or redesign existing settings. Eileen's Pearls also has an extensive collection of pieces that will match perfectly or complement any heirloom.

In the last few years, the pearl industry has changed dramatically, offering new shapes and colours of pearls. "People are willing to wear more exotic things, but if it's the right colour for you, it radiates," says Silberzweig Korman.

Eileen Silberzweig of Eileen's Pearls. [S. Brooke photo]

Odyssey Jewellery Designers Inc., (905-737-5266) is a more than 50-year-old family-run business specializing in top-of-the-line jewelry. It's designed to a client's specifications and made with the highest quality materials. Remarkably, Odyssey can maintain this high level of quality without charging the highest prices.

Odyssey's owner Ed Hostick says, "I've been in the business my whole life." Working with his father, Milton, who started the business, the junior Hostick developed a keen eye for style and beauty in jewelry design.

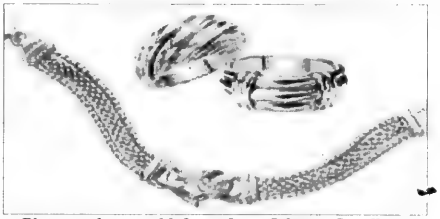
Odyssey has a beautifully stocked showroom. All work and repairs are done on the premises. If a look through the store doesn't produce that most sought-after piece, customizing one is an option.

"We do a lot of work where people bring in their own settings and we renovate them," says Hostick.

Most of the stock in the store are original pieces of jewelry, with the remainder made up of unique imported pieces. "We like to have things that are different," says Hostick. They include pink sapphires, black diamonds and pink gold, which is currently undergoing a renewed popularity. Pavé pieces set in diamonds with white gold or platinum are also currently fashionable.

The classics, including rubies, emeralds or sapphires set in two-tone gold, are expertly produced with a pride of workmanship only those trained in their field have. Appraisals are also done on the premises.

A wide selection of engagement rings are available in matching sets. They are perfect for the moment that the question is popped. After all, what better way to start a new relationship than by establishing one – with a trusted jeweller?



Pictures above and left are from Odyssey Jewellery Designers Inc.

Celebrating 10 years of successful simchas

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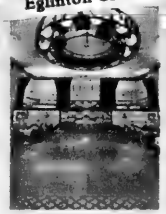

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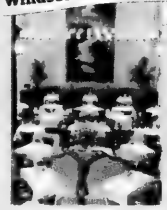

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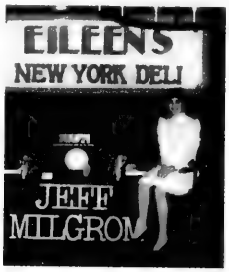
Flashing back to big hair and gaudy fashions

By JOSEPH SERGE
Arts Editor

The bar or bat mitzvah is an age-old rite of passage, but "it is also a crafty sleight of hand – a brilliant attempt to persuade 13-year-olds to ignore the trauma of their early teens by unilaterally proclaiming them to be fully fledged men and women overnight."

"Y.M.C.A.!" — 1991.



"Most people's themes are their hobbies. Apparently my mother thought mine was 'New York Deli.' But it didn't matter… the DJ's name was bigger than mine. Most of the guests probably thought it was his bat mitzvah." – Eileen Quast, 1985.

This according to the introduction to *Bar Mitzvah Disco* by Roger Bennett, Jules Shell and Nick Kroll, a colourful collection of bar mitzvah photos and witty anecdotes from (mostly American) Jews who came of age from the late 1970s through the early 1990s.

"In modern times," the introduction continues, "this ritualized act of self-deception has become a parallel universe, two parts *Fantasy Island* and one part *Vegas*, rife with its gorgeous girls, piles of cash and hastily scribbled thank you notes."

In part, this book attempts to trace the evolution of the modern bar mitzvah party, an "examination of who we are and how we got to be this way."

The project began on an Internet website – as thousands of people sent in their photos and memories – and it soon morphed into this collection.

Mostly, the book is a fun look back at gaudy '70s and '80s fashions. What were we thinking?

Gotta love those three-piece suits, wide collars and ties, guys. On the girls, puffy sleeves, and big, big hair were a must.

"This is a gallery of bar/bat mitzvah fashion evergreens that never go out of style – shoulder pads, asymmetrical hemlines, gaping cleavages and the calm, safe waters of ruffles, ruffles and more ruffles."

This book makes a great coffee table book for any Gen X-er suffering from bad flashbacks. And it's got a forward by the Village People. Really.

Published by Random House of Canada, *Bar Mitzvah Disco* is available for $33.95.

Cheers… and stay away from magnets — 1986.

"I am getting the most action I had ever received in this shot. Hence the extreme widening of the mouth. I had never had three grown men look up my skirt before. Two of them were my closest friends' fathers. That made it even dirtier." — Elissa Bowes, 1990.

No idea what these fine folks are up to. But I do love Dad's suit. — 1973

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Spa-ing the day away

By RANDI BERGMAN
Special to The CJN

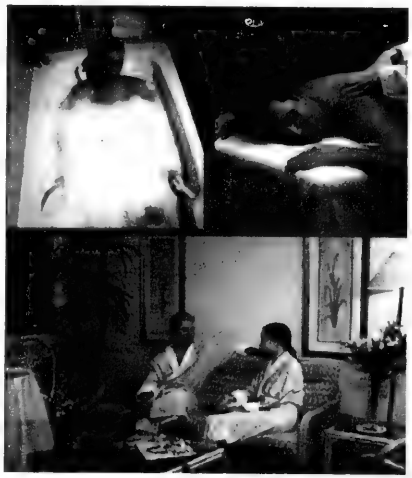
Life can be so stressful that 24 hours in a day doesn't even seem enough to get everything done. Ah, then there's that thing we like to call the spa: a place where all your cares can drift away and you can experience a state of peace.

Uptown Spa (416-449-4044, www.uptownspa.com) has been offering such a place for the last 10 years.

A complete day spa, Uptown offers everything from massage and botox injections to laser hair removal. The 7,000-square-foot facility also offers manicures, pedicures, electrolysis and hair services. At Uptown, you can treat yourself to the perfect enriching spa experience.

The family-owned business, run by Anne Sorenson, has a laid-back environment. A trained staff of 40 cater to your every need – Uptown Spa has it all. The staff has been there for years, and all have great relationships with the clients. "Our clients really love it here," says Sorenson.

Uptown's facials and body scrubs are widely known as spa specialties, among the many services offered. As well, people come far and wide for massage, which includes hot-stone treatments and private whirlpool. Ah, divine.



Relaxing at the Uptown Spa.

Among Uptown Spa's loyal customers are young professional women who enjoy a manicure like nothing else. As well, Uptown has embraced the trend of male customers at the spa. "We've offered men's services since the beginning, so we're happy to continue," says Sorenson. Men's services include massages, manicures and pedicures.

Uptown Spa is the perfect place to kick up your heels and take a load off. With the staff's personal touch, they promise to make your experience as pleasurable as possible. "It's an extremely welcoming place," says Sorenson.

Other esthetic companies advertising in this supplement are: Estee Levine and Associates, 905-417-8433; Senegence, 416-450-2754.

Video is now 'a valuable family heirloom'

By JENNIFER THOMPSON
Special to the CJN

The perfect way to retain the memories of your special event is to hire a professional videographer who can ensure quality, care and peace of mind at your simchah.

Josh Israel has been videotaping and editing simchahs for more than 26 years. Located in Thornhill, Video Productions by Josh offers quality video productions that will preserve the memories of your event forever.

"Video is no longer just another expense. It is a valuable family heirloom that lasts beyond all other products and services at your event," Israel says.

"Video is the only medium that can bring the life of the celebration back again any time."

That's why it's important to hire a professional when choosing a videographer, he says.

Israel offers a strong commitment to high standards and fine workmanship using high tech, up-to-date and reliable equipment.

When choosing a videographer, he says, it's important to ask a lot of questions so that you'll be comfortable with your choice. A visit to Israel's website, www.videobyjosh.com, will answer most questions you might have, and it will even give you advice on what questions to ask your potential videographer.

These days, clients often want a videographer who seems almost invisible at their event, and Israel says he goes to great lengths to make sure his camera work is done in a pleasing and mature manner. Lighting is also a factor. Israel uses top-of-the-line dimmers on all his lights to create an unobtrusive environment.

Video Productions by Josh (905-709-9277) is also fully digital. From camera work to editing to DVDs, Israel uses the cleanest digital path, resulting in the best images in the trade. Israel uses state-of-the-art cameras and equipment. He records using Sony's high-end digital DVCAM format, which he says provides superior picture clarity, colour, contrast, brightness and sound compared to DV, S-VHS & Betacam-SP.

> 'Video is the only medium that can bring the life of the celebration back'

When asked how far ahead clients should book their videographer, Israel says it's important to book as far ahead as possible. Bar and bat mitzvahs are often booked two years in advance, he adds.

Josh has built a solid reputation in the Jewish community. He has been personally videotaping and editing weddings and bar and bat mitzvahs since 1979, and notes that he understands the needs and timelines of the more observant parts of the community, as he has been videotaping Orthodox weddings for many years.

He has also built solid relationships with caterers and venues throughout the city, as he has taped and edited more than 2,300 family events.

Israel stresses the importance of the phrase, "You get what you pay for."

"Our prices are realistic," he says "They are quite reasonable, especially when considering the time spent videotaping and editing mainly during valuable weekends and holidays, the higher-grade very costly equipment, the expertise and finer workmanship.

"We do not cut corners and we will not disappoint you. Better workmanship and a finer final product are always worth more."

Other videographers advertising in this supplement are: D.M.S. Video Productions, 905-470-4040; Madison Video Production, 416-229-6000; Lisa Productions, 905-764-1033; Northern Memory Productions, 905-881-0608; Rafael Studios, 416-667-9999; Redstone Pictures, 416-256-4666; Twins Photo & Video, 905-707-2385; Vivid Video, 905-771-9889; Video Excellence, 905-731-4355.

Tips on picking a consultant

By ERIC LAYMAN
Special to The CJN

Nowadays many people use the services of planners to organize major celebrations like weddings.

Gayle Kertzman of Gayle Kertzman Wedding & Special Events Planning (416-892-1240; website www.gaylekertzman.com) explains why: "You face a lot of decisions in a short time. Whether you're choosing a hall, band, invitations, clothes, menus or décor, the choices can be overwhelming. And you only have one chance to do it right."

But you also have to select your planner. Kertzman has some useful tips on how to choose and work with a planner; so do Sarah Cherry and Marsha Baker of Cherry & Baker and Associates (905-771-1121).

"A planner," says Kertzman, "lets you relax and be a guest at your own party. You can let someone else take care of things." Basically, this is Cherry's and Baker's viewpoint, too.

Cherry and Baker are full partners who know each other's files, get along well and have fun at their work. The greatest compliment, for Baker, is that a client has invited her to an event as a guest.

Cherry and Baker identify three crucial qualities in a planner: experience, organization and rapport. Of these, they say, rapport with the client matters most.

Experience counts, too. Kertzman as well as Cherry and Baker have been tried and tested in difficult situations and built solid reputations.

"Some clients want more guidance, some want less," Cherry observes.

"For this reason," Baker takes up the thread, "we offer a full package where we do all the planning, and a 'day-of' package where the client does more on their own."

Kertzman also offers packages. "Some people," she says, "do a lot of the work themselves. Only then do they come to me, often about three months before the event. Others come earlier, a year or so ahead – they usually want me to do more.

"Ideally, you should book my services for a wedding when you get engaged. Over a year or so, I can develop excellent rapport with a client."

Baker also urges that you book your planner as far ahead as possible. "We're already booked into 2008," she says.

Kertzman has noticed that many people think holding an event at home will help keep the planning simple. "Not necessarily," she warns. "A shul, hall or hotel is set up for events like weddings."

Besides weddings, Kertzman does showers, brises, baby namings, and bar and bat mitzvahs. "I want to build a long-term relationship with each client," she says. "And I go to every event myself, rather than send an assistant. I often bring an assistant, sometimes two, but as an extra pair of hands."

Cherry and Baker don't always attend an event. "If we're not there, though," Cherry promises, "our staff has to be as good as we are."

Satisfied clients, from left, groom, Mike Hammer and his bride Natasha Kisilevich, and consultant Gayle Kertzman.

"And as involved," Baker adds.

"If someone says our staff is better than we are," Cherry says, laughing, "we take it as a compliment."

A grand event like a wedding usually means a 12-hour day for Kertzman. "Seeing hosts and guests happy, and building a lasting clientele, make the work worthwhile," she says.

"Pay a lot of attention to logistics," Kertzman advises. "As a planner, I make logistics and organization my strong point."

"We tailor the event to your style and needs," says Cherry. "It's your event, not ours."

Baker adds, "There's no such thing as a typical 'Cherry & Baker' event."

Cherry and Baker are honest but give advice tactfully, and they recommend that you respect their expertise. In essence, this is Kertzman's viewpoint as well. Know what you want, she advises, but be flexible, and ready to adapt.

"At your party," Kertzman says, "you're the monarch, but a wise ruler listens to her [or his] councillors and knows how to delegate. You simply can't do everything yourself."

Or as Cherry and Baker say, "The client draws the big picture – we fill in the details."

Not long ago, when it came to organizing weddings, one could have said "queen" instead of the gender-neutral "monarch." Nowadays, Kertzman sees a lot more men taking an active interest in planning the big day.

"This trend is through the whole party industry," she observes. "It's good, it's the way things should be, but it can make the planning more complicated."

"At an event like a wedding, which marks a major passage in life," Baker points out, "the hosts and guests are feeling things very intensely. The planner, in contrast, should be mellow.

"Always," says Baker, speaking with the voice of experience, "something unpredictable comes up. The client shouldn't have to know about it, though, till after the event – that is, after the problem's already been solved. And you shouldn't try to micro-manage. It takes away from having fun at your own event."

Determine your budget carefully, Cherry and Baker urge. A good planner will work within your means, and as they point out, more money doesn't always mean a better function. It's not how much – it's how you put it to use. On this point too, though, they suggest that you be flexible if you can.

As a professional makeup artist, Baker can offer that special extra, seemingly a small thing that can matter a lot. She knows, for instance, how different types of cosmetic appear in different kinds of lighting.

Other consultants/party planners advertising in this supplement are: Lynn Cohen, 905-881-6400; Sharon Goodman Wedding & Party Co-ordinator, 905-731-7786; Heidi Gruenspan, 905-738-5030; Judy Stein Consulting & Associates, 905-764-2728; Marla Kay, 905-882-2042; Naomi Serkin, 416-485-3902; Tamara Temes, Bridal and Party Consultant, 905-770-7977; Ricky Bessner Party Planning, 905-731-2005; Out There Event Management, 416-992-6486.

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Millcroft Inn's spa offers massage and beauty treatments

It takes just a 40-minute drive northwest from Toronto to find yourself in the lap of luxury at the Millcroft Inn & Spa in picturesque Alton, Ont.

Surrounded by the woodlands of Caledon Hills, the Millcroft Inn (1-800-383-3976 or www.millcroft.com), a former knitting mill, has long been a favourite getaway for couples, wedding parties and corporate events.

By KATHRYN KATES
Special to The CJN

Last year, the Millcroft Centre for Well-Being, the inn's 9,000-square-foot spa, was completed. It has become a busy spa resort destination, hosting both overnight guests and day-spa visitors.

The spa has four levels. Painted a crisp white, it is warmed up by dark-stained wood trim and beams and a rich burgundy broadloom with black accents.

The spa features 17 treatment rooms, including a Japanese couple's room, where the traditional Japanese bath ritual known as *ofuro* is offered. There is the Vichy shower room, offering body treatments under a rain shower, and a Swiss Shower Treatment Kurs, with a 12-jet spray known for its benefits on muscles and circulation – a signature treatment of the spa. The interior of these rooms is enhanced with either navy blue or burgundy trim and matching ceilings. Scenic prints and abstract artwork throughout the spa liven the space.

The décor of the spa mimics the quaintness of the Millcroft Inn's Main Mill, which houses 22 of the inn's 52 award-winning guest rooms, in addition to a dining room, which overlooks a stunning waterfall, a front reception area and a lounge. Other accommodations at the inn include the Manor House, adjacent to the Main Mill. Many of the rooms have Jacuzzi tubs. There are also self-contained two-storey chalets located by the spa and the outdoor pool.

Continued on page B49

The spa at Millcroft Inn features 17 treatment rooms.

The Inn is a busy spa resort destination, hosting overnight guests and day-visitors.

Basking in the lap of luxury

Continued from page B48

The spa features men and women's lockers, each with saunas and showers. There is an indoor resistance pool and hot tub, a well-equipped fitness studio, a café and the Woodlands Lounge, where, on chilly days, spa goers can relax on comfortable grey couches in front of a wood-burning fireplace before and after their spa treatments. In the summer, clients can enjoy a walk through the spa's labyrinth healing garden, a maze chock-full of fragrant botanicals.

Twenty therapists minister to guests' needs at the spa. The staff includes registered massage therapists, aroma therapists, reflexologists and estheticians.

Treatments include a number of different facials, from the popular customized Millcroft Spa Facial to the Age-Defying Facial, which includes the Biodroga Oxygen Power Skin Treatment from the German skin-care line Biodroga Systems.

Catering to the growing interest in spa treatments for men, the spa has developed a number of treatments for gentlemen, including a specialty facial, says head esthetician Pamela Crust.

Not to be missed is the Holistic Indian Head Massage, based on an ancient South Asian healing system. After 45 minutes under the healing hands of British massage therapist Melanie Pringle, stresses of the head and neck seem to melt away.

Products used include Ancient Secrets, Jane Eiredale, and the body line Frei from Germany.

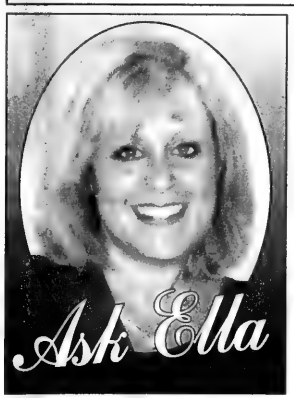
Other treatments offered include hot- stone massage, Thai massage, also known as "yoga for the lazy," reiki, reflexology, and Swedish, sports, prenatal and couples massage. Also on offer are body polishes and wraps, an array of hand and foot treatments, makeup applications and waxing. Many of the treatments offer deluxe extras for that little extra bit of pampering.

Treatments are available à la carte or as part of a day-spa or overnight package. The spa concierges will gladly custom-create spa packages exclusively for you.

In addition to Biodroga System, products used at the spa include Ancient Secrets, a body line from Vancouver that uses algae and Canadian glacial clay as ingredients; Jane Eiredale, an American makeup line; nail polishes from OPI; and the body line Frei from Germany. Retail beauty products are sold in the spa's reception area.

When you're not being pampered, other activities available for guests include bike riding, hiking, cross-country skiing, ice skating on the mill's pond, tennis, indoor and outdoor golf, and shopping nearby.

About Life



Dear Ella,

My cousin recently made a bar mitzvah. I got the invitation well in advance and put the date aside. I naturally assumed my husband and I were invited with our son, as I knew all the other kids in the family were invited. Granted, my son is only two years old, while the other children are a bit older.

The weekend before the affair, my cousin called to make sure I was not bringing my son. She said she was not allowing small children to attend the simchah.

I was very upset and almost didn't go. My husband and I decided that that he would stay home with our son and I would go on my own. When I got there, I was seated at a table with a couple who had a baby with them. I was livid. Should I confront my cousin or just never speak to her again?

No Kids Allowed

Dear No Kids Allowed

When someone is making a simchah, they are entitled to invite whomever they wish. If your cousin wanted to have an affair without small children and that's the reason she told you to leave your son at home, then you did the right thing to respect her wishes. However, once you arrived and found another couple with a baby there, you were entitled to an explanation. But don't jump to conclusions without speaking to your cousin. It's very possible the other couple decided to bring their child against her wishes. If that's the case, she is not to blame.

You do, however, have a right to ask her about it. Once you receive an answer, you can decide whether or not you are comfortable with her explanation. Armed with this information, you then have the choice of whether to speak your mind and discuss the issue with your cousin or not.

Remember, it's not so easy to go back once you burn a bridge, so don't make your decision lightly. Wait until you calm down, so you can think and speak rationally and not emotionally. I sincerely hope you and your cousin can work out this misunderstanding and continue to coexist in the same family.

Readers may submit their questions to Ella at The CJN., *email: eb@cjnews.com. But Ella is not a professional counsellor. She brings to the questions posed by readers her unique brand of earthy wisdom. Her advice is not a replacement for medical, legal or any other advice. For serious problems, consult a professional.*

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Kosher catering offers as much variety as non-kosher

By BRYAN BORZYKOWSKI
Special to The CJN

With more caterers and banquet halls setting up shop every year, it's getting harder to figure out who plans an event best. Two Toronto caterers have one selling point that many of these newer party planners don't – they've got history on their side.

"My mom started the company about 30 years ago," says Jack Ponte, manager of L'echaim Catering (416-650-5440). "She used to really enjoy cooking, so she decided to try her hand at catering."

"We've been in business for 50 years," says Sharon Firestone, co-owner of Caterers York. "It started with my father. He was probably the first kosher caterer in Toronto."

With such storied pasts, these two catering companies have seen trends come and go, but one recent craze, says Ponte, could have a positive effect on his business.

"In the past, people had this idea that if it was kosher, maybe it wasn't as good, or variety wasn't available. Now you can basically do anything kosher you can do non-kosher. You can get the fake shrimp and the fake crab. There are more kosher caterers than ever before too, but people now realize that if it's kosher, it can be just as good as non-kosher."

"There's a lot of kosher wine being offered now," says Firestone. "There are wines from Italy, Australia, Israel and even from California."

"Years ago, there was just Carmel, Carmel, Carmel," says Ponte. "There's a huge variety of wines and some higher quality ones, too. In the past, and I have no idea why, people tended to bring their own wine or liquor to parties instead of buying it from the hall. Some people still do that, but [more people] are buying from the venue."

Besides more kosher options, one significant catering change that Firestone's had to adapt to is the increasing amount of people with allergies.

"There are a lot of dietary restrictions. There are many meals where people have allergies. They have nut allergies, or they're diabetic, so in any party we can be doing 10 or 12 different kinds of meals," she says.

> Kosher catering is always in high demand

Despite increased allergies and more kosher competition, these two companies haven't slowed down. Both have exclusive kosher catering contracts at major venues – Caterers York plans functions at the Beth Tzedec synagogue, while L'echaim is gearing up to cater functions at Le Jardin, a recently renovated banquet hall located in Woodbridge, Ont..

"Le Jardin is an absolutely stunning facility," says Ponte. "It holds about 100 people in one of their banquet halls and about 700 in another."

Firestone admits that with more places like Le Jardin vying for your functions, the catering world is getting competitive. But she adds that a synagogue is still the best place to have a major life event.

"A synagogue is a religious place and if you're having a life-cycle event, it should be done there. We have a beautiful lobby, a great dining room and we do an excellent job."

> The catering world is getting competitive

No matter where your party takes place, Firestone says people want good food and a good price.

"Budget is very important. We deal with a full range, from a really nice simple meal, to something more substantial," she says.

Ponte agrees, but says just having a kosher function means the price will be higher.

"There are inherent costs that you get with kosher catering. Kosher meat and poultry is always more expensive. The process starts when the animal is killed and the process of making it kosher adds to the cost of the meat at the end of the line. You've got more labour involved so it's a little more time consuming. These are steps that don't normally happen in non-kosher food.

"Is it tremendously more expensive? I don't think it has to be tremendously more than non-kosher food. It all depends on menu selection. You can also pay $200 a plate on a non-kosher meal."

Kosher catering is always in high demand for weddings or bar/bat mitzvahs, but Caterers York and L'echaim Caterers do more than just the traditional simchahs.

"There is a kosher market for golf tournaments," says Ponte. "They do tend to go to some of the nicer golf clubs around, but they're there. We target some conventions."

"We do a lot of brises and baby namings," says Firestone. "They're really popular – that's new over the last couple years. They also bring in people in large numbers – like over 100 people. They used to have a couple of people, but now it's become a real big celebration."

With a combined 80 years' experience, both L'echaim Catering and Caterers York know how to plan a great function.

Other kosher caterers advertising in this supplement are: Ely's Fine Foods, 416-782-3231; King Solomon's Catering, 416-630-1666; Miriam's Table Inc., 416-633-6554; Royal Kosher Catering, 416-971-9666.

Good MCs can rock your party 'no matter what'

By ADAM MICHAEL SEGAL
Special to The CJN

If there is a magic word a DJ or MC needs to put into practice at a party, it's "interaction," says Eric Bouaziz, CEO of Starr Productions.

"A DJ and MC needs to be able to first and foremost interact with the kids and adults," Bouaziz says.

"Guests will be eager to get up and dance when they have someone working with them."

So when planning an event, he recommends looking for an MC whose personality will energize the crowd.

"The personality is huge," Bouaziz says.

"The client needs to look for a high-energy person… who's able to have a natural flair with the music and knows how to work the floor."

The MC and DJ work as a team, with the DJ spinning the music and the MC as the person on the microphone, revving on the guests.

Bouaziz adds that it's important for the DJ to have a wide array of music at their fingertips and to cater to what the clients and guests request. Daniel Miller, for example, is one of Starr Productions' leading MCs and is in high demand.

These days, music trends, particularly among bar and bat mitzvah-aged kids, are blasting back to the past.

"Classic rock is popular with boys in particular," says Jian Magen of Magen Boys Entertainment.

"What was old is now the 'new.'"

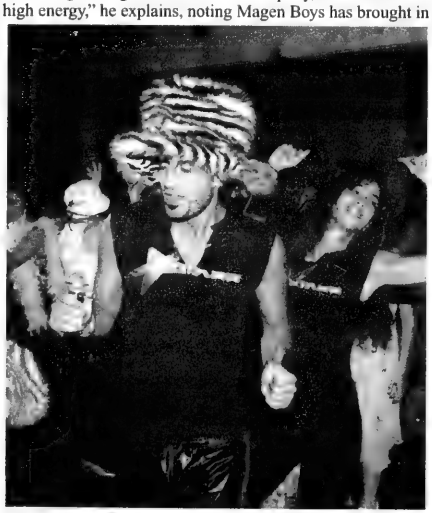
To spice up the production, DJs and MCs can be accompanied by dancers or even live singers.

"There's usually a range of two to four dancers, and when the MC has them working with him, you have a full production," says Bouaziz.

"The dancers can give away prizes and they help keep the kids busy."

Magen says his company offers a wide roster of professional dancers and can also enlist professional entertainers to spruce up the affair.

"A singer brings a live element to the party, and we stand for high energy," he explains, noting Magen Boys has brought in such performers as hip hop singers, keyboard players or even an AC/DC tribute band.



Guests will be eager to get up and dance when they have someone working with them.

All pictures on this page courtesy of Starr Productions.

Weddings are somewhat different from bar mitzvahs in terms of how the DJ and MC's use their talent.

"The music selection is different at a wedding – you can be more artistic with it," Bouaziz says.

Both Bouaziz and Magen agree that weddings require a more "classy and elegant" feel, and DJs and MCs need to foster that.

In preparing for your function, be sure to consult with the DJ to ensure that your vision for the affair plays out.

"We have a preliminary meeting with the client, an event itinerary meeting where we go over the schedule and then a full meeting for music selection," Bouaziz explains.

"The DJ works with the client for suggested songs that will apply to their guests and will be appropriate for candlelightings at bar and bat mitzvahs."

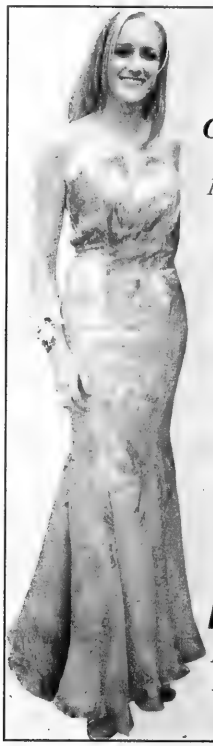
Ultimately, when choosing who will be the DJ and MC, Bouaziz says experience really does matter, so get references from friends and family.

"An experienced MC will be able to keep the event going no matter what happens," Bouaziz says.

"And when you have an MC and DJ that have worked together for years, the same team will get better and better. They become a crew."

For more information about Starr Productions, call 905-707-8211 or visit www.starrproductions.ca

To get in touch with Magen Boys Entertainment, call 905-513-6464 or visit www.magenboys.com.



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One-stop shopping

By BARBARA SILVERSTEIN
Special to The CJN

Tyme to Party has become known for its simchah baskets.

Are you planning a simchah on your own and have a to-do list that's three miles long? Well, you can save yourself time and money and daily migraines if you do all your shopping at a one-stop party shop.

Two large retail outlets geared to simchahs of all sizes are Tyme to Party (905-737-2789), at 10303 Yonge St. in Richmond Hill, and Party Supply Depot (905-764-5457), located at 92 Doncaster Ave. in Thornhill.

Norene and Harvey Norris are a husband-and-wife team that run Tyme to Party with their daughter and son-in-law. The store, which opened in 1998, covers 9,000 square feet over three floors.

The second floor is devoted to costumes, with a large selection geared to Jewish-themed outfits for Purim. The first floor is for loot bags and the basement is devoted to bar and bat mitzvahs.

Tyme to Party offers a one-stop service for invitations, centrepieces, custom loot bags and balloon decorating.

"We have the whole nine yards," says Norene Norris. "Whatever you need for any simchah, we probably carry it."

Tyme to Party has become known for its simchah baskets, which are used as centrepieces and then donated to a children's charity. The baskets, which start at $25, are colour co-ordinated for the function.

"We do non-food simchah baskets," explains Norris. "We can use plush animals, books, wipe-free markers, radios, bean pillows.... Then we do the whole thing up. It teaches children about giving."

She delivers the baskets to the simchah venue and the party host goes on to donate the "centrepieces" to charities like Jewish Family & Child Service and the Hospital for Sick Children.

"It's wrapped and beautifully presented. I also can attach balloons. It depends on the budget," Norris says, noting the baskets can be used for evening affairs or luncheons.

She stresses that she's on hand to supervise all decorating activities such as balloon décor or the more traditional centrepiece design. "I do absolutely everything. I'm always on site to make sure it's perfect."

Tyme to Party offers a wide selection of what's become de rigueur for bar or bat mitzvah parties – giveaways.

These novelty items have come down in price since glow necklaces were first introduced to the bar and bat mitzvah scene about 10 years ago, she says. "The glow necklaces were $3 a piece. Today they're about 50 cents."

She advises parents to involve their children in selecting the giveaways.

Norris encourages her clients to make appointments with her so she can take the time to help them plan their simchahs. "This way I can give them my full attention."

She says she gets a lot of referrals through word of mouth.

Norris advises her clients is to watch their costs . "I always tell them, 'You'll really enjoy your simchah if you stay within your budget and you do what your budget allows.'"

Mel Grevler, president of Party Supply Depot, says his store offers a wide variety of products and services at very competitive prices.

"People come to us because we are well priced and we have the right combination of products and services at a very fair price.

"Our staff is well trained. They have been with us for years. They can answer any question for events large and small."

Continued on page B53

One-stop shopping saves time — and migraines too

Continued from page B52

The store has expanded since its opening in 1990. Today, it occupies 12,000 square feet.

"We have pretty much everything you'll ever need for entertaining large or small crowds, says Grevler. "We cater to weddings, bar mitzvahs and all kinds of parties."

The Party Supply Depot offers Purim costumes and a full range of party loot and custom loot bags. Grevler says Party Supply Depot carries whatever is current and popular with children.

He stresses that his store is a great place for shopping for bar and bat mitzvah giveaways.

The store is also known for its huge selection of disposable tableware, from plastic and paper plates to printed and plain table covers, he says. "We import plastic tableware from all over the world.

"From the cheapest to the most exciting products, you can find them here. Anything that goes onto the table to make it more decorative or more functional."

Grevler says Party Supply Depot also has a very large catering section, "with platters and bowls for every budget and chafing rack warmers to keep food warm."

The store is also known for its large packaging selection, which includes paper packaging and all kinds of paper gift-wrap. "One of our specialties is gigantic bags for huge gifts. The bags are 46 inches, which is great for gifts like duvets and large baby toys.

A great place for shopping for bar and bat mitzvah gifts

"We carry products for every season. We have a huge range of Chanukah items and gift-wrap."

Party Supply Depot also offers customized banners, says Grevler. "We are very competitively priced. Banners six feet long by 19 inches wide start at $29.99."

Party Supply Depot will decorate for simchahs with balloons and centrepieces. However, helium balloons can also be obtained at the last minute for do-it-yourselfers.

Grevler stresses the importance of keeping to a budget, so he and the Party Supply Depot staff try to help customers save money, wherever possible.

"Sometimes it's more economical to rent a helium tank and blow up your own balloons," he says.

Other one-stop party places advertising in this supplement are: Incredible Novelties Inc., 905-881-9900; Kosher 'n Natural, 416-789-7173.

Tyme to Party offers a one-stop service for invitations, centrepieces and more.

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•TUNA SOFT TACOS•

Preparation Time: 15 minutes or less

1 pouch (85 g)	**Clover Leaf® Rip 'n Ready Yellowfin**	1 cup (200 ml)	shredded cabbage
		1/2	avocado, sliced or chopped
8	corn or small flour tortillas, warmed	1/4 cup (50 ml)	chopped red onion

For each taco, stack 2 tortillas together. Split cabbage, avocado, onion and tuna evenly between each taco. Fold and serve with salsa. Makes 4 tacos.

•TUSCAN BEAN SALAD•

Preparation Time: 15 minutes or less

1 pouch (85 g)	**Clover Leaf® Rip 'n Ready Albacore**	1/4 cup (50 ml)	olive oil
1 can (425 g)	cannellini or other white beans, drained	2 tbsp (30 ml)	diced red onion
		2 tbsp (30 ml)	red wine vinegar
1	large tomato, chopped	1 tsp (5 ml)	dried oregano leaves
		lettuce leaves	

In medium bowl, mix beans, tomato, oil, onion, vinegar and oregano; toss albacore into salad and serve over lettuce. Serves 2-3.

•PARTY PINWHEELS•

Preparation Time: approx. 30 minutes • Cooking time: 20-25 minutes

2 cans (213 g ea.)	**Clover Leaf® Sockeye Salmon**	2 tbsp (30 ml)	chopped stuffed olives
		2 tbsp (30 ml)	fresh dill
1 1/2 cups (350 ml)	grated cheddar cheese	1/4–1/2 tsp (1 ml)	pepper
2/3 cup (150 ml)	mayonnaise	4 tsp (20 ml)	lemon juice
4 tbsp (60 ml)	chopped green onion	1 pkg (450 g)	frozen puff pastry dough

- Thaw puff pastry according to packaging instructions.
- Drain salmon; remove skin and bones as desired. Flake with a fork. Combine with remaining ingredients.
- Roll out puff pastry dough flat and spread with salmon filling. Roll up from long side. Cut into 1/2 inch pinwheels.
- Place cut side of each pinwheel down on greased cookie sheet. Bake at 190 C (375 F) for 20 to 25 minutes, or until golden brown. Place on cooling rack for 5 minutes.
- Serves 2–3 dozen pinwheels.

•SALMON FRITTATA•

Preparation Time: 15 minutes or less

1 can (170 g)	**Clover Leaf® Chunk Pink Salmon**, Skinless & Boneless	1/4 cup (50 ml)	slivered green pepper
		2	cloves garlic, minced
2 tbsp (30 ml)	butter or margarine	1/4 tsp (1 ml)	each dried basil, oregano leaves, salt & pepper
1 cup (250 ml)	sliced fresh mushrooms		
1/2 cup (125 ml)	sliced celery	8	eggs
1/4 cup (50 ml)	chopped green onions	1/4 cup (50 ml)	milk

- Drain salmon and separate into chunks with a fork.
- Melt butter in large 12-inch (30 cm) non-stick frying pan.
- Add mushrooms, celery, green onions, green pepper, garlic, basil, oregano, salt and pepper to pan.
- Sauté over high heat until vegetables are tender-crisp; remove from heat.
- Beat eggs and milk; pour over vegetables in pan.
- Arrange chunks of salmon over top.
- Cover and cook over medium-low heat 10 to 15 min. or until eggs are set. Serves 6.

Visit cloverleaf.ca for more exciting party recipes ... We're Hooked on Quality.

Wedding party attendants have responsibilities

By FRANCES GOODMAN PELLATT
Special to The CJN

Although weddings are usually family affairs, friends play a large role in people's lives, and brides and grooms want their friends to be as excited about their wedding plans as they are themselves. But it is a good idea to choose close dependable friends to participate in your wedding, as they are expected to take on certain responsibilities and should be informed of this beforehand.

The first time my daughter Karyn was asked to be an attendant at a friend's wedding, she admits it was flattering and she got caught up in the excitement as friends shared their plans with her and the other members of the wedding party. She was honoured and happy to participate and went out of her way to fulfil her responsibilities as an attendant and in planning and helping with any festivities.

However, in retrospect (she was an attendant at more than a dozen weddings) she now realizes the physical and financial toll it took on her personally. She did not always reside in the same city as the bride and groom, and she incurred travel and accommodation expenses. She also had to schedule time away from her studies when she was at university, and when she started working, arrange to take vacation and long weekends to coincide with the pre-wedding activities and the wedding.

Wedding etiquette dictates that the maid of honour, the bridesmaids and the groomsmen are responsible for an assortment of tasks besides walking down the aisle on the day of the wedding. Pre-wedding responsibilities for the maid of honour might include addressing invitations, planning pre-wedding parties, hosting a bridal shower, maybe even helping to organize the reception.

Then, at the wedding there are other duties, such as helping the bride dress and being prepared for all emergencies with extra nylons, makeup, food, etc. In some cases, she may help organize the dancing and the horahs.

Bridesmaids may be asked to run errands for the bride and join with the maid of honour in hosting a shower and arranging for a bachelorette party. Groomsmen (best man and ushers) are expected to organize a bachelor party and pay for it, and to be available the day of the wedding to attend to any last-minute details for the groom.

As well, attendants are expected to pay for their own clothing, travel and accommodation expenses. However, although they may attend all pre-wedding parties, only one shower gift and one wedding gift are expected.

"You want to be all things to your friends," says Karyn, who has travelled to the United States and Australia in support of her friends as well as being an attendant at home in Montreal, "but there are sometimes rather high personal and financial expenses involved in being part of a wedding party."

The maid of honour and bridesmaids have to get themselves ready with the purchase of a gown selected by the bride or having one made in the colour of the bride's choice, which entails scheduling time for fittings; and the groom's attendants are expected to go for fittings of tuxedos and pay for rental of all the necessary paraphernalia, including shoes if needed.

"I have done everything as a wedding attendant, from just showing up to arranging engagement parties, gown shopping with the bride, organizing staggettes [bachelorette parties], and even table seating," says Karyn, who understands that her friends may not be able to reciprocate when it is her turn at the altar.

"You shouldn't expect payback," she adds, "and if you've accepted to be in the [wedding] party, you need to be supportive, and depending on the relationship, help out by documenting each event with photographs, keeping gift lists or helping to set up and clean up."

Karyn admits that although she has spent a small fortune over the years for the honour of being part of her friends' weddings, she is glad she could be there for them.

Chocolate chip cookies always a favourite

By EILEEN GOLTZ
Special to The CJN

Chocolate chip cookies are easy to make, and they're a great addition to any party meal. The following are some of my favourites. Each recipe makes 2½ to 3 dozen cookies.

CHEWY CHOCOLATE CHIP COOKIES

2 sticks (1 cup) unsalted butter
2¼ cups bread flour
1 tsp. salt
1 tsp. baking soda
¼ cup white granulated sugar
1¼ cups brown sugar
1 egg
1 egg yolk
2 tbsp. milk
1½ tsp. vanilla extract
2 cups semisweet chocolate chips

Heat oven to 375. Melt the butter in a heavy-bottom medium saucepan over low heat. Sift together the flour, salt, and baking soda and set aside. Pour the melted butter in the mixer's work bowl. Add the sugar and brown sugar. Cream the butter and sugars on medium speed. Add the egg, yolk, 2 tbsp. milk and vanilla extract and mix until well combined. Slowly incorporate the flour mixture until thoroughly combined. Stir in the chocolate chips. Chill the dough, then scoop onto parchment-lined baking sheets, 6 cookies per sheet. Bake for 14 minutes or until golden brown, checking the cookies after 5 minutes. Rotate the baking sheet for even browning. Cool completely and store in an airtight container.

PUFFY CHOCOLATE CHIP COOKIES

1 cup butter-flavored shortening
¼ cup white granulated sugar
1 cup brown sugar
2¼ cups cake flour
1 tsp. salt
1½ tsp. baking powder
2 eggs
1½ tsp. vanilla extract
2 cups semisweet chocolate chips

Heat oven to 375. Combine the shortening, sugar, and brown sugar in the mixer's work bowl and cream until light and fluffy.

In the meantime, sift together the cake flour, salt and baking powder and set aside.

Add the eggs 1 at a time to the creamed mixture. Then add vanilla. Increase the speed until thoroughly incorporated. With the mixer set to low, slowly add the dry ingredients to the shortening and combine well. Stir in the chocolate chips.

Chill the dough. Scoop onto parchment-lined baking sheets, 6 per sheet. Bake for 13 minutes or until golden brown and puffy, checking the cookies after 5 minutes. Rotate the baking sheet for even browning. Cool and store in an airtight-container.

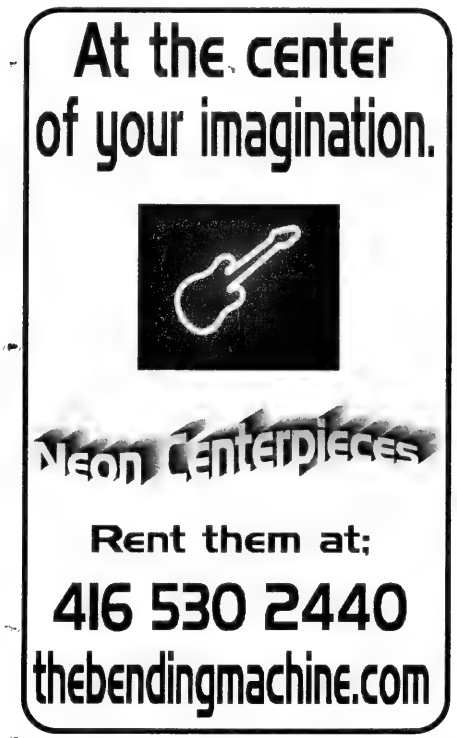
THIN CHOCOLATE CHIP COOKIES

2¼ cups flour
1 tsp. salt
1 tsp. baking soda
1 egg
2 oz. milk
1½ tsp. vanilla extract
2 sticks (1 cup) unsalted butter
1 cup white granulated sugar
½ cup brown sugar
2 cups semisweet chocolate chips

Heat oven to 375. Sift together the flour, salt, and baking soda in a mixing bowl. Combine the egg, milk, and vanilla and bring to room temperature in another bowl. Cream the butter in the mixer's work bowl, starting on low speed to soften the butter.

Add the sugars. Increase the speed, and cream the mixture until light and fluffy. Reduce the speed and add the egg mixture slowly. Increase the speed and mix until well combined. Slowly add the flour mixture, scraping the sides of the bowl until thoroughly combined. Stir in the chocolate chips. Scoop onto parchment-lined baking sheets, 6 cookies per sheet. Bake for 13 to 15 minutes, checking the cookies after 5 minutes.

Rotate the baking sheet for more even browning. Remove the cookies from the pans immediately. Once cooled, store in an airtight container.



Dog tags, fun photos make great giveaways

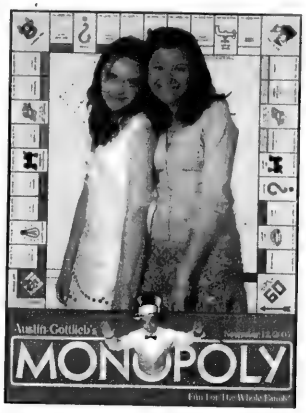
By SYLVIA BROOKE
Special to The CJN

Tag, you're it! The youthful joy of engaging in a game of tag recurs time and again at many bar and bat mitzvahs, and sweet sixteens. Create A Tag owners David Litz and Cary Pomeranz have guests lining up for fun and personalized tags, made while you wait, at these events.

"We've got a couple of old antique embossing machines. It's exactly like you'd get in the army," says Litz.

All they need are a person's information filled out on a card, then a tag is imprinted and presto – the guest has an official-looking army dog tag.

They're a real hit with the kids.



Signature Studios can place people within pop-culture backdrops.

"We've done parties where we're the number one attraction," Litz adds.

"We're getting quite a few calls from schools. It's a form of identification for the kids as well."

One tag can hold up to 75 characters. The accompanying gasket comes in many different colours, along with a 24-inch ball chain.

Create A Tag can also create personalized items, such as hockey pucks that can be used as a smart thematic substitute for staid place cards at a bar mitzvah.

"It all depends on the theme of the party. It just happens to be the thing right now, I guess," notes Litz.

For more information on Create A Tag, call 416-432-6089.

Another fun giveaway for parties by Signature Studios places people in existing scenes using special effects and trick photography.

"We're the only [studio] that uses a green screen picture, so you can actually put people into anything," says owner Greg Dean.

A girl can fulfill a fantasy by being pictured standing next to actor Brad Pitt, or a person's head can be placed on someone else's body.

"We can do pretty much anything. That's why it's so much fun," Dean says.

Magazine covers can be used as frames so that anyone can become a cover girl or boy for the night. The cover of the *Hockey News*, for instance, is popular at bar mitzvahs, and with official-looking covers that even include bar codes, the effect is "100 per cent realistic," he says.

Photos can be tied into a party's theme, such as a recent 1920s-themed event in which partygoers posed in front of a circa-1920 building façade and were photographed in sepia tones.

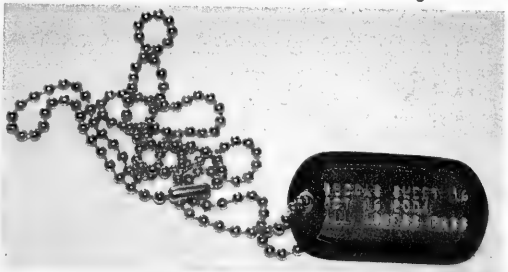
Other fun frames include one that floats between two magnets, allowing the photo to be viewed from both the front and the back, and one that looks like a film strip.

"Each [effect] we do is custom-designed to that person's party or event," notes Dean. "Stuff like that is huge because everyone wants to be in the movies."

Guests don't have to wait long to see the results: from taking the picture to printing, the time elapsed is about two minutes.

To reach Signature Studios, call 416- 784-4488.

Another party favours company advertising in this supplement is: Eventworks, 416-482-3984.



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Weddings abroad and adventure trips are hot travel trends

By SHERI SHEFA
Staff Reporter

These days, finding a travel agency with experienced agents or one that offers a unique new service is unusual.

Luxe Destinations, a company that specializes in organizing weddings abroad, is a new service based in Toronto.

"We help brides and grooms choose resorts. We also have in-house travel agents to help guests book the trip for the wedding," said Luxe founder Tara Soloway.

The service doesn't end there. A company representative will even go to the resort to be there on the day of the wedding to ensure that all the arrangements have been made.

"We like to be a full-service company. We can even build a personal website for the bride and groom to update the guests about certain events."

Although Luxe has only been in business for a year, Soloway said she is pleasantly surprised at how quickly the business has grown.

"The fact of the matter is, there is nothing else like it around."

She said her company is meant to help alleviate the difficulty of planning a wedding abroad from home.

Luxe even has contacts with rabbis in the Caribbean, especially in Jamaica and Mexico.

"There are some really amazing synagogues in the Caribbean," Soloway said.

"Because I'm Jewish, planning Jewish weddings is my expertise."

She said while the Mayan Riviera along Mexico's Yucatan Peninsula has been a popular recent hot spot for people weddings and honeymoons, since Hurricane Wilma devastated the area last month, people may want to go somewhere else.

Luxe Destinations specializes in organizing weddings abroad.

"Now the hotels are in clean-up mode, but people like it there because a lot of the hotels are new and there is a lot of culture in Mexico."

She explained that some brides and grooms stay at the same resort with their guests until the big day. But once the wedding is over, some choose to honeymoon in the same area while staying at a different resort so they can have some privacy.

Soloway recommends that if you want to have your wedding abroad, you should begin planning about eight to 12 months in advance to make sure the hotel you want will be available and to make booking a flight easier.

She said it's also important to give guests time to make arrangements.

"You really need to give people enough time to plan and save money, especially for people who have kids."

She said groups are usually in the range of 40 to 50 people, but she said her company would be willing to take on a group of any size.

If a good, old fashioned vacation is what you're looking for and you want to deal with someone with a lot of experience in the travel industry, look no further than Fisher Fremont Travel.

The family-run business has been sending people on vacation since 1962.

"Forty-three years later we're still here," boasts Shelly Fremont.

"We're a full-service travel agency, and we take care of everything from booking airline tickets to cruises to family vacations and adventure holidays."

She said the Caribbean has always been the most popular destination for Canadians, but places to go have been limited this year because of all the hurricanes in the area.

She said a newer trend is trips that allow people to take part in many activities.

"People want to do something other than lying around like a beached whale."

She said her clients like to book trips where they can go bike riding, rafting and exploring.

"People are starting to get adventurous. People don't want to be simply lying in the sun anymore."

She said what separates her agency from others is the informality between her and her clients.

"We're dealing with second- and third-generation clients," she said. "I always make sure that before I book a trip, I want to meet them, because I can't tell them where to go and what to do if I don't know them."

She said she is not an order-taker. She explained that when people call with a specific request and want her to book over the phone, she is reluctant to do so because she is not perfectly confident that the trip they want is right for them.

"We take pride in fulfilling people's fantasies. I take a great deal of pride in what I do."

For more information about Luxe Destinations, call 416-536-7422. To reach Shelly Fremont at Fisher Fremont Travel Limited, call 416-481-3323.

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Bandleader spearheads effort to form Vaughan arts council

By SYLVIA BROOKE
Special to The CJN

Entertainer and entrepreneur Rick Levine, a long-time Vaughan resident, is trying to establish an arts council for the city.

He said there is a need for a central agency to represent the many local artists in Vaughan and to provide an organized outlet for promoting the arts to a larger local audience – and even to tourists.

"Without an arts council, you've basically got an artistic element that's invisible to the community," Levine said, noting that most of Vaughan's budget for public facilities and resources is being spent on pools and arenas.

> Artistic element invisible to the community

"With an arts background myself, this is something I'm really aware of," Levine said.

"I initiated the Arts Vaughan project when I realized that there's a need to bring creative opportunities to the children of the community. Not everyone's into sports. Some people like to play in bands or dance," he said.

"We've had tremendous support from [Thornhill MP] Susan Kadis and [Thornhill MPP] Mario Racco," Levine said, adding that the goal is to create a non-profit organization at arms length from the city.

In addition to its artists, Vaughan is also home to several well-known artistic institutions.

The Thoreau Macdonald House was the home of J. E. H. Macdonald, founder of the Group of Seven artists. The McMichael Art Gallery in Kleinburg is renowned for its Group of Seven treasures, as well as work by other Canadian artists. Live theatre can be experienced at the City Playhouse, which also gives local talent a place to perform.

"One hundred years down the road, it's the arts that'll speak about our culture and history to future generations," Levine said. "The time has come for the community of Vaughan to have an arts council."

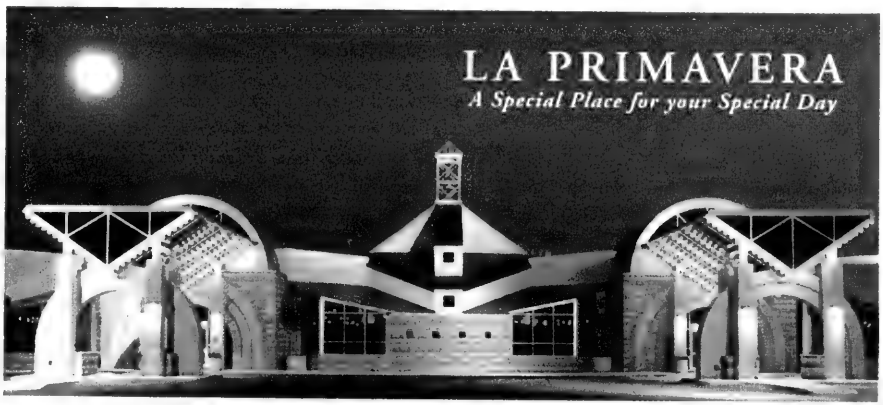
Another factor motivating Levine is a desire to give back to a community that has so generously embraced his seven-piece Good Vibrations Band.

In recent years, there's been a renewed interest in live music, Levine said, and his world-class party band, whose members are all full-time musicians, plays all styles of music.

"There's been a real resurgence in the band. Bands are coming back in a big way. There's nothing like live music with a dynamic vocalist and seasoned entertainers to really make a party a success," Levine said.

For more information on Levine's arts council initiative, visit www.artsvaughan.com. The Good Vibrations Band can be reached at 905-881-6400 or by going to www.goodvibrationsband.com.

Rick Levine and the Good Vibrations Band.



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Brighten your decor with colourful balloons or glowing neon

By ERIC LAYMAN
Special to The CJN

When you're planning your party, don't neglect the décor. Of course, you're going to give major attention to music and food, but décor is almost a synonym for ambience – it's the first thing your guests see when they come in, and first impressions matter.

Most party venues look more cheerful with a splash of bright colour.

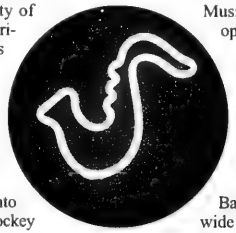
Dean Northcott of The Bending Machine (416-530-2440, www.thebendingmachine.com) specializes in neon centrepieces and name boards, while Elvy Cohen of Balloon Bash (905-707-8177) specializes in colourful balloons.

Both can add a splash of brightness to a room, taking the ambience from just OK to "way fun."

"Balloons appeal to the inner child, the part of us that's always a kid," Cohen says.

The same could be said of the bright, strong colours of neon.

At one time, there were only three or four colours of neon, and while balloons had greater variety of shades, their tones were rather flat. New materials and new ways of making and mixing colours have changed this. In both balloons and neon, today's colours are more varied and vibrant.



The Bending Machine makes neon centrepieces and name boards mainly, though not exclusively, for bar mitzvahs; and besides working independently, Northcott also works through other decor companies.

He works with four-foot neon tubes bent into the shapes of "whatever a kid's into," such as hockey sticks or music notes.

"There are hundreds of colours available," says Northcott.

The neon gas inside each tube is red or blue, to which he adds phosphor powder in a range of shades. He can also colour the outside of the tube itself using translucent paint. Red gas in a red tube, for example, produces a deep ruby red, while red gas in a yellow tube gives you orange.

Northcott does his custom work in his own shop

"For this, I need at least two weeks," he says.

He rents out centrepieces and stock items, but a name board is always a custom order, which clients get to keep.

While Northcott welcomes custom orders, he has 18 popular themes in stock. Musical items include guitars, saxophones and notes.

"My most popular item is blue music notes," he says.

Besides adding a cheerful note to any bar mitzvah, a neon name board makes a lasting memento.

"A properly sealed tube should last forever," Northcott promises.

The choices at Balloon Bash are just as wide and varied.

"Balloon Bash does balloon décor of all kinds, on any theme you want, in any form from simple, old-fashioned balloons to complex sculptures," says Cohen. "I can make you anything from a huge happy face to a life-size motorcycle."

Her balloons are often attached to foam cutout centrepieces. A foam figure of a hockey player might have balloons in team colours, with images of the mascot or team.

Cohen's balloons are also popular at brit milahs and baby namings, where you might find a floating sculpture in the shape of a baby bottle.

And the motorcycle sculpture she mentioned, which contained 1,000 balloons, was for a bar mitzvah.

But balloons are also in demand at grown-up events such as engagement parties, Mother's Day bashes and adult birthdays.

Balloon Bash, top pictures, and The Bending Machine, bottom pictures, have unique ways of decorating your parties.

And giving candy and flowers with balloons adds a note of lightness to the gift.

Balloon Bash also sends balloon-a-grams: bouquets of balloons with printed messages. In one get-well message, a patient received a bouquet of balloons in the shape of bandages.

"The range of colours today is huge," Cohen says. Pearl-toned metallic balloons come in a wide range of colours, and spray-painting makes virtually anything possible.

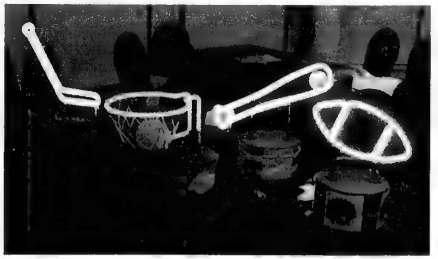
Interesting effects can also be attained by putting different coloured balloons inside other balloons. Gold inside red, for example, produces a deep red, while red inside gold gives a bright orange.

"We've put coloured balloons inside a big clear one," Cohen says, "And we've even put a teddy bear in a big clear balloon. Gifts inside balloons have a lot of appeal."

Cohen's other major line of work is gift baskets, and she also works with plush.

To keep up with developments, she attends trade shows regularly.

"There's no shortage of new ideas in the field," she smiles.



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Richmond Hill Club offers more than a fitness faciltiy

By BRYAN BORZYKOWSKI
Special to The CJN

Emma Young, director of operations at Richmond Hill Country Club (905-731-2800) can't help but brag. Her club has more members than ever – about 2,200 – the catering department already has a number of bookings for 2007 and her staff, she says, are the best in their field.

"One of our martial arts instructors comes from Hollywood. He has his sixth- or seventh-level black belt and has worked with a ton of actors," she says.

The martial arts program, which is entering its fifth year, is just one of many activities the club offers. While it's steadily becoming more popular, nothing beats the club's pride and joy – their tennis program.

"We're a first-class tennis facility," says Young. "We have both hard and soft courts, indoor and outdoor, full seasonal facilities, and we teach tennis courses as well. The tennis instructors are excellent."

With 20 courts in total, tennis lovers won't have to worry about not getting a chance to work on their serve. Even if a racquet breaks, the rally doesn't have to stop. The country club offers a 24-hour stringing service and a pro shop complete with all the tennis accessories Andre Agassi could want.

Besides racquet sports – they also have squash and racquetball courts – the club has a full fitness facility, a par 70 golf course and plenty of activities for the kids.

"No one runs a better youth club than we do. We've run an exceptional youth camp for five years, and we even have youth training programs for tennis," says Young.

While it's Young's job to hype up the club's activities, she does say that some programs aren't for everyone. The club tailors memberships to individuals and, Young says, they never sell their clients something they don't need.

"We don't oversell. We do life planning, so if they need the basic membership, they can get that. If it's a family with kids, we plan accordingly."

With such flexibility, it's not a surprise that people are joining the club. However, Young says it's more than just choice that's attracting new members.

"There are a lot of reasons why people choose country clubs. Travelling is a bit of a risk these days, and at our club, you don't have to make any plans. You go away on vacation and you take your family – here you can host and entertain. We host their guests like this is their home. Here they come, they stay, they pay a food minimum – this is their home away from home. We even have a band and a DJ on weekends. It's more than just coming and leaving."

If coming and leaving is your style though, Young says the club can accommodate that, too. Many people who use the facilities are non-members. While they pay about 20 per cent more than members to use Richmond's services, they're more than welcome to spend a day at the spa or an hour with a tennis pro.

However, at the 20-year-old country club membership has its privileges – many privileges.

"Memberships start at $1,000," says Young. "That's for a basic fitness membership, and it goes up from there. But the more services you use, the bigger the discount. As well, we always give first privilege to members. They will get the best selection times. As well, if you have a child, they would get a half-price membership. Imagine getting your hair done while your kid is taking a tennis lesson."

> Never sells their clients anything they don't need

For those who aren't sure if a country club is for them, the club offers a 30-day money-back guarantee. It's a good deal, but, Young says, hardly anyone takes them up on the offer.

"I've been here for 10 years and maybe that's happened twice, if that. We take great care in spending time with someone to select a membership, and we have put many members into lesser paying memberships the year after. As we change, we want to better personalize each member. Some members have been with us for years and it's important to touch base with them personally – it's important to touch base with all our members."

It's clear Young's confident about her club, but with so many new workout places popping up, could Richmond's days be numbered?

"No way. We don't get concerned when we see other large fitness facilities come up in our area. We add so much more that it's not really the same as a fitness membership," she says.

After talking to Young, it sounds like the Richmond Hill Country Club has every angle and desire covered. However, there is one thing you can't do there – sleep.

"That's all we lack. We don't have beds," she says.

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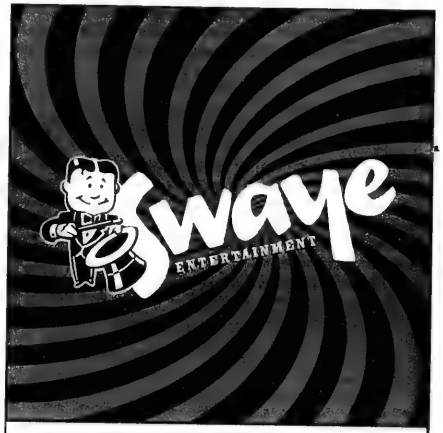

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Give your parties the sensuality and freshness of Mint

By ERIC LAYMAN
Special to The CJN

Jeff Kahane, creative director of Mint Events (416-923-6468 or 416-923-MINT; website www.mintevents.ca), has a lot of experience in the party industry.

He's always been on a quest for new ideas and approaches to making every client's event unique.

And this is precisely what Mint Events aspires to.

"There's no such thing as a typical Mint Events affair," Kahane says confidently.

"It's you, the client, who gives the special occasion its unique character. Our task is to turn your dreams into reality."

But isn't that what any good event planner does? What gives Mint Events its special flavour?"

The word "mint" in the company's mame, Kahane points out, is a multiple pun.

The mint herb has a scent that is sensually powerful – sharp, yet strikingly fresh and sweet. A newly struck coin, in mint condition, has a bright, cheerful glint. And we speak of minting or coining new ideas.

Mint Events aspires to give your celebration the sensuality and freshness of mint, Kahane says. It should be a memorable occasion, both sensual and spiritual – an experience that's comfortable yet spectacular, and whimsical yet elegant.

First and foremost, Mint Events' designers get to know you, to understand your lifestyle and what matters to you, so that they can give you the best possible experience.

Kahane wants "mint" to become the symbol for living life to the fullest, for living on your own terms, and for letting your inhibitions go.

Of every Mint Event, he wants guests and hosts to say: "That was incredible; who could have thought of it? And yet, it was just so right!"

Kahane calls Mint Events' approach "holistic event planning."

Holistic medicine sets out not just to cure a specific ailment, but to make the whole patient a healthy person.

Similarly, Kahane says, holistic event planning isn't just about a single aspect of an event, such as lighting or music. It's about you, the whole person. This means the event designers have to get to know you well, almost as if you are a friend.

Not that long ago, Kahane says, there were all kinds of social clubs for every kind of fun, from bridge to swimming, but most of these have faded away.

Today, people e-mail or phone each other, and too much human contact has been lost, he believes.

Mint Events wants people to interact in person again, face to face – not just through electronics. They want people to get together for fun, the way they used to. And they want to appeal to older singles, young married couples and young families.

Kahane has been working in the party industry for 15 years, including for Mandell Entertainment since 1995. He and his coworkers aim to take Mint Events far beyond traditional bar mitzvah and DJ companies to create a full-service entertainment network.

Picture Perfect: Mint Events clients have great time.
[Pictures by Signature Studios]

Continued on page B61

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Need something for your event? **Why not rent?**

By JENNIFER THOMPSON
Special to The CJN

A good rental company with professional service and quality products is often exactly what you need to create the perfect event.

Giant Screen Systems in Mississauga, and Around the Table, a specialty linen rental company in Toronto, are two such companies.

Around the Table (416-630-6704) specializes in renting exquisite tablecloths and napkins for your special event.

Owner Debbie Farkas says table linens are the easiest way to achieve a certain look in a room.

Linens can set the tone for the event and are the best possible way to set the décor.

"Gone are the days of the plain white tablecloth," Farkas says.

Table linens are now available in fabrics such as rich velvet, taffeta and quilted linens. Farkas, who carries a large inventory of European table linens, even offers unique organza linen tablecloths with flowers sewn onto them to achieve the look of petals in a flower garden.

When designing the look of your room, Farkas welcomes you to book an appointment, where you will have access to a designer who will help you come up with a plan.

Farkas and her staff have built a solid reputation in the city. She can provide table linens for a wide variety of events ranging from weddings and bar or bat mitzvahs to charity events and corporate meetings. Around the Table will also deliver and pick up all linens from your event.

Once you have achieved the look of your room, renting equipment is another important aspect of your event.

Serving the entire Greater Toronto Area, Giant Screen Systems (416-784-4454) offers a complete line of audiovisual equipment at competitive prices.

Owner Saul Kessen says Giant Screen Systems has the equipment to accommodate meetings and events from 10 to 10,000 people anywhere, and it has a track record of excellence dating back to 1983.

A key factor in the company's success has been repeat business and referrals from satisfied customers. Its client base is large and varied, from private individuals to small businesses to large corporate clients.

Renting from Giant Screen Systems is a hassle-free experience, Kessen says.

The company uses the latest technology and provides clients with high definition and high-resolution equipment. Kessen's staff will deliver and pick up all the equipment for your event. A professional technician will also set up and test the equipment. Clients are given the option to have the technician stay for the duration of the event to operate the equipment. However, if a client prefers to operate it themselves, Kessen's staff will make sure they fully understand how to use it.

It's this commitment to quality and service that's made Giant Screen Systems a leader in the audiovisual industry, Kessen says.

Another rental company advertising in this supplement is: Chair Decor, Etc., 905-731-9217.

Give your parties the sensuality and freshness of Mint

Continued from page B60

Mint Events strives to let you immerse yourself in the pleasure of the event, so Kahane and company try not to bother you with technical details unless you want to know them.

They encourage your involvement; but when that's not practical, they assume all responsibilities from conception to final production. They keep track of every detail, managing the caterers, flowers, band, rentals, guest list, favours, champagne, etc.

This means that after getting to know your personality and lifestyle, as well as your ideas and the purpose of your event, Mint's event designers will create concepts, theming and design suggestions to achieve and enhance your objectives.

Besides invitations, menus and name cards, Mint Events' graphic designers can customize a password-protected website for your event where you can view all the details. They can also give your site a guest area, where guests can RSVP, sign a guest book, and get directions and updated information.

Recently, Mint Events planned a pink-themed tea party that took place on a Sunday afternoon at a house in Hollywood Hills. The following delectations were served:

- pink champagne;
- an "afternoon blend" tea from London's Fortnum and Mason department store;
- mini currant scones served with clotted cream and a selection of jams and lemon curd, also from F & M;
- tea sandwiches filled with smoked salmon, dill and lemon zest;
- miniature lemon and strawberry tarts,
- and chocolate eclairs.

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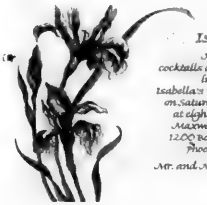
A well-designed invitation conveys a party's mood

By BARBARA SILVERSTEIN
Special to The CJN

The invitation for a simchah is the first step in evoking some excitement for the big day.

A well-designed invitation will convey the mood of the upcoming party, says Arthur Talkins of Creative Invitation (416-736-4723, www.creativeinvitations.ca), a full-service invitation company.

Talkins, who's been in the general printing business since moving to Canada from South Africa in 1987, has gone back to his roots in printing – creating invitations. He recently launched Creative Invitations, a new division of his full-service printing business.



"We've created a different kind of invitation – a shell or blank card with a foiled and embossed border," he says.

The shells give the client the option to do their own printing, but Talkins stresses that Creative Invitations can do all the printing. "We offer the printing service or the empty shell so the client can print it themselves if they wish.

"It's a gorgeous shell with a beautiful border. The foiled and embossed cards are a sophisticated and elegant look, and we offer it at a very competitive price."

For now, the company is concentrating on three colours – gold, silver and lilac, he adds. "We can also do any pigment foil, but it's more customized and therefore more expensive."

Indeed, complete customized invitations with monograms and names are available, he says. "We sit down and we can work together to create something very personalized and original.

"Once you have a complete printing service, you can offer anything. We can even print pictures. We offer something for every budget."

Talkins says Creative Invitations has packages that include invitations, reply cards, thank-you notes and table cards. "The embossed and foil card is great for a wedding or an elegant bar mitzvah.

"It also has a corporate application as an announcement. I recently got a call for a golf day."

Aimee Berman, left, at a printing show in New York. Also pictured on this page are samples of her work.

Aimee Berman also offers personalized invitation service through her home-based company, Pro-Art Invitations (905-763-1644).

Berman started the company eight years ago on the advice of her own bridal consultant. "She recommended that I start the business when I met her, after I told her my family was in the printing business… I worked there for almost 15 years," Berman says.

"'You have the background in printing,' she told me. "You should be selling invitations."

Berman started the invitation business and continued working for her family until her first child was born. "When I had kids, I moved the invitation business to the house," she says.

She has a five-year-old daughter and three-year-old son.

She says the home environment gives her the flexibility to work outside regular business hours, which is advantageous for clients with serious work commitments. "I see clients evenings and weekends."

Berman does the full gamut of invitations, from weddings and bar and bat mitzvahs to sweet sixteens, baby namings, anniversaries and birthdays. "I also do a lot of personalized stationery and holiday cards," she says.

Wedding packages may also include a wedding program and a henna-party invitation, she adds. "I recently did bookmarks for guests to read along with the siddur for a bat mitzvah. It became a giveaway, something the guests could keep."

Clients like Pro-Art Invitation's extensive selection, Berman says. "Because we had a company in the U.S. and Canada, I can offer domestic and imported invitations. Canadian has a shorter delivery time, but with the current U.S. exchange rate, some of the U.S. products are better priced."

Berman says that for wedding invitations, the use of ribbons as a decorative feature is more common than bows.

Another popular trend is the French-flap envelope, "a long skinny envelope with a rectangular flap. It's custom-made and can be more costly," she notes.

Textured papers with a linen finish and rice paper are popular for weddings and bar and bat mitzvahs. "There's also a lot of layering, which can become expensive," she says.

"I help clients stay within their budget. For example, they may be able to do two layers instead of three."

Berman says her clients' budgets and preferences vary. "Some people prefer simple and elegant. Some get extravagant for a different budget."

There are ways of keeping within a budget, she notes. "You can use one envelope instead of a double-lined one or different ink… I work closely with the clients to understand their needs."

Berman encourages the bridal party to take home a few samples and discuss the invitation with family members. "It works more smoothly," she says.

She has followed her clients through several life-cycle events. "Many of the people I did wedding invitations for I'm now doing their baby invitations. It's nice to see the clients come back and see the changes they go through from the wedding to the baby naming. The next thing it will be a bar mitzvah," she says.

Other invitation companies advertising in this supplement are: Barbara Mortfield Invitations, 905-738-1232; Partyzazz-Heather Hennick, 905-881-5736; Invitations by Design Inc., 416-789-7367; Paper Expressions, 905-764-9812; The Printed Word, 416-484-4600.

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Retailers make shopping for boyswear easy

By RANDI BERGMAN
Special to The CJN

Paul Spiar says Crawford's promises to be a pleasurable experience.

When your son is at that age where everything seems to be going wrong and right at the same time, the last thing you need is another hectic shopping trip.

But those all-too-familiar experiences of shopping without help, or not finding a single thing that fits, will be things of the past with these two retailers – Crawford Boys and Le Club. They promise to show you and your son that successful shopping is just as easy as 1-2-3.

Crawford Boys (416-782-8137) specializes in boyswear for those ages six to 15 and is unique in its dedication to boyswear. "We originally started with a small boys' section that just kept getting bigger and bigger, until we realized that this was a new niche that no one else catered to," says Paul Spiar, Crawford's owner.

> Your son will leave the store as happy as you are

A second-generation family-owned business, Crawford's began in 1952, when Spiar's father opened a menswear store in the downtown area. In the Lawrence Plaza since 1989, the store offers everything from formal suits to casual wear in all the shapes, sizes and colours you can imagine. Crawford Boys' selection is so vast that entire walls are devoted to shirts and ties. Since its specializes only in boyswear, Crawford's also carries husky sizes that can accommodate those young men that seem to mature earlier than the rest.

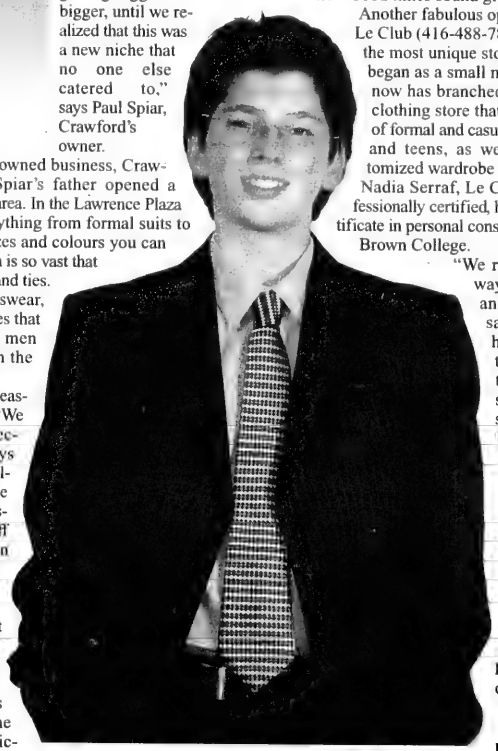
Crawford's promises to be a pleasurable experience for everyone. "We really go above and beyond expectations to please our clients," says Spiar. "We have an extremely talented staff who understands the fundamentals of caring for our customers." As well, the Crawford staff makes sure to involve everyone in the decisions being made. "We don't talk over the boys – they are involved, too."

One of the great things about Crawford's is its fun and exciting environment.

Along with its great selection of clothing, the store features hockey memorabilia galore. The walls are covered with signed pictures of players, and Spiar has a collection of more than 100,000 hockey cards, most of which are free for the boys to take home with them. Spiar even has retired NHL players come into the store and sign autographs once a year. As if that wasn't enough, the store has basketball hoops and a pinball machine. "We make it fun for the kids, and that way they like coming here and shopping isn't so hard," says Spiar.

This year for boys, what's hot is pink, pink and more pink. "Bright stripes are also extremely popular," says Spiar. To make these trends look best, the store offers custom tailoring, and alterations on regularly priced merchandise are free.

Crawford Boys has it all – great clothes, fabulous selection and a whole lotta fun. "It's so much fun to sell to a younger group," says Spiar. "We can relax and have a good time." Good times sound great to me.



Le Club has become one of the premier destinations for events and special occasions such as bar mitzvahs.

Another fabulous option for boyswear is Le Club (416-488-7848), possibly one of the most unique stores in the city. What began as a small menswear endeavour, now has branched into a full- service clothing store that sells a wide variety of formal and casual wear for men, boys and teens, as well as offering customized wardrobe consultation. In fact, Nadia Serraf, Le Club's owner, is professionally certified, having received a certificate in personal consultation from George Brown College.

"We really go out of our way to create a unique and personal image," says Serraf. Le Club has become one of the premier destinations for events and special occasions such as weddings and bar mitzvahs. "We'll dress all the men in the family to co-ordinate perfectly," says Serraf. Le Club will even customize ties and accessories to match the image they want.

Le Club caters to young professionals who want to look their best for the corporate world as well as boys and teens looking for the perfect looks for bar mitzvahs, proms and graduations. With the help of their excellent listening skills, the staff at Le Club can make these looks into a reality. "They like to play around to make the outfits the best they can be," says Serraf.

Right now, slender suits, lavender and lots of stripes are hot trends at Le Club. What makes these outfits look so great? "Well, everything always looks good with black," Serraf says, laughing.

"It's so gratifying for us to make the customer happy. They are always so thankful and appreciative."

With Crawford and Le Club around, you don't have to worry about the daunting task of shopping with your ever-changing young man. These stores are geared especially toward fitting boys. Your son will never feel patronized, or left out, and will leave the store as happy as you are. Maybe he'll even stop wearing those jeans below his bum.

Another kids' fashion place advertising in this supplement is: Zero 20/Petite Originals, 905-851-6041.

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This Week

National

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Iraq linked to battle against anti-Semitism. *Page 6*

Mideast news agency strives for balance. *Page 16*

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Jewish journal launched at U of T. *Page 30*

Health & Lifestyles

Jacob's Ladder Foundation fundraiser set for Dec. 4. *Page 42*

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New committee aims to engage Jewish community in electoral process

By PAUL LUNGEN
Staff Reporter

Just in time for the federal election, a new organization is being launched this week to engage politically motivated Jews in the electoral process.

CJPAC, the Canadian Jewish Political Affairs Committee, is intended to "advance issues of concern to the Canadian Jewish community by encouraging participation directly in the political process," states a CJPAC news release.

The new organization's name bears a possibly confusing resemblance to that of CIJA-PAC, the Canadian Council for Israel and Jewish Advocacy Public Affairs Committee. The latter is a national membership-based lobbying organization that represents the Canadian Jewish community's interests to politicians and other opinion leaders and decision makers.

Josh Cooper, executive director of CJPAC, said the two organizations are distinct. CJPAC is a "multipartisan" organization that encourages and assists individuals to join the political process and by virtue of their involvement, over the course of time influence the parties' policies in a direction favourable to the Jewish community, including one more supportive of Israel.

Cooper said CJPAC is funded by donations and "is financially independent of all current Jewish organizations." Because it is involved in political activities, no tax receipts are issued for contributions.

Continued on page 53

Same man, new image:

Just days after Israeli Prime Minister Ariel Sharon quit Likud to form a new party called Kadima, his supporters were putting up billboards across the country championing him as "a strong leader for peace."

[Israel Sun photo]

Israeli 'bachelor' chooses Canadian

By JENNY HAZAN
CJN Israel Bureau

TEL AVIV — When Torontonian Miriam Anbar arrived in Tel Aviv last July, fame was the last thing on her mind.

Anbar, 21, came to Israel as an exchange student from York University to continue her studies in political science at Tel Aviv University (TAU). Little did she know that by the end of second semester, she would become Israel's hottest reality TV star.

Anbar was Ari Goldman's final choice on the recently concluded "Bachelor" equivalent in Israel, *Mikol Habanot B'olam* (*Of All the Girls in the World*). Israel's reality TV mogul Elad Kuperman is the executive producer

The 12-episode show, which aired on the HOT cable network, saw Goldman, 35, a successful entrepreneur and certified Jewish Prince Charming from New York, choose Anbar from among 18 Jewish girls from around the world who tried out to be his Jewish Cinderella.

"At first, I had no idea what I was getting into," says Anbar, who adds that a scout from Kuperman Productions had approached her best friend from Toronto, who was also on exchange at Tel Aviv University, and who recommended Anbar try out for the part, instead.

"I went into it with an open mind," says Anbar, who was born and raised by her Israeli-born parents in Thornhill, where she went to Associated Hebrew Schools, then later to the Community Hebrew Academy of Toronto. "But I never expected to get as far as I did."

Continued on page 40

Miriam Anbar and Ari Goldman
[*Kuperman Productions photo*]

Toldot
Candlelighting: 4:23
Havdallah: 5:28

Greater Toronto Area

Mubarak says only Sharon can bring peace — please see page 39

The News in Brief

CANADA

Rabbi Meets Pettigrew

OTTAWA — Rabbi Abraham Cooper, associate dean of the Simon Wiesenthal Center in Los Angeles, held talks here last week with Foreign Affairs Minister Pierre Pettigrew. Rabbi Cooper briefed Pettigrew on the rabbi's recent meeting with Pope Benedict XVI, and he urged Canada to regard suicide bombings as crimes against humanity – not as amendments to the Criminal Code, but as a statement of principle. Rabbi Cooper also took part in a press conference denouncing recent Christian campaigns to divest from Israel, including last month's divestment conference held in Toronto that was sponsored by the pro-Palestinian Sabeel Center in Jerusalem.

Manor To Return?

TORONTO — Boaz Manor, the Israeli co-founder of failed Canadians hedge fund Portus Alternative Management, will return to Canada to fight the Ontario Securities Commission charges against him, his lawyer told the *Globe and Mail* this month. Manor, who fled to Israel after Portus was forced into receivership last March, had said he's mentally ill and can't answer questions from KPMG, Portus' receiver, about $800 million in missing assets. The OSC has laid three charges each against Manor and Portus co-founder Michael Mendelson, saying they destroyed documents and improperly sold Portus products to investors. Mendelson is reportedly negotiating a deal with the OSC.

Decision Reserved

OTTAWA — A Federal Court judge last week reserved judgment on a motion by government lawyers to throw out a lawsuit against Ottawa by Nazi propagandist Ernst Zundel. Zundel launched a $10-million suit in early November against the federal government, claiming the two years he spent in jail under a security certificate was unconstitutional. Zundel was removed to Germany in March and charged there with inciting racial hatred. His trial there was postponed last month when the judge fired his defence team for including a far-right figure.

WORLD

Pollard Flays Israel

JERUSALEM — Jonathan Pollard lashed out at Israel last week, accusing its government of not doing more to win his release from jail. "The political establishment is really a mafia, a collective mafia, and they take care of their own," Pollard, a former U.S. Navy analyst serving a life sentence for spying for Israel, said in an interview broadcast on Israeli TV last week. Israeli Defence Minister Shaul Mofaz "has knowingly abandoned a soldier in the field," Pollard said. "He isn't fit to wear the uniform." Last week, hundreds of Israelis formed a human chain between the prime minister's residence and the U.S. Consulate in Jerusalem to mark 20 years since Pollard's arrest.

You Know He's Bad!

NEW YORK — The Anti-Defamation League said Michael Jackson has an "anti-Semitic streak" after he called Jews "leeches" in a voicemail message to his former agent. In tapes aired last week on ABC's *Good Morning America* program, the singer says Jews "suck" and that "it is a conspiracy. The Jews do it on purpose." The ADL blasted the remarks. "Michael Jackson has an anti-Semitic streak, and hasn't learned from his past mistakes," said ADL national director Abraham Foxman. "It seems every time he has a problem in his life, he blames it on the Jews." In 1995, Jackson removed anti-Semitic lyrics from his song *They Don't Care About Us*.

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Arab Group Lashes PM For Israel Remarks

OTTAWA — The Canadian Arab Federation (CAF) rebuked Prime Minister Paul Martin last week for telling delegates to the recent United Jewish Communities General Assembly in Toronto that "Israel's values are Canada's values."

"Canada does not share common values with some countries, like Israel, who break international law and whose human rights record is clearly questionable," the CAF's acting president Faraj Nakhleh told a CA reception in Ottawa attended by the leaders of the four major federal parties.

Nakhleh said Canada's support for the United Nations goes against what he said has been Israel's failure to abide by numerous UN resolutions, Canadian Press reported.

"UN resolutions are not a buffet where we can pick and choose as we like. Why aren't UN resolutions regarding the Palestinian-Israeli issue implemented?" Nakhleh said.

Speaking after Nakhleh, Martin urged Canadian businesses to increase trade with the Arab world. "Canada is a friend to the Arab world, Canada is a friend to Israel," he said. "At times we will speak frankly to either side. Our ultimate goal is the goal that I believe everyone holds, and that is for peace in the Middle East."

Martin told the GA last month that Israel and Canada share "values of democracy, the rule of law and the protection of human rights."

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Senators spar over Mideast policy

By RON CSILLAG
Staff Reporter

A Canadian senator has all but accused federal Justice Minister and Mount Royal MP Irwin Cotler of running the country's Middle East policy.

Marcel Prud'homme, a longtime anti-Israel gadfly, rose in the Senate last week to ask "whether it is true that the real minister of foreign affairs pertaining to the Middle East, who is vetting every word of every resolution, is not the minister of foreign affairs, Mr. Pierre Pettigrew, but the honourable member from Mont Royal."

Prud'homme, an independent from Quebec appointed to the upper chamber in 1993, wondered whether Cotler, the Jewish member for the Montreal-area riding, "is responsible in cabinet for vetting every word, comma and paragraph of anything pertaining to the Middle East."

Prud'homme's explosive query began as a tirade against Canada's votes at a United Nations committee that considered nine Arab-sponsored resolutions condemning Israel.

On Nov. 14, Canada voted against Israel seven times, abstained once, and supported Israel once. That was the day after Prime Minister Paul Martin delivered ringing support for Israel at the United Jewish Communities General Assembly in Toronto.

But Prud'homme chided Canada for its one vote supporting Israel.

"To the embarrassment of many, Canada voted with the Federated States of Micronesia, Marshall Islands, Nauru, Palau, Tuvalu, United States, and Israel," he said.

"In case there is doubt, you vote in good company," Prud'homme continued. "This time, good company abstained from voting. Everyone abstained. Canada is the only country that put its neck out with these great new allies of Marshall Islands, Nauru, Palau, Tuvalu and Micronesia.

"Why were we voting in that manner at the United Nations? Are there any developments I am unaware of, so I can visit these new allies of Canada and ask them what is going on?"

If Cotler is vetting Canada's Mideast policy, "it is disturbing to know that the minister of foreign affairs has been eliminated."

At that point, Senator Jack Austin, leader of the government in the Senate, explained that Canada's UN votes on the Middle East are "based on an attempt to be constructive... We find [the resolutions] lack fairness and balance, so we try to encourage a more innovative approach to drafting these resolutions than has been the case in the past."

Austin said it's "no secret" that UN resolutions on Israel and the Palestinian question "have been quite polemical and are designed for political positioning rather than based on the merits of issues.

"Canada seeks to have these resolutions based on a pragmatic and reality-driven formula, which allows the parties to enhance the possibility of their dialogue."

Austin said Canada follows a policy of "offering both criticism and support of Palestinian and Israeli practices or their failures to live up to their obligations, and we are consistently strong in condemning acts of terrorism."

Recently appointed Liberal Senator Yoine Goldstein of Montreal replied that Pettigrew would be "particularly disturbed and upset" if he found out that Cotler was setting Canadian foreign policy.

Goldstein asked whether Ottawa follows the policy enunciated by Martin on several occasions that Canada is a friend and ally of Israel.

"Does the government of Canada accept the assertion by [Martin] that Canada and Israel share common values? That is what the prime minister said. Is that the policy that is followed by us in the United Nations and elsewhere?"

Austin replied that what Martin said about Canada's relationship with Israel or the Palestinians "is the policy of Canada."

Goldstein told *The CJN* that Prud'homme's questions about Cotler should not be taken seriously because they are "manifestly ridiculous."

"At least by now he should recognize that he can no longer spout this sort of thing with impunity."

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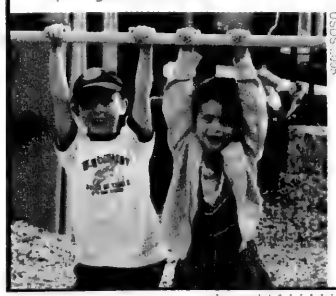

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A man of constant hope

From the editor's desk

History will record that the unilateral disengagement by Israel from the Gaza Strip last summer was a watershed moment in the life of the young state. Three months after the fact, it is still far too early to know in which direction the currents of sovereign Jewish life are flowing as a result of that decision. We are still in disengagement's aftermath and will be so for a long period still. Moreover, the decisions and actions of the Palestinians and their supporters too will have a significant influence upon the eventual consequences of the disengagement.

But one thing we do know for certain is that the internal Israeli civil strife that was feared and predicted by some people prior to the disengagement did not materialize. The vast majority of the evacuees did not allow it. And the comportment of the soldiers and the police was simply too honourable and too humane to have ignited it.

Prof. Moshe Kaveh, the president of Bar-Ilan University in Ramat Gan, considers the way the disengagement was executed to have been a vindication for Israel's democratic institutions. "We should be proud that democracy triumphed," he told *The CJN* recently.

Kaveh was in Toronto to attend the General Assembly of the United Jewish Communities recently. We met at offices of *The CJN* for coffee and conversation that ultimately ranged across fields of theology, biblical exegesis, civics, Jewish history, philosophy and science. He spoke emotionally about the need for Israel to be both Jewish and democratic. It is of uncompromising importance for him. The physicist-professor-president has very firm ideas about the co-mingling of religious authority and governmental authority. They shouldn't.

"The country is still developing and we have not yet prepared the Halachot to fashion both a Jewish and democratic state, in the fullest sense of democracy that encompasses people from different backgrounds and all walks of life.

"It is not appropriate for rabbis to offer religious rulings on questions of borders and of security."

Kaveh, the leader of the university that carries the banner in Israel of modern religious Zionism and attempts, in its ethos and curricula, to meld Jewish values with accepted international norms of academia, took a bold step last summer by courageously, publicly and very strongly speaking out against what he termed "the extremist rabbis" who directed soldiers to disobey their disengagement orders. In interviews with the *Jerusalem Post*, *Ha'aretz* and in an article he wrote for *Yediot Achronot*, the president of the Israel's largest university unambiguously urged soldiers to ignore the directives of the rabbis who counselled disobedience.

Moshe Kaveh

"Directing soldiers to refuse orders is absolutely wrong. I said so. And I said so with a great deal of pain in my heart. But once a decision is taken by the government of Israel, it must be executed by the military establishment.

"For 2,000 years, we prayed for a state… God forbid that we should destroy it by destroying the authority that must reside with the government."

Kaveh praised the army in superlative terms. In his mind, the soldiers who walked hand in hand with the Gaza evacuees despite personal reservations and doubts were "real heroes."

But he still worried about divisions within society. The impassioned and sometimes inflammatory nature of the pre-disengagement rhetoric by even a small cadre of vocal opponents, suggested to Kaveh that "religious Zionism is in a crisis."

"But as with all crises," the animated professor continued, "it cannot be resolved in one day. It will take time. And Bar-Ilan will be involved in the effort to find solutions.

"We need to educate and foster rabbis who are also *maskilim* (enlightened), who understand the many complicated aspects of living in a modern, democratic society."

As a result, the university has recently opened the Machon Gavoah L'Torah (Higher Institute for Torah). It will attempt to foster a new cadre of rabbanim. It will combine the traditional smichah with a doctorate in another discipline. The graduates (of which there are already two) will be able to respond to the realities of living in the modern state of Israel. They must be the best in Jewish law. But that is no longer enough. It is also vital to understand the basic, compelling issues of modern life. This is a priority for us."

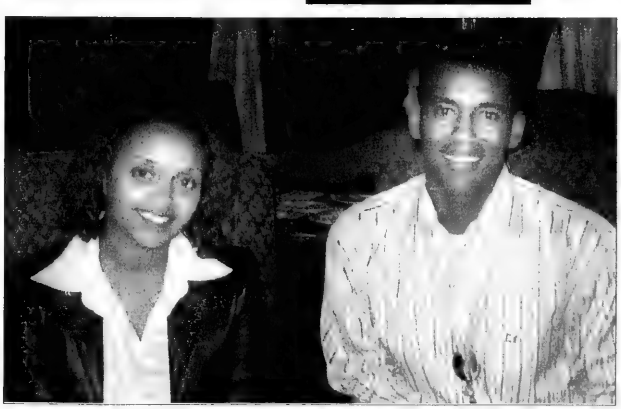
The university has also recently founded the Institute for Judaism and Democracy, whose purpose is to help inspire policies within the reality of modern Israeli life and political processes that can be more reconciled to Jewish values. In fact, Kaveh announced that the university will be hosting a conference this summer under the auspices of President Moshe Katsav that will deal with the question of democracy in Israel and the role in helping fashion that democracy for Jews living outside of Israel.

"We must understand the many differences within Israeli society and try to foster unity though not uniformity. The two qualities are quite distinct."

Kaveh, the professor explained to me, is a form of the word for hope. "Hope is an endless process. We must constantly strive to make the reality of our lives the very best we can. And we can turn to our sources for guidance because Jewish wisdom is a large supermarket of ideas, a beautiful selection of ideas, from which we can build an equally beautiful society."

– MBD

SeeJN



FUFILLMENT THROUGH EDUCATION

Nitzanet Fareda, left and Ezra Yevarken, both Ethiopian immigrants living in Israel, attribute their success to Atidim, a non-profit, social-education program.

[Sheri Shefa photo]

(Please see related story on page 26)

Reform to invite affiliated non-Jews to convert

By FRANCES KRAFT
Staff Reporter

The Reform movement in Canada will be following up on an initiative aimed at actively inviting non-Jews to convert to Judaism and on another that will address issues relating to teen sexuality, according to the executive director of the Canadian Council for Reform Judaism (CCRJ)

"We will follow up with our congregations," confirmed Rabbi Sharon Sobel, when asked about the conversion initiative announced by Rabbi Eric Yoffie, president of the Union for Reform Judaism at the Reform movement's recent 68th biennial in Houston.

"We've seen a drop in the number of people attending conversion classes," she said. "We know there are a number of non-Jews leading Jewish lives...so it's not proselytizing. We're not seeking people who are not connected to the Jewish faith."

A likely candidate to be invited to convert could be someone with a Jewish spouse, who belongs to a congregation, attends synagogue on a regular basis, celebrates Jewish holidays, is raising a Jewish family, and is not participating in any other faith traditions, Rabbi Sobel said.

Although the greater Toronto area likely doesn't have as high an intermarriage rate as less Jewishly populated centres, she noted, the situation is not unique to the United States.

Yoffie's conversion initiative met with only a smattering of applause from the 3,000 attendees at Saturday morning services Nov. 19, in contrast to the loud approval that greeted his call for honouring non-Jewish parents raising Jewish children, his plea that Reform religious schools not accept students who are also being educated in another faith, and his criticism of the religious right.

Afterward, however, people seemed to agree with Yoffie's approach.

Balancing openness to the intermarried while encouraging conversion is a major challenge for Reform congregation, movement leaders agreed.

A concurrent initiative, said Rabbi Sobel, is to recognize non-Jewish spouses "who have made a Jewish commitment but have chosen not to convert, [and] to offer them the support they need to support their Jewish family, and not to denigrate them for their choice not to convert."

Another of Rabbi Yoffie's initiatives involves promoting lifelong synagogue membership. "The most serious challenge facing North American Jewry today is the low rate of synagogue affiliation," he wrote on a website devoted to the topic.

More than 4,200 Reform Jews from 504 congregations in nine countries, most from the United States, attended the four-day convention at the George R. Brown Convention enter, which recently sheltered Gulf Coast evacuees from Hurricane Katrina.

Hurricane relief, aid to Darfur refugees and opposition to the Iraq war were other major topics at the conference.

Jesse Paikin, a 22-year-old York University student who works part-time for ARZA Canada, the Association of Reform Zionists of Canada, and is a lay leader of Kesher, the Reform movement's college arm, said that some of the students worked on building prefabricated houses, to be shipped to Louisiana for hurricane victims.

As a result of feedback from a workshop he led on building Israel advocacy strategies and his suggestion that education needs to begin before students arrive on campus, he will be working on putting together a curriculum for teens in conjunction with ARZA.

Canadian delegates to the convention included more than 70 adults and seven students. Unlike the United States, where Reform has 900 synagogues and is the country's largest Jewish stream, Canada has a more modest percentage of Reform Jews, with 26 congregations and a reported 10,008 households that are Reform-affiliated.

"Sacred Choices," the teen sexuality initiative, aimed at teens, educators and camp directors in a context of Jewish values, is "a huge issue," said Rabbi Sobel. "We have an obligation to talk about it... and as Jewish educators we have an obligation to our kids to give them those tools to say no and to set limits."

Initiatives announced at the biennial, as a rule, "define a set of directions and reflect on current issues and what the response should be," said Elliott Jacobson, president of the CCRJ.

With files from JTA.

Baycrest Centre changes its name – to Baycrest

Baycrest Centre for Geriatric Care last week formally adopted the name it's commonly known by in the Jewish and wider communities, announcing that from now on it will be known simply as "Baycrest."

In addition to the name change, the world-renowned health care and research facility for aging adults also unveiled a new logo and four new "sub-brands" in order to highlight the Bathurst Street institution's work in research, education and out-patient care.

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"We have outgrown our old name and evolved into much more than a home for the aged and hospital," said Stephen Herbert, Baycrest's president and CEO. "The new identity more accurately reflects the tremendous scope of work Baycrest is doing for aging adults at home and at a distance.'

Today, Baycrest conducts research that makes world headlines; educational outreach professionally and in the community; and services from health promotion in the community to out-patient rehabilitation, long-term care and acute care.

Baycrest has also adopted a new slogan, "Enriching Care, Enhancing Knowledge, Enlightening Minds," and what it calls four new "sub-brands," or "pillars": Baycrest Geriatric Health Care System; Baycrest Research Centre for Aging and the Brain; Baycrest Centre for Education on Aging; and Baycrest Foundation.

Since its founding in 1918 as the Toronto Jewish Old Folks Home, Baycrest has evolved over eight decades into an internationally renowned academic health sciences centre with 1,700 full and part-time staff, and 6,000 volunteers.

In 2004, Baycrest opened the Brain Health Centre Clinics to diagnose and treat aging adults with memory, mood and stroke-related cognitive disorders. The clinics are uniquely structured so that neuroscientists work alongside clinicians to monitor the progress of treatment and how the brain is responding or changing.

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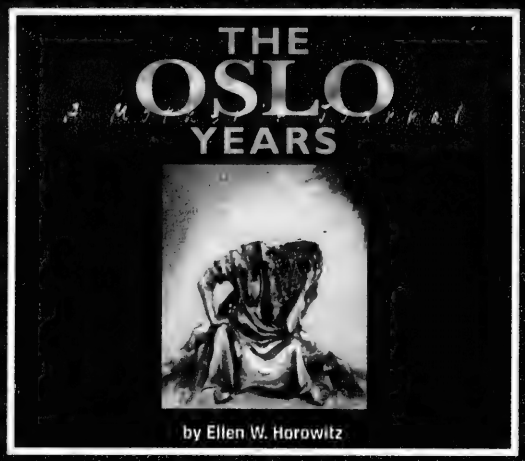

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Greater Toronto Area

Iraq war linked with fight against anti-Semitism

By SHELDON KIRSHNER
Staff Reporter

The ceaseless battle against anti-Semitism has been linked with the current allied struggle to bring democracy to Iraq.

In a recent speech marking the 60th anniversary of the liberation of Nazi concentration camps in Europe, British author, journalist and former parliamentarian Winston S. Churchill, the grandson of the iconic wartime prime minister, warned that determination and endurance will be needed to counter anti-Semitism and the insurgency in Iraq.

"On both fronts, let us fight the good fight," said Churchill, delivering the keynote address at The Canadian Society for Yad Vashem's annual dinner, held at the Fairmont Royal York Hotel.

But no one should expect quick and easy solutions on either front, he suggested.

Citing czarist Russian pogroms and the Holocaust, Churchill – a Conservative party member of parliament from 1970 until 1997 – said that no group has historically suffered as much as the Jewish people.

Tony and Elizabeth Comper

Describing anti-Semitism as an "ugly cancer," Churchill said that it can best be fought by non-Jews such as dinner honorees Elizabeth and Tony Comper, the founders of FAST.

FAST, an acronym for Fighting Anti-Semitism Together, was formed last spring. It is a coalition of non-Jewish business and community leaders dedicated to combating anti-Jewish animus in Canada.

The Compers are governors of the Canadian Council of Christians and Jews. He is president and chief executive officer of BMO Financial Group, a major Canadian banking institution. She is a fundraiser, volunteer and former English teacher.

Churchill, who was born in 1940 when his grandfather was Britain's prime minister and German aircraft were bombing London, began with the pointed observation that this is not a kinder, more tolerant era.

Winston S. Churchill

He cited the massacre of Tutsis in Rwanda and the mass murder of Muslims in Bosnia in the 1990s and, more recently, the slaughter of Christians in Sudan and Pakistan.

In a blunt warning, he said that the newest challenge facing the West today comes from extremist Islam, which has declared a global jihad and has already launched terrorist attacks in, among other places, Madrid, Bali and London.

He said the West desperately needs the help of moderate Muslims to cope with this threat.

Churchill noted that his grandfather was the first to warn of the dangers of radical Islam, when, in a 1921 House of Commons speech, he spoke of Wahhabism in the Arabian peninsula.

Wahhabists have exported their austere, intolerant brand of Islam to virtually every corner of the globe, and the "weak and supine" ruling House of Saud in Saudi Arabia has turned a blind eye to their activities, he charged.

Issuing an implicit criticism of Turkey's application for admission to the European Union, he said that Turkish membership would vastly increase the EU's Muslim population to 100 million.

Turning his attention to Iraq, Churchill said that nothing could be more disastrous if the United States, along with its ally Britain, adopted a defeatist and cowardly "cut-and-run" policy.

The West will pay "a terrible price" should it withdraw from Iraq before the insurgents are beaten back and democracy takes root, he declared.

In a rebuke of the United States, Churchill said that when nations go to war they should expect grievous losses. He compared the 2,000 casualties the United States has sustained in Iraq so far with the 55,000 British soldiers who were killed in a single day in the Battle of the Somme during World War I.

"Is the U.S. going soft? I pray not."

Washington should aim at attaining victory in Iraq at all costs, he observed, reading several lines from one of his grandfather's stirring wartime speeches.

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Election imperative

As of this writing, the day of the scheduled non-confidence vote in the House of Commons, the federal parties are poised to bring down the government of Paul Martin. But in truth, the election campaign has already begun.

The government has been on a funding-announcement-a-day schedule for the past many days. And opposition critics have responded by hurling their predictable, over-the-top, overstated asperities at the funding announcers. Pundits and commentators have warned us already that the upcoming campaign will likely be a cold, heartless winter stage for nastiness and name-calling.

We, the voters, have all been here before – if not in the winter. The view is dark and the smell foul. And most of us don't like it. Issues, not individuals, must be debated. Ideas, not insults, must be exchanged. Parties must offer voters something positive to embrace, not something negative to reject.

In addition to the many profound substantive public policy matters at stake in the outcome of the election – health, education, social, welfare, legal, constitutional, economic, industrial, science and foreign affairs, to name but a few – there is also the vital question of the very relevance of the political process to an entire generation of Canadians.

The level of cynicism among all Canadians towards politicians of all party stripes is disheartening and unhealthy. But the sense of alienation from politics among younger Canadians is alarming. To some extent, the way our politicians engage each other – that is, often churlishly, with meanness in their heart and contempt in their language – turns younger Canadians away from the process. That is why the vile campaign rhetoric, if not the tactics, at least must change.

Last week, *CJN* columnist Sandie Benitah essentially pleaded with the federal parties to reach out and speak directly to the youth of the country.

"Don't give us somebody who just looks like they could be one of us," she wrote. "Give us somebody who can turn the issues surrounding international and domestic policies and make them relevant to the stage we are at in our lives."

"Don't you see? We want to listen. We need someone to talk to us," she urged.

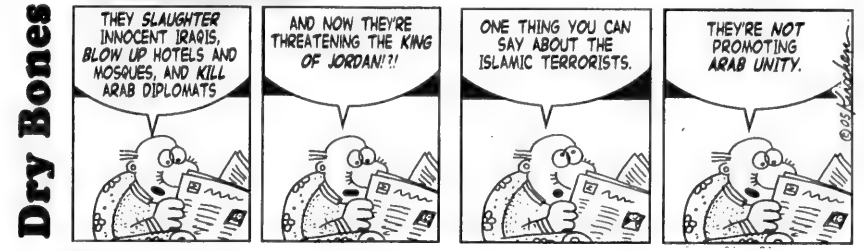
In last Friday's *Globe and Mail,* pollster Michael Adams, echoed a variation of Benitah's words. He warned our federal politicians, and indeed all Canadians, of the growing support for the separatist cause in Quebec. His warning was aimed at winning the hearts of young Quebecers specifically. But the question he posed was also aimed at all young Canadians. "What does Canada offer young people who aspire not to be politicians in Ottawa or bankers in Toronto or foot soldiers in the American empire, but who merely want to be cool in Quebec?"

The upcoming federal election campaign is an appropriate opportunity for the three federalist parties to actually tell young people what their vision of Canada offers them.

25 years ago in *The CJN*

• Helen Promislow was elected to Winnipeg city council, defeating her opponents by a wide margin. She was the first Jewish woman to serve on that body.

• Mordechai Kaplan, founder of the Reconstructionist movement, turned 100.



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Canada must do better at UN

The time is now for Canada to continue building on our work to curb the steady flow of one-sided resolutions that persistently chastise and unfairly criticize Israel at the United Nations.

In light of Prime Minister Paul Martin's heartening speech at the General Assembly of the United Jewish Communities, in which he stated his support for the State of Israel and said that Canada and Israel share the values of democracy and the rule of law, I was disappointed by Canada's recent votes at a UN committee ("Martin links Canadian, Israeli values," *CJN*, Nov. 17).

There was a modest shift in Canada's UN voting record vis-à-vis Israel last year, and the Canadian ambassador to the UN, Allan Rock, said he would move to stem these one-sided and unhelpful resolutions.

I believe our actions should reflect our words.

By supporting one-sided resolutions, we are clearly undermining our goal and isolating Israel at the world body. In the coming weeks, two more resolutions will be brought before the General Assembly of the United Nations, and I am continuing to actively press for change. To be honest brokers and to take a leadership role in the Middle East conflict, Canada needs to offer a balanced approach in our voting at the UN.

While I acknowledge that the Canadian delegation to the UN has made some progress, we must still do better. As such, I am calling on the Canadian delegation to vote against the two resolutions when they are up for a vote at the GA this month. The bottom line is that we cannot be the honest broker and support dishonest resolutions.

Susan Kadis, MP
Thornhill

* * *

Sharon brave to leave Likud

Five years ago, I wrote a letter to *The CJN* condemning Ariel Sharon, then the leader of the opposition Likud party. He had visited the Temple Mount at a sensitive time and as a concerned Jew and son of an Israeli, I felt strongly that it was simply not the time for an Israeli leader to be asserting his sovereignty, no matter how much I believed it was his right to do so. Shortly thereafter, [the late Palestinian Authority President Yasser] Arafat manipulated the world into believing that the second intifadah was a popular reaction to Sharon's visit.

I am writing today to share my honest and absolute pride in Sharon, in his steadfast dedication to Israel's security, and his clear quest for a peaceful solution to the conflict – without compromising Israel's security. His decision to leave the Likud was a brave and earth-shattering move that will tell the world and hopefully Israel's neighbours that the democratic State of Israel, and the Jewish world as a whole, chooses peace. ("Sharon quits Likud," *CJN*, Nov. 24).

I mourned in Israel 10 years ago when former Israeli prime minister Yitzhak Rabin was taken from us. By leaving Likud, Sharon became the first Israeli leader to give me an ounce of hope that Rabin's work was not in vain. Arik, we are with you.

Avi Markus
Toronto

* * *

Says Parizeau's first wife not Jewish

I read with interest the guest column "Parizeau's Jewish connection" (*CJN*, Nov. 10).

As a member of the leadership of the Montreal Jewish community, I had occasion to meet Jacques Parizeau several times, including having private, one-on-one discussions with him. In one of these sessions, he told me that his first wife, Alice, indeed did have a concentration camp number on her left arm, but that she was not Jewish. She had, he said, participated in the Warsaw uprising against the Germans when the Russian army was on the eastern shores of the Vistula. Like many in the Polish resistance, she was captured by the Germans and sent to a concentration camp.

Thomas O. Hecht
Montreal

* * *

Seeking Jews who have lived in China

I am a former volunteer of Ve'ahavta: The Canadian Jewish Humanitarian and Relief Committee. I now work for a major Chinese newspaper in Toronto. I have long been an avid researcher on Sino-Judaic history. I would like to locate elderly Jews who have lived in China. As this will be one of the rare years when Chanukah falls during the Christmas period, I would very much like to do an article on the history of Jews in China for our Christmas special.

Patricia Wong
Today Daily News
pwong@todaydailynews.com

* * *

Editor's note: Due to an editing error, there was incorrect information in the letter "The Melody of *Kol Nidrei*," (Nov. 17). Max Bruch is the composer of *Kol Nidrei,* Opus 47, for cello and orchestra. *The CJN* regrets the error.

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Perspectives

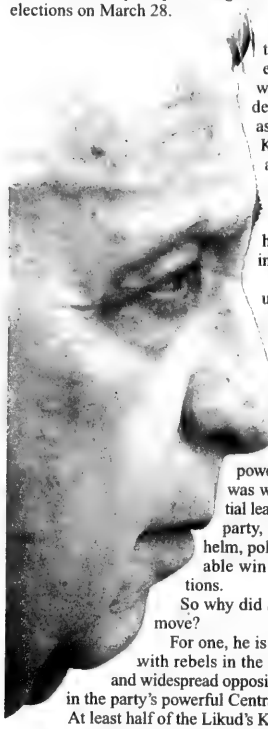
Sharon's political earthquake

By LESLIE SUSSER
JTA

Ariel Sharon's dramatic break with the ruling Likud Party is expected to have implications far beyond Israeli politics. Sharon's move last week to form a new centrist party, dubbed Kadima (Forward), will undoubtedly change the Israeli political landscape – but seasoned politicians say the prime minister would not have embarked on such a risky political adventure unless he plans major peace moves with the Palestinians that he knows wouldn't be acceptable to the Likud.

Though Sharon denies it, some pundits say he is aiming to create a new political constellation in which he can withdraw Israeli forces from most of the West Bank and set a new, long-term border with the Palestinians.

The move leaves the Likud in disarray, looking for a new leader and with polls predicting a resounding defeat in early elections on March 28.



Sharon set in motion the process leading to early elections last week when he called on President Moshe Katsav and asked him to dissolve the Knesset. Sharon then sent a letter to Tzachi Hanegbi, chairman of the Likud Central Committee, informing him that he was resigning from the party.

The two moves added up to a political earthquake: early elections in March, with the prime minister running for re-election at the head of a new party.

Few doubt that Sharon easily could have returned to power on a Likud ticket. He was well ahead of his potential leadership rivals within the party, and with Sharon at the helm, polls predicted a comfortable win for Likud in the elections.

So why did Sharon make his risky move?

For one, he is tired of having to deal with rebels in the Likud Knesset faction and widespread opposition to his peace moves in the party's powerful Central Committee.

At least half of the Likud's Knesset faction opposed the unilateral withdrawal from Gaza and parts of the northern West Bank, Sharon's crowning foreign policy achievement. The Likud Central Committee, with a sizeable contingent of well-organized right-wingers, often rejected key policy initiatives.

"Staying in the Likud would have meant wasting time in internal political battles, rather than doing what needs to be done," Sharon declared at a news conference last Monday evening.

Political pundit Sima Kadmon, writing in *Yediot Achronot*, summed up the prime minister's dilemma: He could easily win re-election on a Likud ticket, but then wouldn't be able even to begin carrying out his political agenda.

"If he stayed in Likud, his victories would be undermined by an inability to form a coalition or to govern," Kadmon wrote.

To avoid the strength-sapping opposition he encountered as Likud leader, Sharon wants to reform Israel's political and party systems in ways that give the leader more power. Instead of unwieldy coalitions, he wants to introduce something like the American presidential system – and in his new party, there will be no potentially oppositional central committee.

"The Israeli people want to see politics in a different key," said Justice Minister Tzipi Livni, one of five Likud cabinet ministers who left Likud with Sharon.

In his news conference, Sharon insisted that there would be no further unilateral withdrawals from the West Bank, and he said he intends to scrupulously follow the internationally sponsored "road map" peace plan – which envisages further Israeli territorial concessions, provided the Palestinians first meet their road map commitment to disarm terror groups.

Several leading pundits, however, are convinced that Sharon must have more up his sleeve: If all he wants is to mark time with the road map, there would have been no real reason for him to leave the Likud, they argue.

Ma'ariv editor Amnon Dankner maintains that, if he's re-elected, Sharon will put forward a far-reaching political plan.

"His confidants are speaking about the possibility of establishing a new, very far-reaching line as Israel's eastern border with the Palestinians, a line that will be decided on in consultation with the Americans," Dankner writes. "The pullback will be carried out with the understanding and cooperation of the Palestinian Authority in Ramallah, but only after the Americans announce that they recognize it at least as a temporary, de facto border, until a final settlement in the far distant future."

Dan Naveh, one of six Likud ministers who did not follow Sharon out of the party, claims that Sharon is only saying there will be no further withdrawals in order to attract Likud voters.

So far, 14 of the Likud's 40 Knesset members have joined Sharon. That's just enough to secure recognition by the Knesset as a breakaway faction entitled to significant public funding and airtime in the upcoming campaign.

The one prize Sharon wanted but didn't get was Defence Minister Shaul Mofaz, who decided to stay in the Likud and compete for its leadership. Other prime candidates for Sharon's new party include Labor legislator Haim Ramon and the former chief of the Shin Bet, Avi Dichter.

The president of Ben-Gurion University, Avishai Braverman, a highly regarded economist who was originally thought to be joining Sharon has since indicated he will join Labor.

What are the new party's chances of success? In the past, several breakaway centrist parties have started with a bang and ended with a whimper. But none of those was led by a popular sitting prime minister, and initial polls suggest that Kadima is likely to do well.

A survey in *Yediot Achronot*, taken before Sharon announced his new party, already showed it garnering 28 seats, tied with Labor under its new chief, Amir Peretz. Both parties placed well ahead of a Likud led by the new leadership frontrunner, former Prime Minister Benjamin Netanyahu, which got 18 seats in the poll.

A survey published in the same paper after Sharon's announcement predicted Kadima would win 33 seats in the 120-seat Knesset, with Labor taking 26 seats and the Likud only 12, compared with the 40 it now holds.

Sharon, the general who helped combine five disparate parties to form the Likud in 1973 and create a real challenge to decades of uninterrupted Labor rule, has now moved to marginalize the party he claims is dangerously out of control.

If he succeeds, he will add another chapter to a remarkable military and political career. More importantly, his bold new initiative almost certainly will have major consequences for Israel's future.

'We are embarking on a new path'

Prime Minister Ariel Sharon's Statement on Nov. 21

To be honest, this is a difficult day to discuss the matter I wish to discuss, in light of the horrible act of terror carried out by the Hezbollah in Lebanon. *[Under cover of an artillery barrage in which 11 Israelis were injured, Hezbollah attempted to infiltrate the north and kidnap some soldiers. They were thwarted. Four Hezbollah terrorists were killed.]* This only shows us where we live, and why we must be vigilant, and the efforts we must make to continue fighting terror. I send my wishes for a speedy recovery to those who were injured today in this act of terror.

Good evening.

This morning I met with the president of Israel and asked his approval to dissolve the Knesset and move toward new elections as soon as possible. Following this, I began to establish a new, national liberal party in Israel together with my colleagues, who displayed courage and national responsibility.

After many misgivings, I decided to leave the Likud party today. In its present form, the Likud cannot lead Israel towards its national goals. I established the Likud to serve a national idea, and provide hope to the people of Israel. Unfortunately, it no longer exists there.

If I had stayed in the Likud, I would have probably won in the primaries, and would have led the Likud to victory in the elections. This would have been the safest move for me personally, however it is not the way to serve the State of Israel. Staying in the Likud means wasting time on political struggles, rather than acting on behalf of the State.

I prefer the good of the country to the comfortable and easy personal interest. The citizens of Israel gave me their trust. They did not elect me to warm a seat.

The new movement we are establishing today will serve the people of Israel for many years. It will be a new home for all the Israelis who want to act responsibly and with faith for the country, and realize the Zionist vision. I call on all who believe in this to join us, and move forward with us.

We are embarking on a new path – one that will provide Israel with genuine hope for stability, national responsibility, personal security, stable government, economic prosperity, tranquility and peace.

This is what the people of Israel need today. This is why I was elected, and I open myself up to the judgement of the voters today.

We face two great challenges. First, to lay the foundation for a peace agreement wherein the country's permanent borders will be determined, while insisting on the dismantling of terrorist organizations. This is not a new plan. I speak of the [internationally sponsored] "road map" [peace plan]. Disengagement gave us a historic opportunity, and I do not intend to allow anyone to squander it.

The second challenge is to put our own house in order, and to deal determinedly with poverty, educational gaps, crime and violence. This is not accomplished through slogans and empty promises, rather through action. I began the process, and I can complete it.

I have served the State of Israel for more than 60 years. I know its fields, borders, even its aromas – and primarily I know and love the citizens of this country. The citizens of Israel deserve leadership that acts, first and foremost, for the good of the public, and not for the narrow political interest. They deserve responsible, experienced and courageous leadership that operates with a strategic view of the future of the State of Israel.

The citizens of Israel placed their trust in me twice. I believe that I have proven my determination and my ability to act and accomplish things on their behalf. I believe that, God willing, they will place their faith in me a third time as well.

Thank you.

Is dinnertime family time?

Recent studies suggest that children do better in school if their family eats together. The study I read went even further, saying there was less drug use and school dropout rates decreased among those who had some nightly family time. Accordingly, dinnertime seems to be the ideal moment of family interconnection.

Norma Baumel Joseph in Montreal

For many, it makes perfect sense. We subscribe to the theory that if a family sits down to a calm and harmonious meal, wherein everyone gets a chance to discuss their day under the benign scrutiny of their parents, family ties are strengthened and children's self-esteem is enhanced. This, we believe, was our past heritage, ruined by modernity's fast-paced life.

But is that picture even close to the truth? In a rush to condemn the current frenetic dinnertime and praise an idyllic family meal, many forget the reality of history.

Family meals in the past seldom created this sense of calm on a daily level. In some cultures, mealtime reinforced family separateness and gender restrictions. Mom cooked, Dad was fed and children got leftovers, or they were fed early, then rushed off to bed. If there was a family meal, children were to be seen, not heard. Mealtime in many cultures is often very stressful. One study found that Yemenite couples fight the most about lunch. So meals do not automatically mean good behaviour or the advancement of loving relationships. History does not present us with a past pattern of dinner time as effective family time (except perhaps in the 1950s).

Nonetheless, we all know the absurdity of our fast-food, eat-alone-in-front-of-the-TV, grab-a-bite culture. It's not a healthy way to live or raise a family. Dinnertime can be a resource for a growing family. It can yield stronger ties and emotional stability. It can heal the fractious, disjointed, rushed nature of our social worlds. But, in our current culture, is this an impossible dream?

Given the improvement of career possibilities, gender advancement and egalitarian roles, it would be foolish to posit a return to a vision of women "barefoot in the kitchen" as a solution to all our woes. Making family time count must be a priority for the entire family, and surely for any parent. And it must be a practical and reality-based goal.

So, nightly family meals seem unworkable. But what about one or two meals a week? What about designating a time and a meal to family? Would our world, both private and public, not benefit? Perhaps we as Jews could share our tradition's solution – Shabbat. Once a week, there's no TV during dinner, friendly talk and relaxed, quality family time. And great food! I recommend it. It can be a mechayeh – a life-saver!

Honouring the generation of sacrifice

My mother's yahrzeit comes the week that we read the parshah Chayei Sarah. Sarah's death comes immediately after the story of the Akedah, Abraham's near-lethal offering of Isaac at God's command. This parshah always has a very large, very negative effect on me. Before we really know how she lived, Sarah's death grabs the headline.

Jean M. Gerber in Vancouver

The midrash imagines that Sarah died when she heard (from Satan, always the mischief-maker) that Abraham had made of their son a human sacrifice. Her life cannot have been much fun in the shadow of a husband like Abraham, who twice offered her as a concubine to pagan rulers and who is never once portrayed as showing any warmth, sympathy or caring for her suffering at the failure of the promised child to appear.

How much suffering is encapsulated in these few words: "Sarai was barren; she had no child." The biblical interpreter Aviva Zornberg argues that Sarah died not because of her fear that she had lost this precious child, but because she no longer wanted to live in a world fraught with such dangers.

It's obvious from the later story of Isaac – only when he takes Rebecca as wife is he "comforted" for the death of his mother – that any love Sarah got in her lifetime came from her son. I don't picture the household of Abraham and Sarah as a close and loving one. Abraham seems a stern and distant – and at times duplicitous – husband. Contrast this with the love Elkanah lavishes on Hannah, future mother of Samuel – "Am I not more to you than 10 sons?" he asks. So when I think of my birth family, I think not of Abraham and Sarah, but of the parents of Samuel. If life did not turn out for Hannah the way she wanted, she made it work for her.

On this anniversary, I went back to my mother's yearbook, class of Albright College 1926. She was 20 years old when she graduated with a degree in mathematics.

Here is what her friends wrote about her: "In every class, she shone the most brilliantly of all. During her study under Professor Keiss, she has won from him his lasting respect for her opinion in all things mathematical… And she must have enjoyed odd books, for even now she is much more interested in finding things out than is the average girl."

Except for that last slight slur on my gender, I look at her grad entry (it goes on for much longer) and wonder how she imagined her life would be.

Here is the class prediction for my mother's future: "It is 1936. Read with us the flyleaf of a late publication: *Plane and Solid Geometry and Elements of Trigonometry*. A new text compiled by Erma M. Maurey, M.A., University of Pennsylvania; Supervising Principal, Scranton High Schools."

Well, it didn't turn out that way. The Depression hit three years after my mother graduated, and she lost her teaching job in Pennsylvania's Northampton school district. She came home to her parents' house and became a church organist, a career that brought her great satisfaction through music, but it meant there would be no new math text, no master's degree from Penn, no career in the schools of Pennsylvania. Years later, to pay for my college education, she went back to teaching, combining this with her duties as church music director and pastor's wife. She carried out all of this with dignity and intelligence.

But if life did not turn out at all the way it looked for her in 1926, she certainly made it work for her. She had a loving and caring husband, and together they built a strong home for me, and a home open to all who needed refuge, comfort and caring. She didn't write that textbook, but she gave back to the world in many other ways.

My generation is losing, or has lost, its parents. With them goes a great generation of sacrifice. Some made that sacrifice on the battlefields of World War II or Korea. Some, like my mother, made it to the Depression, which changed so many lives and destroyed so many dreams. Some worked their lives away so that we would "have it better" than they did. Often, like Sarah, they buried their dreams in silence. It's up to us, their children and grandchildren, to honour how they lived their lives, to make sure that not only their deaths merit memory.

Iran's perspective on Canadian human rights

Led by Canada, some 38 United Nations member states are currently drafting a resolution condemning Iran for its "continued and barbarous" violations of human rights.

Gerald L. Gall in Edmonton

Canada's ambassador to the UN, Allan Rock, spearheaded the Canadian initiative condemning Iran of basic human rights violations. In response, the Iranian representative to the UN stated that "Canadians are being calculating, if anything… Canadians need to be accountable for their own human rights violations in front of the international community." A recent editorial in the *Edmonton Journal* described this allegation as a "whopper," a "big lie."

Let us talk about Iran and then Canada. Iran's president recently called for Israel to be "wiped off the map." This inflammatory remark constitutes a shameful display by any member state of the UN. Iran is governed in an autocratic fashion by religious fundamentalists who reject the West and any notion of compromise that mitigates their fundamentalist viewpoints. Moreover, the newly elected president achieved power in what an editorial in the *International Herald Tribune* recently described as a "sham democracy."

In some respects, Iran is a technologically advanced society, but its human rights record, including its lack of respect for women and lack of tolerance for any dissent, characterizes its real fabric.

We are starkly reminded of the brutal murder of Canadian photographer Zahra Kazemi following her arrest for taking pictures outside Tehran's Evin prison. This speaks volumes in respect of the state of freedom of the press in Iran. Iran claims that Kazemi's death was accidental. However, Iranian-born Shirin Ebadi, the 2003 Nobel Peace Prize laureate, among others, have maintained that Kazemi's skull had been split as a result of a deliberate killing.

In Canada, our human rights record is not perfect. For example, our aboriginal peoples are still subject to substandard living conditions in many parts of the country. We should not be proud if there was Canadian involvement in the so-called "rendering" process, by which the United States is alleged to hand over detainees to third nations for interrogation and torture, and in the case of Syrian-born Canadian Maher Arar, who was handed over to Syria by U.S. authorities and then tortured by the Syrians. As well, too many persons have recently been found wrongly convicted of murder. While our human rights record is not pristine, it compares favourably with that of any nation on earth.

We have constitutional protections afforded all of us by way of fundamental freedoms, including a vigorously free press, guarantees of equality and freedom from discrimination. We also have laws to protect against the propagation of hate. We, in Canada, enjoy the benefit of permanent, standing institutions to protect us, including police complaints and review boards, civilian-controlled police commissions and agencies that protect our privacy.

We live in a country that also respects the rule of law – we are all governed by laws, not persons, and all of us are subject, without exception, to the law.

For an Iranian leader to lecture Canada on human rights at the UN is an affront to Canadians and to the values we hold dear. It demonstrates in a dramatically ironic fashion that this messenger is not our mentor, nor indeed an individual whose remarks should be afforded any respect.

Canada is not immune from criticism. However, we continually strive to improve our standards of human rights in our laws and throughout society. And we certainly would never advocate the wiping of any nation off the map.

Iranian leaders would be better engaged if they looked introspectively into human rights in their own country. If Iran becomes a nuclear power, its national pride may be boosted, but its international stature will continue to be diminished as a result of its bellicose, undemocratic nature together with its dismal human rights record.

The Kirshner File

Sharon and Peretz shake up Israeli politics

Israel's political landscape has been transformed by a series of events that, while not entirely surprising, have been quite shocking. The realignment began with Amir Peretz's victory in the Labor party primary on Nov. 9 when he defeated the incumbent, Deputy Prime Minister Shimon Peres, for the party's leadership. Observers did not expect Peres, the 82-year-old warhorse of the Ashkenazi establishment, to be turfed out by Peretz, the 53-year-old Sephardi dark-horse candidate who was still a boy in Morocco when Peres was already a dominant figure in Israel.

Sheldon Kirshner in Toronto

Having bested Peres, Peretz announced his intention to pull the Labour party out of Prime Minister Ariel Sharon's shaky coalition government and called for elections, the sooner the better.

Peres, who has held every major important job in Israeli politics, from the defence portfolio to the prime ministership, had opposed calls from mavericks such as Peretz to pull the plug on Sharon. He argued that the party should remain in the coalition until next November's general election, saying that Israel could not afford the luxury of uncertainty in the wake of its unilateral withdrawal from the Gaza Strip in September.

To placate his critics, Peres promised that the party would remain in Sharon's cabinet only if four conditions were met: resolving outstanding issues related to the disengagement from Gaza, such as border crossings; launching negotiations with the Palestinian Authority on the basis of the 2003, internationally sponsored "road map" peace plan; channelling state funds to combat poverty, which is an increasingly serious problem in Israel; and placing much greater emphasis on developing the Galilee – where Israeli Arabs outnumber Jews by a small margin – and the Negev, Israel's underpopulated desert area.

Had Peres sidelined Peretz, the party would have stayed in Sharon's government and the status quo would have prevailed. But with Peretz's unexpected triumph, relatively razor thin though it was, all bets were off. At Peretz's insistence, all eight Labour party ministers, including Peres, submitted their resignations, and suddenly, Sharon was faced with an entirely new situation.

Having embittered and alienated many of his supporters by giving up Gaza and displacing more than 8,000 Jewish settlers there, Sharon created an unbridgeable breach in the Likud party, which he co-founded in 1973.

From the moment Sharon signalled his intention to jettison Gaza – which he had always maintained was necessary for Israel's defence – his status in the Likud became untenable. He was denounced as a traitor who had broken faith with his followers and branded a closet peacenik. Some of his supporters, notably Minister of Education Limor Livnat and Minister of Agriculture Yisrael Katz, grumbled. Benjamin Netanyahu, the finance minister and Sharon's perennial rival, resigned, following in the footsteps of Uzi Landau, the prototypical hardliner.

As long as Sharon could count on Peres' support, he could carry on and virtually ignore the dissension brewing and boiling over in the Likud. But with Peretz's ascendancy, Sharon realized that his government's days were numbered.

Pundits had already speculated that Sharon, 77, would bolt the Likud and form a centre-right party should his Labour party safety net disappear. Last week, Sharon announced the formation of the Kadima party, leaving Likud leaderless and adrift. Finally admitting that life in the Likud had become "insufferable," Sharon declared that he would not stand idly by as Likud rebels hammered away at the "historic opportunity" created by the Gaza withdrawal.

One-third of Likud MKs, including Deputy Prime Minister Ehud Olmert, Internal Security Minister Gideon Ezra and Transportation Minister Meir Sheetrit, joined Sharon, thereby enabling the Kadima party to qualify for state funding.

Shaul Mofaz, the powerful minister of defence and former chief of staff of the Israeli army, resisted Sharon's entreaties and decided to contest the Likud leadership. The matter will be resolved at a convention on Dec.19. Apart from Mofaz and Netanyahu, the other main candidates are Silvan Shalom, the foreign minister, and Livnat.

Once the succession issue is settled, the contenders can focus on the election, which is due to be held on March 28. It will be the third election in five years, a fact that attests to political turbulence in Israel.

It is indeed true that the events of the past few weeks are seismic in nature and may yet alter Israeli politics for years to come.

Israelis, however, are accustomed to upheaval.

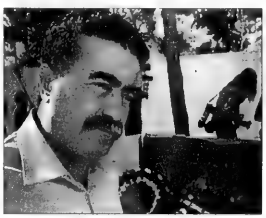
In 1963, hard on the heels of the Lavon affair, David Ben-Gurion, the country's first and greatest prime minister, broke ranks with the Labor party and formed the breakaway Rafi faction, which petered out within five years.

The sitting prime minister, Golda Meir, stepped down under pressure in 1974, her reputation in tatters in the wake of the Yom Kippur War. Yigael Yadin – the archeologist and chief of staff from 1949 to 1952 – and Amnon Rubenstein – a Tel Aviv University law professor – established the centrist party Democratic Movement for Change in 1976. DASH, as it was known, won 15 Knesset seats in the 1977 election, which brought the Likud's Menachem Begin to power. DASH soon disintegrated.

Ariel Sharon

Similarly, the centre party concocted by Amnon Lipkin Shahak and Yitzhak Mordechai in 1999 collapsed months after its formation.

The Kadima party may meet the same fate. But for now, Sharon is riding high, as public opinion polls indicate. By moving to the centre and conclusively unmasking Likud as an antediluvian party incapable of embracing geopolitical realities, from the ticking demographic time bomb to the legitimate grievances of mainstream Palestinians, Sharon stands on the brink of modifying his heretofore hawkish image and, perhaps, reinventing himself as a politician of crossover appeal, whose success may be to the detriment of Likud and the centrist Shinui party.



Amir Peretz

Sharon has already staked out his positions on the Palestinians. He favours long-term interim agreements rather than a permanent-status settlement. He talks of reinvigorating the yet-to-be-implemented road map. Although he appears to oppose further unilateral pullouts, he has essentially adopted a unilateralist approach that would see Israel retain major settlement blocs in the West Bank and tolerate a truncated Palestinian state.

Last week, one of his top advisers, Eyal Arad, disclosed that Sharon wants to replace the land-for-peace equation with "a much more realistic formula – security for independence." It is not entirely clear what that may mean.

Sharon, the godfather of the settlements, is suspicious of Palestinian intentions, prone to the belief that Palestinian Authority President Mahmoud Abbas is too weak to be a reliable partner and convinced that he lacks the will to crack down on the infrastructure of terrorism. Sharon, like Mofaz, may well believe that achieving peace with the current generation of Palestinian leaders is impossible.

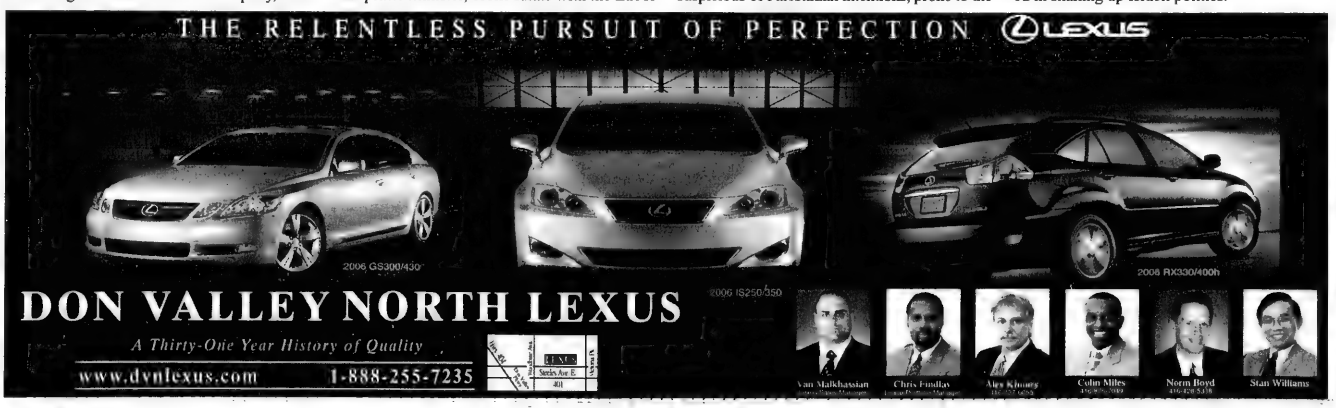
Sharon has not concentrated on domestic policy, but under his watch, welfare benefits, including child allowances, were slashed, much to Peretz's condemnation.

Peretz – who immigrated to Israel in 1956 and was mayor of Sderot before being elected to the Knesset in 1988 and the chairmanship of the Histadrut labour federation in 1995 – is anything but a neo-conservative on economic policy. As head of the Am Ehad party, which merged with the Labor party in 2004, he urged Sharon to reverse free market reforms, restore social welfare policies and raise the minimum wage – this in a country where almost one in five families lives below the poverty line and poverty among the elderly has reached crisis proportions.

A social democratic reformer, Peretz wants to narrow the gap between haves and have-nots and win back the allegiance of Sephardi working-class voters, who defected to the Likud 28 years ago. "I would like to be the Menachem Begin of the Labor party, to return it to the social values… of the people," he said recently.

On foreign policy, Peretz is dovish. He was an early member of Peace Now. He regards Abbas as a negotiating partner. He wants to preserve the momentum of the Gaza withdrawal by engaging the Palestinians in talks aimed at a fair, lasting solution. In mid-November, he submitted a Knesset bill which, if passed, would grant compensation to West Bank settlers who leave voluntarily.

Judging by last week's polls, Peretz will fall short of beating Sharon in the forthcoming election. But he and Sharon have already succeeded in shaking up Israeli politics.



The Jewish Education Report

BJE teachers become students on PD days

For kids, they're a day off; for parents, they're a day-care headache; but for teachers, professional development (PD) days are an opportunity to hone their skills and learn from experts.

More than 1400 teachers attended the UJA Federation Board of Jewish Education's PD days on November 13 and 14. They represented a wide range of Jewish education in Toronto - supplementary schools and day schools, preschools and high schools, general and Judaic studies.

At the November 13 session which was designed for supplementary school teachers, participants chose among four tracks, each focusing on a different approach to education.

"Moving our program to a track system has allowed us to delve deeper into topic areas that can have a great impact on students in the classroom," said BJE consultant Chari Schwartz.

BJE teachers took a hands - on approach to learning new techniques during the recent PD day.

In the Differentiated Learning track, teachers learned to recognize students' varying background knowledge, readiness, preferences and interests and how to adjust their teaching accordingly to maximize student learning. Other tracks included Experiential Learning, Jewish Family Education and Jewish Text Learning in Hevruta.

On November 14 it was the day school teachers' turn. They came not only from Toronto, but from Ottawa, London and Hamilton as well. The program for the day was developed with input from teacher focus groups for all grades. Teachers and principals gave presenters feedback from the previous year and suggested topics they would benefit from. "We use this PD Day to launch new professional development initiatives, which schools often follow up on during the year with their own staff," said the BJE's Silvia Eilath.

This year, day school teachers were able to learn with outstanding presenters from Israel, New York, Chicago and even New Orleans, as well as Toronto. Teachers chose among workshops ranging from how to "train the brain" or "organize the disorganized learner" to "cyber-bullying" and "teaching writing across the curriculum" in sessions suitable for both Judaic and General Studies teachers, with many content and grade specific sessions offered. The array of sessions for Judaic studies teachers included Hebrew through Fun, and Teaching Israel through Popular Culture. Judaic studies teachers also learned how to use short trigger films in their teaching and how to integrate art and drama into their curriculum. "The fact that we run these PD days and try to be as inclusive as possible to all aspects of community and practice is part of what makes our community so special," said Schwartz.

Strengthening day schools through PEJE

If you've noticed an improvement in the quality of your children's education, you can credit, among other factors, the expanding relationship between the Board of Jewish Education (BJE) and the Partnership for Excellence in Jewish Education (PEJE).

A partnership between the two organizations is helping Toronto's day schools to provide excellence in Jewish education. "This relationship allows us to enhance and strengthen the day schools because of the resources that PEJE brings," says Shirley Worth, UJA Federation's director for donor development, who specializes in Jewish education.

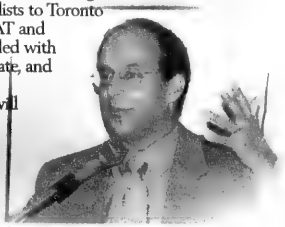
PEJE was founded in 1997 by Michael Steinhardt and Rabbi Yitz Greenberg to create a vibrant and sustainable Jewish future through strengthening the Jewish day school movement in North America. PEJE makes grants, provides expertise, and advocates for the day school movement.

The partnership has exposed Toronto's Jewish educators to cutting-edge resources. Schools can tap into PEJE's North America-wide research and see what their peers in other communities are doing. PEJE resources in the areas of governance, fundraising and marketing are especially useful.

"They've helped the schools look at the fact that they must be self-critical. There is a path to enhancing what they're currently doing," says Worth.

The BJE is currently running a series of workshops utilizing PEJE experts. "We've had wonderful leadership attendance from the schools," says Worth. "It's our goal to strengthen and enhance the ability of our schools to provide excellence in Jewish education to their students."

In addition to attending conferences and workshops organized by the BJE, schools have access to PEJE experts for individualized advice. Among the schools that have brought specialists to Toronto are Associated, CHAT and Bialik. Worth is thrilled with the partnership to date, and says that, as a result, Jewish day schools will be able to promote the value of Jewish education and attract more families.



Rabbi Joshua Elkin, Ed.D Executive Director, PEJE at a recent Toronto seminar, organized by BJE.

Jewish camps offer much more than summer fun

When you think of camp, do you think of swimming? Crafts? Sports? For Jewish camps, the summer is also a time to learn more about religion, traditions and history.

Jewish summer camps have a wide range of perspectives and approaches, but all agree on one thing: if you want to teach kids about being Jewish, camp is an ideal place to do it.

Camp Ramah identifies itself as "a Jewish educational institution in the setting of a summer camp." All campers participate in informal classes on topics such as Judaism in nature or the weekly Torah portion. These classes are held outside and are discussion-based – and there is no homework or tests.

In October, representatives from eight of Ontario's Jewish camps were on hand to answer parents' questions at the Jewish Camp Fair, held at the Bathurst Jewish Community Centre.

Jewish education also extends to everyday activities like sports or arts where staff members teach Jewish values. And campers learn more about being Jewish by living in an environment where Shabbat, kashrut, and tefillah (prayer) are normalized. "We find camp's the best way to teach Jewish values because you're not teaching it, you're living it. It's a natural part of who they are," says Camp Director Michael Wolf.

At Camp George–a Union for Reform Judaism camp–educational opportunities are integrated into everyday activities. A ropes course activity, for instance, becomes an opportunity to simulate the exodus from Egypt. "Israel Day" utilizes different parts of the camp to reflect different geographical areas in Israel.

The camp's director, Dr. Ron Polster, a former Jewish day school teacher, says that education can be more engaging at camp. "The things that discouraged me most were bells and walls. In a school environment, education stops at a certain point in time and you move on. In a camp environment, it's wide open and everything is a potential educational opportunity."

At Moshava, campers work with an educator over the course of the summer. Each educator takes a different approach to the summer's theme – which is religious Zionist in nature – but each aims to make learning fun and entertaining.

"We don't want to give the kids a break from education, we want them to learn without realizing it," says Director Miriam Allman. The camp emphasizes hands-on learning. Two years ago, the summer's theme was the ingathering of Jews from different parts of the world. When learning about the Jews from Yemen, campers made Yemenite tzitzit, which are different from the tzitzit they are accustomed to. Allman believes that Jewish camping plays an important role in strengthening Jewish identity. "It's a part of who we are 365 days a year," she says. "So if you are a Jew, you're a Jew. You're not a Jew 10 months a year and take a break during the summer."

THE JEWISH EDUCATION REPORT IS PUBLISHED BY UJA FEDERATION'S BOARD OF JEWISH EDUCATION.

The Jewish Education Report

Early intervention Before small problems become big ones

Heather Finestone, the Board of Jewish Education's early intervention consultant, remembers the moment when a special child started laughing. Finestone was reading a story to a child who was an elective mute. Suddenly the child began laughing hysterically, and talking. Talking so loudly in fact, that her teacher, not realizing that the noise was coming from the student who never spoke, asked for quiet in the room. That girl is just one of the children that Finestone has helped through her role with the Tikun Chaim Senior Kindergarten Early Intervention Program. Tikun Chaim is the special education arm of UJA Federation's Board of Jewish Education.

Finestone uses books, number charts and the alphabet, among her many materials to screen senior kindergarten children for gaps in their learning. The goal is to intervene before little problems become big problems. "The earlier you pick something up and address it, the less serious it will be," she says. One useful aspect of this screening, according to Finestone, is that it takes place in the presence of the classroom teacher. Not only does this make the screening a non-threatening situation for the children, but the teacher can also inform her if a child's responses are atypical. After the screening the teacher receives a profile of her class as a whole, as well as for each child. "The classroom teacher, and senior special education staff, are then able to obtain a global view of the strengths and needs within the classes as well as gaps," says Finestone. "It helps the teachers create programs that reflect the individual profiles of their students."

The screening was developed specifically to identify children who are having difficulties with skills such as oral language, phonics or numeracy. Another common problem at this age concerns fine motor skills. "Sometimes it's as simple as introducing alternative ways of holding a pencil properly," says Finestone. That may sound trivial, but identifying minor problems like these early can make a huge difference in long-term learning.

Heather Finestone, the BJE's early intervention consultant, works with senior kindergarten students at Associated Hebrew School, Kamin campus.

Some children need to meet with Finestone for intervention only a few times during the academic year, while others require more extensive support. "A small percentage of children in any given class require intervention throughout the year," she says. "These children are pre-screened in May to determine how they have progressed during the year."

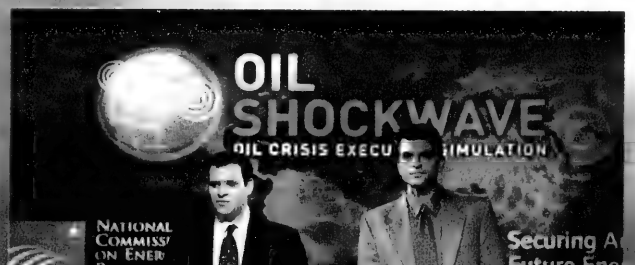
The senior kindergarten intervention program, which began in 2003, was initially developed by Dr. Karen Gazith, Director Educational Services, Bronfman Jewish Education Centre, Montreal. In Toronto, it currently supports children in selected classes at Associated Hebrew Schools Kamin campus, Bialik Hebrew Day School, Netivot HaTorah Day School, and Eitz Chaim Schools Viewmount campus.

Eventually, Finestone would like to see the program made available to all senior kindergarten classes in all BJE affiliated schools.

Where Are they Now?

Since Toronto's Jewish school system was established decades ago, thousands of its graduates have gone on to achieve enormous success in business, public life, and community affairs. In this feature, we profile one such success story, a graduate of Yeshivat Or Chaim

Robbie Diamond



Robbie Diamond (l) with Jason Grumet, Executive Director of the National Commission on Energy Policy.

"I'm pleased to hear of your interest in politics, but you should know that it is a dangerous disease." So said the note that Robbie Diamond received from former Federal Cabinet Minister, Bill McKnight after sitting with him at a Canada-Israel Committee dinner 16 years ago.

It turns out McKnight was right. Diamond never shook the politics bug.

Today Diamond, 31, is the president of Securing America's Future Energy (SAFE), an organization he founded approximately one year ago.

In that short span of time, SAFE has become highly regarded, attracting individuals such as Dennis Ross, former US Envoy to the Middle East, and R. James Woolsey, former Director of the U.S. Central Intelligence Agency, to its advisory board.

SAFE is an action-oriented, nonpartisan organization that aims to reduce America's dependence on oil. The organization jumped to national attention with its first event, Oil Shockwave, developed in partnership with the National Commission on Energy Policy.

Posing as cabinet members, the participants responded to a series of events affecting world oil supplies. "It ultimately showed that it takes a very small amount of oil off the market to cause the price to rise dramatically," says Diamond. "Our whole point was to explore the fact that if you weren't prepared for this crisis, it would take a long time to recover."

As a student at Or Chaim, Diamond demonstrated an aptitude for politics. He was the president of his senior class at Or Chaim, and says that he talked about politics all the time. "Or Chaim was a great school that had great teachers. It really provided all the tools that you wanted to make of it."

Diamond also appreciates the edge that the double curriculum provided. "Studying Talmud was extremely helpful because it helps you think analytically."

While studying political science and peace and conflict studies at the University of Toronto, Diamond was also the associate chair of the Canadian Jewish Congress national executive.

Diamond lives in Washington with his wife Shari, a doctor at George Washington University Hospital, and their two daughters.

For more information about Jewish education at pre-schools, day schools or supplementary schools in Toronto, visit the UJA Federation Board of Jewish Education Web site, www.bjetoronto.org, call 416.633.7770 or e-mail bje@ujafed.org

THE JEWISH EDUCATION REPORT IS PUBLISHED BY UJA FEDERATION'S BOARD OF JEWISH EDUCATION.

Shul gives beginners a crash course in Hebrew

By JENNIFER M. MACLEOD
Special to the CJN

Anne Shendroff is crazy about Israel.

The grandmother of day-school children visits often, and she even lived there for three months recently.

Yet, like many Canadian Jews, she doesn't know Hebrew – a fact she's determined to change.

Which is what brought her to Congregation Darchei Noam's second annual "Learn Hebrew Reading in a Day" on Nov. 20.

It's hard to imagine learning an entire language in an eight-hour day, but after just a few minutes of teacher Marcia Gilbert's friendly, casual instruction, the class's goal – a solid grounding in the Hebrew alphabet and basic Hebrew reading – started to seem attainable.

Gilbert took a phonetic approach, and the emphasis was on reading Hebrew – comprehension and vocabulary-building were not the main focus.

Instead, she taught participants the letters one at a time using English vocabulary – such as hate, bait and hotel – that was transliterated into Hebrew characters.

There was also a peppering of Hebrew and Yiddish, and participants' eyes lit up as they read familiar words – such as Torah, shofar, tov and tovah – that their Hebrew-literate friends, children or even grandchildren may take for granted.

Each letter was introduced by its physical characteristics – differentiating the letters "hay" and "chet," for example, is easy if you look for the hole in the *hay*, Gilbert said.

The *chet*, she noted, looks like a bump on the top of a challah (a word that starts with *chet*).

Gilbert has been teaching adults Hebrew for 23 years. Much of her approach, she said, is drawn from the late Rabbi Noah Golinkin, who pioneered a crash course for adults in the late 1980s and came to Canada in the 1990s to share his methods.

Rabbi Golinkin believed Hebrew was essential to Diaspora Judaism, saying, "Those who cannot read must learn. Those who can read must teach."

Gilbert, who also teaches a Reform movement "Introduction to Judaism" class, brings her own passion to Rabbi Golinkin's message that "Judaism has never been a spectator sport."

She said Hebrew's phonetic nature makes it very accessible, even to those who feel they can't possibly learn to read the language.

She's taught dyslexic students, developmentally delayed adults and non-English speakers.

"Give it a try," she urges beginners of all ages.

With Gilbert's help, Shedroff was quickly reading aloud in class and looking forward to reading menus and signs the next time she goes to Israel.

"She's unbelievable," Shedroff said. "Languages are not my forte."

Myer Siemiatycki, another student, said, "It's easy to decode the lettering in the hands of a gifted teacher."

In his mid-50s, Siemiatycki is very much a beginner, but as a board member of Darchei Noam and Shabbat regular, he felt it was time to get a better understanding of prayer services, which are mostly in Hebrew.

"It's amazing how much you can cover in a short time," he said.

At his age, he added, not knowing Hebrew can seem an insurmountable obstacle, "but it's never too late."

Ana Bodnar is a member of the Danforth Jewish Circle and sings in its choir. She said she looks forward to singing from the Hebrew side of the page, not the transliteration, from now on.

Although learning Hebrew in a day was as easy as she hoped, she said hanging onto what she and the others learned may be another story.

"The thing will be to practise and make sure you remember," she said.

There was palpable enthusiasm in the room, as participants made their way through the alef-bet one letter at a time.

One class member raised her hand to ask why two letters have a "T" sound. This led to a discussion about how sensible Hebrew is when compared to an irregular language such as English – "Look at Queen's Quay," one Spanish-speaking participant noted.

The full-day class took a break halfway through for lunch – not challah, but tuna, Siemiatycki joked.

Seizing the moment, Gilbert introduced a new letter, "nun," and phonetically spelled out the word "tuna" on the board.

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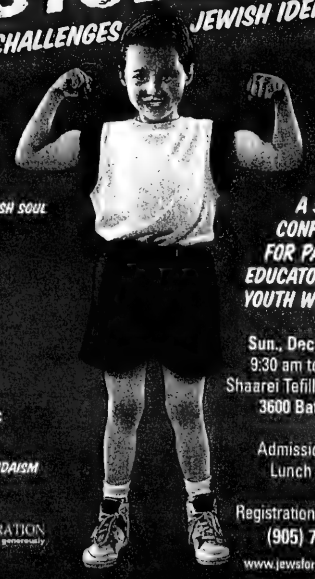
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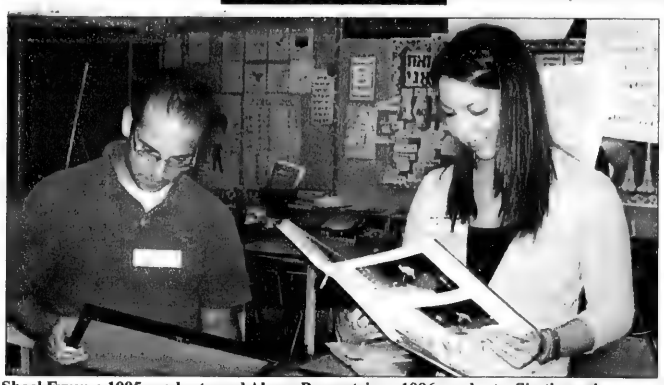


Shael Fryer, a 1995 graduate and Alyssa Borenstein, a 1996 graduate, flip through scrapbooks at last week's Associated Hebrew Schools reunion. [Sheri Shefa photo]

Associated hosts largest reunion in its history

By SHERI SHEFA
Staff Reporter

Associated Hebrew Schools organized the largest reunion in its history to help alumni reconnect with their childhood friends and sweethearts and remind them of the education that helped shape their lives.

The reunion, held last Sunday at Associated's Kamin Education Centre in Thornhill, saw 800 former students, staff and administration take a walk down memory lane.

Aurelia Ostro and Mayeer Pearl, Associated graduates and co-chairs of the reunion, said the event, which was eight months in the making, was a great way to celebrate the school's history, as well as help people become involved in the Jewish community.

"About a year ago, we had this idea that we had a lot of years behind us, we're approaching our 100th anniversary... so we created an alumni committee, and we discussed what we wanted to do. We decided on a reunion," Pearl said.

"People are reconnecting with friends they haven't seen in years," he added, referring to the Kamin centre's packed auditorium.

"It's wonderful to see a smile on everyone's face," Ostro said.

Although there have been class reunions over the years, this is first time Associated has staged a school-wide reunion of this scale.

"We went through our archives and pulled out a lot of old pictures," Ostro said.

"We have a program where in each classroom we've created memory boards of photos and newspaper clippings," she added.

The memorabilia was organized by decade and half-decade, with classrooms featuring groups of the school's alumni throughout the 98-year history.

The turnout for the reunion, which welcomed former students regardless of whether they were graduates, exceeded Pearl's expectations.

"I think our initial expectations were conservative. Our initial goal was to create awareness, to say, 'Our school is out there, remember us,'" he said, adding that he was thrilled that people were lining up at the door to get in.

"We wanted to reach out to our alumni in their 30s and 40s today. Ultimately, it was for recruitment of young parents to remind them of where they went and the type of education they got. Hopefully, they are happy with it," Pearl said.

Associated, and other Jewish day schools have struggled with decreased enrolment in recent years, acknowledged Mark Smiley, Associated's director of education, but he said people need to focus on reasons to celebrate.

"A school with this kind of history and legacy was not doing all it should to celebrate on a more regular basis. Harvard [University] doesn't have to justify why it is having a reunion, and neither should Associated," he said.

"We just want to have a party," added Smiley, a 1972 graduate.

On the other hand, Smiley said he hoped the event would remind people of the school's legacy, adding that if parents do choose to provide their children with a Jewish education, they should know there is a place for them at Associated.

"The school has a warm place in people's hearts," Smiley said.

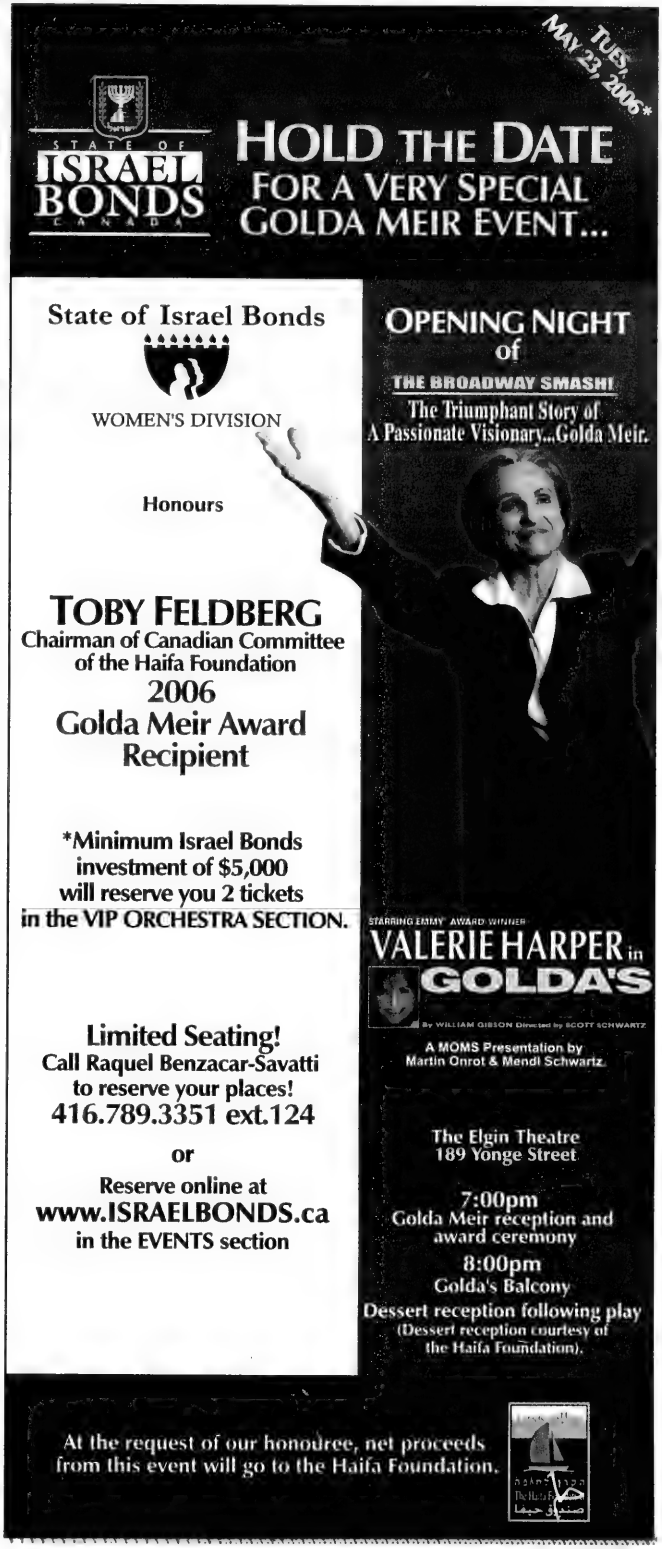
Associated's vice-president David Brown said the reunion was a good excuse to celebrate a school that has provided a Jewish education to Torontonians for almost a century.

"In 2007, it will be Associated's 100th birthday and as a prelude, getting everybody together to celebrate the largest Jewish day school in the Diaspora, this is a really good event," Brown said.

"We don't normally get to see a lot of our alumni, because a lot of them are spread all over the world, so it is just a neat thing to be able to catch up," he added.

Brown, who graduated from Associated in 1970, said he was happy to see people in a classroom that featured memorabilia from 1907-1940 searching for their friends in the pictures.

While it's still uncertain how proceeds from the reunion will be spent – attendees were charged $18 in advance and $20 at the door – Pearl said the money will go toward improving the school through renovations, programs or scholarships.



Non-profit Mideast news agency strives for balance

By PAUL LUNGEN
Staff Reporter

Since its inception more than four years ago, The Media Line (TML) has worked hard to brand itself as an independent and professional organization that reports the news from the Middle East without bias.

Bureau chief David Harris likes to point to the fact newspapers and TV outlets in the United States (mostly in states that voted Republican in the 2004 U.S. presidential election) have picked up the service, as has the Palestinian paper of record, *Al-Quds*, indicating TML has at least partly achieved that goal.

Al-Quds, the most prestigious of the Palestinian papers, which prides itself on its independence, runs TML contributions each week. Maan Television, a Palestinian Authority network, also picks up its one- to four-minute video vignettes, Harris said.

A native of Manchester, England, Harris has worked for the BBC and served as an economics and political correspondent for the *Jerusalem Post*. While attending the GA in Toronto recently, Harris told *The CJN* that The Media Line is carving out a niche mostly among smaller publications and television stations that appreciate its unique take on Mideastern events.

While *Al-Quds* might be impressive on the Media Line's resume, the service's business plan remains primarily focused on the United States. If you look to smaller centres, in places such as Pascagoula, Miss., Duluth, Minn., and rural Oregon, you'll find TML material included in local papers' international coverage, Harris said.

TML also provides its commentary and punditry packages to thousands of communities through the Salem Radio network, USA Radio Network, Deutsche Welle and affiliates of major U.S. radio networks such as ABC, CBS and ClearChannel.

As well, The Media Line offers a one-hour radio program called *Mideast Sunday*, and it produces material ranging from full documentaries to one- or two-minute vignettes.

On the print side, TML has provided more than 4,000 articles to its own website, www.themedialine.org, and to newspapers around the world.

TML also produces and distributes two- to five-minute news packages for television stations.

Its research shows that 70 per cent of all North Americans, including Canadians, never go to a national source for news. Instead, they favour local stations and papers, and even people who do get their news from national papers and broadcasters also rely on local outlets, Harris said.

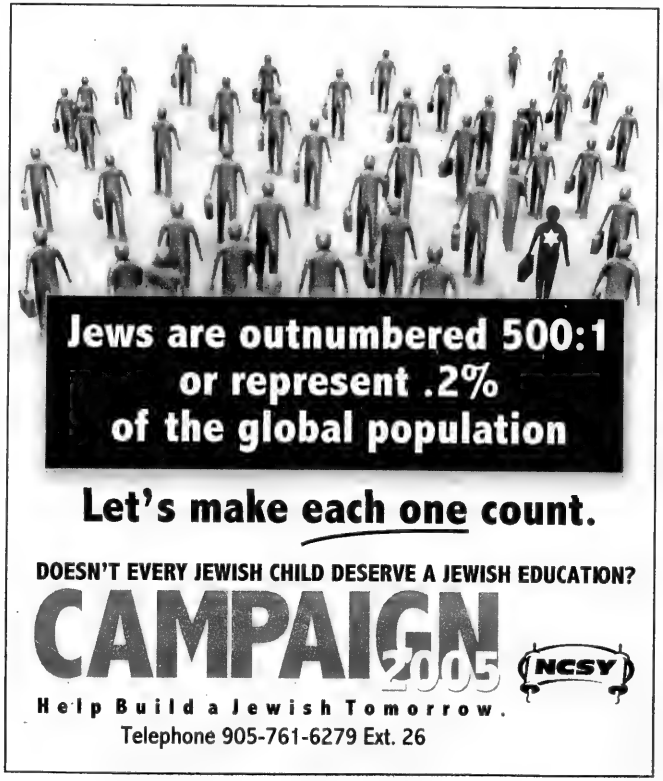
TML is still a fairly small operation. It employs two reporters who speak Arabic, Hebrew and English, as well as a couple of technicians and a number of freelancers and stringers in countries ranging from Saudi Arabia to Egypt to the Palestinian territories.

It was founded by Felice and Michael Friedson, Americans who moved to Israel from Florida about five years ago.

Felice Friedson also founded the Middle East Press Club earlier this year, a TML project that brings together mostly Israeli and Palestinian journalists to discuss coverage of the region and to develop professional relationships.

The Media Line is currently funded primarily by grants from a number of family foundations, as well as through small fees charged to its customers. It plans to eventually shift from its current non-profit model to become a for-profit enterprise.

KIDDING AROUND: Grade 1 students at Bialik Hebrew Day School have some fun with Yoav, one of two Israel Defence Forces soldiers who were in Toronto for the recent United Jewish Communities General Assembly and came to Bialik to speak to staff and students.



Israelis, Palestinians not partners in peace: editor

Problem started with handshake between Rabin and Arafat on lawn of the White House

By SHERI SHEFA
Staff Reporter

The conflict between Israelis and Palestinians is due in part to a hesitation most Israelis feel about making a partnership with Palestinians, said David Horovitz, the editor-in-chief of the *Jerusalem Post*.

Horovitz was speaking at a recent lecture organized by Hillel of Greater Toronto as part of the "Israel New Media Series."

He said that the meeting between the late Palestinian leader Yasser Arafat and the late Israeli prime minister Yitzak Rabin in 1993 at the start of the Oslo process was metaphorical of the hesitation that Israelis feel when attempting to make a partnership with Palestinians.

"In 1993, on the White House lawn, there was a handshake… Arafat thrusts out his arm with great enthusiasm, because here he is, on the world stage, purportedly making the shift from terrorist to statesman and Rabin, who knew in advance that he was going to be asked to shake hands … hesitates," Horovitz said.

"Rabin said that he wasn't certain this was a partnership he should explore, but he felt that he should. Here was the leader of the Palestinians who had been overtly dedicated to the armed struggle, now saying he genuinely saw a two-state solution and Rabin decided to try it.

"That hesitation that you saw emblemized not just Rabin's uncertainty, but Israel's."

Horvitz said one just has to analyze the outcome of Israeli elections since the early 1990s to see that Israel was a nation that couldn't make up its mind, as Israel shifted from a left-wing to a right-wing government five times since then.

He said that the uncertainty turned into hopelessness after the Camp David negotiations in 2000 fell apart. It was then that a majority of Israelis believed that a partnership with Palestinians was impossible.

Horovitz also said that opposing perceptions of the Israeli-Palestinian conflict are keeping the two sides from reaching common ground.

For instance, Horovitz said that if Arafat had attempted to spread the message that for a two-state solution to work, Palestinians would have to acknowledge Israel's right to sovereignty and that Israel shouldn't be expected to "commit national suicide" by having millions of Palestinians move to Israel, they may have reached a peaceful resolution.

Horovitz said that most Palestinians believe that if former Israeli prime minister Ehud Barak had offered more to the Palestinians at Camp David, there would be peace in Israel, while most Israelis feel that if the intifadah was really based on a territorial dispute, a deal would have been reached by now.

He said that most Palestinians believe that they were forced into the cycle of violence to liberate Gaza, the West Bank and east Jerusalem after now-Israeli Prime Minister Ariel Sharon, who was then the leader of the Likud party, visited Temple Mount in Jerusalem in 2000.

"If the goal were merely to force Israel out of disputed territory that was captured in 1967, then they haven't followed their own strategy. Had the attacks over the last five years… been focused entirely over disputed territory, the campaign would have been more effective from a Palestinian point of view," Horovitz said.

"Most of the fatalities, most of the casualties, most of the attacks have taken place in sovereign, undisputed Israel, in shopping malls and on buses and therefore denied many people in Israel, who wanted to say that this wouldn't happen if we weren't in the territories, that argument."

Horovitz said that most Israelis feel Palestinian Authority President Mahmoud Abbas is well intentioned but too rhetorical.

"If there isn't a Palestinian leadership that is willing to work against terrorist organizations, to marginalize and arrest and prevent them from carrying out attacks, nothing is going to get done."

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USYers pack clothes for victims of Katrina

BY ADAM MICHAEL SEGAL
Special to The CJN

When they arrived, the room at Beth Emeth Bais Yehuda Synagogue was littered with scattered bags, boxes, jackets, shoes, shampoo bottles and countless other items.

Three hours later, a cadre of 20 United Synagogue Youth (USY) members working had successfully sorted, packed and sealed everything up into nearly 60 boxes.

All of it was slated for delivery to victims of Hurricane Katrina.

"It was a lot of work," said Phil Birnbaum, a co-organizer of the program and vice-president of the youth group's eastern region social action/tikkun olam committee.

"I don't know how many families will benefit, but it felt good being able to help out and... I'm really proud of everyone involved."

The program, dubbed the "10 days of RePANTance," involved soliciting donations of household goods from members of several Toronto-area synagogues during the days between Rosh Hashanah and Yom Kippur.

After advertising the program with flyers and e-mails, "we ended up collecting an overwhelming amount of items – much more than what we expected," said Ariel Greenbaum-Shinder, USY's director of youth activities, who co-ordinated the effort.

Once the collection stage was complete, Greenbaum-Shinder said it took about five car trips to bring it all to the USY regional office in Toronto.

Then came the recent mass packing exercise at Beth Emeth.

"Twenty kids together brought it to Beth Emeth, dumped it on the floor and sorted everything by category and repacked it into boxes," she explained.

Members and advisors from USY are pictured with the boxes of donated goods they packed for victims of Katrina.

Greenbaum-Shinder enlisted the help of the Yellow Freight shipping company, which recently transported the goods, free of charge, to the Central Dallas Ministry, which will distribute the items to people who need them.

While this may not be the first or last aid shipment to Katrina victims, Birnbaum, 17, noted that the flurry of aid that came in the immediate aftermath of the storm has since tapered off, making such an endeavour even more important now.

"All of the support came at once in September and October, and a lot of it has now died down," said the Langstaff Secondary School Grade 12 student.

"It's almost three months later and help is still very much needed."

Greenbaum-Shinder said the initiative has taught USY members a valuable real-word lesson about tzedakah.

"If you want to teach youth about tikkun olam, then you need to embody the characteristics of it," she said.

"This is something we see as truly helping out other people in the world."

Media applaud Sharon's break with Likud

According to Reports

By PAUL MICHAELS

When breaking the news that Israeli Prime Minister Ariel Sharon was leaving Likud to set up a centrist political party, many journalists used geological or cosmic metaphors to describe the change: "an earthquake"; "a tectonic shift"; "a realignment of the stars."

International reaction to Sharon himself was very favourable. The prime minister is seen as a statesman in the latter stages of his political life trying, in a major gamble, to fulfill the longing for peace and security felt by Israel's centrist majority.

The news reports were quickly followed by analysis of how Sharon's decision would affect Israel and especially the peace process.

The *Regina Leader-Post* editorial, "Sharon proposes pro-peace party" (Nov. 22) said: "So what does [Sharon's move] mean for peace in the Middle East? It certainly gives new hope to Israeli moderates and pragmatists who would prefer a durable accommodation with their Palestinian counterparts. But it will mean little in the long term unless matched by the Palestinians.

"The late [Palestinian Authority president] Yasser Arafat was too fearful of using up his own political capital among Palestinians to make a much-needed bold step toward peace. His successor, [Mahmoud] Abbas, began with some promise, but has not delivered any tangible change – so far.

"Sharon has made his move. The Palestinians must reply in kind."

In an interview on *As It Happens* (CBC Radio, Nov. 21), Gerald Steinberg, head of Bar-Ilan University's Conflict Resolution Program, warned against jumping to the conclusion that peace is at hand.

Steinberg remarked: "The Israeli public has understood that this conflict... is not going to be resolved through some sort of magic formula. We tried that with Oslo, and the vast majority of Israelis recognized that, and that's why there's huge support for disengagement. That situation is the best we're going to get.

"There really is no Palestinian leadership, but there's a figurehead leadership... [with] no real capability of making the basic historic changes that need to be made.

"Israelis understand that, and I think, slowly, the rest of the world is beginning to understand that too."

Steinberg commented that "it's important to change the vocabulary" and speak about "managing the conflict" not – at least for now – about achieving a comprehensive peace agreement (especially, as other analysts have pointed out, with the rejectionist group Hamas vying for inclusion in the Palestinian government).

Others were more optimistic. In a *Globe and Mail* opinion piece ("Israel's stars are being realigned," Nov. 22), Emanuel Adler, who holds the Andrea and Charles Bronfman chair in Israeli studies at the University of Toronto, wrote that Sharon's decision to quit the Likud "already shows his willingness to pursue a peace process with the Palestinians."

The *Globe* editorial "Ariel Sharon's way" (Nov. 22) noted that if Sharon wins the coming election as head of a new centrist party, he will be unconstrained by Likud hawks and "free to make the concessions that Israel must make for its peace and security, such as withdrawing from unnecessary Jewish settlements."

While the *Globe* wishes Sharon well, the paper might also consider the other side of the equation: the need for a Palestinian partner who can deliver genuine peace and security. In the absence of a reliable partner, raised expectations of what Sharon can do may be sadly thwarted.

Assessing the significance of Israel's complex, unpredictable political landscape is a constant challenge for the media. But in the meantime, the favourable press Sharon has received, along with praise for new Labor leader Amir Peretz, has engendered more positive attitudes toward Israel in general.

Paul Michaels is communications director for the Canada-Israel Committee.

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Jewish Life

Who we are vs. what we do

By RABBI AVRAM ROTHMAN

RABBINICAL REFLECTIONS

I am what I am, not what I do.

Although I must admit that I do not find myself at cocktail parties often, I certainly can imagine the following scenario: A man and woman approach me and introduces themselves. "I'm George, and I'm a lawyer," he proudly states, "and this is my wife, Beverly – she is an accountant."

Now, I am anticipating the question, "And who are you?" I can see the future, and I am far from being a prophet.

"Me? I'm a rabbi," I answer. I see the quick look between them and I can imagine their thoughts, "A rabbi? Uh-oh!"

Sometimes, I think that when I tell people that I am a rabbi, I may as well have told them that I am the chief of Revenue Canada's investigative department or the Canadian representative of the House Un-American Activities Committee. I suddenly become, in their minds, the rabbi of their nightmares, leading Hebrew school with a ruler in one hand and the fragrant breath of herring and schnapps.

You see, people too often identify us, our personality or our essence by our occupation. They hear that we are a teacher, an insurance agent, a car salesman, a professor or a policeman and immediately pigeonhole us by the stereotype of what we do. Yet when we do this, we forget that there is a person underneath that profession. A person with likes, dislikes, passions, flaws, humour and so much more. When we judge others by what they do, rather than who they are, we all lose. Then, why do we do it? Why do we introduce ourselves with the statement, "And I am so and so and I am a (fill in the blank)"?

This week's parshah addresses the same point. "Isaac loved Esau, for he placed food in his mouth, and Rivka loved Jacob," says the Torah.

When the Torah describes the love Issac has for his son Esau, it is qualified by the statement, "For he placed food in his mouth." Esau, the hunter, captured and prepared food for his father Isaac and brought it to him. The love of Isaac to Esau is qualified by "the placing of food into his mouth." Esau is loved by his father, only as much as his last meal. It is conditional love.

However, in the *pasuk* regarding Rivka and Jacob, there is no qualifier. Rivka loves her son Jacob. No reason, no qualifier; she just loves him unconditionally.

The Torah tells us, Isaac loved Esau for what he does, Rivka loved Jacob for who he is.

Rivka loves her son – she loves his personality, and she loves his strengths, his weaknesses, his goodness and his flaws. She loves him simply for himself.

This is what I was referring to at the start of this article. We Jews need to care for, recognize each other and be sensitive to each other for who we are, not for what we are. We are not defined by what we do. We are not a plumber, a teacher or a scout leader. That is what we do, not who we are.

We need to teach our children when they are asked the question, "What do you want to be when you grow up?" to not answer what they want to do (accountant, doctor, judge or electrician), but rather, what they want to be a tzaddik, an honest person, a loving person, an accepting person. That is what he or she wants to be. To become an MD, LLD, CA or another wonderful thing is what they want to do, not what they want to be.

How much we lose when we see one another in the single dimension of what we do for a living. How sad it is that we judge others by how successful they are at their professions, rather than how successful they are as people. When the time comes that we can truly see each and every Jew for the multi-faceted, complex personality that he or she is, for sure, the world will be a better place.

Rabbi Avram Rothman, spiritual leader of the Thornhill Community Synagogue.

Intermarriage: a Jewish obsession

By JACK BOTWINIK

Guest Voice

Ever do a Google search on the word "intermarriage"? Nine of the top 10 results are Jewish sites. It's amazing that although Jews constitute one-quarter of one per cent of humanity, it seems intermarriage is exclusively a Jewish concern. Whether it's a new book about intermarriage, an upcoming conference or a resource centre, you can bet that it has to do with Jews marrying gentiles. Most cultures exert pressure to marry one's own kind, but for Jews it seems to be an obsession.

This should not be surprising considering that we Jews have lived as a minority in foreign, and often hostile, environments for most of our history. If it wasn't for our steadfast desire to continue our progeny as Jews, we would have disappeared as a people long ago.

On the other hand, if you look at today's intermarriage figures, you'd think we're anything but obsessed with "Jewish continuity"; in fact, you'd think we've abandoned ship.

One in every two North American Jews marries out.

So, while intermarriage is a Jewish obsession, most Jews don't seem to be obsessed about it. I was no different and dated a Chinese woman.

Let's be honest. Judaism is much more than a religion. Judaism is culture and ethnicity. It is language and geography. It is a collective mindset forged by a particular set of historical experiences. One can quite easily live one's entire life as a Jew guided by these influences. But if one were to strip away these layers, one would discover the core essence of Judaism: our Torah.

While Jewish culture, Jewish languages, Jewish geography and Jewish mindset have evolved and changed, the Torah has remained unchanged. If there is one factor that is of ultimate value, infinitely profound, and uniquely Jewish, it is the Torah. It is the one ingredient without which Judaism could easily, in a matter of a few generations, become unrecognizably transformed or diluted, and eventually vanish in the sea of competing social norms.

While community leaders of all denominations are battling the intermarriage crisis, statistics show that marrying out is lowest among Orthodox Jews, who truly believe the Torah to be the immutable Word of God and their decisive guide in life.

Believing that the Torah is of divine origin has most significant implications for how our daily existence is to be consummated and for our purpose in life. In the absence of this belief, there is no sustainable argument why one (or one's children) should not intermarry.

As was my case, many secular Jews who struggle with intermarriage are walking on thin ice. Their motives for marrying Jewish are tenuous, such as family expectations, which often are overridden once "love" is found. Among often-heard arguments are, "It would kill my parents," "Because of the Holocaust," and "Because of anti-Semitism." These reasons are tainted with guilt and prompt the question, "Why be Jewish?" What is so important about our heritage that we must sacrifice our happiness – refrain from marrying the person we love – for its sake?

All ethnic groups, in trying to curb intermarriage, attempt to instill in their children a greater appreciation of the richness of their heritage. In an increasingly multi-cultural society, this is proving more and more challenging.

For us, such an approach is essential, and we must get to the core. What has preserved our people through the ages is a deep appreciation of Torah combined with an unfaltering conviction that God authored it.

Now, we just need to get more Jews obsessed about Torah.

Jack Botwinik is the author of Chicken Soup with Chopsticks: A Jew's Struggle for Truth in an Interfaith Relationship.

Jewish Life

Little religious observance among prominent Jews

Books
Bernard Baskin

Stars of David: Prominent Jews Talk About Being Jewish **by Abigail Pogrebin, Broadway Books.**

It's all a matter of curiosity: how do eminent Jewish personalities feel about Judaism? Actually, they are quite ready to discuss matters of faith and identity. It may have been different a generation or two ago, but today they are comfortable enough in their own skin to deal candidly with a variety of Jewish personal concerns.

The author, a former *60 Minutes* TV producer and New York freelance journalist, interviewed 62 Jews from many walks of life. The respondents came from Hollywood (Dustin Hoffman, Steven Spielberg), the Supreme Court (Ruth Bader Ginsburg, Stephen Breyer), television (Norman Lear, Aaron Sorkin, William Shatner), journalism (Ellen Goodman, Mike Wallace), fashion (Diane Von Furstenberg, Kenneth Cole), Broadway (Tony Kushner, Neil Simon, Harold Prince), the left and right of politics (Al Franken, Dr. Laura Schlessinger), big business (Edgar Bronfman Jr., Ronald O. Perelman), public law (Eliot Spitzer, Alan Dershowitz) and athletics (Mark Spitz, Shawn Green).

The sit-down, in-depth interviews are consistently entertaining and thought provoking, but they don't bode well for the future of Judaism in America – or at least a Judaism that includes any level of religious observance or more than superficial knowledge. A great number are intermarried and unsure and uneasy about the Jewish continuity of children and grandchildren.

The subject of God rarely comes up in these interviews. Most are passionate about the cultural history, perseverance and values of their faith, but surprisingly few are interested in Jewish theology or involved with organized religion.

Even such a firm advocate of Jewish rights and values as Alan Dershowitz says, "It's very hard. I'm not a cultural Jew and I'm not a spiritual Jew. I'm Jewish the way my friends who are black are black. When I'm in the synagogue, I don't believe a word of it and I'm totally irreligious. When I'm sitting on the beach under the stars in Martha's Vineyard, I get a leap of faith."

Ruth Reichl, former *New York Times* critic and current *Gourmet* magazine editor, speaks for some of those interviewed when she bluntly states, "You know what makes Jews Jews? The fact that the world won't let us forget. You can say till the cows get home that you're not a Jew, but the world keeps telling you that you are. And that's what makes you a Jew. What makes a black person black? No matter how white your skin is, if you are a black person, the world keeps reminding me that you're black. Ultimately, it's others' definition of us that makes us Jews."

Pogrebin's most enlightening encounter was with Leon Wieseltier, the literary editor of *The New Republic*. He objects to the laziness of most of those interviewed and condemns the à la carte Judaism of those who choose what aspect of the religion they like, leave the rest behind and don't bother to learn what they don't know.

Wieseltier's thought had a deep impact on the author. As a result, she began to study Torah, became more involved in her children's religious education and engaged more actively in Jewish ritual practice. At the age of 40, she had her bat mitzvah.

This book, although similar to other interview books, is far better written then most, the questions more probing and many of the answers more wise, considered and enduring.

Jews on the tube, Part 1

By MARK MIETKIEWICZ

The new television season is well underway, and viewers and networks have already identified this year's hits and duds. But as TV seasons come and go, some things stay the same: cruise for a while and you are bound to find a handful of Jewish characters sometimes in leading but usually in secondary roles on TV dramas and comedies. Today, Jews on the tube. (One note: As I did research for this column, I was struck by the number of anti-Semitic sites that do not celebrate Jews on TV, but I point to this as further proof of the powerful Jewish cabal.)

Writing in the *Guardian*, David Herman argues that some of the biggest Jewish stars on television – and in popular culture for that matter – have been "secretly" Jewish. While working in TV, Milton Berle, George Burns, Larry Gelbart and Neil Simon played down their Jewishness because they felt TV audiences weren't ready or wouldn't understand that humour. A famous example was Carl Reiner, who won eight Emmy awards between 1956 and '67. Reiner "based *The Dick Van Dyke Show* on his own experiences of writing for Sid Caesar [but] had to take out the Jewishness. Instead of Reiner and Caesar, the show had the all-American Dick Van Dyke playing the gentile lead, Robert Petrie. You ended up with a strange kind of cultural ventriloquism, with non-Jewish characters like Marty and Petrie created by Jewish writers who wanted to write about their own experiences but couldn't." **[http://tinyurl.com/dj4tg]**

But what about contemporary TV writers? Do TV and an openly Jewish lifestyle mix? They do for Ilana Wernick (*King of Queens*) and Marv Silbermintz (a gag writer on *The Tonight Show with Jay Leno*). There seems to be more of an acceptance now about being openly Jewish – even by other Jews in the industry. "My bosses are all non-observant Jews, and they've been fantastic about the whole thing," Wernick says. **[http://tinyurl.com/cqo9j]**

The National Foundation for Jewish Culture wants to promote a positive portrayal of Jews in film and TV while "transcending stereotypes and clichés" and began presenting Jewish Image Awards 2001. While "recognizing the Jewish content of the work, the awards are not based on the religion, race or ethnic identity of the producers." Here are some of the people and programs honoured over the years:

* Female character Hannah Taylor Gordon in *Anne Frank* (2001)
• Male character Jeffrey Tambor in *Arrested Development* (2004)
• Episode of *The Simpsons – Today I am Clown* (2004)
• Series: *The West Wing* (2001) **[www.jewishculture.org/awards/jia]**

I have come across the bubbie of all Jewish trivia sites – and I want to share it with you. TV Acres has information about almost 100 television series in which Jewish characters have central (*Lanigan's Rabbi*) or supporting (*L.A. Law*) roles. This site is a treasure-trove of trivia. For example, what do the shows *Futurama*, *Babylon 5* and *Third Rock from the Sun* have in common? They're all science fiction series with characters that have Jewish backgrounds: Dr. John Zoidberg, Lt.-Cmdr. Susan Ivanova and the Solomons. (OK, the Solomons are really aliens but think of themselves as Jewish.) **[www.tvacres.com/ethnic_jewish_a_l.htm]**

The TV Acres site focuses on American programs, but we shouldn't forget that Canada has had its own shows with Jewish storylines and stars, including Al Waxman's the *King of Kensington* **[www.cjnews.com/pastissues/01/jan25-01/main.asp]**, and of course, Johnny Wayne and Frank Shuster. **[http:// tinyurl.com/buudh]**

One of the most enduring Jewish characters on TV is the stereotypical Yiddishe mamma. Myrna Hart, of the UCLA Center for the Study of Women, took a close look at TV Jewish mothers and wasn't impressed. She concluded that "the TV Jewish mother is a media archetype whose depictions represent the ambiguity that 21st-century American culture promulgates about the role of mothering… one discovers that, for the most part, she is a devouringly negative, albeit loving presence in her child's life." **[http://tinyurl.com/d88dg]** (This 24-page study can downloaded in its entirety.)

Next week, more Jews on TV, and the debate over Seinfeld: was it good for the Jews?

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@ rogers.com.

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Greater Toronto Area

Israeli-born Solomon fulfills dream of becoming TV reporter

By SHERI SHEFA
Staff Reporter

Growing up in Israel, Galit Solomon loved to write, and to perform in front of a crowd.

It is only fitting that she combined her passions to become a television news reporter on CTV News in Toronto.

"I knew I really enjoyed writing. I've been writing since I was a kid. I remember being in Israel and writing short stories. I've always kept a journal," Solomon said.

She also described herself as a child who took dance lessons, a high school student who organized talent shows and a university student who wrote plays.

The 29-year-old who lived in Lod, a suburb near Tel Aviv, before she moved to the north end of Toronto when she was 12, worked hard to achieve her dream of becoming a journalist.

She majored in English and mass communications at York University and honed her writing, reporting and editing skills by working as a weekend intern for CFTO News before landing a job with the New VR, now known as the A-Channel.

Today, having been with CTV for a year, Solomon feels she has learned so much from the newsroom veterans who have acted as her mentors.

"I'm lucky because I get to work with people who have been here for a long time, people who I can learn so much from."

Solomon also said that she couldn't imagine herself working a job that required her to be stuck behind a desk all day.

"Aside from the fact that I don't think I'm the kind of person who could enjoy a nine-to-five job, I enjoy the creative element, and I enjoy meeting new people.

"But I think the best part is when you've spent a day or two working on a story and somebody at the end of the day says, 'Oh, I really learned something.' It makes it all worthwhile," Solomon said.

Galit Solomon, CTV News reporter.

As fulfilling as her job is, there is an aspect of being a reporter that, she said, no one likes.

She recalled having to cover a story she'll never forget, one that is etched in the memories of many Torontonians: the abduction and murder of nine-year-old Cecilia Zhang.

"I remember the first time the parents spoke out. It was such an emotional experience," she said.

"But those are difficult stories. I think they are important stories to tell, though."

> **"I think the best part is when you've spent a day or two working on a story and somebody at the end of the day says, 'Oh, I really learned something' It makes it all worthwhile"**

As difficult as it can be to detach yourself from a story, Solomon said she couldn't think of a story or a challenge that she would shy away from.

She recalled an assignment to report on the reactions of the Jewish and Arab communities in Toronto following the death of Palestinian leader Yasser Arafat.

She said reporters approached her to ask if she had difficulty covering this kind of story.

But Solomon said the thought never crossed her mind.

"Why would it be difficult?" she said.

She credits her upbringing by her parents, who are Indian Jews, her childhood in Israel, and her life in Toronto – one of the most multicultural cities in the world – for her tolerant nature.

"I think growing up, looking ethnic and being Jewish has given me an understanding and respect for other cultures. I think I'm a lot more sensitive to other groups because of that," Solomon said.

"I won't shy away from interviewing someone because I'm worried that they might not speak English well. Well, you know what, we need to reflect that because that's Toronto."

Although it may be easy to get caught up in looking the part of a television reporter and being in front of the camera, Solomon doesn't take for granted the importance of informing the masses.

"We get an opportunity to connect people that otherwise wouldn't be connected. In many ways I'm very grateful that I'm able to do this job."

She said that it is important to maintain a relationship based on trust and credibility with viewers.

"I think we have a big responsibility to people to make sure that they are getting the right information."

She said that she is always pushing herself to do better with each mistake she makes and each lesson she learns.

"I look forward to the moments when I fail. As silly as that sounds, I do look forward to those moments because when that happens, I think about what I'm going to do next time to make it better."

Although Solomon is a driven, ambitious woman, she is happy right where she is, as a reporter for CTV News in Toronto.

"Crafting a story is what I love most."

Reena

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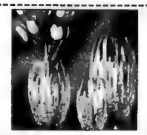
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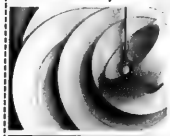
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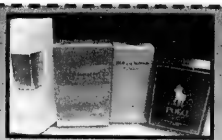
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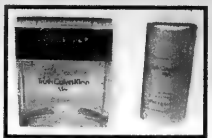
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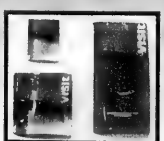
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Greater Toronto Area

Analyst examines U.S. foreign policy in Mideast

By SHELDON KIRSHNER
Staff Reporter

U.S. foreign policy in the Middle East was the subject of a recent analysis by an American Pulitzer Prize winner from Harvard University.

In the third Gerald Schwartz/Heather Reisman lecture of the season at Holy Blossom Temple, journalist and historian Samantha Power also discussed the current war in Iraq and human rights violations in the Darfur region of Sudan.

Power – who was introduced by Margaret MacMillan, the provost of Trinity College at the University of Toronto, as "an extraordinary historian" – said that U.S. special interests often influence American foreign policy.

In the late 1980s, when Iraq was locked in a war with Iran, the United States extended hundreds of millions of dollars worth of farm credits to Baghdad even though Iraq had just gassed Kurds.

Companies with a vested interest in selling Iraq agricultural equipment made the case for advancing the credits to Saddam Hussein's Baathist regime, she noted.

Power, the founding executive director of Harvard's Carr Center for Human Rights Policy, said that most American voters cast their ballots on the basis of domestic rather than foreign policy.

But domestic constituencies can put human rights abuses on the political map by speaking out loudly, she said in a reference to Christian fundamentalist concerns over the situation in Darfur.

Bowing to pressure from vocal Christian groups and human rights organizations, the Bush administration has acted forcefully in Darfur, Power said.

She described this as an example of "bottom up" decision-making.

Power, the author of the acclaimed book *A Problem from Hell: America and the Age of Genocide*, warned that the African Union peacekeeping force in Darfur is too small to protect the vulnerable non-Arab population from marauding Arab militias.

"It's totally stop-gap rather than meaningful protection."

She warned Washington not to dispatch peacekeepers to Darfur, since they would be a magnet for Jihadist attacks.

Power levelled a scathing critique of the 2003 U.S. and allied invasion of Iraq.

The United States went to war with a shoddy plan and without sufficient troops for nation-building.

And there were no weapons of mass destruction left in Iraq after United Nations inspectors detected, dismantled and destroyed them, she pointed out, dismissing a major component of Washington's regime change policy.

Power suggested that the effort to democratize Iraq should be the only reason for the United States to remain there.

In a plea to policymakers, she called on the United States to integrate itself into what she described as "multilateral frameworks" so that it can cope with transnational threats.

She said the United States now fully recognizes that failed states such as Afghanistan are incubators of terrorism. Saying that President George W. Bush was correct on this issue, Power said there is indeed a direct link between human rights and security.

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Beth Tzedec always welcomes new members

Israeli immigrant grateful family left Ethiopia

By PAUL LUNGEN
Staff Reporter

Nurit Tizazu has lived in Israel for 23 of her 28 years, and has barely any memories of her childhood in Ethiopia and Sudan.

So when she and a cousin went back to visit her family's village in the Tigré region of rural Ethiopia last year, she was happy to be warmly greeted by old family friends but happier still that her family had made the decision to immigrate to Israel.

Some Ethiopians living in Israel are nostalgic about their earlier lives in Africa, Tizazu said. "I heard stories. After visiting Ethiopia, I'm grateful my parents had success to come to Israel and I got a good education."

"The first thing I said was, 'thank God I am in Israel.'"

Tizazu, director of communications and media relations for the Israel Association of Ethiopian Jewry (IAEJ), was in Toronto last week for the General Assembly of United Jewish Communities.

In an interview with *The CJN*, she described her family's hazardous two-month trek by foot to a refugee camp in Sudan as she, a child of only three or so, was carried in the arms of her grandfather.

After 2½ years in the camp, the family was finally brought to Israel in an airlift.

Going back to the ancestral village of Adishua was something of a revelation for her.

"In Ethiopia, I had western eyes to see things. From how I grew up, I knew I would not want to live that kind of life. The western world has generally a lot to offer children."

By Israeli standards, living conditions for the people in the village were harsh and the opportunities for bettering their lives were minimal, she said. Yet, "I don't feel pity for the people. They live their lives and are happy with their lives."

In Israel, she said, she did something she never would have done had the family remained in Adishua – she graduated from high school. After two years of national service in lieu of army duty, she earned university degrees in public communications and political science and then a master's degree in public management.

Still, Tizazu's story is not one universally held among Ethiopian olim. While more than 3,000 of the 105,000 Ethiopian Israelis have academic degrees and 2,000 attend post high school institutions, the job situation for graduates remains gloomy. In 2003, unemployment for Ethiopian Israelis stood at 26 per cent, compared to 11 per cent for the rest of the population. Those with post secondary degrees are often under-employed. Some observers believe Ethiopians don't have the social network to find jobs in well-paying, established fields.

Israeli society was scandalized at the beginning of the current school year when the mayor of Or Yehuda refused to allow 50 Ethiopian elementary school children to attend classes. The mayor, who was roundly criticized for his action, eventually backtracked and admitted the youngsters. But, he said when he closed the doors to the students, Or Yehuda had a "weak population" and he feared the Ethiopian students would impede the academic level at the school.

Other communities have likewise attempted to limit the number of Ethiopians in their schools.

Responding to the Or Yehuda incident, the Knesset committee on immigration and absorption announced that school policies limiting the number of Ethiopians were unacceptable. It also called on school districts outside traditional Ethiopian communities to enroll a percentage of Ethiopian children each year.

Nurit Tizazu

Tizazu said that while the Israeli government and Diaspora Jewry "did a lot to bring Ethiopians to Israel, aliyah does not end when you bring people to the place. It's also how you help them integrate to life in Israel."

Ethiopians experienced unique problems of adapting to life in Israel because of their different culture and because most did not know how to read or write.

In the early years of settlement in Israel, "many students did not get good marks in 'bagrut' (matriculation exam). [The number of Ethiopian] graduates was very low and we asked, why is that happening?"

Many Ethiopian youngsters were being sent to boarding schools without their parents being consulted. Because they trailed academically their Israeli-born counterparts, some Ethiopian kids were sent to special education classes. "That was insulting to the community" and the IAEJ opposed both policies. Over time, the situation improved, Tizazu said.

On the job front, the IAEJ pushed for affirmative action and about a year ago, the government agreed to give preferences to minority groups in the civil service. It is still too early to determine whether that program is a success, she said.

Referring to the difficulty Ethiopian Israelis have in finding jobs, Tizazu said part of the problem is the reluctance of some Israelis to hire Ethiopians. "There will always be ignorant people who don't like the look of a person and the colour of their skin. But I think Israeli society, mostly, has opinions about Ethiopian community that is formed in the media and you can use the media for bad and for good. Whenever the media covers Ethiopian Jews, it's bad news."

Tizazu said part of the task of the IAEJ is to change that coverage.

Ethiopians are eager to build their community and integrate into Israeli society. "We do not want to separate from the Israeli state. We want to be part of Israel." If the community receives the requisite resources and are employed, both the community and the country will benefit, she said.

The IAEJ is a grass roots organization established in 1994 to advocate and lobby for Ethiopian olim, particularly education and employment.

The organization, which is funded by private donations from a number of foundations, operates in six cities with a staff of 10 along with three volunteers.

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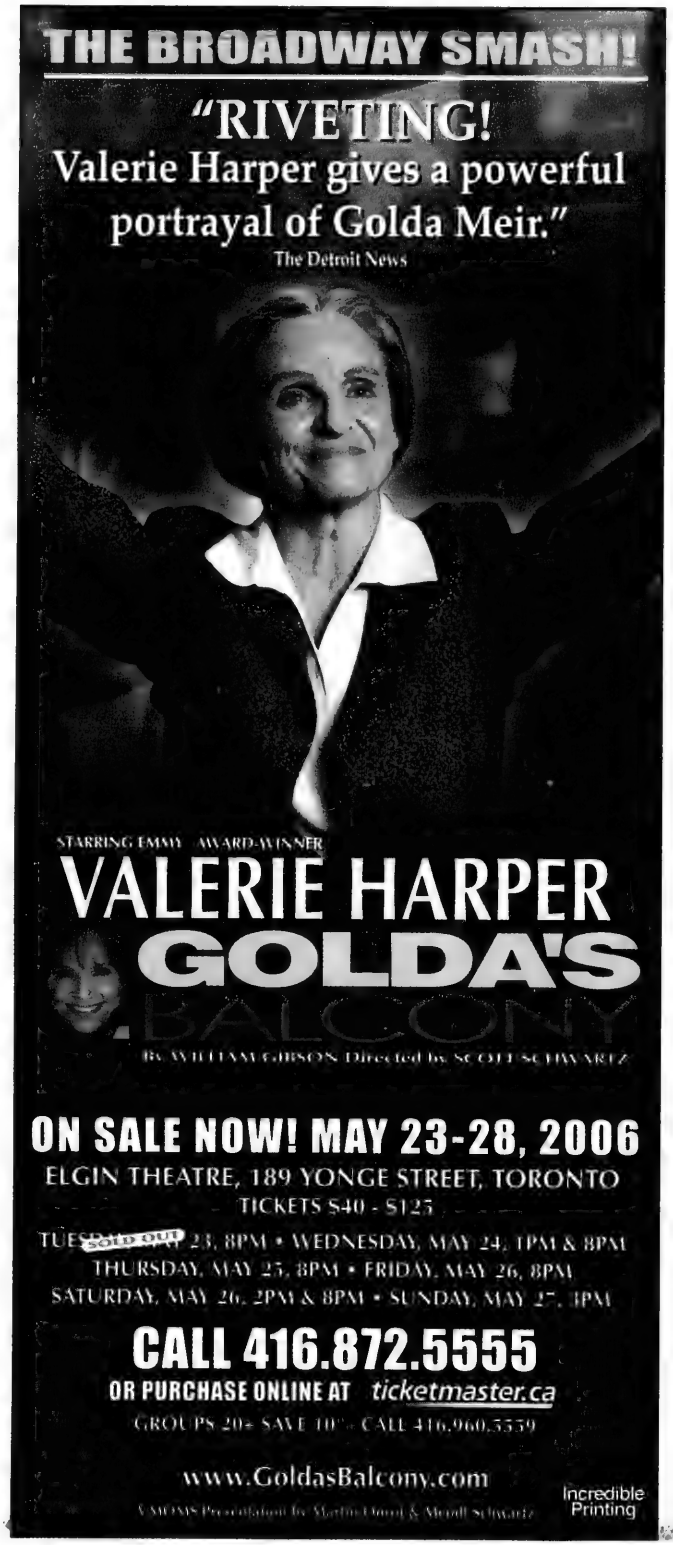

Greater Toronto Area

Israeli immigrants get a chance to dream

By SHERI SHEFA
Staff Reporter

In an effort to give young Israelis the tools to reach their full potential and help shape the future of Israel, Atidim, a non-profit organization, offers them a gift that lasts a lifetime: an education.

The Atidim Program, a national social-educational program headed by the Israel Defence Forces and funded by philanthropists both in Israel and abroad, aims to give youths the opportunity to get an education and contribute to the ongoing growth, development and progress of Israel.

Atidim, which means futures in Hebrew, reaches out to army conscripts, immigrants and underprivileged youths aged 13 to 30, which constitutes about half the Israeli population, said Shirley Grill, vice-president of Friends of Atidim.

"What we do is give them the tools in order for them to, based on their own merit, reach their full potential," Grill said.

She said the programs are tailored to each age group and community.

Atidim has helped 8,000 people in about 50 Israeli towns, by providing guidance, support, academic scholarships and contacts with industry leaders, Grill said.

She added that none of this would be possible without the help and generosity of Israeli and North American contributors.

Program has helped about 8,000 people

"We are very lucky to have many Israeli volunteers and we also have contributions from the United States [and Canada]," she said.

"There is a very big involvement of the Toronto community in the Atidim program and they were with us from the very beginning."

It is because of the efforts of all who have a hand in the program that Ethiopian immigrants such as Ezra Yevarken and Nitzanet Fareda were able to realize their dreams of creating a meaningful life in Israel, and serve as role models for those who dare to dream of the possibilities.

Born in a small village in Ethiopia, 27-year-old Yevarken immigrated with his parents and six siblings to Israel as part of a military operation that flew Ethiopians into Israel in 1984.

After graduating from high school in 1977, Yevarken joined the army and progressed to lieutenant in the Golani Brigade, which was stationed on Israel's Lebanese border.

After he served his country for four years, Yevarken decided to pursue his dream of getting an education, and worked full-time for a year in hopes of saving enough money for university tuition at Bar Ilan University.

"At home, the economic situation was not so good, and I didn't want to ask my parents to give me money, so I saved all the money that I could through work and I started my first year in university," Yevarken said.

But, he added, he was forced to seek out help from the Jewish Agency, because he still didn't have enough money to cover a full year's tuition.

In his second year of university, Yevarken discovered the Atidim program which granted him a scholarship.

"It was like someone giving you a new future and a new reality," he said.

"They gave me the opportunity to study electrical engineering."

He also said that if it was not for Atidim, he would never have made the contact with the Hewlett-Packard Indigo division, where he works under the mentorship of former Canadian and Indigo founder Benny Landa.

Wanting to give back to the community that provided him with such a bright future, Ezra said he volunteers by tutoring youths in math, grammar and English. But more than a tutor, Yevarken said he is "a brother, a mentor and a friend."

Fareda is another example of someone whose life was changed by Atidim.

As a young girl growing up in Ethiopia, Fareda often dreamed of immigrating to Israel.

When she was 10 years old, Fareda did everything she could to convince her mother to let her go to Israel with her uncle.

It wasn't until four years had passed in Israel that Fareda was told to return home, only to hear devastating news from her mother that her older sister had died giving birth.

Not wanting to abandon her emotionally fragile mother, her brother and nephew, Fareda wrote a letter to the late Israeli president Ezer Weizman, to find a way to bring her family to Israel.

Her wish was granted and Fareda and her family now live in Bet Shemesh.

Her drive to create a life in Israel continued and once she completed high school, Fareda served in the army and taught new immigrants from Ethiopia and the former Soviet Union at a school in Be'er Sheva.

Soon after, Fareda began working for Atidim and developed a program aimed at helping Ethiopian youth, by stressing the importance of education, and most of all, giving them the opportunity to get one.

"I think the Atidim program is very different [from others] and a big thing that happened for our people because it gave us the opportunity for us to change our lives," said Fareda, 24, who has been working for Atidim for four years.

She added that she feels much pride to be a part of the positive change in her community of 104,000 Ethiopians living in Israel.

Until five years ago, Fareda said no one in her community even dreamed that getting an education and becoming a success was even an option.

Yevarken agreed and added that he would not be where he is today without the support system provided by the program.

"People ask me all the time… how I made the change from a simple student in Carmiel to a be an electrical engineer at HP," said Yevarken, who has ambitions to get a master's degree in engineering.

"I tell them that someone believed in me, gave me a push, gave me the economic support, gave me the way to reach the goals I always dreamed of."

Greater Toronto Area

Anti-Semitism in Poland now marginal, ex-dissident says

By SHELDON KIRSHNER
Staff Reporter

Anti-Semitism in contemporary Poland is a marginal phenomenon, but Poland has failed to adequately deal with its anti-Semitic legacy, a celebrated Polish writer, human rights activist and intellectual charged recently.

"There is no problem between Poles and Jews today. But there is a historical problem," said Adam Michnik, 59, a former Solidarity trade union adviser and current editor-in-chief of Poland's largest daily newspaper, *Gazeta Wyborcza*, which he co-founded in 1989 as Communism collapsed.

In a recent speech at the University of Toronto's Wolfond Centre sponsored by the Polish-Jewish Heritage Foundation, Michnik, a former dissident who spent six years in jail from the late 1960s onward for opposing Communist rule, said Poland has not faced up to the fact anti-Semitism was a significant force in the modern era.

Poland's Jewish population before World War II was about 3.3 million, and Poland is now home to an estimated 15,000 Jews. During the Holocaust, the Nazis murdered about 90 per cent of Polish Jewry.

"There is a problem of history, and the key to it is the [Roman Catholic] church," said Michnik, who is half-Jewish.

The church, which plays a dominant role in Poland's education system, could redress this problem, said Michnik, speaking through translator Henry Dasko of the Polish-Jewish Heritage Foundation.

But the church, historically the repository of Polish nationalism, has not accepted this responsibility, noted Michnik, whom Dasko hailed as one of the architects of Poland's peaceful transition from Communism to democracy.

Nevertheless, the church has been unequivocally opposed to anti-Semitism and has condemned it, Michnik acknowledged.

He singled out two prominent Poles who vigorously fought anti-Semitism – Pope John Paul II, who died earlier this year, and Aleksander Kwasniewski, the country's president until recently.

The late pope did more to battle anti-Semitism than any of his predecessors, while Kwasniewski succeeded in removing Poland's stain as an anti-Semitic nation, Michnik claimed.

Anti-Semitism in post-Communist Poland is solely the preserve of the far right and is propagated by certain fringe newspapers and a broadcaster he named as Radio Maria.

In recent years, anti-Semitism has been a yardstick by which to measure one's attitude toward democracy, he explained.

According to Michnik, the status of Jews in post-1945 Communist eastern Europe was, to a large extent, determined by Israel's existence.

Citing the anti-Semitic machinations of the Soviet Union under Joseph Stalin, Michnik referred to the disbanding of the Jewish Anti-Fascist Committee, the arrest and execution of Jewish writers and the infamous Doctors' Plot.

In Czechoslovakia, the Slansky show trial highlighted the anti-Semitic nature of the regime, while in Poland, the state-orchestrated 1968 anti-Zionist campaign also revealed the face of anti-Semitism.

Discussing the period after 1989, Michnik said Poles and Jews were animated by diametrically opposed collective memories.

As an example, he cited the controversy over the presence of a Carmelite convent near the former Auschwitz concentration camp.

For Poles, the convent was an acknowledgement of Jewish suffering, but Jews regarded it as a blatant attempt to Christianize Auschwitz's aura.

Accentuating the positive, Michnik talked briefly about the revival of Jewish culture in present-day Poland.

Books on Jewish history have been and are being printed, and in Warsaw, construction has started on a museum dedicated to the place of Jews in Polish society. Michnik described it as the largest museum project in Europe today.

Meanwhile, ground has been broken for a museum that will commemorate the life and career of Polish-born Yiddish novelist Issac Bashevis Singer.

And in August 2004, the city of Lodz, which was once one-third Jewish, marked the destruction of the wartime ghetto, the last in Nazi-occupied Poland to be liquidated.

Michnik said the Jews of Poland were demonized, isolated and murdered by the Nazis.

"An entire nation disappeared," he said.

He rejected as absurd accusations that Poles participated in the systematic killing of Jews.

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Food, Scrumptious Food

Mandelbread — an easy-to-bake treat

By SUE EPSTEIN
Special to The CJN

Our grandparents dunked simple mandelbread in a *glassel* tea. I can still picture my grandfather sitting at the table reading his Yiddish newspaper with his glasses on his forehead rather than on his nose, drinking his tea from a glass, and dunking his mandelbread in it.

But mandelbread is not just a Jewish cookie. Italians call them biscotti, Dutch and South Africans call them rusks, Greeks call them paxemadia, Germans call them zweiback and the Spanish call them carquinyoles. All different names for essentially the same crisp twice-baked cookie.

I love mandelbread. The problem with them however is that because they are often not very sweet and are so crisp, they are perfect for enjoying at any time of the day or evening as an accompaniment to coffee, tea, milk, hot chocolate, even a glass of wine, or just by themselves, and I eat one, then another, then another.... You get the picture.

Coffee is very "big" today. Wherever you turn there are coffee houses, coffee bars and coffee stands. And the one universal thing about them is that they all serve biscotti.

When I was growing up, there was usually only one type of mandelbread, simple ones flecked with almonds. Today there are dozens, if not hundreds of variations on the theme. My grandmother, and probably yours, would have laughed to see how "fancy" they've become.

Most versions are low in both fat and sugar, and some contain no fat at all-except for the almost ever-present nuts. The average calorie count for one is only 45 calories. Basic mandelbread are very simple to make.

They require few ingredients and no special equipment. They are quickly put together and they keep well.

Mandelbread dough can be held in the refrigerator for up to a week. If using refrigerated dough, reduce the oven temperature to 300-325 and add about 5-10 minutes to the baking time or the edges will thin out and spread before the centre gets done. But if your dough is too soft and it spreads all over the pan, just cut it into attractive rectangles about 1½ x 3 in. and twice bake these.

The secret to making perfect mandelbread is not to cream the butter or margarine and sugar too long or you will incorporate too much air into the dough. The secret to cutting them so they don't crumble is to cut them as soon as they're out of the oven with a very sharp knife (using hot pads, of course). But even if you get crumbles, they're a great reward for the cook!

Mandelbread as seen in *The Jewish Kitchen*

MANDELBREAD

This is the basic mandelbread recipe that I've been using for 40 years. You can also add chocolate chips, any type of nuts, dried cherries, dried apricots, golden raisins, anything your heart desires.

1/2 cup shortening or margarine

1 cup sugar
3 eggs
1 1/4 teaspoon salt
3 cups flour
2 teaspoons baking powder
2 teaspoons vanilla or almond extract
1 cup coarsely chopped nuts

Cream shortening and sugar together until just blended. Add eggs, one at a time, beating well after each. Add dry ingredients which have been mixed together. Stir in nuts and vanilla. Spread dough into log shaped rolls on greased cookie sheets. Bake at 350 for 30 minutes or until golden brown. Slice logs into ¼ to ½-in. pieces and lay slices on their sides. Toast slices until lightly golden, about 10 minutes on each side. (Makes about 36)

DRIED CRANBERRY AND WHITE CHOCOLATE BISCOTTI

I made hundreds of these for my grandson Moshe's bar mitzvah Kiddush and there wasn't one single one left. They're fabulous! I also sometimes add chopped almonds to the batter.

2 1/2 cups all purpose flour
1 teaspoon baking powder
1/2 teaspoon salt
1 1/2 cups sugar
1/2 cup butter or margarine, room temperature
2 large eggs
1/2 teaspoon almond extract
1 1/2 cups dried cranberries (about 6 ounces)
6 ounces white chocolate chopped, or white chocolate chips
1 egg white

Preheat oven to 350. Line heavy large baking sheet with parchment paper. Combine flour, baking powder and salt in medium bowl; whisk to blend. Using electric mixer, beat sugar, butter, eggs and almond extract in large bowl until well blended. Mix in flour mixture, then dried cranberries and white chocolate. Divide dough in half.

Using floured hands, shape each piece into 2½-in.-wide, 9½-in.-long, 1-in.-high log. Transfer both logs to prepared baking sheet, spacing evenly. Whisk egg white in small bowl until foamy; brush egg white glaze on top and sides of each log.

Bake logs until golden brown (logs will spread), about 35 minutes. Maintain oven temperature. Transfer hot logs to work surface, using oven mitts. Discard parchment. Using a very sharp knife, cut logs on diagonal into ½-in.-wide slices. Arrange slices, cut side down, on same sheet.

Bake 10 minutes; turn biscotti over. Bake until just beginning to color, about 5 minutes. Transfer biscotti to rack. (Makes about 28.)

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On Campus

Peace tour marred by vandalism

VANCOUVER — An unprecedented journey by the representatives of two former enemies now touting peace and prosperity was not without incident last month.

Two large rocks were hurled through a window at Hillel House at the University of British Columbia (UBC) the evening of a Nov. 21 reception at the school's student union building for the Israeli and Jordanian ambassadors to Canada. Police are investigating.

The event itself started more than an hour late as Jewish students argued with Manj Sidhu, vice-president of administration with the Alma Mater Society, UBC's student council, over who could attend, despite an earlier verbal agreement between the society, administration officials and student leaders that half of the 400 seats would be reserved for students.

Eyal Lichtmann, executive director of the Vancouver Hillel Foundation, told *The CJN* he believes there was a deliberate attempt to "sabotage" the reception, but he praised university officials for how they helped to resolve the dispute.

Lichtmann said it seemed like new restrictions were being imposed on a Jewish event that had not been used for other clubs, and he thinks a "students only" rule was meant to minimize attendance.

In the end, the hall where the two envoys met was only about one-third full, because many students got tired of waiting and left, and the ambassadors were "very upset," he said.

He said the event was a good example of how Jewish students at UBC have been "intimidated" over the past few years. The students have asked the Pacific region of Canadian Jewish Congress to look into what they say is a pattern.

Speaking to *The CJN*, AMS officials apologized for what they characterized as a mixup.

AMS president Spencer Keys said that before the event, AMS and the organizers agreed that people who wanted to attend would have to present student cards for security purposes, but he said organizers decided against that practice and the AMS was not aware of the changes.

"At the event, members of the public and students without student cards were turned away at the door. Our staff, and myself, believed we were implementing agreed-to security measures for this event. However, we now know that this was an error," Sidhu said.

"This was a very unfortunate misunderstanding. There was a breakdown of communication [between organizers and the AMS] and for that we take full responsibility," Keys said.

"It is our responsibility to be aware and for that we apologize," Keys added.

The ambassadors, Alan Baker of Israel and Jordan's Nabil Barto, were in Vancouver for a series of public events and discussions to promote peace and trade.

They held a public dialogue at UBC's Liu Institute for Global Issues, and spoke to a select group of business leaders at the Wosk Centre for Dialogue at Simon Fraser University.

At SFU, they also discussed the possibility of exchanging students and faculty between the university and institutions in Jordan and Israel.

The speaking engagements were the brainchild of former B.C. New Democratic Party MLA Bernie Simpson, who also co-chairs Partners in Peace.

In May, Partners in Peace met King Abdullah of Jordan, who gave his support for the initiative. The king and Israeli President Moshe Katsav wrote letters in support of the initiative.

"I think here in Canada it's unusual and unprecedented because I don't think it's happened in the past," Baker told the *Globe and Mail*.

"The fact that Jordan and its official representative, with the blessing of the king and the government, is so openly and so genuinely appearing together with the Israeli ambassador at public meetings is a message that will go out to the Palestinians and others who have some hesitation sometimes showing themselves on the [main street] with Israel," he said.

The two countries enjoy cordial relations as a result of the 1994 peace agreement. Baker said Jordan uses Israeli airspace and ports to export agricultural produce to Europe.

Trade between the two countries stands at $120 million (US) a year, said Barto. Jordan exports textiles, jewellery, cement, sand and electrical equipment to Israel.

Baker told the online publication *Embassy* that the relationship is responsible for the growth in trade between the two countries.

"We expect that this will happen also with the Palestinians," he added.

In the Arab world, only Egypt, Jordan and Mauritania have diplomatic ties with Israel.

The speaking engagements were "a strong signal that the government and the people of Jordan are committed to bear the responsibilities as a positive and fair partner to bring peace, security and development to the region," Barto was quoted as saying. "We share these ideas with the Israelis, and people should know about it."

"With peace, we'll have prosperity," he added. "The increase of trade with Canada would improve the situation of the people there. As we all know, poverty breeds extremism and violence, in any country. And prosperity seems to work the opposite way."

Despite the "very stable" relationship with Jordan, "there are still elements in Jordanian society, for instance the union of lawyers and the union of engineers who are pretty hostile to Israel," said Baker.

Howard Stein, co-chair of Partners in Peace, said Canada can play a vital role in encouraging peace between Jordan and Israel through trade.

"You can't expect the U.S. and Europe to play this role," he told *Embassy*. "There's too much political baggage involved."

The events also brought together some members of the Jewish and Muslim communities in Vancouver.

Stein said Partners in Peace plans to involve the Egyptian ambassador and the Palestinian Authority representative to Canada at a later date.

— With files from Sheri Shefa and Ron Csillag

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On Campus

New Jewish journal celebrates launch at U of T

By SHERI SHEFA
Staff Reporter

The editors of University of Toronto's only independent Jewish student journal celebrated the launch of their first issue last week at U of T's law school.

Notebook: A Discussion of Contemporary Jewish Issues, a journal for Jewish students by Jewish students, will feature four essays, at least one film or book review, a fiction piece, a culture or campus piece, letters to the editor, and an editorial.

Second-year U of T student Brauna Doidge, who is majoring in Jewish studies and minoring in political science and English, got the ball rolling last summer to create an outlet for commentary and debate relating to Jewish issues.

"In the summer, I found out about a grant, the Azure Student Journals Project, to fund student journals on campus, and I thought this would be a perfect opportunity for me because J've always been interested in journalism and writing," Doidge said.

She said the first person she called was Alex Green, a fourth-year student majoring in political science and Jewish studies because she felt he'd be a perfect fit as *Notebook*'s executive editor.

After being awarded the Azure grant, as well as a grant from Hillel of Greater Toronto, that covers the $3,000 it costs to produce each issue, Green and Doidge got to work producing a journal they hoped would engage Jewish students in intellectual discussions.

"There are, according to Hillel, about 3,000 Jews on campus, and I just thought there should be a publication of this kind on campus," Doidge said.

According to their mission statement, "Jewish scholars throughout the ages called their books of commentary on the ancient texts that shaped their world *kuntres*, meaning notebook.

"In the same spirit of serious study and thought, students are invited to take the opportunity to both think critically about the underlying issues that influence their world and express their thoughts on these subjects with the hope of advancing further serious reflection."

Doidge said the format of the journal is interesting for both the contributors and the readers because it gives the writers the opportunity to deeply explore an issue of interest, while informing others.

She hopes that the academic format will be embraced as an alternative to other kinds of Jewish publications like *Heeb Magazine*, which pokes fun at Jewish issues.

Doidge said that as an editor, she wants to reach out to as many writers as she can.

"We're not going to turn anyone away," she said. "We'll try to print everything that comes in, even if it requires a lot of work."

And the journal is a reflection of that. With topics that range anywhere from the issue of the Diaspora and Zionism to a review of the comedy film *The Hebrew Hammer*, the aim of the editors is to appeal to Jewish students regardless of their interests.

For more information, visit http://notebook.sa.utoronto.ca.

CFJS delegates attend conference in Israel

By ROBERT METH
Special to The CJN

The Canadian Federation of Jewish Students (CFJS), with assistance from National Jewish Campus Life, recently sent three delegates to Israel to attend an international students' conference recently.

The conference, "Dialogue in Action," was hosted by the World Union of Jewish Students (WUJS) and supported by UNESCO. Its purpose was to encourage dialogue between Jewish and non-Jewish students from around the world.

At the conference, which took place in Jerusalem from Nov. 13 to 16, students from Great Britain, Italy, Turkey, Sweden, the Netherlands and Germany discussed topics such as coexistence, interfaith dialogue and conflict resolution.

The conference's aim was to establish an active global coalition of student leaders that will act for the promotion of conflict resolution and democracy around the world.

The Canadian delegation, the only North American group, included Samuel Zeev Konig of McGill University, Elias Parker of the University of Western Ontario and Jerad Gallinger of Dalhousie University.

The students spent three days in Israel participating in discussions and forums, providing a Canadian approach and perspective to issues facing students on university campuses.

The conference was also an opportunity for students from around the world to visit Israel and experience its beauty and culture.

Conference delegates spent time at the Givat Haviva Institute outside of Hadera, an educational foundation that works to create a greater understanding between different groups in Israeli society and other nations.

Student delegates met with the adviser to the minister of Israeli Society and the World Jewish Community, Rabbi Gideon Sylvester, and the retired director general of the Jerusalem International YMCA, Rizek Abusharr.

WUJS chair Viktoria Dolburd said that "we hope that we established ways for these different people to communicate and look forward to the actions to follow.

"Gathering students from different nations and political views to the first international student conference in Israel was a great honour for Israel."

A steering committee was set up to plan for the next conference, which Konig said, will "hopefully be held in Canada.

"We'll be able to continue our dialogue while at the same time showing others the beauty of the multicultural and multi-ethnic society that we live in here in Canada."

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Ms. Dina Wachtel, National Director, Canadian Friends of the Hebrew University, 3080 Yonge Street, Suite 5024, Box 65, Toronto, ON M4N 3N1, Fax: 416-485-8565, E-mail: inquiry@cfhu.org

Only paid mazel tov announcements can be guaranteed to appear in a specific issue, when received by deadline, 10 days prior to publication date. All other items will appear on a first come, first served basis as space allows.

Family Moments

only from The Canadian Jewish news

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Label the back of all photos and enclose a self-addressed, stamped envelope for return. Please keep all announcements to 25 words maximum.
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Mazel Tov to...

Happy 85th birthday to the best mother and bubbie on earth, Hilda Mitz. With love from your children and grandchildren.

Engagement Announcement

Lauren Greisman of Toronto, Ontario and
Daniel Rethazy of Toronto, Ontario,
are thrilled to announce their engagement and plan to marry in
September 2006, in Toronto.

The bride-to-be is the daughter of Eadie and Bill Greisman of Toronto. Proud grandparents are Beverley Levman and Irene Greisman. She is a 1999 graduate of Forest Hill Collegiate Institute. Lauren received her Honours Bachelor of Arts degree majoring in Psychology at The University of Western Ontario, Huron University College in 2003. She completed a Masters Degree from the Wurzweiler School of Social Work at Yeshiva University in New York City in 2005 and is currently working in the Department of Social Work at Baycrest Centre for Geriatric Care in Toronto.

The groom-to-be is the son of Vivien and Peter Rethazy of Toronto. Proud grandparents are Judit and Henryk Flakierski and Elizabeth and Nickolas Rethazy of Toronto. Daniel received his Bachelor of Science degree from the University of Guelph and he completed an MBA from the Harvard Business School in 2002. He is currently working as a consultant with McKinsey & Company.

Mazel tov Ben & Dorothy Pinkus on your 65th wedding anniversary. Love, Ernie, Bev, Stacy, Michael and Shawna.

Mazel tov to Elena Livertovsky and Denis Gurevich on their recent engagement. Wishing them many years of happiness in their lives together!

Mazal tov to Dina Kulik and Andrew Levy on their engagement. Love from parents Esther & Irving Kulik, Sharon Levy, Bruce Levy and the grandparents.

Gypsy Wilson and Jordan Fisher were married on Aug. 28, 2005 in Victoria, B.C., by Rabbi Harry Brechner of Victoria's Congregation Emanu-El.

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What's New deadlines: NOTE HOLIDAY DEADLINES. Monday, Dec. 5, is the deadline for the Dec. 15 issue. Monday, Dec. 12, is the deadline for the Dec. 22 issue, which covers events from Dec. 22 through Jan. 4, 2006. Monday, Dec. 19, is the deadline for the Jan. 5 issue and Wednesday, Dec. 21, is the deadline for the Jan. 12 issue. I receive calls on deadline days only. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Thursday, Dec. 1

THIS LAND IS OUR LAND?

Dr. Eliezer D. Oren, Canada chair of archeology, Ben Gurion University, speaks on "This Is Our Land... Or Is It?" 7:30 p.m. at Temple Sinai. 416-665-8054.

LAW & THEOLOGY

Rachael Turkienicz and **Ed Morgan** complete a series of discussions on "Law and Theology of the Holocaust" at Beth David Congregation. 7:30 p.m. 416-633-5500.

Saturday, Dec. 3

SHABBAT FAMILY SERVICE

Join Beth Tzedec's family service for a participatory Shabbat morning service, followed by a luncheon. 10:30 a.m. 416-781-3514 ext. 31.

Sunday, Dec. 4

SINGLES WALKING GROUP

Join Walk and Talk Etc., singles 50+ for "The Glory of Front Street in the Early 1900s," a historical walk through Union Station and the Royal York Hotel. Meet at the information-desk clock in Union Station at 9:30 a.m. Fee. E-mail walkandtalketc@hotmail.com for info.

FIDDLER ON THE ROOF

Celebrate JACS' fifth anniversary at a performance of *Fiddler On the Roof*. 2 p.m. at the Vaughan City Playhouse, 1000 Westminister Dr. For tickets and dedications, call 416-638-6446 or visit fifthanniversary@jacstoronto.org.

JEWISH AND INTERMARRIED

Oraynu Congregation of Humanistic Judaism presents **Rabbi Miriam Jerris** on "Jewish and Intermarried." 2 p.m. at 18 Wynford Drive, Suite 102. RSVP to 416-395-3910 or wwoaynu.org.

A HEALING SERVICE

The Toronto Healing Project offers a healing service with **Rabbi Daniel Komito-Gottlieb** and **Judy Shier Weisberg**. 3-4 p.m. at Lipa Green, 4600 Bathurst St. Wheelchair access. 416-944-3359.

LONDON BOOK CLUB

Nancy Pazner reviews *The Boy Who Loved Anne Frank* by **Ellen Feldman**. 4 p.m. at Temple Israel of London. 519-858-4400.

DREAMS EXAMINED

Join the Pride of Israel Synagogue for an evening of discussion about dreams from a Jewish and psychological perspective with **Dr. Joel Jeffries**. 7:30 p.m. Free. 416-226-0111.

Monday, Dec. 5

LOVE, FEAR & CHASSIDISM

Rabbi Joe Kanofsky, of the Board of Jewish Education, will teach a three- week course, "Wings of the Soul: Love and Fear in Chassidic Thought," an examination of love and fear and how they complement each other. Beginning today through Dec. 19, 9:30-11 a.m. at the Lipa Green Building. Fee. To register, call 416-877-2050 or visit www.mekorot.ca.

PEELING BACK THE LAYERS

Rabbi Ed Elkin examines the historic context and meaning of the prayer *Aleinu*. 8:15 p.m. at Temple Har Zion. Non-members $5. 905-889-2252.

Wednesday Dec. 7

FATE OF FRENCH JEWRY

Beth Tzedec Library and UJA Federation Holocaust Centre of Toronto present **Erna Paris** speaking on "The Jews of France: Will They Survive?" An in-depth exploration of the Jews of France today and tomorrow. 7:30 p. m. 1700 Bathurst St. 416-781-3514.

Continued on page 33

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Continued from page 32

PROSTATE CANCER

Dr. Sidney B. Radomski speaks about incontinence and impotence at the Prostate Cancer Awareness Group meeting. 7:30-9:30 p.m. at 1300 Leslie St. All welcome. 416-932-8820.

FAMILY GRIEF

Bereaved Jewish Families of Ontario invite the public to their family night. **Karen Letofsky**, grief counsellor, talks about "Grief From a Family Perspective." 8 p.m. at the Lodzer Centre, 12 Heaton St. 416-638-7800, ext. 202, or www.bereavedjewishfamilies.on.ca.

Other news

TORAH AND SCIENCE

Torah in Motion presents an opportunity to explore how Judaism grapples with new forms of scientific knowledge and discovery. A discussion of "The Biggest Bang: Torah, Science and the Ways of God" takes place on Saturday, Dec. 3, 8-10:15 p.m. at Shaarei Shomayim Congregation. $10. The conversation continues Sunday, Dec. 4, 9:15 a.m.-12:45 p.m. at Shaarei Tefillah Congregation with **Rabbi Natan Slifkin**, author of *The Science of Torah*, **Rabbi Michael Broyde**, Emory University School of Law, and **Prof. Natan Aviezer**, professor of physics at Bar-Ilan University. $10. www.torahinmotion.org or 416-633-5770.

CHANUKAH DINNER

Join Aid to Disabled Veterans of Israel, Beit Halochem Canada, for their Chanukah dinner, dance and auction on Thursday Dec. 8, at the Venetian Banquet Hall. Cocktails at 6. Dinner, 7 p.m. $80. For tickets, call 905-695-0611.

JIAS ANNUAL MEETING

Jewish Immigrant Aid Services Toronto annual general meeting will be held on Thursday, Dec. 8, at 7:30 p.m. 4588 Bathurst St. For information, call 416-630-6481, ext. 30.

GRASSHOPPERS OR GIANTS

Elliot Horowitz, professor of Jewish studies at Bar Ilan University, speaks on "Grasshoppers or Giants: Jews in the Eyes of Modern Travellers," what we can learn about ourselves by looking through the eyes of generations of famous travellers. Thursday, Dec. 8, 7:30 p.m. at Beth Tzedec Congregation. 416-781-3514.

UPPER CDA LODGE EVENT

The Upper Canada Lodge of B'nai Brith continues its 60th anniversary celebrations with an evening of entertainment at the Leah Posluns Theatre, Thursday, Dec. 8, 8 p.m. Guests include **Cantor Tibor Kövari**, president of the World Jewish Congress **Rabbi Dr. Israel Singer**, singer **Cassandra Luftspring** and others. $20. For tickets, call **Ben**, 416-633-0520, or **Moe**, 905-707-3419.

DEMYSTIFYING PRAYERS

Rabbi Elyse Goldstein presents "The Choreography of Shabbat Morning Services," a seminar at Darchei Noam Congregation, Saturday, Dec. 10, following services. Gain the knowledge to be an active participant and leader in services. 15 Hove Street, Toronto. 416-638-4783.

CHALLENGES TO IDENTITY

"Empowering Our Students In a World That Challenges Jewish Identity," a conference for parents, educators and youth workers with **Adrienne Gold**, **Rabbi Craig Miller**, **Mike Kropveld** and **Rabbi Michael Skobac**. Sunday, Dec.11, 9:30 a.m.-4 p.m. at Shaarei Tefillah Congregation, 3600 Bathurst St. Free admission, lunch included. Pre-registration required. Call Jews for Judaism, 905-761-0040.

JESUS TO ORTHODOX RABBI

Rabbi Craig Miller shares his personal journey as he discusses "From Jews for Jesus to Orthodox Rabbi," Sunday, Dec.11, at 8 p.m. at Shaarei Tefillah Congregation. Free. 905-761-0040.

CHANUKAH PROGRAM

Join Beth David Sisterhood for its Chanukah Program and Auction, Tuesday, Dec. 13, and celebrate the eight candles of Chanukah. Admission $5 at the door or donate a festive wrapped gift ($10 value). All proceeds go to Jewish children in need through JF&CS. 416-633-5500.

NEW SINGLES GROUP

National Council of Jewish Women is creating a new group for single women 50 to 60. For information, contact **Marcie** 416-633-5100 or info@ncjwc-tc.org.

JF&CS GROUPS

Jewish Family & Child Service. 4600 Bathurst St. Information/registration, call 416-638-7800, ext. 215. For registration or information for the following programs, call **Shawna** at ext. 215.

• When You're About To Separate – What To Tell the Kids: A workshop for parents about to separate or in the early stages of separation. Tuesday, Dec. 6, 6:30 to 8:30 p.m. at the Promenade Mall, Suite 313.

• Adolescents and Divorce: A workshop for parents who have adolescents and are going through a separation or divorce. Wednesday, Dec. 7, 7 to 9 p.m. at the Promenade Mall, Suite 313.

• High Conflict Divorce: A workshop for parents wanting to develop strategies and techniques to deal with conflict situations and lessen the impact on their children. Tuesday, Dec. 13, 6:30 to 9 p.m. at the Promenade Mall, Suite 313

• Developing A Successful Parenting Plan: A workshop for parents wanting to develop businesslike relationships with their ex partners. Wednesday, Dec. 14, 7 to 9 p.m. at Lipa Green Bldg.

FOR SENIORS

Chai Shalom of Beth Emeth Synagogue host a musical evening with **Ruth Findlay**, vocalist and composer, Thursday, Dec. 1, 7:30 p.m. Members $5, non-members $ 7. For tickets, call 416-633-3838.

Beth Tzedec Senior Haverim Program and **Holy Blossom Lunch and Learn Seniors** present "Return to Broadway" with **Janet Thorpe** and **John Simeon**. Light lunch will be served. $2. Wednesday, Dec. 7, 12:30 p.m. 1950 Bathurst St. 416-781-3511.

The Association of Jewish Seniors Chanukah Party takes place Thursday, Dec. 22, at noon at Shaarei Shomayim Congregation. Members, $20. Guests, $25. Reserve by Dec. 17. Call **Debbie Bernstein**, 416-635-2860.

LZA Seniors Cultural Club meets every Tuesday at 10 a.m. at the Borochov Centre, 272 Codsell Ave. Call 416-630-9444.

The Earl Bales Seniors In The Club House In The Park. Sunday Dance, Dec. 4 and 18. Casino Rama, Wednesday, Dec. 7. Beginners Hebrew, Wednesdays 12:30-2 p.m. Call 416-395-7881.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. Dec. 1, bingo, Dec. 8, movie. Call **Menachem Wallach**, 905-731-7748.

WAGMAN CENTRE

55 Ameer Ave. 416-785-2500.

"Gypsie Flames," a free concert of klezmer music with band leader **Paul Mathew**. Monday, Dec. 5, 3:30-5:30 p.m. Tickets at service desk.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St., 416-636-1880 or www.bjcc.ca.

Lunch 'n' Learn, Friday, Dec. 2 12-1 p.m. with **Rabbi Moshe Stern**. Bring your own lunch. Coffee and tea are served. Free.

West Side Story is performed at the Leah Posluns Theatre by the Yorkminstrels through Dec. 4. For tickets, call 416-291-0600.

Current Events with **Peter Diamant**, every Thursday 12:45 - 2:15 p.m. Room 120.

Parkinson's Support Group, Tuesdays and Thursdays, 2:30-3:30 p.m. Room 120.

Learning Experience presents "Memory and Aging: What's Normal, What's Not and What You Can Do About It?" with **Dr. Nicole Anderson**. Tuesday, Dec. 6, 1-2:30 p.m. Free.

The Koffler School of Music celebrates Chanukah, Tuesday, Dec. 6, 8 p.m. with the Lachan Jewish Chamber Chorus and the Sisters of Sheynville. $20. For tickets, call ext. 228.

Joker's Club with **Sam Crystal**, Wednesday, Dec. 7, 1-2 p.m. Free.

Chanukah luncheon with **Marvin Rosenshein** and **Mikhal Khinkis**, Tuesday, Dec. 13. Members, $8, Non-members, $9. Tickets on available at the information desk.

Chanukah carnival Sunday, Dec. 18, 11:30 a.m.-2 p.m., includes vendor marketplace, carnival with inflatibles, activities, food, a magic show and more.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or wwwmilesnadaljcc.ca.

Lunch & Learn, Thursday, Dec. 1, 12 p.m: "I Used To Be A Holocaust Survivor: Current Issues In Survivorship" with **Prof. Andrea Stein**. Members and seniors $7, non-members $10.

Rosh Chodesh Kislev, Thursday, Dec. 1: **Rabbi Yael Splansky**, of Holy Blossom Temple, leads an interactive, text-based discussion for women to explore the framework of Jewish tradition together. 8 p.m. Free.

Books & Bagels reading series: Sunday, Dec. 4, 11 a.m. **Howard Engel** talks about his novel *Memory Book: A Benny Cooperman Mystery*. Bagels and coffee served.

Brown Bag Book Club, Thursday, Dec. 8, 12 p.m. A discussion of *The Memory Man* by **Lisa Appignanes,** led by **Marilyn Herbert**. Bring your lunch. Series, $45. Individual sessions, $9.

VOLUNTEERS WANTED

The Baycrest Centre Volunteer Eating Assistance Program needs volunteers to assist residents at mealtimes. Baycrest provides training, support and the supervision. To volunteer, call 416-785-2500, ext. 2572, to set up an appointment.

SINGLES EVENTS CAN BE FOUND ON PAGE 36

OBITUARIES
and Related Notices

Steeles Memorial Chapel

Weverman, Ralph	Nov. 11/05	1121 Steeles Ave W
Greenwood, Leonard	Nov. 11/05	34 Cavotti Cres
Biderman, Hillel	Nov. 11/05	24 Carl Tennen St
Benchimol, Marc	Nov. 12/05	7 Townsgate Dr
Hoffman, Ray	Nov. 12/05	Private
Shelemay, Salaome	Nov. 14/05	Private
Kadish, Joseph Cecil	Nov. 15/05	330 Pleasant Ave
Kievsky, Michael	Nov. 17/05	Private
Graff,Yetta	Nov. 17/05	Private
Kuperhause, Cela	Nov. 18/05	1131 Steeles Ave W
Glouchankova, Anna	Nov. 18/05	5935 Bathurst St
Hersh, Bernard	Nov. 18/05	Private
Kulangiev, Yakov	Nov. 19/05	116 Brightsviews Dr
Sonego, Victoria	Nov. 21/05	1111 Steeles Ave W
Warsh, Toby Lyle	Nov. 20/05	26 Lucifer Dr
Gartenberg, Saul	Nov. 20/05	755 Steeles Ave W
Burke, Pheobe	Nov. 21/05	170 Red Maple Rd
Pimontel, Gertrude	Nov. 22/05	3560 Bathurst St
Raisman, Harry	Nov. 22/05	43 Wigan Cres

BENJAMIN'S PARK MEMORIAL CHAPEL

Shirley Gladstone	Nov 17/05	6200 Bathurst St
Irene Bella Hershberg	Nov 17/05	4 Burncrest Dr
Gloria Stotland	Nov 17/05	4001 Bayview Ave
Max Wiseman	Nov 20/05	65 Skymark Dr

The unveiling of a monument to the memory of the late

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Teenage girl charged with vandalizing Belleville shul

By SHERI SHEFA
Staff Reporter

A 17-year-old girl has been arrested and charged with mischief to religious property for allegedly spray-painting swastikas on the Sons of Jacob synagogue in Belleville, Ont., in late October.

According to Belleville Police, graffiti was spray-painted on each side of the building, as well as on windows and a mailbox, but synagogue president Joe Burke said he only knew of swastikas painted on the back wall of the shul and on some windows.

Burke said the swastikas were discovered in the first week of November by a group of women who were going to a service at the shul.

A Belleville Police spokesperson said the accused, who cannot be identified under the Young Offenders Act, was arrested on Nov. 17 after an investigation.

She was charged with mischief to religious property and will stand trial on Jan. 17.

Burke said he had yet to meet with his 20-person congregation since the teen was arrested, but said the people he has spoken with "were all shocked."

"We were deeply concerned and we just hope these things won't happen again," he said.

He added that it was an isolated incident for Belleville's Jewish community.

"I'm not happy with what happened. But there is anti-Semitism all over the world, and we've been fortunate that we haven't had too many incidents," Burke said.

Len Rudner, Canadian Jewish Congress' director of community relations, said such incidents are rare in small communities, but it's important for victims to report them so that police can conduct a proper investigation.

"In this situation, the Belleville Police were on this very quickly. The matter is proceeding and the community seems to be very pleased," Rudner said.

"I think they did a good job," Burke said, adding that Det. Tim Soster, who led the investigation, was scheduled to address the congregation this past Sunday about any concerns members of the Jewish community have.

"No matter what the situation, [anti-Semitic acts are] always unwelcome and it's always the last thing we want," Rudner said.

He added that vandalism "is not a unique experience" and that unfortunately, it has become a part of "an ongoing corrosive drip" in Canada.

Burke said he has been pleased with the support he's received from the non-Jewish community.

"We had a lot of calls from the Christian community who expressed concern to the Jewish community, and they recognized how bad things can be," he said.

Family fleeing Katrina returns to Vancouver

By LAUREN KRAMER
Special to The CJN

VANCOUVER — Jeff Hoffman and his family moved to New Orleans from Vancouver last year because his career as a cameraman in the film industry took him there.

The Hoffmans arrived in New Orleans in November 2004, rented a bungalow, unpacked and settled down. Then in late August they heard Hurricane Katrina was on the way.

"We have a strong survival instinct," says Hoffman, a Reform Jew who grew up in Marblehead, Mass. "I started planning our evacuation route immediately."

Noticing that other evacuees were heading west in bumper-to-bumper traffic, Hoffman determined he'd steer north through Mississippi. "I thought we'd keep going till we hit safety or Canada," he says.

Taking both family cars, their two-year-old daughter and their dog, the Hoffmans left at midnight the Saturday before Katrina hit New Orleans, on Monday, Aug. 29. At 6 a.m., they found a motel room in Jackson, Miss., but could only stay overnight as the hotel was overbooked with other evacuees. "We got up at 4 a.m. the next morning and drove west, which turned out to be a wise decision as Jackson had a great deal of damage when the hurricane's winds hit there a day later," says Hoffman.

Jeff and Beth Hoffman with their daughter

The next day on television they watched the devastation hit their home city and saw the levees break from the safety of a motel in Shreveport, La. "Our house was just a few blocks away from the levees, and it was soon underwater," says Beth Hoffman.

"From the aerial photos on the Internet, we confirmed that we could see house roofs, but not much else. The main street, a block away from our home, was under eight feet of brackish water from the lake. The power was out, the sewers were backed up and there was no communication for days. Since we'd made it out okay, we decided to come back to Vancouver."

Luckily for the family, they are dual citizens, and as a result, had no problem returning to Canada to re-establish their lives. They arrived with the same things they left with: a couple of backpacks, the cars, and their family intact. A friend lent them a basement suite until they could find permanent housing. As the weeks tick by, they are slowly rebuilding, grateful for the generosity shown by those around them and still stunned by their narrow escape and the devastation wreaked by Hurricane Katrina.

When Beth returned to New Orleans last month, she knew to expect the worst but was nonetheless shocked by the state of her home. Subjected to flooding by contaminated water containing chemicals and raw sewage, her family's personal possessions were ruined and the furniture was history.

The Hoffmans estimate they lost $60,000 worth of personal possessions in the hurricane. They are still battling with insurance companies to reclaim some of their losses, but of the million residents displaced by Katrina, they are among the lucky ones.

"We are really just looking for the opportunity to become self-reliant again and reclaim some sense of normalcy in our lives," says Jeff Hoffman.

Montreal to send large group to March of the Living

By DAVID LAZARUS
Staff Reporter

MONTREAL — Montreal once again will be sending the largest single-city delegation in the world on the March of the Living trip to Poland and Israel next year.

The total number of participants on the March, which takes place just after Passover, from April 23 to May 7, 2006, will be upward of 500, said Derrick Nishmas, who is co-chairing the March with Howard Stotland.

That includes 250 to 300 Grade 11 students – the March's main target group – as well as 50 or so young adults, from 20 to 35 years old, and roughly 100 adults.

Add on the support contingent – *madrichim*, survivors, rabbis, educators and even physicians – and the total climbs to about 500.

"Hopefully, we'll be in the front row of the March again," Nishmas said. "There's a real buzz about this trip – how magical, how special it is."

The trip is organized from the offices of the Bronfman Israel Experience Centre under the umbrella of the Bronfman Jewish Education Centre.

The expected number to go on the 2006 trip is staggering since it was thought it would be tough to top the Grade 11 numbers from last year – 209. That trip, which was chaired locally by Jeff Mandel, coincided with the 60th anniversary of the end of World War II in Europe. Close to 20,000 people from around the world assembled at Auschwitz-Birkenau death camp on Holocaust Memorial Day. About half that number are expected to participate internationally next year.

Most participating Jewish students will be from Jewish schools, but some as well come from non-Jewish private and public schools. In Montreal, registration closed on Nov. 11.

Nishmas, 50, who served as a *madrich* on the two previous marches, said there is something unique about the local Jewish community that lures so many to the March.

"I think it's a reflection of our level of commitment to Jewish education and of these kids' parents," he said.

How will 2006 be different? Nishmas said there would be a concerted effort "to strengthen the educational component" in Israel, while other parts of the trip that have worked will remain in place.

"The important thing is to have the right leadership, the right *madrichim* and the right program," he said. "Next year I think we really have the crème de la crème."

The process of preparing next year's March started in late summer of this year, when the call was put out for the next batch of *madrichim*. The final group of 24 – three for each of the eight buses – was finalized after Yom Kippur, and on Oct. 27 the first information session was held for participants. The lead-up to the March also involves innumerable meetings, two pre-trip Shabbatons for participants and more information sessions. The logistics, Nishmas suggested, are complex, but a working critical path is in place despite the inevitable, unforeseeable hitches and glitches.

Unlike in earlier years, student participants are no longer screened through individual interviews to ensure they are psychologically prepared to handle the trauma of being in Holocaust death camps, but Nishmas said that teachers are asked to raise a red flag if they feel a particular student might not be suited to go.

For Nishmas, who has been to Israel six times over the last eight years, it's the kids who inevitably teach the adults what the March is all about. "They are my best teachers. Sharing the experience with them makes every second worthwhile."

He said the power of the March lies "in the fact that we will never forget or let it happen again, but also that we now stand as free Jews."

Nishmas remembered returning from his first March experience devastated. But that changed, he said, on his second March when he saw a survivor and his grandson together at a death camp in Poland as "free and proud Jews," as people who ultimately prevailed over those who sought their destruction.

At the Western Wall on the same trip, Nishmas felt as if he could "hear the sounds of the six million rejoicing as they were at the Wall praying as free Jews in our own homeland."

Westmount elects first Jewish mayor

By JANICE ARNOLD
Staff Reporter

MONTREAL — Only a generation ago, a Jewish mayor of Westmount would have caused more than a few raised eyebrows. When Allen Nutik ran unsuccessfully for mayor in 1983 against incumbent Brian Gallery, he was considered a maverick.

Karin Marks' election last month as the first Jewish mayor of Westmount in its 131-year history has gone largely unnoticed. Marks, who takes office Jan.1, does not make a point of her Jewishness, and insists it was never an issue in her campaign, either in her favour or against.

"It was never my intention or goal to become mayor. I look upon it as community service, not a job," she said.

Marks, a councillor since 1991, won almost 90 per cent of the votes against opponent Gerald Glass – also Jewish – who was never considered to have a serious chance. Marks has been chair – later renamed mayor of the borough of Westmount – since the 2001 merger with Montreal, which she strongly opposed. She is now about to take over the leadership of the newly reconstituted city and its $48-million budget.

The turnout, however, was only 25 per cent, and seven of the eight council seats were acclaimed. Nutik, attempting a comeback, lost to John de Castell.

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Coast to Coast

Iranian organization hosts exhibition in support of Israel

By PETER CAULFIELD
Special to The CJN

VANCOUVER — The Vancouver Iranian Unity Council (VIUC), which opposes the present Iranian government, recently hosted an exhibit of photographs and articles in support of Israel on the steps of the Vancouver Art Gallery.

"The purpose was to tell passersby about the human rights practices of the Iranian regime, something the mass-media often misses, as well to tell them about the glorious history that Iranians and Jews have shared," said Majid J., the public relations officer for VIUC. (Majid J. wishes to remain anonymous as he has family living in Iran.)

The pedestrians who stopped to read the articles and look at the photos were "stunned and moved," said Majid J., to find out about "the age-old relationship between Iranians and Jews."

"We wanted to refute the idea that the average Iranian hates Jews. It's not true. The problem is the government."

At one time, there were 250,000 Jews in Iran. Even today, there are still 150,000 Jews in Iran, mostly clustered in the cities of Shiraz and Esfehan. Majid J. said Jews have been living in Esfehan for 2,500 years.

The VIUC is planning to take the exhibit to other venues in the Lower Mainland.

"We want to get the attention of more Jews living in British Columbia, and to impress upon them the dangers presented by the Iranian regime," said Majid J.

He said the overwhelming majority of Iranians living in Canada oppose "the 26-year terrorist Islamist regime in Iran."

However, many elite members of the regime's financial and security apparatus have set up hideouts in Canada in case "something happens" in Iran and they have to leave the country in a hurry, Majid J. said.

"In the past, the bad guys had their hideouts in Argentina. But after the attacks on Jewish communal organizations in Buenos Aires, they were pressured by the Argentinian government to get out of the country. The bad guys then changed their choice of hideout from South America to Canada."

Majid J. said Iranian government "agents and assassins" come and go between Canada and Iran "all the time" and "they present a very serious threat to Canada's national security."

The Vancouver Iranian Unity Council (VIUC), which was formed in 2003, supports democratic regime change in Iran. There are similar organizations in every major city in Canada and in other cities around the world.

Majid J. said there are at least 35,000 to 40,000 Iranians in British Columbia's Lower Mainland. Most Iranians living in Canada have settled in the Greater Toronto Area, where there are approximately 150,000. In addition to clusters of Iranians in Montreal and Ottawa, there are pockets scattered across Canada.

VIUC generally attracts more than 100 participants to its meetings, Majid J. said.

In addition to holding meetings for its members, the VIUC also hosts gatherings to educate Canadians about the Iranian regime.

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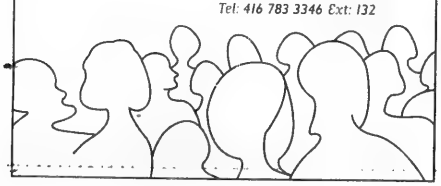

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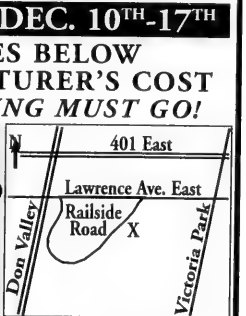

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Edited by: ALEK SILVER

יידיש־ווינקל

רעדאַגירט פֿון: אַלעק סילווער

מחשבות נאָך די ימים נוראים

פֿון אַלעק סילווער

איך וויל צוריקגיין עטלעכע וואָכן צום לעצטן יום־כיפּור טאָג פֿאַר דעם אַנהייב פֿון דער נעילה־תּפילה. אין דעם קורצן איבערריס צווישן מנחה און נעילה, אין אונטערגאַנג פֿון טאָג, ווען אַלץ אַרום ווערט איינגע־הילט אינעם שאָטן־גלאַנץ פֿון אַנקומענדיקן אוונט, קומען אויף געדאַנק מאַטערנדיקע דערינערונגען און מחשבות. עס שווּעבן אויף סודות און רמזים מיט וועל־כע די וועלט איז אַנגעפּילט און זיינען נישט גרינג צו פֿאַרשטיין פֿון אַ פּשוטן בְּשׂר־וְדָם. במשך פֿון אַ סך יאָרן האָבן זיך אַנגעזאַמלט אַ גרויסע צאָל פֿאַרהוי־לענע געדאַנקען, וואָס עס איז אַזוי שווער צו געפינען פֿאַר זיי דעם ריכטיקן ענטפֿער.

עס וויילט זיך דעמאָלט אַזוי שטאַרק צו זיין אַ ר' לוי יצחק בערדיטשעווער, זיך קענען אויסטענדן מיטן וועלט־באַשעפֿער, אפֿשר וועט ער לאָזן הערן זיין שטימע און אונדז געבן אַ באַשייד צו די אומפֿאַר־שטענדלעכע געשעענישן אויף זיין וועלטל. פֿאַר גאָט איז לייכט צו דערהערן די שפֿראַך פֿון זיין פֿאָלקס פֿאַר־לאַנגען און באַדערפֿענישן, ווייל ער פֿאַרשטייט די בענקשאַפֿט אין די הערצער פֿון יחיד און פֿון פֿאָלק בכלל, וואָס גלויבט אין זיינע צען געבאָטן און צוואָגן.

אין די ציימן פֿון מיין יוגנט בין איך געווען באַצויבערט מיט דער שיינקייט פֿון פֿרילינג און מיט דער וואַרעמקייט פֿון זומער; מיט דער קאָליר־ענדערונג אין האַרבסט און מיטן וויסן שניי אין ווינטער. ספֿע־ציעל האָבן די ייִדישע יום־טובֿים געפֿאַסט אַ גרויסן איינפֿלוס אין מיין לעבן, און נישט דווקא צוליב זייער רעליגיעזן אינהאַלט. דער פֿראַכט פֿון אַ יום־טובֿ, די צוגרייטונגען, דאָס פֿאַרעז זיך, די נייַע מלבושים און שיך, די טראַדיציאָנעלע צערעמאָניעס און די פֿרייד צו־זאַמען מיט די נאָענטע משפּחה־מיטגלידער און קרובֿים האָבן אין מיין יונגן קאָפּ אַריינגעברענגט אַ נייַע וועלט פֿון פֿאַנטאַזיעס און חלומות.

דעמאָלט איז עס געווען אַ באַצויבערטע און גליק־לעכע וועלט. מיר האָבן דאָן געמיינט, אַז די דאָזיקע וועלט וועט אזוי אָנגיין ביז סוף פֿון די יאָרן. צום באַדויערן האָב איך פֿון דער דאָזיקער וועלט לאָנג נישט געוואָסן. ווילדע מענטשן־שאָקאָלן האָבן איבערגעהאַקט מיינע טרוימען; מיין פֿאַרכישופּטע וועלט איז חרוב געוואָרן. עס זיינען געקומען יאָרן פֿול מיט פּחד, פּיינ־קונגען און טויט, וואָס האָבן דערפֿירט צום גרויזאַמען יידל־ען מענטשן־אומקום.

אַ „נייַע" וועלט האָט זיך געשטעלט פֿאַר מיר נאָכן דורכגיין די „שבֿעה מדורי גיהנום". רעאַלע פֿראַבלעמען האָבן פֿאַרנומען דאָס אָרט פֿון די פֿריערדיקע טרוימען און חלומות. נישט געווען קיין צייט מער צו באַווונ־דערן די נאָטור אָדער געפּינען די זעלבע פֿרייד ביי די ייִדישע יום־טובֿים. די נויטוועניקייט אויפֿצושטעלן אַ ניי פֿאַמיליע־לעבן און מאָכן פּרנסה איז געווען אויפֿן ערשטן אָרט פֿון טעגלעכן סדר־היום.

ערשט איצט, אין די אָכציקער יאָרן, איז ווידער געקומען די מעגלעכקייט זיך אָפּצושטעלן אויף אַ ווייַלע און צוריקגיין צום באַווונדערן און באַטראַכטן די וועלט אַרום. ליידער איז שוין דאָס נישט די זעלבע וועלט, וואָס איך געדענק פֿון מיין יוגנט. עס האָט באַקומען גאָר אַן אַנדער פּרצוף: זי איז פֿאַרדאָרבן און גרויזאַם. עס איז געוואָרן אמת דער לאָטײַנישער אויסדרוק פֿון די אַלטע רוימער homo homini lupus — „אַ מענטש וועט פֿאַר אַנדערן זיין ווי אַ וואָלף". די מענטשלעכע ווערטן זיינען פֿאַרטונקלט געוואָרן מיט שפּאָט און שאָנדע צעטראָטן. מיט די דאָזיקע נישט־פֿאַרענטפֿערטע געדאַנקען האָב איך אָנגעהויבן די תּפילת נעילה . . .

Coast to Coast

Female rabbinical student heads Conservative shul

By HOLLY GINSLER
Special to The CJN

HAMILTON — In what is believed to be a first for Ontario, a Conservative shul in Hamilton has chosen a woman as its spiritual leader.

Julia Andelman, a fifth-year rabbinical student at the Jewish Theological Seminary in New York, has recently been hired by Beth Jacob Congregation as its part-time spiritual leader for the year. She replaces Rabbi Mark Biller, who left recently after six years with Beth Jacob for a pulpit in New Jersey.

Andelman was born and raised in the Boston area and earned a bachelor's degree in visual arts from Harvard University, where she also became involved in Hillel leadership. There she met many Orthodox students who had studied in yeshiva in Israel before university.

Inspired by their knowledge, she decided to study at the Conservative Yeshiva in Jerusalem after she finished her degree.

"I knew how to live an observant Jewish life, more or less," Andelman explained, "but I wanted a deeper understanding of the textual sources behind those practices."

Although she had planned to stay in Israel for just one year, she so enjoyed *Torah lishmah* – learning for its own sake, for spiritual and intellectual growth rather than for a degree or qualification – that she remained at the Conservative Yeshiva for three years.

Because of her positive learning experience in Israel, Andelman ultimately decided to pursue a career in the rabbinate.

Nearing the completion of that training, Andelman was eager to build on her practical rabbinic experience through a student pulpit.

Andelman flies in from New York once a month and remains in Hamilton from Friday afternoon to Sunday morning. She leads services on Friday night and Shabbat morning, and facilitates study sessions on Saturday afternoon and Sunday morning. The weekend visits also include Friday night congregational dinners and other programs.

She said she was drawn to Beth Jacob because she felt that the community's diverse needs would challenge her to become a better rabbi, especially because the synagogue is going through a period of change.

An important goal for the congregation this year is to make services more meaningful, both for regular attendees and for people who have had trouble finding inspiration from synagogue life.

Andelman sees music as a crucial vehicle for accomplishing this goal, and she brings significant experience in that area. She is a well-known *shlichat tzibur* (prayer leader) in New York and has produced a CD of Jewish prayer melodies.

Andelman plans to lead Carlebach-style Friday night services, filled with easy, beautiful and repetitive melodies designed to make the service accessible and joyful even for those who don't know the words.

"It seemed that the community was looking for much more than just someone to lead services," Andelman explained when asked why she chose Beth Jacob over other student pulpits.

She added that the job also presented a unique opportunity for her to learn about and contribute to the Canadian Jewish community.

Speaking after her first Friday night at Beth Jacob, Andelman said she felt a mood of real communal celebration and that there was a lot of excitement and enthusiasm about building on that experience.

Although she is the first woman to lead Beth Jacob, Andelman said she has felt fully accepted and respected by the community and has not sensed any ambivalence because of her gender.

In fact, she said she suspects that being a woman makes her more interesting to the congregation.

Andelman predicts that the Conservative movement will be fully egalitarian in the not-too-distant future, noting there are fewer and fewer Conservative synagogues in which women do not participate equally.

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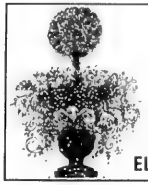
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(Hint: the answer can be found in their advertisement printed elsewhere in this newspaper!)

All correct answers received by 3 p.m. on **Friday, December 30, 2005** are eligible. The winning entries will be randomly selected from all correct answers received at The CJN offices on **Tuesday, January 3, 2006**, at 10 a.m. The winner will be notified the same day. Odds of winning depend on the number of entries received. One entry per person!
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Send your response to: "***Home of the Brave***" **Contest**, The Canadian Jewish News, 1500 Don Mills Road, Suite 205, North York, Ont. M3B 3K4 or fax to: 416-391-0949.

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Psychologist divides time between Hamilton and Israel

By WILF GEROFSKY
Special to the CJN

HAMILTON — Mary Blum Devor is a woman of warmth, humour and understanding who speaks directly to you with keen interest and empathy.

But her warmth and compassion alone would not have made her a clinical psychologist whose services are in demand in two countries.

Speaking to a breakfast club meeting at Hamilton's Temple Anshe Sholom on Nov. 20, Blum Devor told the fascinating story of her intertwined personal and professional lives.

Her interest in helping people began when she was 15 years old. As part of a high school project, she was visiting a day-care centre, where she noticed some emotionally disturbed children. Her interest was piqued.

"It intrigued me right from the beginning," the Toronto native says. "I knew right from that age that I would help people when I grew up."

Some 64 years later, Blum Devor is still helping people.

She parlayed that intense interest into a master's degree in psychology at the University of Toronto, then a distinguished career as chief psychologist of the Hamilton Mental Health Clinic for Children and Adolescents, as well as a lecturer in the department of psychiatry at McMaster University's medical school and head of family therapy at the Children's Clinic of the Ezrath Nashim Community Health Centre in Jerusalem (a part of Herzog Hospital's outpatient department).

Her career continues as she carries on a busy private practice both in Israel, where she spends three months of each year, and Hamilton.

Mary Blum Devor

Her first marriage brought her to Hamilton, where her husband, Sidney Blum, found work as research director of the Hamilton Social Planning Council. Her career was put on hold for 10 years as she raised five children.

"I was really dying to have a career, but I took the 10 years to focus on being a good mother," she says proudly.

Unfortunately, Sidney Blum died in in 1969 when a serious case of colitis developed into colon cancer.

"It was very hard after he died," Blum Devor recalls, the pain still evident.

"I was heartbroken, because up until then I was very happy, and suddenly I was faced with grief and sadness."

But her burgeoning career was good therapy for the young widow, who took on the sole responsibility for raising her young family.

Beside her work at the Hamilton Mental Health Clinic for Children and Adolescents, where she soon became director, she was deeply involved in many parts of Hamilton's community life, resulting in a nomination for Hamilton's Woman of the Year in 1978.

Burgeoning career was good therapy

"I was actually married to my work, and I had no intention of getting married again," she says.

But a trip to Israel in the late 1970s led to her re-acquaintance with Berko Devor, a former Toronto lawyer.

Love blossomed, and they married in 1979. Devor had lived in Israel for 10 years, and they decided to live there together.

"I loved my home, where I felt secure, I loved my job, my family and my friends, and it was really very hard to leave. But I psyched myself up for a new adventure."

In Israel, Blum Devor went to an ulpan to learn Hebrew. She also volunteered to teach at Hebrew University and developed a course in child development and family therapy that became very popular. Then she volunteered at a children's clinic in Jerusalem, where she trained the staff in family therapy and supervised students.

After a while, she started a private practice, and the money she earned was donated to the children's clinic of Ezrath Nashim. She still donates all the money that she earns from her private practice in Israel to that clinic.

"Clients write their cheques directly to Ezrath Nashim," she says. "They feel so good that they're giving tzedakah instead of paying a therapist."

Devor became involved in her practice, originally as a translator, then as an enthusiastic co-therapist. Orthodox men, who are sometimes ill-at-ease when alone with a woman, felt more relaxed with him involved, Blum Devor says

Blum Devor returned to live in Canada with her husband in 1990 when he became ill with cancer. Devor died in 1993.

But Blum Devor returns to Israel for three months each year and continues to practice in both Jerusalem and Hamilton.

And since the needs of her clients often overlap with her travels, she has developed a technique for doing psychotherapy by telephone.

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Only Sharon can make peace, Mubarak says

Ha'aretz Daily Newspaper Ltd.

BARCELONA — Prime Minister Ariel Sharon is the only Israeli politician capable of reaching peace with the Palestinians, Egyptian President Hosni Mubarak said in an interview published in Spain last weekend.

Mubarak's remarks came only days after Sharon quit the Likud party, saying he could not push for peace with the Palestinians while wasting time battling ideological rivals.

"Sharon, of all the Israeli politicians, is the only one capable of achieving peace with the Palestinians," Mubarak said in an interview with Spain's *ABC* newspaper. "He has the ability to take difficult decisions, commit to what he says and carry it out."

Mubarak pointed to Sharon's success in pushing through Israel's withdrawal from the Gaza Strip despite opposition from settlers and from within Likud.

"I think Sharon is serious in his efforts to achieve peace. The recent progress in Israel confirms this. He has left his own party to build another, more centrist one, driven by his discontent with the rigid attitudes of his party on the peace process," Mubarak said.

He made the comments as a number of leaders were arriving in Barcelona for a summit marking the 10th anniversary of the Euro-Mediterranean Partnership, which unites the EU and 10 Near Eastern and North African neighbours.

Mubarak could not attend the summit, which is the only multilateral forum where Israelis and Palestinians meet regularly to discuss co-operation.

At a rare bilateral meeting Sunday at the summit, Israel's Deputy Prime Minister Ehud Olmert urged Palestinian Authority President Mahmoud Abbas to disarm Hamas, an Israeli official said.

Meeting a day after the opening of the first Palestinian-controlled border crossing between Gaza and Egypt at Rafah, supervised by EU monitors, Olmert and Abbas also agreed to look at ways of increasing economic co-operation.

"Olmert wished Mahmoud Abbas luck in the forthcoming elections of the Palestinian Council," the official said, referring to parliamentary polls next month.

"At the same time, he stressed that Israel sees a danger in the participation of Hamas [in the election]."

Hamas is the main Palestinian opposition group in the election, but has been placed on a proscribed terrorist list by the EU and the United States.

The official quoted Olmert as saying: "Hamas does not support peace and they are a threat to peace and the Palestinians themselves," adding that "terrorism" is the main obstacle to improved ties between Israel and the PA.

"You know this yourself," he quoted Olmert as telling Abbas, adding that disarming Hamas was primarily in Palestinian interests.

Abbas has held talks to persuade Hamas and the smaller Palestinian Islamic Jihad terror group to stop attacks on Israel, a truce that has mostly held since Israel left Gaza in the summer.

The Rafah border crossing reopened Saturday at the instigation of Sharon, who did not attend the Barcelona summit.

Earlier, Abbas gave a joint news conference with British Prime Minister Tony Blair, whose country holds the EU presidency, and top EU leaders, in a sign of the bloc's desire to develop ties with the Palestinian leadership and build its role in the Middle East peace process.

Olmert is due to meet Palestinian Finance Minister Salam Fayyad this weekend in London, where both will be speaking to the G8 group of nations at the invitation of Gordon Brown, Britain's finance minister, the Israeli official said.

Police seek families of WWII Stuttgart mass grave victims

By JONATHAN LIS
Ha'aretz Daily Newspaper Ltd.

TEL AVIV — Israeli police estimated Sunday that the families of 20 inmates from a Nazi-era forced labour camp, located in a suburb of Stuttgart, now live in Israel.

This preliminary estimate is based on evidence collected in an investigation of a mass grave uncovered two months ago during construction work at a U.S. Army airport in the town of Echterdingen. German authorities believe the 34 skeletons that were found are the remains of victims of the labour camp, which operated there for two months.

Israeli police are approaching possible relatives in Israel, seeking DNA samples to compare to genetic material from the remains.

The investigation is being handled by Israel's liaison officer with Interpol, Asher Ben Artzi, after German police asked for assistance both with identifying the victims and locating potential living relatives in Israel.

On Sunday, Ben Artzi – who has also handled a two-year hunt for three key Nazi criminals hiding in Australia, Spain and Brazil – was able, with the help of the Yad Vashem Holocaust memorial authority, to locate one of the camp's sole survivors. He spoke by phone with the 85-year-old resident of the Netherlands in an attempt to gather details that will help identify the bodies.

The survivor, whose identity the police have asked to keep confidential, told them he is unable to help.

"I did not know inmates at the camp by name. We were just numbers. At most I knew a few first names," he told investigators Sunday.

The man was thus unable to shed light on the camp's inmates, either those who died or those who survived. Nonetheless, Israeli police plan to suggest that German investigators collect testimony from him.

"I hope he will be able to add something about the things that happened at the camp," Ben Artzi said.

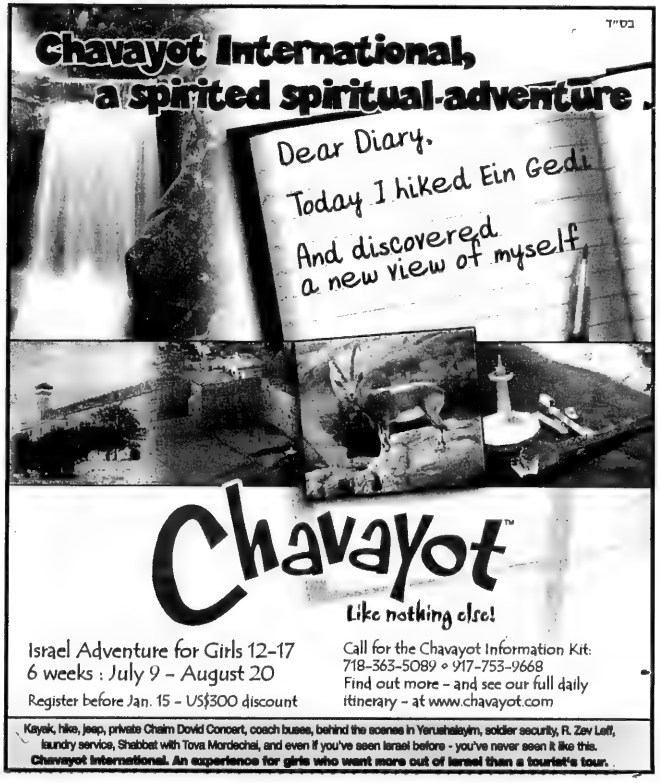
The mass grave was uncovered in September during construction work at the U.S. military base, located at the airport that serves Stuttgart. Workers digging there discovered skeletons and quickly called local police, who found the remains of 34 bodies during their search.

Construction was halted immediately. The investigation was classified a multiple-victim homicide and efforts were undertaken to identify the victims. German police then determined that the mass grave probably dated back to the time of World War II.

The head of Israel's ZAKA emergency rescue and recovery organization, Yehuda Meshi Zahav, announced Sunday that he had approached German authorities, asking that DNA sampling not be performed on the skeletons, as it would dishonour the dead.

Meshi Zahav said his organization appealed to the Rabbinical Center of Europe and the Stuttgart chief rabbi, as well as the German president's office.

"The rabbis say this is contempt for the honour of the dead. It is prohibited to touch the bones of the dead. Taking DNA samples from the skeletons involves crumbling bones into dust. There is no allowances in Jewish law for such procedures," Meshi Zahav told *Ha'aretz*.



Jews mixed on new Polish leader

By DINAH A. SPRITZER
JTA

PRAGUE — The new president of Poland was elected with the backing of anti-Semitic supporters.

But not all Polish Jewish officials believe that Lech Kaczynski, who takes office this month, should be criticized for his extremist bedfellows.

Kaczynski, the former mayor of Warsaw, was elected in October, narrowly defeating outgoing President Aleksander Kwasniewski, who is popular with Jews inside and outside Poland.

The Catholic-oriented Law and Justice Party of the incoming president governs Poland in coalition with two extremist parties, Self-Defense and the League of Polish Families (LPF), "whose members have frequently expressed anti-Semitic sentiments," according to Tel Aviv University's Stephen Roth Institute, which monitors national attitudes toward Jews all over the world.

When he became mayor of Warsaw in 2002, Kaczynski accepted the demand of the LPF to build a monument to Roman Dmowski in the city centre, according to the Stephen Roth Institute.

Dmowski was the chief ideologue of the nationalist anti-Semitic movement Endecja in the 1920s and '30s.

In addition, the LPF is closely connected to Radio Maryja, a station that openly espouses anti-Semitism and is popular among conservative Catholics who have rejected Pope John Paul II's message of love and reconciliation toward the Jewish people.

Andrzej Lepper, the leader of Self-Defense, has repeatedly made enthusiastic references to Goebbel's "propaganda skills" and Hitler's "economic policy," according to the Stephen Roth Institute.

But some Jewish officials in Poland say they have no reason to believe Kaczynski will be unfair toward the Jewish community, which numbers an estimated 8,000.

"President Kaczynski in all of his dealings has been forthcoming, fair and respective of the needs of local Jews and their role in Poland. Any rumours about him being anti-Semitic are unfair. I think he will actually be a very strong ally against anti-Semitism," said Poland's chief rabbi, Michael Schudrich, who has lived in the country for more than a decade.

The rabbi interacted with Kaczynski when the latter was the minister of justice, responsible for investigating the case of Jedwabne, where hundreds of Jews were massacred in 1941 by fellow Polish townspeople.

The case was hushed up until a book published in 2000 put the blame squarely on the residents, not on the Nazis.

As the minister in charge of the case, Kaczynski had the unenviable job of organizing the exhumation of victims' bodies, which is against Jewish law. He eventually reached an agreement with Jewish leaders in which the dead were not disturbed.

"I met with him several times and he was a man of his word, even though he had far more reason to placate the rightists than to stick to Jewish law," Rabbi Schudrich said.

Kataryna Ober, a member of the Polish Union of Jewish Students, is bothered more by what she believes to be the incoming president's homophobia.

"He is against gays. Gays are different. So why not Gypsies and Jews as well? I think we should all be afraid of him," said Ober, 19.

It has not escaped Ober's attention that some of the fringe groups known for their anti-Jewish statements, such as the All-Polish Youth, are also the most active opponents to gays in Poland, often resorting to violence.

Ober recalls when Kaczynski, then the mayor of Warsaw, prevented a gay rights group from marching last year, but then allowed a "march of the normal" – made up of anti-gay groups – to proceed.

The Polish Union of Jewish Students formally protested the mayor's action.

Ober admitted, however, that Kaczynski has vowed to continue strong political and commercial co-operation with Israel.

Stanislaw Krajewski, co-chairman for the Council of Christians and Jews, took a wait-and-see attitude.

"I hope this man, the president, will keep up the work of the last president," he said.

Kwasniewski was held in high esteem by Jews because of his warmth toward Israel and because of his willingness to admit that Poles had their share of guilt when it came to wartime atrocities against Jews.

Call to EU to fight anti-Semitism

Ha'aretz Daily Newspaper Ltd.

BRUSSELS — Jewish groups met with senior European Union officials last weekend, urging them to take the lead in fighting anti-Semitism and agree on a common definition of anti-Semitism.

The meeting came after the union's racism monitoring agency released a racism and xenophobia report, calling the EU governments' 2004 record of fighting racism and xenophobia mixed, at best.

The Vienna-based agency's director, Beate Winkler, said there was a marked increase in anti-Semitic incidents in France in 2004 and linked recent unrest in the suburbs of French cities to a lack of job opportunities for immigrant families.

The report covers 2004 – a year in which there was a terrorist attack on commuter trains in Madrid that killed some 200 people and the Islam-critical Dutch filmmaker Theo van Gogh was killed on an Amsterdam street. "After van Gogh, we have seen a big increase in islamophobia in Holland and other European countries," Winkler said.

The report said British police received almost 53,000 reports of racist incidents in 2004. Germany was second with 6,474 reports.

Canadian final choice in Israeli 'Bachelor' show

Continued from page 1

After several auditions, she was finally offered a part on the show. It was not an easy decision. "It meant taking a semester off from school, which my parents weren't thrilled about," says Anbar. She had other reservations, too. "I was suspicious of joining a reality show to begin with – from what I knew of reality TV, it was really trashy television. But it was a once-in-a-lifetime opportunity."

In the end, she decided to take the plunge. And what a plunge! Before she knew it, Anbar became the busiest and most popular person in Tel Aviv. "My friends in Toronto couldn't believe it. To go from living alone in Tel Aviv, to having everyone know you, is an amazing feeling," says Anbar, who recalls that after the first episode aired, she went to the corner store to pick up ice cream in her pajamas and was shocked to discover the vast number of strangers who recognized her.

"It was crazy! It caught me off guard at first. I think because it's reality TV, people who watch the show think they know you, personally. And everyone in Israel has an opinion. So, even now, I am constantly being stopped on the street. It's like everyone in Tel Aviv has become my friends and family."

Being on the show was an off-the-wall experience, as well. "For the most part, I really enjoyed it and thought it was really fun," says Anbar.

"There were, of course, girls on the show that I liked more and girls that I liked less. But this was not your typical reality TV show. It was classy. It was romantic. There was nothing catty between the girls, and nothing sleazy between Ari and the girls. I made a lot of friends."

Anbar says when it came down to five finalists, it got tougher. "When it came down to the end, I think we all came to the consensus that it was difficult, but that he had established separate relationships with each of us. It was tough, but we never took it out on each other."

The toughest part for Anbar was when the competition was reduced to two: her and Neta, a blond who grew up on a moshav in the north of Israel. "The confidence that I had at the beginning of the show was shaken at this point," says Anbar, who adds that she was affected by the condemnation of the Hebrew press, which questioned the rationale behind holding the show in Israel, if it meant assisting in the hook-up of an American and a Canadian Jew.

"I got a lot of mixed messages at the end, and in some ways, the production itself seemed to favour Neta," she says. "They kind of typecast me as the Canadian and used it against me, as in 'the Israeli versus the Canadian' and I don't think that was fair.

"I don't think of myself as completely Canadian. I don't think anyone in Canada feels completely Canadian. In Canada, I am Israeli. In Israel, I am Canadian. I have always considered myself a hybrid of the two."

In the end, Goldman chose Anbar. "I won't say that our common background didn't help our relationship. We share a common language and culture," she says.

"Still, he could have just as easily clicked best with an Israeli. It's purely an issue of compatibility."

Anbar said she knew they were compatible from the start. "There was definite click, definite chemistry," she says. "The show led us to each other."

Still, the relationship didn't really develop much on air. "It's not really reality, with the cameras following you all the time," she says. That's not to say that it didn't develop all. Anbar recalls one date with Goldman in which the two of them dressed up in costumes and ran amok in an amusement park, playing on the bumper cars and riding the ferris wheel. "It was really fun," she says. "It was the first time we had a private date and we really became closer with each other."

Now that they're a couple, Anbar thinks the relationship will have a much greater chance to develop. "After the show was our first week of actual dating and getting to know each other," she says, adding that although Goldman returned to New York and she is still in Tel Aviv, they talk on the phone at least once a day, and have plans to visit each other in the near future. "For now, we will divide our time between Israel, New York and Toronto.

"Neither of us knows if the relationship is built to last yet," she says. "But I think we owe it to each other to give it a chance, since it was such a big leap of faith for him to come to Israel, and he chose me."

Although neither can anticipate what the future holds, Anbar is confidant that any future plans will involve Israel. "I love it here," she says, adding that she is considering the possibility of making aliyah.

"I feel so welcome here, so safe here, so at home here, and for now, I can't imagine leaving."

She only wishes more of her friends in Canada would come to Israel. "Every Jew in Canada should come here at least once," she says. "In fact, every Jew should experience Israel at least once, at an age where they are old enough to understand it."

As for her extraordinary Israel experience, Anbar says "I got to meet a lot of people I otherwise wouldn't have met, I got to stay in Israel longer, and I met a great guy. All in all, it's been the best experience of my life."

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YU launches 'Center for the Jewish Future'

By FRANCES KRAFT
Staff Reporter

Rabbi Kenneth Brander spent 14 years in South Florida as spiritual leader of the Boca Raton Synagogue, overseeing its growth from 60 to 600 families.

During his tenure, he helped establish two satellite congregations and was involved in building a new "campus" that included a mikvah, a high school, and a youth and senior centre.

But on Sept. 1, he assumed an undertaking of much broader scope when he became dean of Yeshiva University's new Center for the Jewish Future (CJF).

The centre, which has an annual budget of $6 million (US), which comes from grants and private donations, aims to "help transform the global community," said the 43-year-old rabbi in a telephone interview from his New York office last week.

Rabbi Brander

Already, he said, he has had inquiries about the centre from Europe, Australia and Israel.

Its approach is six-pronged, with half a dozen departments focused on developing the next generation of rabbis; supporting rabbis; partnering with communities; community initiatives; enhancing Jewish day schools; and leadership training. The centre will also organize special projects that address contemporary challenges in the Jewish community.

Among its eight faculty and staff members are ex-Montrealer Rabbi Josh Joseph, director of special projects; and Rabbi Jacob Schachter, the centre's senior scholar and YU professor of Jewish history and Jewish thought, as well as dean of the Rabbi Joseph B. Soloveitchik Institute from 2000 to 2005.

Already, said Rabbi Brander – who also teaches at YU's Rabbi Isaac Elchanan Theological Seminary – the centre has run a retreat for 50 North American rabbis, and rabbis in Israel have expressed interest in a similar program.

Partnering with communities includes providing resources for outreach to college students and young adults, and there have been inquiries from Toronto, he noted.

"We have a multi-disciplinary approach," he said, noting that the centre has access to YU's "constellation" of graduate schools including the Albert Einstein College of Medicine, Benjamin N. Cardozo School of Law, and Wurzweiler School of Social Work.

The CJF will also benefit YU itself, said the rabbi, who grew up in New York and was ordained at the modern orthodox institution. "By bringing the different talents together – being involved in this cross-pollination – we also improve the quality of education within the university itself," he said.

He cited a new in-depth program beginning this week for young rabbis to teach them about infertility and Jewish law, and related medical procedures. The one-year program will offer an additional level of certification as a rabbi, he said.

Another CJF program, called Tzelem, will put together a team of mental health experts and educators to create a program for teachers of brides and grooms.

"Most of the teachers are very special rebbitzens, but they have never been formally trained… You could go to one rebbitzen and be taught A, B, C and D. Another one might just teach A and B."

The program would cover issues such as sexuality, infertility and "awareness of what is an appropriate relationship with a spouse, and what might not be."

Discussions are also under way about a pilot project for high school students that would address relationship issues.

The centre's approach represents "a modern Judaism that does not compromise on Halachah, but is still open to society and the world," he said.

Corruption seen in high office

Israelis consider Ariel Sharon and his son to be among the most corrupt elected officials in the country, a poll found. According to the study conducted for an economic conference held in the southern town of Sderot last week, Israelis named the prime minister as the fifth-most corrupt cabinet member, and his son Omri Sharon as the most corrupt lawmaker. Topping both lists were members of the ruling Likud party. By contrast, Israelis named the Labor party's Isaac Herzog as the least corrupt cabinet member and Shinui party chief Yosef Lapid as the least corrupt lawmaker.

'No more land for peace'

Prime Minister Ariel Sharon will no longer operate on the principle of "land for peace," but rather "independence for security," a top aide said. The idea that Israeli land concessions would buy peace, which underpinned the Oslo process, has been proven mistaken, Eyal Arad told the *Guardian* newspaper. If he's re-elected, Sharon will follow the "road map" peace plan, which Sharon believes lays out an alternative philosophy of "security for independence," meaning a "total end of the terrorist war" in return for a "Palestinian national home," but not necessarily in all of the West Bank, Arad told the *Guardian*.

Jihad commander surrenders

The commander of Islamic Jihad in Jenin surrendered to Israeli troops last Thursday after a day-long siege. Iyad Abu Rob was on Israel's wanted list on suspicion of being involved in several terror attacks, including the Oct. 26 suicide bombing in Hadera that killed six Israelis.

Hezbollah bodies returned

Israel transferred the bodies of three Hezbollah terrorists killed by the Israel Defence Forces in cross-border fighting last week, in what the army called an effort to "create calm" on the Israel-Lebanon border following the Lebanese government's "urgent request to do so." The handover took place through the Red Cross and the United Nations.

Hamas talks tough

Hamas said that at the end of the year it would not consider itself bound by a "truce" declared by Palestinian terrorist groups. "The group will not be committed to any agreement until we reach a new agreement after the parliament election," Hamas spokesperson Sami Abu Zuhri said, referring to a Palestinian Authority vote scheduled for Jan. 25. After declaring a ceasefire with Israeli Prime Minister Ariel Sharon last February, Palestinian Authority President Mahmoud Abbas persuaded Hamas and other terror groups to scale back their attacks until the end of 2005. Israel did not consider itself party to this agreement.

Files from Ha'aretz and JTA.

ב"ה

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The Bronfman Jewish Education Centre (BJEC), FEDERATION CJA's central agency for Jewish education, is committed to ensuring the Jewish future of our community by connecting our generations to their Judaism, the Jewish People and the State of Israel. To translate this vision into reality, BJEC provides a wide range of services, community funding and programs to Jewish schools and the community at large. Through the Bronfman Israel Experience Centre, BJEC administers our community's Israel Experience programs. As well, BJEC seeks to further extend experiential learning to other areas through new initiatives.

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Jacob's Ladder Foundation holds fundraiser at Carlu

By CYNTHIA GASNER
Special to The CJN

Jacob's Ladder Foundation was formed in 1998 to find treatments and ultimately a cure for neurodegenerative diseases.

The foundation holds its third annual family fun day, Holiday Funtastical, on Dec. 4 at the Carlu in College Park in downtown Toronto.

Eight-year-old Jacob Schwartz was born with Canavan disease, a rare fatal genetic condition that causes progressive mental and physical disabilities. There is no known cure.

Children with Canavan disease are unable to sit, crawl, walk, eat or even speak.

Jacob's parents, Ellen and Jeff, led in the creation of Jacob's Ladder Foundation, which has so far raised more than $1 million to advance the research of neurodegenerative diseases.

Since its formation, the foundation's mandate was broadened to provide funding for a cure for all neurodegenerative diseases, including Tay Sachs, familial dysautonomia, Alzheimer's, epilepsy, Parkinson's and Huntington's.

"An exciting and innovative seed- grant fund has been developed between Jacob's Ladder and the Hospital for Sick Children," says Jeff Schwarz. "The Jacob's Ladder Foundation has agreed to make gifts to Sick Children's Hospital totalling $350,000 over the next five years. The money will establish the Jacob's Ladder Research Innovation Fund in Neurodegenerative Diseases."

Ellen Schwartz and her son Jacob

Ellen Schwarz says "the little miracles that each of us treasure help to keep things in perspective when we are faced with adversity and challenge. As Jacob's journey unfolds, it makes us recognize that life is filled with many small miracles that we may not fully appreciate until we view another's reality.

"Jacob is a testament to life's little miracles. He has surpassed his life expectancy by many years and is a strong, physically sound child. If you ever have the pleasure of seeing Jacob on his backyard swing, out for some air in the neighbourhood or surrounded by playmates and family, it is a realization that miracles can and do happen."

Jeff Schwarz adds that for Holiday Funtastical, the Carlu, one of Toronto's most beautiful and historical event halls, will be transformed into a fun-filled venue featuring a day of entertainment, including children's theatre, carnival games, clowns, music, magic and giveaways galore for children and adults.

Among the the day's events are a benefit performance of Second City's interactive musical romp, *Big Bad Wolf*, popular children's singer Kayla, Scotiabank Magic Money Machine, Mad Science Slime Lab, Loots' Party Station, Barbie's Dress-up Tea Party and Kids Spa, Indigo Story Corner, Starbucks' Beverage Patrol, Sony Playstation 2, and Beadology.

Tickets for Holiday Funtastical, on Dec. 4, are $25 each or $100 for a family pass for five. Tickets can be purchased at TicketKing, 416-872-1212 or www.ticketking.com. Babies in laps are always free.

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Pictured is a group from Camp Wahanowin with Head Counselor Steve Glowinsky (on the right), eagerly helping CMDA reach their goals for the future.
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Message to *CJN* Snowbirds

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CJkids

KIDDISH

Jewish Kids' Fun Page
by Ellene Newman and Hallel Newman

The Menorah

The delicious smell of frying latkes enveloped Tali as she stood by the window, studying the waiting menorahs. The big, shiny one was Daddy's. It was silver-plated, adorned with fine, intricate carvings. The menorah next to Daddy's belonged to Alexander, Tali's older brother. It was porcelain, and very fragile. Her favourite menorah was the next one over. Her menorah. She had made it in school, out of clay.

There was one other menorah on the windowsill, very different than the others. It belonged to Babushka, Tali's grandmother, who lived with them. Babushka means grandmother in Russian, and Babushka was born in Russia. The menorah was very small. Mommy said it was made of brass, but Tali couldn't tell, because it was so dirty and rusty that no matter how hard Mommy scrubbed it, none of the original color showed. Tali wondered why Babushka didn't get a new one.

There was a thump outside, and the door swung open. "Daddy's home!" shouted Tali, running to the door.

"Happy Chanukah, Tali," said Daddy. Along with his briefcase, he was holding something, wrapped in colourful paper. "I've got something for you."

"Ha ha ha!" exclaimed Tali.

"But not until we light the menorahs. Boy, it sure smells great in here!"

"Welcome home, Michael," said Tali's mother, smiling as she came out of the kitchen. "How was your day?"

"Pretty good." He took off his coat. "So, are we ready to light the menorahs?"

"I'm just about finished with the latkes. Tali, go get Alexander and Babushka."

Tali ran up the stairs. "Alex, we're about to light! Mommy and Daddy are waiting!"

"I'm coming…"

Tali ran down the stairs, and knocked on the door to Babushka's room.

"We're lighting the menorahs now."

"Thank you, Tali. I'll be right there."

Babushka joined Tali and her parents by the menorahs and a minute later, Alexander did too.

Daddy slowly said the blessings, and lit the one candle in his menorah.

Alexander said the blessings a bit faster, and lit his candle. Tali proudly said the blessings and lit her menorah, and so did Babushka.

"What tune should we use to sing *Maoz Tzur*?" asked Daddy.

"The slow one," said Alexander.

"I want my present," thought Tali.

"I have to go check on the latkes," said Mommy, disappearing into the kitchen.

Alexander began singing *Maoz Tzur*.

But Babushka was staring at the dancing flame in her menorah, a far-away look on her face.

"Babushka, why are you crying?" asked Tali.

"The menorah looks so beautiful in the window, where everyone can see it."

"Where…where else would it be?" asked Tali.

"When I was a girl in Russia, we weren't allowed to do anything Jewish. Anyone caught teaching Torah disappeared to Siberian prisons and was usually never seen again. You couldn't trust anyone. Your neighbour could be an informer for the KGB. And if you were caught lighting the menorah…"

Tali listened intently, her present forgotten.

Alexander stopped singing.

"I remember Chanukah in my home. It was already deep winter in Russia, bitterly cold, and high drifts of snow surrounded the dreary apartment building where we lived. We didn't dare light the menorah near a window. We barely dared lighting it at all. My father lit our small menorah in the wardrobe closet. We whispered Chanukah songs to ourselves. Once, we were silently standing around the flickering menorah, when the quiet was shattered by a banging on the door. We froze, terrified. My father blew out the menorah and threw it into a secret compartment he had built into the wardrobe, but the secret police were experts at finding hidden things, and even there they might find it. The knocks grew louder. My father opened the window to let out the smell of smoke. The door creaked open."

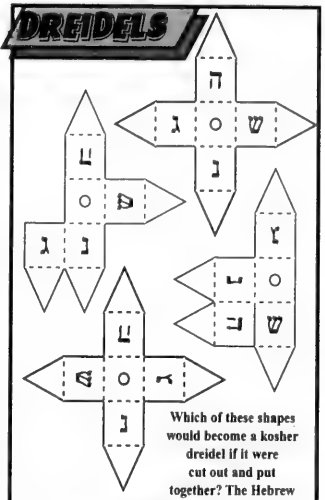
"And it was the KG...the police?" asked Tali, wide-eyed.

"No. It was just my friend Irina. We yanked her inside and told us she had given us such a scare. Oh, she was so sorry. We lit the menorah again, and Irina joined us in the whispered songs." Babushka said, sighing. "Thank God we live in a free country, where we can celebrate Chanukah without fear. I remember the first Chanukah after we left Russia, when my father was able to light the menorah in the window, for all to see. That menorah was one of the few things we were able to take with us when we left Russia.

"You took it with you?" Tali almost shrieked. "What happened to it? Where is it now?"

"On the windowsill, next to yours." replied, smiling Babushka.

DREIDELS



Which of these shapes would become a kosher dreidel if it were cut out and put together? The Hebrew letters n-v-d-b must be in right-to-left order and facing right-side up.

WORD SEARCH

M	B	C	W	A	R	D	R	O	B	E	J
A	L	E	H	Q	C	A	M	F	I	G	U
O	A	G	K	A	A	E	B	A	N	P	L
Z	N	D	L	E	N	W	L	I	E	I	W
T	E	U	R	O	A	U	S	T	O	A	M
Z	A	B	R	A	S	S	K	R	C	I	R
U	R	A	H	A	E	M	H	A	C	A	W
R	H	M	A	L	B	K	O	A	H	I	O
H	A	R	B	A	L	M	N	A	C	F	D
L	I	O	A	T	E	D	A	K	A	H	N
N	O	P	A	K	L	A	N	D	E	S	I
Y	A	X	L	E	D	I	E	R	D	B	W
Z	J	E	S	S	A	Y	M	G	U	Z	T

OIL	WINDOW	MENORAH
WICK	BLESSING	CHANUKAH
BRASS	CANDLES	MAOZTZUR
LATKES	DREIDEL	WARDROBE

Can you find all these Chanukah and story words?

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Film producer tackles social and human rights issues

By BARBARA SILVERSTEIN
Special to The CJN

Rookie documentary film producer Noemi Weis has demonstrated that she is a major-league contender. Her first two documentaries, hard-hitting films that grapple with controversial and disturbing social and human rights issues, were well received.

Indeed, her first film, *Gloriously Free*, which looks at the plight of homosexual refugees in Canada, recently won the Canadian Association of Broadcasters Golden Ribbon Award for documentaries and public affairs.

"I'm thrilled about the recognition," said Weis. "It's my first documentary, but I have lots of international production experience behind me. I also worked with a fantastic team."

Weis, a commercial advertising veteran with 25 years in the field, is a principal in Weis Advertising and the president of Filmblanc, an international production company specializing in commercials.

Her second documentary, *Lets Talk About It*, which focuses on the abuse of immigrant women, aired on Omni Television this year in September and October in Spanish and English respectively.

Weis had a real coup when feature filmmaker Deepa Mehta – her film *Water* is in major theatres now – signed on as director.

The film has garnered a lot of attention, said Weis. "We received an overwhelming response, not just in the media – we were in all the major papers – but from women's centres and educators."

Filmblanc, founded by Weis in 1998, branched out into documentary films with the release of *Gloriously Free* in November 2004. She says the move to documentaries was a natural development.

"I wanted to use the medium of film to give voice to important and relevant human rights issues. The documentary division is an extenuation of my internationalist philosophy to bring the world together.

"In each of my films, it's important to show that problems that stem from sexual orientation or violence have no international barriers. We try to show that these are universal problems that affect everybody."

Deepa Mehta, left and Noemi Weis

The Argentine-born Weis – she came to Canada in 1975 – says her international orientation helps her identify the universality of social and human rights issues.

"I speak six languages. I relate to people in different parts of the world. I get involved."

The idea of *Gloriously Free* grew out of her work with an international creative development team that included people in the gay community who had sought refugee status in Canada.

Their stories prompted her to make the film about "what is a very compelling human rights story." The fact that Canada's laws changed and gay marriage is now legal was a development which occurred while production was underway and "purely coincidental," Weis noted.

"We were already working on the documentary when the laws came through."

Gloriously Free, which was directed by Ed Sinclair, follows five young men who find refuge in Canada after fleeing intolerance and persecution in their countries of birth.

"We have a good system here in Canada. Nothing is perfect, but we have a good system in comparison to many other countries in the world," said Weis.

And while the film focuses on gay rights, she stressed that the film is "about people being respected for who they are independent of their sexual orientation.

"The people we used are examples of many other people around the world who suffer and have to leave their native countries because of their sexual orientation."

Translated into seven languages, *Gloriously Free* has been broadcasted on CBC Newsworld, Here TV in the United States, and an Israeli cable channel. So far it has been accepted and/or screened at five international film festivals.

Weis said her second film, *Lets Talk About It*, is a story "that needed to be told because the cycle of domestic abuse has not been broken."

In the film, young people who live in homes where domestic violence has occurred, interview their parents about the abuse. Mehta taught the children how to use video cameras.

The children interview their parents in the privacy of their homes, without the presence of a film crew. "We could never have achieved the same level of intimacy as the children did on their own," Weis said, adding that the experience of speaking from behind the camera empowered the children, enabling them to ask very direct questions about the domestic violence they had witnessed.

"They talked about issues that had never been raised [in the family] before," said Weis.

Mehta was Weis' first choice for the film's director. "She normally does not do documentaries. I knew this project would be right for her politically… As a Canadian who came from abroad, I knew she would be able to relate to the plight of these female immigrants," said Weis.

"We worked as a team in an intense way. We saw eye to eye on the basics and we had the same values and philosophy that we wanted to portray."

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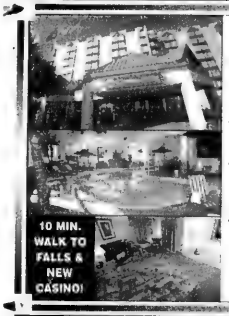

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Arts & Travel

Concert caps Beth Emeth's Golden Jubilee celebrations

By CYNTHIA GASNER
Special to The CJN

World-renowned Israeli singer Shuly Nathan and versatile Toronto musician and singer Mickey Lewin will perform at a concert that is the culmination of Beth Emeth Bais Yehuda Synagogue's Golden Jubilee celebrations.

Titled "Jerusalem of Gold," the concert takes place on Wednesday, Dec. 7, at 7:30 p.m. at the synagogue.

Lewin said he is honoured to perform again on the same stage with Nathan, one of Israel's legendary singers. "Following the huge success of our joint concert in Toronto last May, Beth Emeth Bais Yehuda Synagogue commissioned us to give a concert at the culmination of its Golden Jubilee," he said.

Nathan electrified Israelis in 1967 when as a 19-year-old unknown singer she was chosen by world-famous composer Naomi Shemer to sing her composition *Yerushalayim Shel Zahav* (*Jerusalem of Gold*). Shemer had heard the teenager on an amateur radio program.

Shemer, who died last year, wrote *Yerushalayim Shel Zahav* after Teddy Kollek, former mayor of Jerusalem, asked her to write a song for the Independence Day Song Festival.

Two weeks after Nathan's performance, the Six Day War broke out and the song became the anthem of the war. It has remained Israel's unofficial second national anthem and went on to become one of the bestselling records of its time.

Over the years, Nathan and her guitar have appeared throughout the world to enthusiastic audiences who want to hear her version of *Yerushalayim Shel Zahav* and she has received many rave reviews for her rendition of the song.

Nathan performs in five languages amd has many folk songs in her repertoire, including traditional Hebrew, Yiddish, chassidic and Ladino songs. The mother of five children, Nathan lives in Ranana.

Lewin, who was born in Israel, has become a well-known performer in Canada and the United States. His captivating warmth and style have made him a sought-after performer who appeals to young and old alike.

His repertoire includes show tunes, folk favourites, chassidic classics, Yiddish melodies, Israeli folk songs and modern favourites.

For tickets ($18) to the Shuly Nathan/Mickey Lewin concert, call 416- 633-3838 or visit Aleph Bet Judaica, 3453 Bathurst, 416- 781-2133.

Restaurant workers philosophize in *The Dishwashers*

By DAVID SILVERBERG
Special to The CJN

In the bowels of every restaurant, dishwashers toil for hours to keep the upstairs world satisfied. The scrubbing turns monotonous and the basement fosters claustrophobia, but beyond the clanking plates and stained forks lies a concerted motivation: the dirtiest work can spark the brightest ideas.

That's one of the many elements that make up *The Dishwashers*, a dark comedy by Morris Panych playing at the Tarragon Theatre until Dec. 18. Three restaurant workers wash dishes and philosophize on life's grander notions, while a secret hangs over their conversations.

Emmet (Jonathan Crombie) is the newcomer to the dishwashing crew, joining the hardened vet Dressler (Randy Hughson) and the sickly Moss (Eric Peterson). Tension thickens the basement air when Moss eyes Emmet suspiciously, thinking the youngster will steal his job. Dressler soon befriends Emmet by sharing insights into everything from crème brulee's larger purpose to the realities of aging.

"When you get older," Dressler tells the newcomer, "your dreams become smaller. You have little wishes, like hoping the cheese won't be off."

Talk often turns to the task of hand-cleaning the dishes for the diners upstairs. Emmet begins to resent his working conditions, while Dressler takes the more practical view of "work hard because that's all there is." His determination nicely mirrors that fatalistic employee who throws up his hands and says, "Work to make money. Don't dream too big."

But Emmet can't help but dream, since his girlfriend pressures him to find a more respectable job. In come more theories surrounding the purpose of jobs, and what jobs offer blue-collared employees. Hughson forcefully spits Dressler's philosophies on the matter like a man possessed with conviction, and Crombie nicely matches Hughson's intensity with a bubbling anger born from frustration.

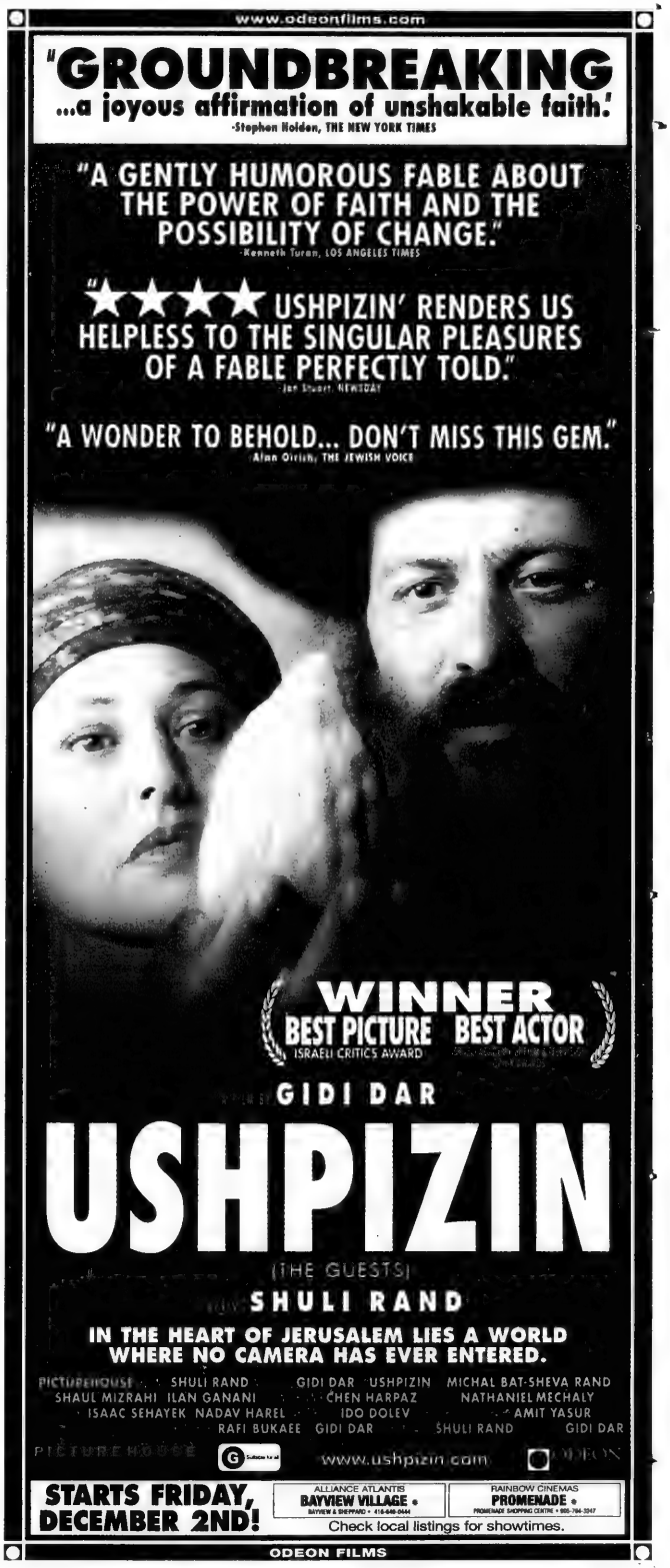
The scene stealer belongs to Peterson, a theatre vet who wonderfully plays a wheezing on-death's-door old man who fools himself into thinking he makes a good dishwasher. Panych gives Peterson such poignant lines that the audience can't help but pity the grizzled Moss who drags his dialysis machine to the sink. But the words can only convey so much; Peterson's facial expressions and exaggerated movements flesh out a character only a select few could play with such fluidity. It could be a wild glance or 20-second coughing fit that gives the audience an in-depth look into a sad old man who looks forward to sleep and enemas.

Daniel Karasik, a young actor and playwright who makes his Tarragon debut in *The Dishwashers*, only delivers a few lines in the final scene, but playing opposite a theatre veteran like Peterson can only propel the Thornhill teen to a bright future.

At the play's conclusion, the comedy's aftertaste is refreshing with its deeper themes centring on work, relationships, friendship and death. Appreciate what you have, Panych seems to say, because what you wish for may not be what you really desire.

And don't forget who keeps those dishes clean. Someone has to do the world's dirty work.

For tickets to The Dishwashers, *at the Tarragon Theatre from Tuesday to Saturday, 8 p.m., and Saturday and Sunday at 2:30 p.m until Dec. 18, call 416-531-1827.*



Ushpizin is subdued, subtle and compelling

By SHELDON KIRSHNER
Staff Reporter

Gidi Dar's *Ushpizin* is a rarity, one of the precious few films in Israeli cinema about Israel's deeply insular, often misunderstood and sometimes reviled haredi community.

Yet *Ushpizin*, which opens in local theatres on Dec. 2, is much more than an examination of the closed, rarely glimpsed world of the haredim. This subdued 90-minute film celebrates the astonishing power of faith and a person's ability to weather a personal crisis in the face of confusion and turbulence.

It unfolds before, during and after Sukkot, and is set in a haredi quarter of Jerusalem.

Moshe Bellanga (played by scriptwriter Shuli Rand), a Breslau chassid, is "dead broke," as he laments. He is so poor that he can't afford a sukkah or a lulav and etrog. Nor is there much food on the table. The fridge is virtually empty, and the rent is due.

His childless wife, Mali (Michal Bat Sheva Rand), is running out of patience.

"Merciful father, I can't take it anymore," she cries, bewailing her fate.

Wandering through the streets of Jerusalem, Moshe meets a friend, Ben Baruch (Avraham Abutbul), who says, "You're being tested."

And so he is.

In the meantime, Moshe is overcome by a wave of sadness and self-pity. Separately, he and Mali fervently pray for a *ness*, a miracle that will neatly resolve their pressing financial problems.

Shuli Rand plays Moshe Bellanga in *Ushpizin*

When a stranger in the city dies, Moshe and Mali become the recipients of a windfall, an anonymous $1,000 gift from a charitable organization. Then, thanks to Ben Baruch, he obtains the loan of a sukkah.

In delirious haste, Moshe buys an exquisite 1,000-shekel etrog, believed to be the finest in Jerusalem. Mali protests his extravagance, but he insists that the diamond-shaped fruit will bring them luck and a child.

At this point, Dar shifts course and introduces two escaped convicts, Eliyahu Scorpio (Shaul Mizrahi) and Yossef (Ilan Ganani), into the picture. They are crude, coarse and vulgar, unlike Moshe.

Having once known Moshe, they turn up at his house. Since it is considered a mitzvah to host guests in a sukkah, Moshe welcomes Eliyahu and Yossef, but he implores them not to mention his criminal past.

Being indiscreet and untrustworthy, his holiday guests spill his secret. In desperation, Moshe consults his rebbe for advice.

"My guests are not so holy," he complains in an understatement. The rebbe urges him to remain calm.

Eliyahu and Yossef, being ingrates, abuse Moshe's hospitality, making fun of him and his piety. Worse still, they scandalize the neighbours by drinking, smoking and playing loud music. In short, they make spectacles of themselves.

Fed up with their unruly behaviour, and angry with her husband because he was less than candid about his past, Mali leaves Moshe. Mali's abrupt departure is a severe blow, since Moshe cannot manage without her. The calamity is compounded when his boorish friends appropriate the valued etrog as a dressing for a Middle East salad they devour.

Dar handles these situations with a steady hand, and the film flows smoothly, like a gurgling mountain brook.

Ushpizin treats its haredi characters with restraint and empathy, and they come off not as aliens but as normal people facing everyday realities. Why, though, are the only secular Jews in the film jailbirds?

Rand, a haredi ba'al tshuvah in real life, is terrific. He brings precision, passion and pathos to his pivotal role. A viewer is never left with the impression that he is acting from a script.

Although shoots of self-consciousness poke through her performance, Bat Sheva Rand, Shuli's wife and a first-time actress, is quite convincing as a haredi woman coping with her husband's embarrassing impoverishment and his loutish friends.

Skillfully crafted and for the most part beautifully acted, *Ushpizin* is a modest production. But on a deeper level, it is subtle and compelling, and succeeds in drawing the viewer into its universe.

See interview with director Dar on the next page.

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Eye on Arts

By Bill Gladstone

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Upcoming Events: The Koffler School of Music presents the Lachan Jewish Chamber Choir, the Sisters of Sheynville and Resa's Pieces, the Koffler Concert Band, celebrating the Chanukah season on Dec. 6 at 8 pm. Leah Posluns Theatre, 4588 Bathurst St., Toronto. $20, seniors $15. Call 416-782-3214 or 416-636-1880 ext. 228

***

Artwork by Rembrandt, Chagall, Dali and Picasso will be up for auction at the Chanukah Art Auction on Dec. 4 at the Oakdale Golf and Country Club. The auction will benefit Aish Toronto. Also auctioned will be Chanukah Dream Packages, sports collectibles and animation art. $36 includes catalogue. Preview begins at 8:30 p.m. Call Frumie Silver, 905-764-1818, ext 229, or email chanukahart@aish.com

Arts & Travel

Israeli director made sweeping concessions to film *Ushpizin*

By SHELDON KIRSHNER
Staff Reporter

In Gidi Dar's new film *Ushpizin*, a haredi Jew in Jerusalem, having come into a modest sum of money, generously invites two rough-hewn Jewish convicts into his home on Sukkot.

It is considered a blessing to host ushpizin – "holy guests" in Aramaic – in one's sukkah.

Not surprisingly, Dar also felt like a guest when he filmed *Ushpizin*, an Israeli movie that offers a peek into the cloistered universe of haredi Jews.

"It was intriguing to walk into this unknown land," said Dar, a 41-year-old secular director from Tel Aviv whose movie is scheduled to open in Toronto on Dec. 2.

"I enjoyed opening the door to their world, though it was a hard and complicated experience," he added in a telephone interview from New York City.

Director Gidi Dar, left and Shuli Rand

To make *Ushpizin*, an artistic and commercial hit in Israel, Dar had to submit to a number of restrictions imposed by Shuli Rand, the film's lead actor and screenwriter.

Born into a fervently pious home in the haredi enclave of Bnei Brak, Rand left the religious life to attend an acting school in Tel Aviv. He was a successful theatre actor and appeared in several films, including *Life According to Agfa* and *Eddie King*, in which he made his debut as a movie actor.

In 1996, Rand returned to his roots and became devout once more. For the next few years, he dedicated himself to the study of Torah. But in 2000, he performed in a one-man show adapted from S.Y. Agnon's *A Tale of Two Scholars from Our Town*.

Through all these twists and turns, Dar maintained his friendship with Rand, whom he had always thought was the best actor he had ever worked with.

Two years ago, Dar, eager to collaborate with him again, sounded out Rand about the possibility of making a movie together.

"Shuli laughed," he said.

Rand was flattered, but informed Dar that his religious obligations foreclosed the idea of seriously considering his proposal. He could not, for example, work on the Sabbath.

"So I suggested that we do a film on his terms, one that would honour his limitations."

Rand consulted his rabbi, who advised him that Dar's film about haredim could be used to form bonds between two solitudes, religious and non-observant Jews in Israel.

Having won the approval of his rebbe, Rand promised to do the film. But before production could begin, Dar had to sign an agreement in which he pledged to keep a kosher set and not to work on the film, in any capacity whatsoever, on Shabbat.

Then another problem cropped up. Rand told Dar that he could not act opposite a woman other than his own wife, Michal Bat Sheva.

"It was clear that, without her, there would be no moyie," Dar said.

Not being an actress, Bat Sheva was reluctant to be in the film. "Shuli and I were more confident about her than she was of herself."

Once she changed her mind, she proved to be a quick study, bringing sensitivity and a dash of humour to her role as the long-suffering wife of an impoverished haredi.

Like Bat Sheva, all the actors playing religious Jews were themselves either non-actors or former performers who had embraced the haredi lifestyle.

"It would have been easier to hire secular actors and dress them up like haredim, like they always do in movies, but it would never be the same," observed Dar.

Ushpizin was shot in 25 days in haredi neighbourhoods in Jerusalem, but Dar also used a specially constructed set near Meah Shearim, an ultra-Orthodox enclave in Israel's capital.

Dar describes the film as the first made by members of the haredi community, in collaboration with secular filmmakers, aimed at a general audience.

He deliberately accentuated the positive, choosing not to criticize their very traditional way of life.

Asked to compare *Ushpizin* with *Kadosh*, Amos Gitai's film featuring a similar haredi backdrop, Dar said, "Mine is very different. I made it from the inside. *Kadosh* was made completely from the outside."

Dar added that Gitai's treatment of the haredim was inaccurate.

As part of his deal with Rand, Dar also agreed that *Ushpizin* would be screened in theatres in Israel only on weekdays, never on the Sabbath.

"We were afraid it would affect us financially, but it didn't." This restriction, though, does not apply abroad.

Ushpizin, which had its premiere in the summer of 2004 and cost just under $1 million (US) to make, earned $2 million in box office receipts in Israel.

Haredim, not permitting themselves to watch the film in theatres, saw it in its pirated form in their homes. As a result, Dar was worried that he would lose a lot of revenue. But after he bought a newspaper ad urging them to cover the costs of tickets they never purchased, many haredim sent him money.

In the United States, the film distributor rented special venues to accommodate haredi audiences. Otherwise, *Ushpizin* has been shown in regular theatres.

The film has earned critical praise. Rand won the Israeli Film Critics Association Award and the Israeli Film Academy prize as best actor.

Encouraged by the response, he and his wife established the Jewish Theatre of Jerusalem.

Asked whether he intends to team up with Rand again in the future, Dar replied, "I don't know. I'm not sure I want to go through that experience again. But other film directors may try."

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CJN Profile

Paisley celebrates 50 years of selling insurance

By CAROLYN BLACKMAN
Staff Reporter

When people think of the insurance business, they rarely think of it as glamourous, say brothers-in-law Ira Kuchinsky and Michael Paisley of Paisley Manor Insurance Brokers Inc.

"There are no television shows about the insurance business, and no one grows up thinking they want to be an insurance agent," says Paisley, the firm's president.

"Insurance is really one of the best-kept secrets, though. It can be exciting and interesting work. We meet a variety of people who are involved in every business imaginable.

"It may seem boring on the outside, but at the end of the day, we get satisfaction knowing that we have helped someone through a calamity," he says.

Founder Irving Paisley

Paisley Manor, now celebrating its 50th anniversary, is a full-service firm that handles business insurance, home and auto insurance, life and financial services, mutual funds, group benefits programs, hard-to-place risks, specialized lines, and fleets.

The firm now has 12 independent brokers and 50 employees in its Don Mills office and its branch office in Richmond Hill.

The pair took over the business from its founder Irving Paisley, now 86 – Paisley's father and Kuchinsky's father-in-law – after he retired more than 20 years ago.

"He's retired, but he is still very much an icon here. His philosophy of running a business with integrity, responsibility and commitment still drives us today. My father saw business the way he saw life," says Paisley.

Irving Paisley's legacy, says Kuchinsky, Paisley Manor's CEO, includes his business, which started out in 1955 in his basement at Bathurst Street and Lawrence Avenue.

"He had a home office before people knew what a home office was," Kuchinsky says.

Part of his legacy is also his community involvement, which includes being a co-founder of York Finch Hospital and Temple Sinai, and nearly 30 years in local municipal politics.

"It took 10 years to establish the hospital and there was no government support at the time. He went on to serve for 25 years as an executive member and was appointed a lifetime member of the board of directors," Kuchinsky says.

As chair of its building committee, he also spearheaded efforts to establish Temple Sinai and was appointed a lifetime member of the board of directors, says Paisley.

"When [Temple Sinai founding rabbi] Rabbi Jordan Pearlson first came to Toronto, he stayed in my parents' home. He tells me that my first steps were toward him," says Paisley, who still belongs to the temple.

While in elected politics, Irving Paisley was involved in a number of issues, from supporting the fluoridation of Toronto's water supply to community growth and transportation, says Kuchinsky, who is also a member of Temple Sinai.

Michael Paisley, a husband and father of three children ages 20, 17 and 13, still remembers as a young boy accompanying his father on his rounds to collect premiums. "I am now seeing the grandchildren of these people. They are getting married and calling me."

Kuchinsky, who with his wife has two children ages 28 and 25, says he has been to the bar and bat mitzvahs, weddings, brit milahs and funerals of his clients. "It really shows the life cycle."

Originally from Halifax, Kuchinsky has been with the business for 32 years. "When I graduated with an MBA from the University of Western Ontario, I had another job offer, but Irving asked me to come into the business. I tried it, and I liked it."

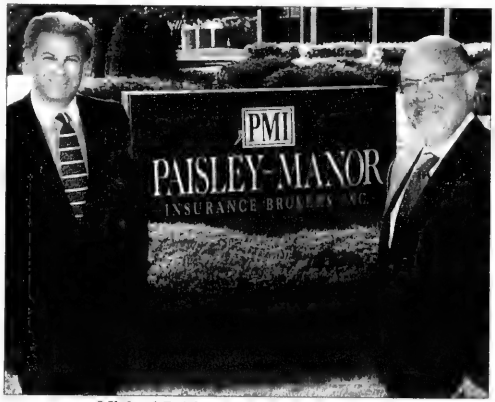
As a member of the board of the Jewish National Fund, Kuchinsky had returned from a JNF mission to Israel just prior to speaking to *The CJN*.

"Our success as a second-generation business is unusual. The key is that we've built the business significantly since we took over, but we have never forgotten our roots. More important than the size of the business are its values.

"Our biggest responsibility is maintaining our reputation. Our desire to grow larger [is held in check] by our desire to do a good job. Our relationships with people are paramount to our long-term success. We've outlived many of our [insurance] carriers," says Kuchinsky.

The brokerage business is not typically a transient one, he says, but "we are unusual with regards to the longevity of our relationships with our clients, staff and carriers."

With at least four husband-and-wife teams and five sets of siblings on staff, "we truly believe that the core values of family and community radiate out from the centre," says Paisley.



Michael Paisley, left, and Ira Kuchinsky

Indeed, the company has put a significant effort into developing programs for Judaic institutions such as schools, camps, synagogues and non-profit organizations, Paisley says.

"The Jewish community has special needs. We have developed programs to address these needs, and we have the ability to deal with the Judaic element of the organization.

"Imagine trying to explain tfillin or Torah adornments to a [non-Jewish] underwriter. It takes a certain kind of understanding."

The storm that hit the Toronto area in late August wreaked havoc with a number of these institutions just before the High Holy Days, says Paisley.

"We were instrumental in responding quickly and efficiently. At the end of the day, we were there to explain the nuances and subtleties of the Jewish world to non-Jewish carriers.

"On the day of that [late summer] flood, our phone was ringing off the hook. The company has been in business since Hurricane Hazel. Whether [our clients] are in car accidents, have fires or have corporate issues, we're there to help them.

"We deal primarily with businesses, but businesses are made up of people. We represent some large, privately owned companies, but our clients primarily run businesses that are entrepreneurially based, and they want to relate to a professional."

With a large portion of its brokers being Jewish, says Kuchinsky, the firm is "a reflection of the Jewish community. We have representatives here from all spectrums of Judaism. We're not strictly Jewish, but in a largely non-Jewish industry, we believe we are unique."

In honour of the firm's 50th anniversary, the pair have decided to earmark money toward a number of charities rather than celebrate with a big party.

"Our client base is involved in a variety of community organizations, so we have decided to donate to those charities that need money [the most]. It's more important that we have a good name rather than a good time. My father and my mother [Adele] taught me to support the community," says Paisley.

"Although we plan to continue supporting charities, during our 50th anniversary year, more than 50 charities have received our donations," says Kuchinsky.

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Author aims to convey 'what using Yiddish feels like'

***Born to Kvetch: Yiddish Language and Culture in All of Its Moods*, by Michael Wex, St. Martin's Press.**

By NORMAN RAVVIN
Special to The CJN

Yiddish today is obscured by mystery, by trauma and by sentiment. By mystery, because it is little known; by trauma, through the destruction of its speakers and the postwar decision to abandon it in favour of Hebrew; and by sentiment, since some of its devotees view the language as a venue for expressing a light-hearted, old-fashioned, largely nostalgic view of their Jewish past.

Norman Ravvin

Michael Wex's *Born to Kvetch* is an excellent challenge to the status quo. Wex is funny and irreverent, a born *shpritzer*, and most importantly, he is extremely well informed and intimate with his subject. Yiddish, in his hands, is like the beloved object of an obsessive collector, a thing turned over and caressed in so many ways that it becomes almost an appendage – a fifth limb, or a sixth sense.

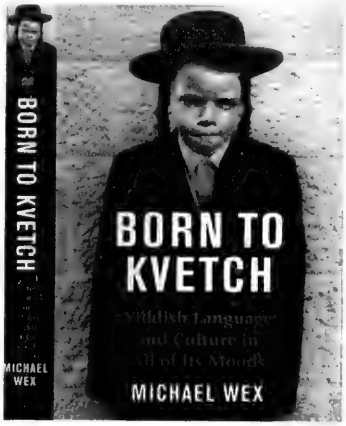
Born to Kvetch offers some background history to account for the development of the language and its pre-eastern European roots: "As a definitive cultural phenomenon – as the main language of a whole society – Yiddish can be said to have flourished form the First Crusade to the end of World War II, give or take a few years on either end." But Wex's main aim is to convey what using Yiddish feels like – the quality of its idiomatic flourishes, and the cultural resources from which it draws its strengths. In particular, he dedicates a number of chapters to conveying how the talmudic habit of mind, along with the stories and images of midrashic literature, influenced Yiddish language and imaginative life.

Wex contrasts Yiddish-speaking habits in Poland, Lithuania and Galicia. He has an expert ear for the way the language was spoken in these geographical areas, and for some of the inadvertent comedy that arose as the different manners of speaking collided in European academies and in North America. One of the outcomes of this collision was *klal-shprakh*: "the standard language first developed in the 1920s and '30s by scholars associated with YIVO (Yidisher Visnshaftlikher Institute, the Jewish Scientific Institute founded in Vilna and now based in New York). Their ideal [was] a sort of unlocalized "broadcast Yiddish" for use in mass media, public addresses, educational institutions and so on."

The outcome of such efforts, according to Wex, is that those under the age of 40, who have learned YIVO-inflected Yiddish in a university classroom, "speak no dialect ever used in synagogues or marketplaces, in bedrooms or bathrooms, in heaven or on earth."

Wex is quick to dispel a range of myths that have grown up around Yiddish. One of these is the often repeated notion that Yiddish lacks any terminology for the description of nature. To this claim, Wex counters that the "classic triumvirate of Mendele Moykher Sforim, Sholem Aleykhem, and Y.L. Peretz, all of whom lived into the second decade of the 20th century, certainly had no trouble talking about (and identifying) trees, domestic animals and occasional wildflowers." Jews in pre-World War II Europe, he adds, "could recognize and name the flora and fauna of their immediate vicinity no less accurately than the gentiles."

Wex goes to great lengths in *Born to Kvetch* to view Yiddish through the eyes of a cultural historian and social ethnographer. But his favourite voice – and that which makes his book stand out among its competitors – is that of cultural provocateur. He has honed his talents as a kind of stand-up scholar-in-residence on the growing international circuit that includes Klezkamp and Klezkanada, the Yiddish folk-arts programs. It is here that his sources shift from the likes of Yiddish linguist Max Weinreich to klezmer musician Mickey Katz. Whether he is discussing Yiddish usage in relation to food, sex, or death, there is a willingness to choose the most ribald example, to update his detailed idiomatic explanations by evoking language at its most pungent.



Born to Kvetch includes, for example, a careful disquisition on the difference between a *shlumperke* and a *shtinkerke*, terms to describe slovenly homemakers, though the latter is "as close as Yiddish comes to an idea of Jewish trailer trash." A *katsenyomer*, he reminds us, is a hangover in both Yiddish and German, "*Kez*," cheese, was also thieves' slang for money. The book includes an eight-page section devoted to Yiddish words for male and female genitals, with a fulsome addendum detailing Yiddish terminology associated with sex.

But alongside all this bodily language – the lingo for illness and, of course, kvetching – Wex is adept at conveying the particular quality of the Yiddish sublime. There is a nice riff on the *ruf-nomen*, or "call-name," which, traditionally, contains a man's "metaphysical essence and by which he is called to the Torah in the synagogue." And to develop its argument, *Born to Kvetch* relies not just on references to Katz, jazz singer Louis Prima and Fleetwood Mac but also to Chaucer, Shakespeare and Milton. The outcome of this approach is to place Yiddish, naturally and firmly, in the realm of world culture and literature.

One quibble with the book might be that it overplays Jewish anxiety and antagonism toward non-Jews. Wex conveys, with thoroughness and verve, the uniqueness of Yiddish culture, and doesn't necessarily further his point by arguing that "Jews are not merely out of step with Christian civilization, they hold it in utter contempt." It's also surprising, considering Wex's savvy distaste for mythic representations of Yiddish, to see him play up its rootedness in an exile mentality. He is so competent at accounting for the at-homeness of Yiddish in eastern Europe, that his account of the language's relationship to the "danger and instability" of an eternal Jewish homelessness seems like an afterthought.

Born to Kvetch is erudite and timely, but its greatest accomplishment is an avoidance of sentimentality as it presents a language alive with wit, irony and metaphysical yearning. Reading Wex's book makes one believe that all one has to do is go to the front door and open it, to find a world outside where Yiddish lives.

Norman Ravvin's recent novel is Lola by Night. *He is co-editor of* The Canadian Jewish Studies Reader *and chair of Concordia University's Institute for Canadian Jewish Studies.*

Clarification

In the Party Planner article "Flowers may be the most important part of any event" (*CJN*, Nov. 24), it wasn't made clear that Fran Sackler has been in the florist business for 40 years, but for only two of those years has she worked out of her home. *The CJN* regrets the error.

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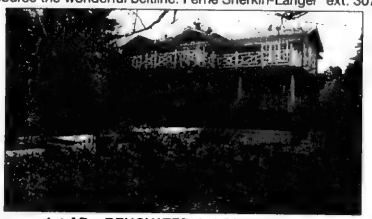

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Israel & the Jewish World

Bienstock's latest documentary about global sex slave trade

By CAROLYN BLACKMAN
Staff Reporter

Filming her latest documentary, *Sex Slaves*, Ric Esther Bienstock put in a number of nine to five days – nine a.m. until five a.m.

The film, produced by Associated Producers Ltd. in association with True Vision, CBC, Channel 4 and Canal D, investigates the trafficking of women from the former Soviet bloc into the global sex slave trade.

Written, directed and co-produced by Bienstock, Associated Producer's vice-president of production, *Sex Slaves* takes viewers inside the world of trafficking to meet victims, their families and the traffickers.

A native of Montreal and a graduate of McGill University, Bienstock, 45, is a wife and a mother of two children ages nine and seven.

She has been involved in such productions as *Impact of Terror*, a documentary about the ripple effects of a suicide bombing in Israel; *Ebola: Inside an Outbreak*, about the outbreak in Zaire; *Deadly Currents*, which explored both sides of the Palestinian-Israeli conflict; *Boxing: In and Out of the Ring; Ms Conceptions*, about single mothers by choice; and *Penn & Teller's Magic and Mystery Tour*, a three-part documentary on the roots of magic.

It was several years ago, while preparing to film the *Penn & Teller's Magic and Mystery Tour* in rural China, that Bienstock discovered a modern hotel that was serving as a brothel, she said.

"There was a sea of Chinese prostitutes, and two blond women in their early 20s who told us – her associate Felix Golubev spoke Russian – that they were duped by Russian- speaking Chinese pimps who lured them to China with promises of employment as waitresses. Once they crossed the border, they were beaten, raped, and told they had to work as prostitutes.

"Their stories haunted me, and as I began to look into it, I discovered a huge new wave of 21st century white slavery. The seeds for [the documentary] were planted."

She spoke to Simcha Jacobovici, president of Associated Producers, she said, and he agreed that they should go ahead with a film.

Rather than make a "victim film" that told someone's life in retrospect, she said, they wanted to get inside the world of trafficking and follow at least one unfolding story.

"I realized that the only way to really see the world was to go undercover.

"When you make a documentary you have to throw yourself into the environment. No amount of reading or phone calls can prepare you."

With tips that included one from the Ukrainian secret service, they were able to follow a group of girls who were travelling to Turkey, interview two girls already in Turkey, speak to a trafficker, and talk to a man whose pregnant wife had been trafficked to Turkey, among a number of other interviews.

"Our aim was to put a human face on this story. We worked with cops and pimps, secret agents and social workers to get inside a criminal world that is filled with lies, treachery and violence. It is a world often seen in Hollywood films, but never [until now] exposed in documentaries."

What all the Ukrainian women had in common, she said, was that they longed for a better life. "They had no hope for life [in Ukraine].

"A lot of them had heard about traffickers but did not believe it could happen to them. They wanted to believe [they could have a better life].

"It is a harsh, brutal society. People turn on each other for a dime; it's shocking. The challenge when filming is to make people know that its real. They're not watching a movie."

The film, which aired recently on CBC, has received tremendous response, Bienstock said, and they've opened a trust account to help save women featured in it. "You can't just walk away from a subject like this."

New committee to engage Jews in electoral process

Continued from page 1

CJPAC is headed b a 12-person board, chaired by businessman Lawrence Zimmering. It has members in British Columbia, Alberta, Manitoba, Ontario and Quebec.

"I am very excited to be part of this organization as it will redefine how our community engages in Canadian politics," said Zimmering. "We have developed an outstanding national board with membership from all political backgrounds. This is a tremendous step forward for Canadian Jewish advocacy."

Cooper said CJPAC's first order of business is to "get people involved… The reality is that our community has really fallen asleep at the switch and we're not engaged politically."

CJPAC encourages people to join riding associations of whichever party they prefer, work for candidates and generally participate in the political process.

Between elections, CJPAC plans educational events, workshops to train grassroots advocates, education in letter writing and other elements in the political process, he said.

"A premium has been placed on education, volunteer participation in the political process and encouraging a larger cross section of individuals to make financial contributions to candidates," CJPAC's news release states.

CJPAC can be reached through its website, www.cjpac.ca.

KABBALAT SHABBAT PROGRAM: Grade 7 and 8 students at Netivot HaTorah Day School performed a short parshat hashavuah skit for grades 1 to 3 at a recent Kabbalat Shabbat program. Pictured from left are Sam Meyer, Chana Posluns and Margalit Bernstein.
[Rebecca Ansel photo]

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Canadian-born hoopster a rising star on the court

By DAVID LAZARUS
Staff Reporter

Over the phone from Florida, Marisa Gobuty sounds just like your average teen as she giggles a bit between answering a reporter's questions.

But at only 16, the Canadian-born Gobuty – who is also an Israeli citizen – is making a bigger and bigger name for herself as one of the Jewish state's fastest rising young basketball stars.

Gobuty was in Florida because she spends half the year there attending the basketball program at the famous IMG Academies. It's a place best known for honing the skills of top professional tennis players, but its basketball program is also highly regarded and has trained many future NBA stars.

Gobuty lives in Bradenton, Fla., and competes for the the Pendleton School team. The rest of the year she lives in Herzliyah, Israel, and plays for the B'nai Herzliyah club.

Gobuty stands only 5-6, which is short by basketball standards, especially compared to American players. The average female player's height in Israel is around 5-7, while American players are taller than her by several inches. But what Gobuty lacks in physical stature she more than makes up for with agility, finesse, and a thinking girl's approach to the game.

She is known as a smart player, who anticipates her opponents' moves on the court brilliantly. The IMG Academies website described Gobuty as a "very strong ball handler" who "uses both hands extremely well."

"My style is different than most girls my age," Gobuty said. "My strengths are assisting, passing, ball-handling.

"In the U.S., the game is all about athleticism, how quick you are and how high you can jump. In Israel, it's skill and technique."

In fact, Gobuty plays well everywhere, including on the 16-and-under Israeli national team.

The competition to make that team, she said, "is tough, " since she plays point guard, like many others vying for a spot on the squad. Three hundred girls come to the tryouts, and they are whittled down to a final 12.

Gobuty has been something of a basketball phenomenon. Born in Toronto, she and her family moved to Encino, Calif., when she was seven years old, and then to Israel when she was nine.

Gobuty has three passports – Canadian, American and Israeli – but said she most often uses the Canadian one because, "when you tell people you're Canadian, they treat you nicer."

Her love affair with basketball began after moving to California and watching her older sister – who has long since given up the game – playing.

By the fourth grade, "I was addicted to the game," Gobuty said.

"It was the excitement of it all, the quickness and the skill it required. It became my life."

At age nine, Gobuty scored the winning point while playing for the championship on the Encino Balboa Stars team.

To say Gobuty's life revolves around basketball is to put it mildly. She practices four hours a day in Florida, and said she's been lucky to have suffered only slight and very occasional injuries.

So what does she feel is the most challenging part of basketball?

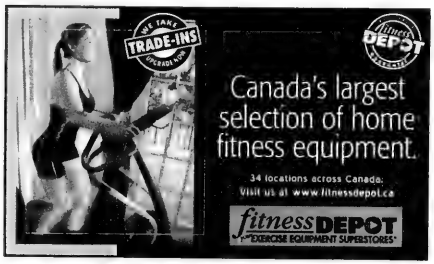
"My size," she replied instantly. "It gets more difficult to score when you're surrounded by tall players, and I have to find ways to overcome that."

While she's not sure if she will become a full-time professional player, Gobuty said she may compete professionally for a few years in Europe, where she said the style of play is more like it is in Israel than in the United States.

Gobuty, who now speaks Hebrew well, laughed about having developed an American accent from spending several years in California.

But it's life in Israel that has truly seduced her.

"It just feels like home," she said. "I love the Israeli culture."



Argos season ends too soon for Cantor

By PAUL LUNGEN
Staff Reporter

Usually when *The CJN* talks to Noah Cantor at this time of year, the Argos' nose tackle is basking in the euphoria of yet another Grey Cup win. With four Cups under his belt and with the Argos finishing first in the CFL's Eastern Conference, it seemed a good bet the front runners would again be Grey Cup finalists, if not winners.

But the Argos' 11-7 season came to an unexpected end in the Eastern final against the 10-8 Montreal Alouettes, thanks to a second half collapse that shocked many observers. No one expected the talented and veteran Argos to screw up so badly.

The 33-17 loss to the Als put the Toronto Argonauts on the sidelines, and like millions of other couch-sitting, channel flipping CFL fans, Cantor will have to sit back in the recliner to watch the annual fall classic.

Or maybe not. When *The CJN* spoke to the six-foot-three, 270-lb. lineman last week, he was still "bitter" over the way the Argo season ended. "Anytime you lose the last game of the season, it's disappointing," he said. "What hurts the most is we feel we should have been playing in the Grey Cup."

The first place Argos seemed to be a lock to repeat as Grey Cup finalists, but five turnovers in the second half, penalties at crucial moments and the inability to stop the Alouettes' ground attack, put paid to the Boatmen's season.

Everything that went wrong for the Argos this season seemed to go wrong at the same time. "The most shocking thing was that the bad things that happened to us...all happened in the second half," Cantor said.

Noah Cantor

Prior to the season, "the guys on the team felt we brought everybody back and it was ours to lose," he said. Spirits were high and the team never suffered from a lack of confidence. Although he didn't have quite the season he had in 2004, when he was third in the league in sacks (10 in 2004, two in 2005), Cantor said 2005 "statistically wasn't my best season, but I felt I was playing my best games."

It was a sentiment shared by Argos' coaches and management, who exercised their option on Cantor's contract. The big lineman will be back for his 13th season of pro ball next spring.

Cantor, who's 34 now, left Toronto shortly after the season ended to spend time with his family in Ottawa, his hometown. From there he flew to Vancouver, where he makes his permanent home. Cantor played five seasons with the Lions and he and a partner operate a restaurant chain, Vera's Burger Shack, in the west coast city. The restaurants are doing so well, this past year they added a fourth corporate-owned outlet and franchised a fifth.

As for his football future, Cantor said he'll think about that following next season.

Inside Back

Caring for a parent: a delicate balance

By DR. MICHAEL GORDON

Evelyn and Gloria are two devoted daughters of an 88-year-old woman still living in her two-bedroom apartment.

A widow for 15 years, Ruth managed her affairs quite well until three years ago, when the sisters and their brother in Edmonton noticed some loss of her usual fastidiousness in her grooming and in her apartment. They assisted Ruth by arranging for a weekly visit by a cleaning lady, whom Ruth begrudgingly accepted. Gradually, Ruth's mental abilities declined, and her increasing forgetfulness became more and more obvious. She could no longer do her banking or pay her bills.

The Senior Side of Life

Evelyn and Gloria both worked and had families of their own. They split up the tasks related to their mother and managed to get everything done. As well, they arranged for a geriatric assessment that confirmed their worst fears: Ruth had evidence of dementia, probably of the Alzheimer type. She also had other previously diagnosed medical problems, including high blood pressure (hypertension) and type 2 diabetes, which required numerous daily medications.

After the diagnosis of dementia, Ruth started taking a medication commonly used for such conditions. The daughters understood that such drugs, although not curative, might have some benefit and might decrease the progression of the disease. There were a few months of cognitive and behavioural improvement, but these proved transient. Ruth agreed to join an Alzheimer's day program and enjoyed attending it three times a week. But on the other days, she was home alone, other than when visiting family. Her daughters became increasingly concerned about her well-being and safety.

Ruth refused to have anyone in the house with her during her weekdays and weekends at home. Evelyn and Gloria became increasingly concerned, because despite their devoted supervision and visits, they could not fill all the days and nights. They worried that Ruth might fall, or leave the stove on or the sink running. Ruth phoned her daughters regularly, often about the same concern two or three times in one hour.

Ruth, Evelyn and Gloria came to my office for advice. From the point of view of medical treatments, things were about as good as they could be. But the daughters observed that Ruth often forgot to take her medications. The dosette pill dispenser they carefully filled was not always emptied of the correct pills. Although they worked at first, phone calls during the day to remind her to take her pills were no longer effective.

Evelyn felt that maybe a retirement home with some assisted-living component was necessary, but Gloria was reluctant, and Ruth would have none of it. Gloria asked me to recommend to Ruth that she have someone in the apartment for a few hours every day, including weekends. Ruth adamantly declined, saying, "I'm fine"– a common response in people with dementia. Neither daughter wanted to "force" their mother into a decision, but they felt compelled to do something.

During our discussion, Ruth listened carefully to their concerns, while denying she had any problems. Eventually, with some cajoling and on my "medical order," she agreed to "try it out," having someone come every day and weekends, for three months, and she "promised" to continue with that plan until the next visit, when we would review the situation.

Three months later, Ruth came to the office and agreed that the arrangement, although not exactly to her liking, was working – much to the relief of Evelyn and Gloria. They both recognized that future plans were necessary, as Ruth's condition was sure to decline. The improved situation was temporary, and eventually it might not be possible for Ruth to stay safely at home – but that would be another chapter.

Dr. Michael Gordon, vice-president of medical services at Baycrest, is co-author with Bart Mindszenthy of Parenting Your Parents, *Dundurn Press, www.parentingyourparents.ca.*

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2 c cooked cranberry sauce (not jelly)
1/4 c sherry
1/2 c chilled heavy cream
1/2 c melted but cool vanilla ice cream
1 1/2 c cubed (1/2")
Stir together cranberry sauce and sherry in a bowl. Set aside.

Combine cream and ice cream in a bowl, then set over a larger bowl of ice and cold water and beat with an electric mixer until stiff.

Divide half of cake cubes among 4 dessert glasses. Top each serving with a scant 1/4 c cranberry mixture, then top each with 1/4 c whipped-cream mixture. Repeat layering with remaining cake cubes, cranberry mixture, and whipped-cream mixture.

Chill, loosely covered with plastic wrap, at least 8 hrs. for flavors to develop. Trifles can be chilled up to 1 day.

Yield: 4 dessert servings.

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Epi on Education

Putting Hebrew front and centre

The recent United Jewish Communities General Assembly, held in Toronto, was an illustration of both success and failure in the ongoing education of the Jewish People. It reminded me of the 1969 GA in Boston, where I was among a group of irreverent students holding signs that read: "If you can't read this sign, you're not a Jewish leader!" Of course, the signs were in Hebrew.

Seymour Epstein

A recent article by Rabbi Josh Elkin, the director of the Partnership for Excellence in Jewish Education (PEJE), calls for a fresh, intensive effort to increase Hebrew-language acquisition in all centres of Jewish life. He points to the strange paradox of Hebrew's rebirth in Israel as a fully functioning modern language on the one hand, and the decline of its curricular centrality in the largest and strongest Diaspora community that ever existed on the other. He quotes Shalom Spiegel from *Hebrew Reborn* in 1930: "Language is more than language. Within language lie the concealed magic forces of nature and history, a heritage of emotions, habits of thoughts, traditions of taste, inheritances of will – the imperative of the past."

At our recent GA, I witnessed a scion of one of the great philanthropic families in the American Jewish community quote a Baptist prayer book to illustrate an ancient Jewish value, covenant or brit. I wasn't even certain that the leader in question knew that the Christian source was quoting earlier Jewish references in the Hebrew Bible. A leader with a Hebraic education that paralleled her obviously sophisticated general education would not have erred in such a fashion.

On the other hand, I was privileged to spend the Shabbat before the GA with more than 300 Jewish students at an event sponsored by Hillel. And Hillel himself would have been proud, since these young people were not merely identifying with the beauty of Jewish life and civilization. They were actively living a Jewish weekend, proudly demonstrating their Jewish literacy in study, prayer and song, and preparing for a GA where they would quote Jewish sources in the original Hebrew.

There is hope.

Epi (Seymour Epstein) is the vice-president of Jewish Education at UJA Federation of Greater Toronto.

Lost opportunities at the GA

URBAN WRITER

The 2005 General Assembly (GA), an annual conference sponsored by the United Jewish Communities, has come and gone. This year, it was held at the Metro Toronto Convention Centre and attended by representatives from Jewish federations across North America, as well as Israeli and international organizational figures and politicians, members of smaller non-governmental agencies, students and artisans.

The GA has always been an impressive and complex undertaking, requiring the skills of hundreds of professionals and volunteers to plan and implement what is tantamount to erecting a highrise building every year.

The event, which was preceded by a multi-denominational Shabbat program attended by Hillel students, included three days of workshopping on issues such as "Endowing the Jewish Future" and "Israel: The Brand."

Private meetings of the "Jewish who's who" took place around the clock, and thousands of square feet were reserved for creative booths exhibiting Judaica and featuring dozens of non-profits such as Magen David Adom and Yeshiva University (which staged a hilarious Jewish parody of the TV quiz show *Jeopardy*).

The GA, with all its majesty and valuable networking, reflected the complexities and challenges facing the Jewish world – mostly defined, however, through the eyes of American Jewry. Indeed, flipping through the GA program, it was hard to find workshops involving Canadian Jewish professionals and lay leader panelists, other than a few of our shining lights such as Rabbi Baruch Frydman-Kohl of Beth Tzedec Congregation.

Speaking with some local leadership involved in the GA, I was told that a list of requests for programs and speakers featuring Canadian Jewry and key issues that highlight our perspective on world Jewry had been denied.

By limiting Canadian Jewish input (and likely the input of other nations), the agenda and flavour of the GA was, in effect, controlled by American Jewish leadership, making it heavy on Hollywood form and light on advocacy for crucial issues such as Jewish education.

In short, the GA lacked a lot of Jewish soul!

This reality was made uncomfortably clear at the closing plenary, when a Jewish researcher from the western United States paraphrased the conclusions of a study she had conducted with a select group of Jewish youth about their perceptions of the Jewish world and what might lead them to strengthen their connection to it.

Most of the youths in her study placed their Jewishness fifth or sixth on their list of priorities, often less important than such values as vegetarianism or building a career. The American demographer said we should, therefore, "approach our Jewish youth in a non-Jewish manner"– by offering them fun and sexy events, and free or highly subsidized trips to Israel designed to increase their sense of entitlement, and bring a little hip hop to "Jewing it."

The GA lacked a riveting Jewish *neshamah*. It failed to capture the strength and beauty of the Jewish people found in the inspiring poetry of Yehuda Halevy or in the compelling thoughts of Maimonidies and Rabbi Akiva and the brave deeds of Israelis and Diaspora Jews who are active in building and securing our nation, Israel, and our people as a light unto the nations.

Perhaps if the American Jewish community better understood partnership as a process of inclusion – in this case combining high quality American production values and universalism with a Canadian Jewish commitment to Jewish education and "roll up your sleeves Judaism" – the GA might have waded into more risky Jewish waters and offered solutions to age-old challenges that would have spoken to our Jewish guts, and mesmerized and captured our Jewish minds.

The GA was magnificent in its stature and breadth, but like a golden temple, it often glittered in the sunlight while the pews remained empty inside.

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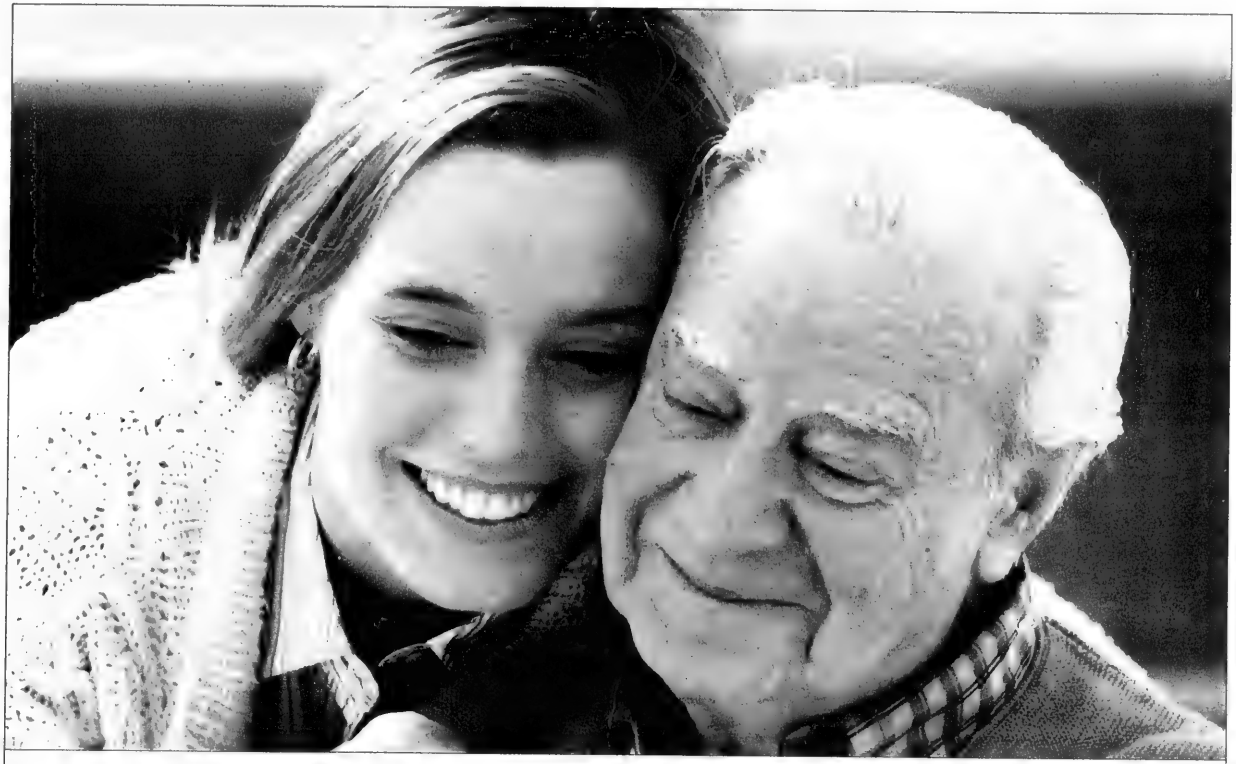

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This Week

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Jewish poverty and assimilation are correlated, conference told. *Page 24*

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Israeli and Arab musicians battle ignorance and cultivate understanding. *Page 42*

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Carnage in Netanya

A suicide bomber struck at a shopping mall in Netanya on Monday morning. At least five people were killed and some 50 people wounded. The mall's security guard prevented a much larger atrocity by stopping the murderer from entering the building. He lost his life doing so. **Please see related stories on page 35.** **[*Israel photo*]**

Media blitz proposed to halt population decline

By PAUL LUNGEN
Staff Reporter

Jerry Maser comes across as an upbeat, glass-half-full kind of guy, but as a marketing maven with a longstanding knowledge of getting people's attention, he's not averse to quoting some pretty depressing statistics to make his point.

Take this one, for example: worldwide, the Jewish population is on a downward spiral with little sign of reversal. If trends continue, there won't be any Jews left in 250 years.

Then there's this: how would you feel if every day the media reported that 150 Jews – the projected reduction in Jewish numbers based on demographic trends – had been killed by terrorists?

Or how about this one: the Jewish singles population in the Greater Toronto Area numbers some 56,000, while the grand total of those attending all the community's singles programs over the past few years is 2,000.

And then there's this: in a generation or two, there won't be a critical mass of self-defining Jews to occupy the gleaming new facilities being constructed in the Toronto area.

Judith Weinroth and Jerry Maser

And finally: no one has a clue how to address the problem of declining Jewish numbers.

Continued on page 30

Canada changes UN votes on Israel

By RON CSILLAG
Staff Reporter

Canada has shifted its votes at the United Nations in support of Israel for the second consecutive year, and while community officials welcome the new direction, they are demanding more and holding Prime Minister Paul Martin to his earlier pledge to reform the UN.

Canada last week changed its votes on three resolutions at the UN General Assembly's annual debate on the Palestinian issue, adding to Ottawa's shift toward Israel on four other resolutions last year.

Seen as a 'step in the right direction'

And in a reprise of a stern rebuke to the world body delivered last year by Canadian ambassador Alan Rock, Gilbert Laurin, Canada's chargé d'affaires at the UN, slammed this year's litany of anti-Israel measures as "divisive and unhelpful."

The 20 or so Arab-sponsored resolutions are expected to pass anyway when the session ends sometime next month.

Canada changed its vote from abstention to opposition on the resolution that provides support to a committee on Palestinian rights. Canada said it believes scarce UN resources "should only be committed to bodies that can clearly demonstrate achievements in support of the peace process."

Canada also changed its vote, from support to abstention, on the resolution on the "Peaceful Settlement of the Question of Palestine." Laurin said the measure required "a stronger and more unequivocal condemnation of suicide bombing."

Finally, on the resolution called "The Syrian Golan," Canada changed its vote from

Continued on page 26

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Iran closes in on nuclear bomb — please see page 37

The News in Brief

CANADA

Bank CEO Honoured

MONTREAL — Real Raymond, president and CEO of the National Bank of Canada, was honoured by B'nai Brith Canada, Quebec region, with its Award of Merit last week at a fundraising dinner attended by some 1,000 people. It was co-chaired by the 2004 honoree, Michael Sabia, president and CEO of Bell Canada Enterprises. B'nai Brith regional director Bill Surkis cited Raymond for his "success in the business world and his contributions to the educational, social and cultural spheres of our community."

USDS In Vaughan

TORONTO — United Synagogue Day School has signed an agreement with UJA Federation of Greater Toronto to build a branch at the new Vaughan Jewish community campus, the school said last week. USDS said it will move into its building next to a new community centre and the Community Hebrew Academy of Toronto's new northern branch in September 2008.

WORLD

Leftists Back Israel

ROME — Left-wing Italians have started a national pro-Israel group. At a conference last month, Piero Fassino, secretary of the Democratic Party of the Left, announced the formation of the nationwide Left Wing for Israel. A local Left Wing for Israel group was founded in Milan a few years ago. "We must work to recognize that in the Middle East there are not one right and one wrong in conflict, but two rights: the right of Israel to exist and the right of the Palestinian people to have their own homeland," Fassino said.

BBC Raps Reporter

LONDON — The BBC censured one of its reporters for saying she cried at the decline of the late Yasser Arafat. The BBC Governors Program Complaints Committee said in a statement issued Nov. 26 that Barbara Plett had "breached the requirements of due impartiality" in her dispatch of Oct. 30, 2004, which described the ailing Palestinian leader's departure to a French hospital where he later died. "When the helicopter carrying the frail old man rose from his ruined compound, I started to cry," Plett said in her report broadcast on the *From Our Own Correspondent* program. The BBC panel, which said it had received hundreds of complaints against Plett, noted she had also made mention of Arafat's "obvious failings."

Court Upholds Award

WASHINGTON — The U.S. Supreme Court last week allowed a $116 million judgment against the PLO and Palestinian Authority to stand. The high court chose not to block a judgment in favour of the family of a U.S. citizen and his Israeli wife who were killed in a 1996 drive-by shooting in the West Bank. A federal court in Rhode Island had found the ruling Palestinian organizations responsible for the attack because they gave safe haven to Hamas. The federal court ruled in a default judgment after several PLO leaders, including late PA President Yasser Arafat, refused requests for depositions. Yaron and Efrat Ungar were returning from a wedding when they were killed.

Siblings Cleared

LONDON — The brother and sister of a British terrorist were cleared of complicity in his plan to blow up Mike's Place bar in Tel Aviv in April 2003. Zahid and Parveen Sharif, whose brother, Omar, was one of two Britons who attacked the bar, were acquitted Nov. 28 by London's Old Bailey Court. Sharif's partner blew himself up, killing three Israelis, but Sharif's bomb failed to detonate and he fled. He later drowned at sea. The court found there was insufficient evidence that e-mails from Sharif to his siblings constituted advance notice of a terror plot, so they couldn't be convicted of failing to inform authorities.

Moscow Bans Anti-fascist March

MOSCOW — The city of Moscow's decision to ban an anti-fascist march slated for Nov 27 was criticized.

"The authorities have made it clear to us who they consider as their allies. Anti-fascists are not counted among them," the march organizing committee said in a statement.

The proposed march was seen by its initiators as a response to the Nov. 4 procession of some 1,000 ultra-nationalists in downtown Moscow with xenophobic and anti-Semitic banners and chanting.

The participants in that march – which was held with the city's permission – also called for Russia to cleanse itself of immigrants and non-Russian minorities. Some of them were seen giving Nazi salutes and sporting swastikas.

On Nov. 27, police briefly detained some of the organizers of the anti-fascist event for holding an unapproved rally near the Moscow mayor's office to protest the cancellation of the anti-fascist march.

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Jewish voters weigh familiar issues

By RON CSILLAG
Staff Reporter

Backgrounder

"Who wants to campaign in the slush?" groused Pierre Trudeau during his brief stint as leader of the Opposition in 1980.

Not many did, but the winter vote did return Trudeau to the prime minister's chair for four more years.

Paul Martin is obviously hoping for the same fate, as Canadians prepare to slog through their first winter election in 25 years — one some pundits are predicting will change the political landscape negligibly, if at all.

For Jewish voters, there has been no let-up in the national debate over which party is best for Israel and which most faithfully reflects Jewish values for a better Canada.

In the coming days, Canadian Jewish Congress and B'nai Brith Canada will issue their customary election guides, in which several key issues will be identified for local and national candidates: fighting anti-Semitism; security and anti-terrorism measures; social issues, including poverty and housing; responses to the crisis in Darfur; citizenship revocation and war criminals; and the school funding issue in Ontario.

Similarly, the Canada-Israel Committee will put out a guide to issues that touch on bilateral relations between Canada and Israel in several areas, as well as the peace process and Canada's voting record at the United Nations.

Israel registered as a soft election issue even before the vote was called. Last month, in an enthusiastically received speech at the United Jewish Communities' General Assembly in Toronto, Martin got the ball rolling with a stirring endorsement of the Jewish state.

"Israel's values are Canada's values... shared values of democracy, the rule of law and the protection of human rights," he said.

The prime minister also pledged that Canada will help end the "annual ritual of politicized anti-Israel resolutions" at the United Nations.

A week later, though, he was rebuked at the annual Canadian Arab Federation reception, held at the National Press Club in Ottawa. Before all four national party leaders, acting CAF president Faraj Nakleh stressed that Canada "does not share common values with some countries – like Israel – who break international law and whose human rights record is clearly questionable."

But Martin didn't flinch, saying in his speech, "Canada is a friend to the Arab world. Canada is a friend to Israel. At times, we will speak frankly to either side. Out ultimate goal is the goal I believe everyone holds, and that is for peace in the Middle East."

Conservative Party leader Stephen Harper sounded pretty much the same tone, saying his party "believes that Canada must pursue a balanced approach in its policy towards the Middle East."

Reportedly, Bloc Quebecois leader Gilles Duceppe and the NDP's Jack Layton won hearty applause when they accused Israel of illegally occupying lands in the Middle East.

But is Israel a fulcrum issue for Jewish voters? According to McGill University sociologist Morton Weinfeld, there's no hard answer.

"It's not clear to what extent Jews are influenced by a candidate or party based on their support for Israel," Weinfeld told *The CJN*.

And while there's a perception that Canadian Jews tend, for the most part, to vote for Liberals, "we don't have consistent, long-term data on Canadian Jewish voting patterns."

Both the Liberals and Conservatives "are seen as reasonably supportive" of Israel. While some pro-Israel Jews vote for the New Democrats, "Jews who support the NDP are generally not basing that support on [the party's] Middle East policy," Weinfeld said.

Since becoming leaders of their respective parties, both Martin and Conservative leader Stephen Harper have expressed strong, and sometimes strident, support for the Jewish state.

The Tories "have always taken fairly strong positions in support of Israel," Weinfeld pointed out. "And there is a perception that the Liberals under Martin have been more sensitive to the Jewish community's concerns on Israel."

Continued on page 14

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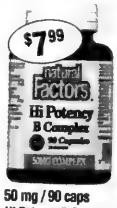
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Is it fair?

From the editor's desk

Covering national elections is particularly challenging for a weekly paper. We can keep pace with patterns and trends, but we cannot keep pace with daily developments.

Nor can we be comprehensive.

Limitations of space in the paper and the relentless forward tug of an immovable Monday-morning deadline militate against it.

We must therefore be selective.

As in past years, our election coverage will fall into three categories:

• Interviews with the leaders of the main parties where such interviews are made available to us;

• Thumbnail profiles of the ridings across the country where significant numbers of Jews live; and

• Occasional campaign notes and other election-related observations in this column.

As many letters-to-the-editor as possible will be published. We will do our best to publish a cross-section of partisan opinions we receive from readers, but we will not publish correspondence that is merely a substitute for personal invective or *ad personam* attack.

Including this issue, there are six issues of *The CJN* before election day, Monday Jan. 23 (*The CJN's* press-day). In today's issue, Ron Csillag has written a broad roundup of the issues of special interest to the Jewish community.

* * *

Notes and observations

One of the quizzical aspects of this election, and of the last four federal elections, is the exaggerated deference paid to the Bloc Québécois and its leader – now Gilles Duceppe – by our national media.

The Bloc is not a national party, and yet it and Duceppe are treated as if it were. The Bloc runs candidates in only 75 ridings. Duceppe's travel requirements are considerably less rigorous than the other leaders. He campaigns only within the boundaries of Quebec, while the other leaders campaign *a mari usque ad mare*, from sea to sea.

His sole goal, it is important to remind ourselves, is the separation of Quebec from Canada. He serves only Quebec voters and has scant regard, if any, for the voters in the other provinces and territories. His interests are regional. His focus is regional. His efforts are regional.

Writing about the Bloc's platform, the *Globe and Mail* reported the following last week: "Mr. Duceppe said he will continue to argue in favour of a sovereign Quebec, and pointed out that a large Bloc victory on Jan. 23 will provide a boost to the sovereigntist movement."

And therein, of course, lies the crux of the matter. Canadians live in fear of causing offence to the vacillating "soft" federalist/separatist Québécois, who probably make up one-third of Quebec's population, and in whose hands, it is no exaggeration to say, possibly rests the fate of Canadian confederation.

The spectre of a third referendum looms very large on Quebec's provincial political horizon. The new Parti Québécois leader, though untested, is popular. The current, and sorely tested, Liberal premier is decidedly unpopular.

A sweeping victory by the Bloc in the majority of Quebec's 75 federal ridings, it is feared, will provide all the noisy propulsion necessary to get the separatist dirigible off the ground to ominously cloud Canada's skies once again.

The only real campaign agenda for the Bloc, despite any protestations to the contrary by its leader, will be to pry as many of those vacillating Quebec voters away from the federalist alternatives in Quebec.

Even on the very first day of the election campaign, many commentators observed and wrote that national unity is one of its key underlying themes.

Duceppe is trying to create the "winning conditions," if only psychological, for the next referendum.

It is, therefore, not fairness, or even the politeness and courtesy for which Canadians are so famous, that drives our national media and other institutions to be deferential toward Duceppe. If fairness were the motivating factor, then Jim Harris whose Green Party is fielding candidates in each of the 308 federal ridings, would be treated with greater consideration and respect.

It's the fear of that separatist dirigible.

And thus, Duceppe will be one of the four leaders invited to take part in the televised debates. The television networks will assign a reporter to travel with his campaign team each day. And the nightly newscasts will give him equal coverage to that of the true national party leaders.

But it's not really fair.

* * *

Correction

In the Nov. 17 issue, the SeeJN photo on this page was of the principals involved in the signing of the pact renewing the 10-year-old bilateral industrial research and development agreement between Canada and Israel. The photo credit was incorrect. The photo should have been credited to Stuart McCarthy. — *MBD*

SeeJN

50 WAYS TO LOVE YOUR LEARNING

To mark their "First 50 Days" in school, junior kindergartners at Bialik Hebrew Day School each brought in 50 items to share with their classmates and invited parents. Seen at the recent celebration are, bottom row, from left, Josh Weinstein and Isaiah Zabitsky; and top row, from left, Madison Packer, Jayden Rouhi, Billie Wilner.

Israeli rabbi addresses human rights abuses

By SHELDON KIRSHNER
Staff Reporter

He has been stoned by Jewish settlers, manhandled by Israeli security forces in the West Bank, and threatened with death.

As a result, Rabbi Arik Ascherman, executive director of Rabbis for Human Rights (RHR), sometimes wonders whether he should carry on.

"What we do is not fun," he acknowledged in a recent speech on Jewish values and human rights at the Morris Winchevsky Centre. "As an Israeli Jew and a Zionist, there is no great pleasure in dealing with the darkest corners of the country I love."

Rabbi Ascherman, who has challenged orders to bulldoze Palestinian homes, said, "There are many days when I wake up and ask myself, 'Can't a nice Jewish boy do something better than to stand in front of a bulldozer?' It's not fun."

Yet Rabbi Ascherman, whose organization describes itself as "the rabbinic voice of conscience in Israel," is determined to press on.

In a reference to the forthcoming Chanukah holiday, he said, "When everything is dark, you have to light the first candle."

A Harvard University and Hebrew Union College graduate, he has been associated with RHR since making aliyah in 1994. Founded in 1988 by Reform Rabbi David Forman as a non-partisan, apolitical group, RHR strives to address human rights abuses, both in Israel and the territories.

In the West Bank, RHR works to protect Palestinian rights by trying to prevent home demolitions and the uprooting of Palestinian olive groves by Jewish settlers.

In Israel, RHR strives to promote policies to alleviate poverty. "Economic justice is also a human right," he noted.

Rabbi Ascherman was born and raised in Erie, Penn., and brought up in a fourth-generation Reform home with a fervent belief in universal social justice.

In Israel, he said, he discovered that it is not a value shared by all Israelis, especially religious Jews.

Rabbi Ascherman, who is married to Einat Ramon, the first woman ordained as a Conservative rabbi in Israel, said that Judaism cannot and must not tolerate the oppression of any human being.

He said that RHR brings its message of universal human rights to schools, army camps, the media and public campaigns in Israel.

Sometimes, RHR engages in civil disobedience. Last March, Rabbi Ascherman was found guilty of interfering in two Palestinian home demolitions. He is appealing the verdict on the grounds that his trial was illegitimate because the law that convicted him is "racist."

"Law and justice in the Bible are synonymous," he said, "but in our world, this is not the case."

Home demolitions, he added, are wrong. "There comes a point when you have no choice but to stand before the bulldozers."

Rabbi Ascherman charged that the destruction of Palestinian olive groves cannot be justified on security grounds. They are far away from roads and, therefore, cannot be used as cover for terrorists planning to attack Jewish motorists.

RHR, he said, attempts to replant groves uprooted by settlers.

Speaking of poverty in Israel, Rabbi Ascherman said that 20 per cent of the elderly are chronically hungry, while upward of 20 per cent of children live in impoverished conditions.

Due to government policy, more and more Israelis must survive without the safety net of social benefits, he said.

Rabbi Ascherman called for an end to Israel's occupation of the West Bank, saying it is a significant factor in causing human rights violations.

The Palestinians are entitled to statehood in the West Bank and the Gaza Strip, he said.

In a reference to the route of Israel's West Bank security barrier, he issued this recommendation: "Build it on the Green Line, not in hostile territory."

The sparks that touched off the first Palestinian uprising in 1987 – generally the anger of living under occupation – may yet reignite in a third intifadah, he warned.

Israel has a vital interest in protecting Palestinian human rights, he said. "We'll either live together or die together."

Countering accusations that RHR undermines Israel, Rabbi Ascherman declared, "We are not anti-Israel."

The task of good Zionists, he pointed out, is to work for an Israel that is militarily and morally strong.

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My wife Leslie, also an Associated grad, and I decided to send our two children, Shira and Noah, to Associated to give them the same opportunities we had – to learn, experience and explore their Jewish heritage and traditions. We believe that Associated is a great school – pluralistic and accepting with the traditional Torah values that are essential for the continuity of our people.

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Shulman helps steer Congress' policy agenda

By PAUL LUNGEN
Staff Reporter

A few days after Steven Shulman took over as regional director and general counsel of the Ontario region of Canadian Jewish Congress, all heck broke loose.

The McGuinty government announced it was banning *sharia*- and all faith-based family law arbitration and requiring that such arbitrations be governed by Ontario law and conducted by licensed and trained personnel.

"The government went in an unexpected direction and we had to analyze the legalities and how it affected the community," Shulman said.

Shulman and other professional staff at Congress, along with lay leaders and representatives of other affected groups, met to discuss a unified community response. It was the kind of issue for which he could throw both his hats into the ring – as a lawyer discussing the legal aspects of the provincial decision, and as regional director, discussing the policy dimensions.

Talk about being in the right place at the right time. The brainstorming over issues that touch the lives of many people in the Jewish community was the kind of policy involvement that attracted him back to Congress in the first place.

Shulman, who served as Congress' associate national director of community relations and assistant counsel from 1993 to 1997, said he returned to CJC because "the Congress agenda is very exciting and meaningful. You see results that affect not just the Jewish community, but the broader community."

"You can affect the quality of life for all people in Ontario," he said.

In the initial response to the premier's bombshell, Congress criticized the way the decision was unveiled in a media interview and lamented the lack of consultation. Later, it called on the provincial government to hold public hearings on its proposed legislation so that groups such as Congress could provide input on how the regulations that will enforce the law are implemented.

The "key issue for us, the most important issue as we see it in Ontario, is the unequal, the unfair school funding regime in the province," Shulman said.

It's another a subject that includes legal and policy components. Congress has hired an education policy advisor, Jesse Guberman, who is meeting with stakeholders in the Jewish community for their input in a comprehensive plan that Congress will advance to government when it makes it pitch for the province to fund Jewish schools, Shulman said.

The proposal, when it's ready, will not simply demand government funds. It will also present "a specific, concrete proposal," he said.

Congress, along with Ontario federated communities and UJA Federation Board of Jewish Education, will push the point that the current system, in which Roman Catholic schools are favoured with full government funding while other religious groups get nothing, is manifestly unfair and unequal, Shulman said.

Steven Shulman

"Society needs to look at this as a human rights issue. It's much deeper than simply an education policy issue."

In addition, any solutions proposed by community organizations won't undermine the public system – a concern voiced by many opponents of funding for non-Catholic schools, he said.

Shulman, who practised immigration law while in private practice, said his other duties include responding to anti-Semitic outbreaks when they occur and countering stereotypes about Jews by promoting education programs in schools.

An offshoot of that issue is Congress' work, in conjunction with federated Jewish communities in Ontario, to encourage all levels of government to find ways to help communities address their security concerns.

The Jewish community, he noted, is the only one that must hire guards for its religious institutions. Congress believes government authorities should help underwrite some of those security costs, as is done in the United States, he said.

Shulman said he continues to work with other communities throughout the province on issues such as elder care, home care, more beds for seniors in residences, and he plans to visit smaller communities to keep up with their concerns.

Congress' effectiveness is enhanced when it can show it represents citizens throughout the province and not only in the major cities, he said.

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Progress noted, more required

Many Canadians will not be pleased that the government only partially reversed its voting record last week on the resolutions that reflexively, unfairly condemn Israel at the United Nations General Assembly. Of course, some Canadians will not be pleased that the government reversed itself at all, even partially.

In our view, however, the government deserves to be commended for continuing the process it began last year of reassessing and readjusting its votes in the annual let's-demonize-Israel ritual in the General Assembly.

Canada changed its votes on three resolutions, shifting from abstention to outright opposition on two resolutions, and from previous support to abstention on a third. These votes were in conjunction with the change in four of the votes last year.

Deputy Ambassador Gilbert Laurin told the General Assembly last Thursday that Canada would vote against three more of the "divisive and unhelpful" resolutions this year. Laurin "strongly" encouraged resolutions that are more constructive, without "inflammatory, provocative and divisive language."

To be sure, Canada needs to make more progress in aligning its UN votes more squarely with fundamental guideposts of fairness and good conscience. But we must also acknowledge the forward movement in the incomplete path of that progress.

Marc Gold, the national chair of the Canada-Israel Committee characterized the changed Canadian votes last week as "a step in the right direction." But he also pointed out that "there's much more that needs to be done in order to address structural and systemic problems," at the United Nations."

B'nai Brith Canada too called the votes a "welcome first step" while urging a "zero-tolerance" policy on Israel-bashing at the UN.

Laurin said that Canada "will not support resolutions that use emotive and provocative language in place of the straight facts." He also indicated that Canada is working toward fewer, more focused and more balanced resolutions.

Three weeks ago, Prime Minister Paul Martin told the General Assembly of United Jewish Communities that Canada " will continue to press for reforms at the United Nations that will prevent the politicization of the organization." The shift in Canada's UN voting over the past two years is part of that process. That process, however, must not stop.

It is vital for the ultimate repair of the flawed UN institution. But it is even more important for its own sake and for the sake of Canada – that the world see no discrepancy between the democratic, freedom-loving values Canada stands for and the actions that would affirm those values.

25 years ago in *The CJN*

• U.S. military and political experts were advising president-elect Ronald Reagan that his first task for the Middle East must be to gain title to two air bases in the Sinai Peninsula, and to enhance the United States' presence and credibility in the region. The most important consideration, they said, is to ensure access to Persian Gulf oil.

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Trudeau ignoring the facts

Alexandre (Sacha) Trudeau has evidently ignored the facts about Israel successfully bringing modernization to the Palestinian territories, including electrification, farming techniques and modern health clinics, which have drastically reduced infant mortality. ("Trudeau's Mideast documentary draws fire," *CJN*, Nov. 24) These efforts were also accompanied by Israeli (some successful, some not) efforts to bring home-grown industry into the territories. All of this has taken place under the shadow of "deep manipulation" by former Palestinian Authority President Yasser Arafat and the Arab world in general. Although I personally advocate for the Palestinians to control their own affairs via an independent state, to blame Israel for savage behaviour on the part of Palestinians and Arabs (far more of whom have killed each other) that predated the existence of Israel is just another piece of feel-good political correctness that has no basis in reality.

Mark Bernhard
La Canada, Calif.

* * *

School funding

My family has been receiving *The CJN* for many years.

I have been going to public schools my whole life, but my cousins go to Jewish schools. In the article "Jews join other faiths at school funding rally" (*CJN*, Nov. 24), it states that Catholic schools are publicly funded, while other religious schools are not. I was not aware of that fact until now. I researched the topic more and discovered that our tax dollars go towards either public or Catholic schools. I believe that we should be able to decide where our money goes, whether it is a public school or any religious school.

I have grown up learning that Ontario promotes fairness and equality. After reading that article, I have serious doubts about whether I was lied to or not. I hope I will be proven wrong.

Dory Miller
Thornhill, Ont.

* * *

We don't need religion

Bernard Baskin's column "Why we still need religion," (CJN, Oct. 27) is an appeal for our community not to dispense with religion in spite of the crimes committed in its name throughout history.

He maintains that one of the chief and unending functions of religion is to seek answers to "the eternal mysteries," namely the riddles of the cosmos, our relationship to life and our role and goal in life.

In spite of his denigration of science, which he asserts strips us of our soul, it's my view that it's only through the constant research of scientists that the answers to such questions can be found, and not in the primitive and mystical explanations that we have found comfort in through the centuries.

As to the view that ethical wisdom is only to be found in the Bible, why is it not possible that man as a thinking being is capable of working out an ethical system of living without the help of an ancient book written by men many thousands of years ago?

The view that "humanity's fragile grip on goodness easily slips" without religion ignores the fact that through the ages evil has most often been perpetrated by the most fervent believers.

Mona Jaspan
Thornhill, Ont.

* * *

Critical of Cotler

Although Senator Marcel Prud'homme is undoubtedly technically wrong in suggesting that Justice Minister Irwin Cotler vets every word, comma and paragraph of the Liberal Mideast policy, he is correct in substance ("Senators spar over Mideast policy, *CJN*, Dec. 1). Cotler, by his position as justice minister, and by his respected status within the Jewish community, represents Canadian Jews to the Liberal Party. Yet, when our government votes against Israel in seven of nine UN votes, he says nothing. So although Cotler does not literally write the anti-Israel mideast policy, his lack of input effectively writes the policy against the interests of Canadian Jewry.

Jonathan Usher
Toronto

* * *

Promoting a misbegotten film

I must express my shock and dismay that *The CJN* devoted nearly an entire page to the review of *Paradise Now*, a film that American Mideast analyst Daniel Pipes has declared a whitewash of Arab terrorism ("Two films show the faces of suicide bombers and their victims," *CJN*, Nov. 10). But your reviewer floats through his review without a word of condemnation for the portrayal of the two suicide bombers as men with a mission and a conscience. *The CJN* also saw fit to include a promotional photo with the article that portrayed the killers as well-dressed, clean-cut young men. Sorry, but terrorism by any other name is still barbarism. By what moral logic did *The CJN* decide to promote such a misbegotten film?

Goldi Steiner
Toronto

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Perspectives

The ethics of exhibiting human remains

By RABBI DOW MARMUR

Opening remarks from a Nov. 30 panel discussion at the Ontario Science Centre about "Body Worlds 2," an exhibit of some 200 "plastinated" human body parts and human bodies in lifelike poses now on display at the centre. Also on the panel were Muslim Imam Abdul Hai Patel, York University anthropology professor Kathryn Denning, University of Toronto ethics professor Patrick O'Hara, Richard David of the Mohawk Council of Akwesasne, and exhibit creator Dr. Gunther von Hagens.

Jewish tradition, from the standpoint of which I'm speaking tonight, regards respect for the body, dead no less than alive, as a cardinal principle. Whatever else may constitute a person, the body is an inextricable part of it. This means, in the case of dead bodies, swift burial with dignity and care. For even when the body is no longer animated, it's still part of the person.

Dr. Gunther von Hagens

We've all seen on TV Orthodox Jews in Israel, members of a voluntary organization called ZAKA, on the scene of terrorist attacks religiously – literally – collecting even the smallest of human remains to make sure that they're properly buried.

For Judaism, the human body is sacred. This means that it never ceases to belong to God. We're only its custodians, never its owners. According to the book of Deuteronomy, even a person impaled as punishment for his capital offence must be taken down from the stake before nightfall and given a proper burial. As the text has it: "For an impaled body is an affront to God" (Deuteronomy 21:23).

The human body, so Jewish sages taught, is God's twin: to abuse the body is to abuse God; to respect the body is to sanctify God. Those in the Jewish community who occupy themselves with preparing bodies for burial and burying them with dignity are said to be members of a chevrah kadishah, a holy society.

In biblical times, bodies that were not buried in Jerusalem ended up in the Valley of Hinnom. The Hebrew for "valley" is geh. The Valley of Hinnom in Hebrew is *gehinnom*, in Greek and Latin it became *gehenna* – hell. There are references to it in the Hebrew Bible, the New Testament and the Qur'an.

As I walked through the exhibit, which for me was a burdensome condition for participating in this debate, I felt that I was visiting hell, well-lit and spacious – yet hell.

But it's not my feelings and views, or yours, that matter. For it's the dead body that should be the sole subject of this discussion. I've already indicated that to say that the dead body is only dead matter is alien to my tradition. It's also a cynical view. After all, we don't say this about works of art. When Taliban fanatics desecrated statues of Buddha, works of stone and clay made by human hands, the world was incensed for good reason, for these statues represented more than inanimate matter. How much more should that be true of human bodies, yet I've seen no similar reactions when bodies are flayed and emptied of their blood by way of a new technique. Because we can do it, so the argument goes, we must do it. Morality thus becomes subservient to expediency.

Because my tradition teaches that the human body is a gift from God that must be returned to God – "from dust to dust" – it also prohibits having any gain, direct or indirect, from the human body – whether it's trading in live parts, exhibiting dead ones or paying to come to look at them. The excuse that it's scientific, educational or entertaining doesn't wash, for it confuses aesthetics and teaching with morality.

In the same way as we recoil at the experimentation on the live bodies that the infamous Dr. Mengele and others conducted in the Nazi camps in the guise of scientific experiments, so we have reason to recoil at the ostensibly scientific treatment of dead bodies. And as the responsible scientific community has consistently refused to use the data Mengele and his gang collected, so should we, I believe, refuse to collude in this treatment of dead bodies by turning ourselves into witnesses to human degradation in the name of education or entertainment, or some other excuse.

> 'For Judaism, the human body is sacred. This means that it never ceases to belong to God.'

The argument that the people exhibited here voluntarily agreed to this treatment is difficult to fathom. Do we really know their state of mind, their despair at the time of the alleged permission? And did the body parts exhibited also give permission?

The fact that a respectable museum colludes with the spectacle suggests that the decent and the moral has given way to the allegedly aesthetic and reportedly instructive. As long as a body is evocatively displayed, it becomes acceptable, we're given to understand.

We're told that to describe this as a bizarre combination of necromancy and pornography is to overreact. Sobriety and good manners are seen as more appropriate than moral outrage – another sign of the times.

This doesn't mean that I'm opposed to autopsies and transplants. For if a body or a body part can save another life, it may, nay should, be used, for it then comes to serve forces that make for life. In such cases, God has not been impaled but affirmed as the source of life. It's frivolous and wanton autopsies, especially for the purpose of display, that I find so difficult. Couldn't plastic replicas have achieved the same result?

The quest for the ostensibly aesthetic and the allegedly scientific is so powerful in our society that it seems to have intimidated and muzzled representatives of religious communities. Even if the free society in which we live must not allow them to try to stop this kind of spectacle, and even though religion – not always for the worse – has ceased to have power, churches, mosques, synagogues and temples could have joined forces in urging their own adherents to stay away and given reasons for it. Though there has been some of it, there hasn't been enough.

I'm aware of the fact that, given the climate of opinion in which we find ourselves today, my participation in this debate is quixotic. But that's no reason to remain silent.

Editor's note: It is a very rare occasion when The CJN *publishes an essay by one of its regular columnists. The subject of Rabbi Marmur's address and the circumstances under which he delivered it are one such occasion.*

The Muslim point of view

From a written statement by Imam Abdul Hai Patel, co-ordinator of the Islamic Council of Imams-Canada, enunciating the Islamic position on the Body Worlds 2 exhibit.

[Body Worlds 2] is a willful desecration of the human body. Islam enjoins utmost dignity and respect for the human body, dead or alive, and a female corpse especially should not be visibly uncovered.

The display is traumatizing for many, and its viewing needs to be restricted to adults only.

While we accept the educational component, the same purpose can be accomplished by producing replicas with material depicting natural original figures… Use of actual bodies, if required, should be confined to students of science in classrooms only, not in a public space for public viewing.

Organ donation is permitted only for saving human lives, with some exceptions for research. Donating bodies for the purpose of exhibition is prohibited.

The economic success of this exhibition can result in further trafficking in human bodies, defeating its educational objectives.

Opinions

Facing fanatics

Religion brings out the worst in us when it is fanatic and the best when it is pragmatic.

The worst manifests itself as idolatry: turning the partial and temporary – the work of human minds and hands – into something total, eternal, even divine. That is how ostensibly passionate defenders of the faith become idol-worshippers in the guise of being ultra-religious.

Rabbi Dow Marmur in Toronto

In their important book, *Idolatry*, Israeli philosophers Moshe Halbertal and Avishai Margalit assert that "the prohibition against idolatry entails not only a ban on the worship of other gods but also a ban on certain ways of representing the right God."

Idolatry is not only "out there." It can also be in our own hearts and minds. That is why so many decent people, including Jews, admire and support religious fanatics.

Rabbi Abraham Joshua Heschel defined an idol as "any god who is mine but not yours, any god concerned with me but not with you." For him, "to act in the spirit of religion is to unite what lies apart, to remember that humanity as a whole is God's beloved child." Fanatics despise people who do not share their passions.

The Jewish ideal of shalom comes from the Hebrew word that means "to make whole." Idolatry separates and puts asunder, while true faith unites and makes whole. The idolatry of fanatics will always make for conflict, whereas faith makes for peace. Hence the intolerance and belligerence – the extremism – of fanatics, Jewish ones no less than others.

The enemy of truth is certainty no less than it is falsehood. People who make dogmatic pronouncements about what God really wants will find it impossible to work with those who do not share their certainties.

Instead of co-operation, fanatics seek domination. They are prisoners of their own certainties. They can only impose themselves on others, never co-operate.

Fanatics need "leaders," real or imaginary. For it is easier to be certain when others tell you what to be certain about. By ascribing superhuman qualities to human mortals whom they "must" obey, they shield themselves from their own responsibility of trying to do what is right.

Normative Judaism is text-based, not leader-based. The Torah of Moses is perfect but, as it often demonstrates, Moses is not. Those who invent and glorify saints, and identify messiahs, distort Judaism.

Purveyors of certainty describe my pragmatic religious liberalism as wishy-washy. People who want to be commandeered, not taught, believe them. For me, however, to be a liberal is a badge of honour bestowed on those who seek to pursue God's truth wherever it is to be found, free from dogma and prejudice.

The most effective way I know to combat fanatics is to remain true to my liberal convictions.

My grandfathers, my heroes

University is typically a place for young adults to take steps in discovering who they are really meant to be.

This is much more easily said then done.

When a student enters the roller-coaster ride of university life, they have their own wacky goals, which may include bars, women/men, sports and more women/men, but, they are also mindful of important long-term objectives such as confirming their values, career path and even finding that special someone to eventually start a family with. (I can't believe the idea of starting a family is in my column – that's terrifying!)

Matthew Pottens in Halifax

Regardless, before even discussing where we're headed, it's valuable to consider where our inspiration comes from and who has influenced us in the past and still does today. Role models are critical for shaping our sense of self and our future. They are people who have made an impact in our lives and have helped mould us into the fine young adults we see in the mirror each morning. Before getting stressed out and losing our young, and precious, strands of hair over what we're going to become, we must first figure out who we really are.

One way to help get there, to find out who we are, would be to ponder what makes you, you. Growing up, we adopt heroes, mentors and other inspirational people as our guides in life. We seek their help to lead us in the right direction. What we see in them, we often want to become.

As a youngster, I always saw athletes as omnipotent. They were the biggest, strongest, most skilled and wealthiest people I had ever been exposed to – so I would say, "When I grow up, I want to play in the NHL."

Well I'm 20 years old now, and guess what? I still want to play in the NHL. But I also possess the ability to think rationally, and I know that dream died faster than the speed of light. Anyway, athletes have not contributed to my development as a person. They just entertain me.

Today, I look to the people closest to me, whom I admire and respect, to help me become the outstanding adult I see myself becoming in the future. And it's my grandfathers who stand out when I think about heroes.

My zaide, Al Pottens, possesses the spark of the Energizer Bunny, and he is someone who, in his own quiet way, has reached hero status in my eyes. At 85 years young, he has been through a lot, but he maintains his strong, upbeat and cheerful personality. My zaide has had his fair share of bumps and bruises, both physically and personally, but he's as tough as ever. And beside the fact that he'll accidentally call me by the name of my old dog, Oreo, once in a while, his mind is clearer than a cloudless sky.

It's his ability to overcome all types of challenges and remain tough as nails that makes him a hero in my eyes. When I think of my zaide, I realize that life is not always perfect, but not being dragged down by a disappointment and moving on is key to maintaining a strong sense of self.

My other grandfather, Papa Mike, Mike Feldman – also known as Mike Feldman, deputy mayor of Toronto – happens to have a public profile, and he motivates me to become as successful as I know I can be. Through a lifetime of consistent achievements and successes, he has set the bar quite high for future generations in my family. I see this as a positive challenge for me. He exemplifies the meaning of excellence and inspires me, and likely a good portion of the City of Toronto, to fulfil our most desired wishes.

Like my zaide, Papa Mike has strong beliefs about right and wrong, and his ability to grasp the opportunities in tough situations and use them to make a contribution is particularly admirable.

My grandfathers exemplify the virtues of finding something positive to learn from life's experiences, and of not grouching about little nuisances – both important attributes.

Understanding what makes our heroes and mentors so successful is a major step toward understanding ourselves.

Bagel Day exploits our base instincts

Every Thursday, a great event brings together many Jews in a celebration of our unique culture and heritage. Welcome to Bagel Day at the Jewish Students' Association (JSA).

On these days, the JSA provides bagels, cream cheese and little plastic knives to anyone who wanders into its lounge, allowing them to enjoy the stereotypically Jewish goodness of fresh bagels and smoked-salmon cream cheese.

Gershon Richter in Winnipeg

From humble beginnings, Bagel Day has grown into a great success, bringing in Jew and non-Jew alike. On these days, I find myself wondering why people who don't normally hang out together are lured in by a 50-cent bagel and a spoonful of cream cheese.

Exhaustive research – that is, about 15 minutes of pondering – led me to this conclusion: people, in general, are cheap and lazy, and they like free stuff. Some individuals might not be like this, but, by and large, most people are.

Businesses appeal to these base instincts. We live in a world of sales, where everything eventually goes for a reduced price and nobody pays retail. "Employee pricing", "Buy one get one free", "Up to 50 per cent off", and "Everything must go." Companies are constantly hawking their wares at "discount" prices.

Some time ago, I went to buy a replacement computer part. The part was advertised for a very reasonable $150, but when I took it to the cashier, I was surprised to find that it rang in at $200. When I asked about the 33 per cent difference between the advertised price and my bill, I was told about a $50 "mail-in rebate."

Rather than advertise things at the price you must pay before you can leave the store, companies use the "mail-in rebate" to take advantage of our cheap and lazy natures. We read the price in the ad and we think, "Hey! That's cheap!" But when the time comes for us to mail in the rebate form, our lazy side often takes over.

I have read that something like 40 per cent of mail-in rebates go unclaimed by the lazy and unfortunate. Of those who do claim their rebates, some don't fill out the form in accordance with the offers' often inane rules (when asked to circle something, they square it, or they check-mark a box they were supposed to fill in), and some have handwriting that is too difficult to read, leading to their rebates being denied.

Personally, I hate mail-in rebates. Once the form is mailed off, all control leaves your hands. The only way to contact the company offering the rebate (because, of course, they are usually quite separate from the store where you bought the item) is by telephone. It takes 15 minutes of button mashing on the phone just to speak to a human being, and from there, things only get worse. It seems the ultimate goal of these phone systems is to either bore you to death, or to hold you off until you die of old age. The people who survive this weeding-out process are those few whose thrifty nature far outweighs their laziness and tendency toward frustration, and they are given anything they want to make them go away.

Another great tactic companies use is the "free with purchase of" doubletalk. Imagine a pet store that gives you a "free" leash or toy when you buy a pet. "Free" in this instance actually means "hidden cost." You can bet the store makes enough profit on the pet that the cost of the leash is hidden within it. We know this, because stores don't like to lose money, nor do they aim to do so. If you're buying a house with a driveway, the driveway doesn't come "free" – it's part of the cost of the house. Similarly, bicycles don't come with "free" tires and gears, and remote control toy cars don't come with "free" remote controls.

These gimmicks appeal to our thriftiness and take advantage of our laziness, stroking our egos while emptying our wallets.

So, it's important to remember the traits that Bagel Day appeals to, and the lessons it can teach us, like to always send in those rebates.

The Kirshner File

Popular novelist never imagined such success

Scott Turow's ascent to the rarefied status of bestselling author is a testament to the importance of persistence in the face of adversity.

Turow, here recently to promote his latest novel, *Ordinary Heroes* (HarperCollins), wrote his first book, *The Way Things Are*, in the early 1970s while attending Stanford University's prestigious creative writing centre. The still-unpublished novel, which is about an American draft dodger who flees to Canada to dodge military service in the Vietnam war, was rejected by no fewer than 25 publishers.

Sheldon Kirshner in Toronto

In retrospect, Turow believes that the rejection slips were not so much a commentary on his talent as a sign of national fatigue. "It was a decent first novel," he said, picking at his breakfast of French toast and coffee at the Park Hyatt Hotel. "It was not a failure of style. The problem was that it was a 'hippie' novel. I was writing about political activists when America was sick of the subject."

Nevertheless, Turow was devastated by the flurry of rejections, his self-esteem all but shattered. Until then, he had been a promising writer who had coasted into Stanford on a valued fellowship and chosen to be a writing instructor there. Yet the purgatory to which *The Way Things Are* was consigned did not destroy Turow's ambitions. As he put it, "They didn't kill the dream."

Burning to be a published novelist, he honed his craft as a contributor to literary journals. "I suffer from writing disease," he explained, his face wreathed in a sardonic expression. "I can't turn it off."

Since then, Turow, 56, has produced six novels apart from *Ordinary Heroes – Presumed Innocent, The Burden of Proof, Pleading Guilty, The Laws of Our Fathers, Personal Injuries* and *Reversible Errors*.

These contemporary courtroom novels, whose themes run the gamut from murder to corruption and deceit to romantic love, have been extraordinarily successful, having racked up global sales of 25 million in 25 languages and having been translated into two television mini series (*Reversible Errors* and *The Burden of Proof*) and one Hollywood movie (*Presumed Innocent*).

More film adaptations may be on the way. The actor Dustin Hoffman owns the rights to *Personal Injuries*, and although he has promised to convert it into a movie, Turow is still waiting for that blessed moment.

In addition to his novels, Turow has written *One L*, an insider's account of his first year at Harvard Law School, where hope and disappointment are, as one observer noted, "constant companions."

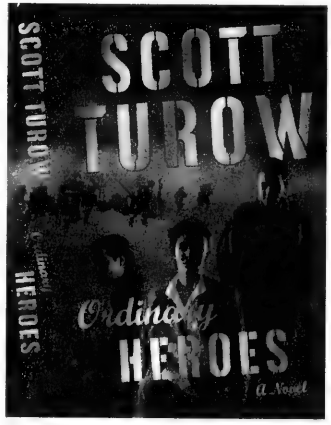
One L, Turow's first published book, appeared in 1977, two years after Turow gave up academia for the law. He decided to be a lawyer mainly out of a need for greater financial security, but there was another factor in the mix as well. "I felt I was lost in a barren wilderness and wanted something that would take me out of myself. I knew that being an English professor would not do that."

After graduating from Harvard, Turow was an assistant federal attorney in Chicago, where, in one high-profile case, he was prosecutor in the trial of the Illinois attorney general (who was eventually convicted of tax fraud). He was also lead counsel in an investigation of corruption in the state judiciary.

These trials were grist for Turow's mill. In 1987, he finally realized an adolescent dream when his first novel, *Presumed Innocent*, was published to critical and commercial acclaim.

"I never imagined I would be so successful," said Turow, a pleasant straight-talker. "I was astonished when *Presumed Innocent* landed on the *New York Times*' bestseller list. I was so unbelieving."

As might be expected, Turow is flattered by his popularity. But he hastened to point out that Tom Clancy's and John Grisham's novels have fared far better in terms of sales.



He believes that, with the breakdown of regionalism, readers are increasingly fascinated by courtroom dramas because the law is now the only uniformly respected forum in which questions of social value are resolved.

He wrote *Presumed Innocent* in his spare time after joining a Chicago law firm as a partner specializing in white-collar criminal litigation. Buoyed by its success, Turow drastically reduced his office hours.

Today, he practises 500 to 600 hours a year, mainly in pro-bono cases turning on the death penalty. "I have what I regard as a good balance in my life," said Turow, who is married to a painter with whom he has had three children.

Scott Turow

Hectic North American publicity book tours do not bother him. "There are worse things in life than people paying attention to you," he said, beaming. "It's better than taking depositions in Witchita."

Typically, he is at his desk from 8 a.m. to 3 p.m., but he does not work steadily. He answers e-mails and takes calls from his office, which can be irritating when his creative juices are flowing.

During the early stages, he writes whatever comes into his head. He may not even start at the beginning. "It's not a logical process because I'm basically disorganized. My imagination doesn't work in a linear fashion."

Being meticulous, Turow is big on voluminous research. "Tons of it," he said.

For *Ordinary Heroes*, which turns on the brutal nature of war and a family's secret history, he consulted army archives and talked with military personnel. But the stories he heard from his father, David, a field surgeon in the U.S. army during World War II in Europe, were his starting point.

"Like millions of returning soldiers, he came back with a sense that something had happened to him there. I knew it had been a profound, dynamic experience. It changed him."

David Turow – whose father had immigrated to the United States from czarist Russia around 1905 – stumbled into the Dachau and Bergen-Belsen concentration camps in Germany within days of their liberation by Allied troops. The ghastly sight of corpses stacked like cordwood startled and shocked him.

Dachau, in particular, came as a jolt because he thought it had been a political camp. "It was a disordering experience for him. I don't think he completely recovered from it."

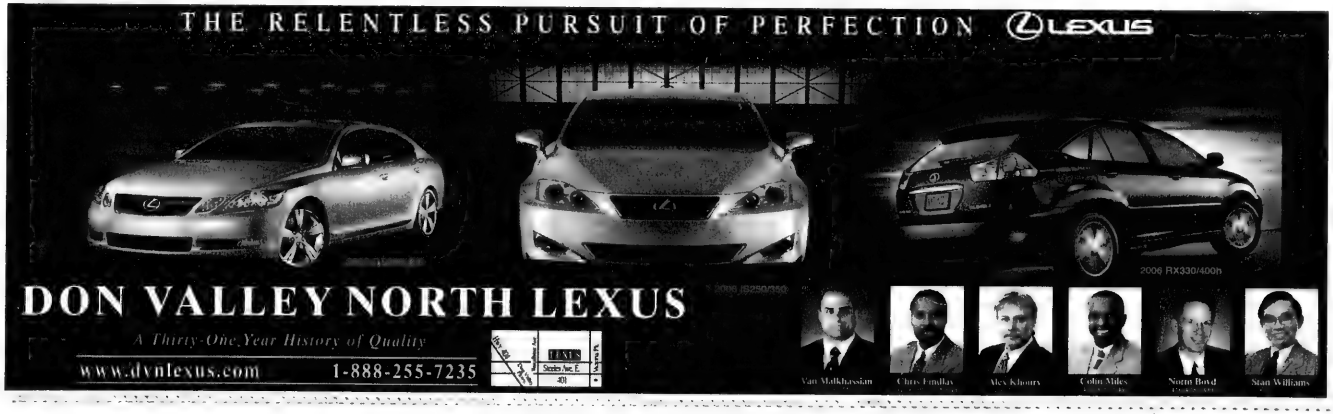
Turow's father, upon whom the main character in *Ordinary Heroes* is modelled, supposedly knew nothing about the Holocaust. Turow, however, is puzzled by his father's apparent ignorance. By the close of the war, the Holocaust was no longer shrouded in secrecy and was already an established fact.

His father's stories about the war doubtless had a significant impact on him. "Because I'm Jewish, the Holocaust has overshadowed my understanding of World War II," he explained. Yet *Ordinary Heroes* is hardly Turow's first novel where the Holocaust looms large. *The Laws of our Fathers*, in which a drive-by shooting embroils a judge in a bizarre, life-threatening series of events, features a Holocaust survivor.

Currently, Turow is working on a novella scheduled to run in the *New York Times'* Sunday magazine in the spring. He is also finishing a novel revolving around a judge who agonizes over a case. In the near future, he intends to write a novel about a man falsely accused of murdering his wife.

Having written *Ordinary Heroes*, a novel set during a war punctuated by genocide, Turow has returned to familiar terrain.

"I'm back in the courtroom," he said, his voice brimming with verve and self-confidence.



Community must reduce the tuition burden

Parents Speak

By WAYNE LEVIN

UJA Federation of Greater Toronto would like us to think that the primary solution to high and escalating Jewish day school tuition is to win the battle for government funding.

This position conveniently distracts attention away from federation's own culpability and failure to publicly commit to substantial improvements in Jewish day school education. But the burden of sending children to Jewish day schools can be alleviated considerably, and in relatively short order, if parents would speak up.

Up until just after the last provincial election, Jewish parents were receiving the benefit of some government funding through the Equity in Education Tax Credit – the result of an effort that was initiated, largely pursued and entirely funded by the Ontario Alliance of Christian Schools.

In the months preceding and during the last provincial election campaign, Liberal leader Dalton McGuinty made it perfectly clear that he was going to repeal the tax credit if he were elected premier. Why didn't the federation, either directly or through its lobbying arm, the Canadian Jewish Congress, organize a public campaign to challenge now-Premier McGuinty? There were no petitions, no letter-writing campaigns and no rallies. Our self-appointed and unaccountable leaders did not generate any meaningful response whatsoever.

Moreover, parents did not see much benefit from the tax credit during its short life, as the Jewish day schools, with federation's approval, usurped any windfall by steadily increasing tuition.

Well before and since the demise of the tax credit, tuition increases have exceeded the rate of inflation – sometimes considerably – at schools affiliated with the UJA Federation Board of Jewish Education (BJE). If, for example, tuition had increased at the rate of inflation, the $4,950 in tuition charged by the Associated Hebrew Schools in 1990 would be less than $6,850 today, according to the Bank of Canada's inflation calculator. Why, then, is it now almost $10,000?

One, if not the primary, cause of this hyper-inflation is the cross-subsidization policies of the BJE and its funded schools. At one time, federation honourably bore the entire burden of subsidizing families who were not able to pay full tuition.

But federation abandoned this policy in the early 1990s when it froze its education funding, without consulting the community. By capping its contribution, the federation effectively denied day school parents the dignity of an affordable education.

Federation now provides only about half of all funds used to "subsidize" low and middle-income families. The other half comes primarily from families paying full tuition. In primary grades, parents unwittingly pay between $1,000 to $2,000 extra to support subsidies for others. In high schools, that range doubles. In this way, federation, in cahoots with the schools, places an obstacle in front of the blind while keeping them blind to begin with.

Though parents are expected to contribute through surcharged tuitions, federation does not allow them to take part in determining tuition subsidization guidelines. In fact, federation refuses to even disclose these guidelines. Perhaps it knows that many more families than actually apply would qualify for funding, and it fears there would be a rush on subsidy dollars, despite a humiliating application process that requires families to reveal intimate personal details.

The education tax credit is lost and we are not likely to get it, or anything like it, back under current political and community conditions. To change these conditions, and to bring about other changes that would considerably lessen the financial burden of educating our children – and increase standards where necessary – parents themselves must step up and hold the governing class of our community accountable – as do the federation's "major" contributors.

Day school parents are themselves major contributors. We annually raise tens of millions of dollars more than the entire UJA campaign, and we sacrifice day-in and day-out to make Jewish education a reality. Parents pay practically all of the education bills, so we – not unelected, anonymous members of the governing class at federation – should logically be the ones to determine the policies and priorities surrounding the education of our children.

Parents can take the first step by contacting the BJE at 416-633-7770 to demand transparent governance and full financial disclosure at the BJE and all its funded schools.

The transformation toward stable, affordable and high quality Jewish education is achievable, and it starts when parents make that call.

Wayne Levin has three children in Jewish day schools.

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Toronto's Sages documents Orthodox rabbis, 1889-2004

By CYNTHIA GASNER
Special to The CJN

To honour the memory of cantor, author, orator and historian Nosson (Nathan) Stolnitz, his grandson, Rabbi Mayer Abramowitz, has published *Chachmei Yisrael of Toronto – Toronto's Sages*.

The book, in English and Hebrew, features photographs and information about 48 Toronto and Ottawa Orthodox rabbis, including chassidic rabbis, who served between 1889 and 2004. As well, community leaders and rabbinical visitors to Toronto, among them the Satmar Rebbe and Rabbi Joseph Dov Soleveitchik, are remembered.

Rabbi Abramowitz said *Toronto's Sages* is the first such project to be published since *Who's Who in Canadian Jewry* some 40 years ago.

A New Haven, Conn., resident, Rabbi Abramowitz has followed in the footsteps of his family. His grandfather Nathan Stolnitz was a cantor and his uncle – his mother's brother, Samuel Stolnitz – served as the cantor at Holy Blossom Temple.

His father, Eliyahu Shmuel Abramowitz, was a religious functionary – a shochet, mashgiach and teacher.

Rabbi Abramowitz notes that his maternal grandfather, who arrived in Ottawa from Vilna in 1926 and moved to Toronto in 1929, authored three books and was the Toronto correspondent for New York Yiddish newspapers.

"He was one of the founders of the Agudath Hachozonim – Cantors Association of Ontario," said Rabbi Abramowitz.

The biographical information in *Toronto's Sages* dates back to Rabbi Isaac Halpern, who arrived in Toronto in 1889 and served as a spiritual leader and shochet. He died in 1922.

"These photographs of the Orthodox rabbinate and leaders and their biographies, some taken from their tombstones, provide the Jewish community with a monument to memorialize these great men," says Rabbi Abramowitz. "Some of them have international reputations."

Rabbi Abramowitz was educated in the Lubavitch school system in Worcester, Mass. He received his advanced rabbinical education from the Lubavitch yeshiva in Brooklyn, N.Y., and at the Rabbinical College of America in Morristown, N.J.

He is involved with rabbinical and cantorial activities and is a shochet who also works in kosher supervision.

Rabbi Abramowitz's previous publications include a pictorial history of the New England Orthodox rabbinate, *Chachmei Yisrael of New England*.

"In *Toronto's Sages*, I am focusing on Toronto since it is a place that played a major role in my family's history. This publication honours the memory of my grandfather and the rabbis of Toronto with whom he was associated," he said.

"Their righteousness should stand out forever."

Rabbi Abramowitz said that individuals have been left out of the book. "I would be glad to hear from people to include others in updated editions," he said.

He added that he encourages people in other areas "to create these pictorial and biographical books to perpetuate their scholars."

Quoting from the Talmud, Rabbi Abramowitz said, "The righteous, after their passing, are considered living."

For more information about *Toronto's Sages*, contact the Nathan Stolnitz Archives, Box 3635, Woodbridge, Ct. 06525, U.S.A., call 203-752-1998 or e-mail stolnitzarchives@webtv.net.

NEW OFFICE OPENS: Canadian Magen David Adom recently moved into new premises at 4580 Dufferin St. at Finch and Dufferin. Board members and friends gathered as Rabbi Moshe Stern, right, of Sha'arei Tefilah Synagogue blessed the new offices by affixing the beautiful mezuzah donated by a long-time MDA supporter and ambulance owner Dorothy Ross, photo right. Toronto Chapter president David Kaminker, centre, and ambulance chair Gerald Berley, left, were nearby lending a hand.

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Greater Toronto Area

Counter-missionary conference set for students

The goal of an upcoming conference sponsored by Jews for Judaism, with a grant from UJA Federation of Greater Toronto, is to help parents, educators and youth workers understand the spiritual dangers students face from Christian missionary groups, organizers say.

The conference, titled "Empowering Our Students," will be held Dec. 11 from 9:30 a.m. to 4 p.m. at Shaarei Tefillah Congregation.

Some 65 per cent of Jewish students in grades 7 to 12 have experienced some attempt to convert them to another religion, Jews for Judaism said in a statement promoting the conference.

In the Toronto area, the group said, missionary organizations such as Chosen People Ministries and Light of Messiah Ministries have special outreach efforts directed at Jewish teens.

As well, students doing research on the Internet frequently stumble onto missionary sites when exploring Jewish topics.

The conference will feature four workshops.

In the first, Adrienne Gold, a Jewish motivational speaker, will talk about fashion and body-image pressures that students bring to the classroom, and she'll discuss the barrage of media messages that children receive and how they're affected by them.

The second session will be led by Mike Kropveld, founding executive director of Info-Cult, a Montreal-based cult awareness organization that is the largest resource centre of its kind in Canada. The interactive session is titled, "Cults: Choice or Manipulation?"

Rabbi Craig Miller, the director of Jewish communal spiritual care for the Jewish Community Relations Council of New York, who converted to Christianity while a student at university, will present, "Winning the Battle for the Jewish Soul," which will discuss how missionaries work to influence Jews and why so many are vulnerable to their lure.

Rabbi Michael Skobac, director of education of Jews for Judaism, will present the final workshop on "Conveying the Spirituality of Judaism."

There is no charge for attending the conference, and lunch will be provided. Advanced registration is required. Contact Jews for Judaism at 905-761-0040.

Federal election gets underway

Continued from page 3

As pundits have noted, that has led to a lot of grumbling in Canada's Arab and Muslim populations.

"Twenty or 30 years ago, when it came to the Middle East, the scrutiny [of the government] came from the Jewish community," Weinfeld noted. "Now, it's increasingly coming from the Muslim and Arab communities. With each passing election, this tension is becoming more and more acute."

Pierre Pettigrew, Martin's foreign minister, was certainly under the magnifying glass when he paid a visit to the Middle East last February. Despite some flak for laying a wreath at the grave of the late Palestinian Authority president Yasser Arafat, Pettigrew received passing grades among many Jewish observers.

The minister pledged Canadian expertise in a variety of areas, including border control and the judiciary, and said Canada has a "unique" role in the region.

But Martin has also received criticism from Jewish quarters. In September, he promised $24.5 million in additional Canadian assistance to the Palestinian Authority, bringing Ottawa's aid to Palestinians to $310 million since 1993. That was on top of the $12.2 million Martin pledged in aid to PA President Mahmoud Abbas, who visited Ottawa in May.

Even though Martin referred to Hamas as a terrorist group in his meeting with Abbas, and he warned there would be no democracy as long as extremist groups are armed, Ottawa has never confirmed that Abbas is doing what the aid is contingent on – namely, disarming Palestinian terrorists, and ending incitement in textbooks and the glorification of suicide bombers.

It was also on Martin's watch that Ottawa pledged to continue funding the UN Relief and Works Agency for Palestine Refugees (UNRWA), even after admissions that some of its employees were members of Hamas.

Still, Jewish communal officials concede that under Martin, Canada's voting record on UN resolutions pertaining to Israel has improved, but still has a long way to go.

Prior to last year's election, Martin told *The CJN* that he believed every UN resolution should be judged on its merit. He added that the Liberal government "has always defended the legitimacy of Israel, and I have stated publicly on many occasions that I do not believe there is any moral equivalence between defending one's country and terrorists who blow up innocent women and children."

In his *CJN* interview last year, Harper said his party has a long record of being "very supportive" of Israel.

"Like all Canadians, we want to [see], eventually, a democratic Palestine co-exist with a secure Israel. But the security of Israel, the survival of Israel, is non-negotiable, and we have been very critical of the government for what we see as their lax attitude towards international terrorism and the operation of terrorist organizations and their supporters in this country."

The NDP's Mideast position has changed little over the years. It envisions a two-state solution, the implementation of the post-1967 UN Resolution 242; the sharing of Jerusalem as a capital; and a just solution to the refugee issue.

In the coming weeks, *The CJN* will profile ridings with high concentrations of Jewish voters and Jewish candidates. Interview requests with all four national leaders have been made.

It's time for you and yours to visit Israel.

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UJA Federation Canada 150

Jewish Life

The de Solas: a distinguished Sephardi lineage

By ZE'EV GLICENSTEIN

ROOTS & REMEMBRANCE

When Abraham de Sola arrived in Montreal in 1846 to serve as spiritual leader of the city's Spanish and Portuguese Congregation, he carried a letter from his father, David de Sola, rabbi of London's Bevis Marks synagogue, beseeching the community to look after him because he was only 19 years old.

Abraham de Sola was probably Canada's first rabbi and was clearly destined for greatness. Word soon spread of his powers of oration and his lectures before various learned societies in Montreal typically drew overflow crowds. McGill University made him a professor of Hebrew and rabbinical literature and gave him an honorary degree, probably the first ever awarded to a Jew in an English-speaking country.

He gave pulpit lectures frequently in the United States and in 1872, by invitation of president Ulysses S. Grant, he opened the U.S. Congress with prayer. Because the event helped to warm relations between the two countries after a regrettable chill, the British prime minister, William Gladstone, sent him a personal note of thanks, knowing that despite his years in Quebec, the London-born rabbi was still a British subject.

Among his many accomplishments, Abraham de Sola influenced Canadian medical history through a series of articles in which he approved the use of pain-killing medication in childbirth. Quoting Hebrew sources, he asserted that administering an anesthesia was not contrary to scripture (Genesis 3:16) as some had contended, because it lessened the pain but not the toil or labour of parturition.

"In the history of Canadian Jewry, it is doubtful whether there could be found another religious leader who had the same impact as Abraham de Sola," writes Rabbi Wilfred Shuchat in *The Gate of Heaven*, his masterful history of Montreal's Congregation Shaar Hashomayim.

A shining beacon in Canada's 19th-century Jewish community, Abraham de Sola was descended from an illustrious Sephardi family that had been well known in Toledo and Navarre a full millennium earlier. The de Solas drew their name from an estate in northern Spain and were also eminent in Cordova, Seville, Tudela, Castile and Aragon. The persecutions of the 14th century forced them to Granada, and the expulsion of 1492 forced them to flee to Portugal, Holland, the Caribbean and other countries.

In Lisbon, David de Sola (Abraham's great-great-great grandfather) was tortured under the Inquisition and two of his sons were burnt at an auto-da-fé. Aaron de Sola (Abraham's great-great-grandfather) escaped from Portugal on a British ship and arrived in London in 1749, where "he and his family at once openly proclaimed their fidelity to Judaism," the *Jewish Encyclopedia* records.

Aaron relocated to Holland and a number of his sons established family dynasties and businesses in Amsterdam, Curacao and the United States. Son Benjamin served as court physician to William V of Orange, and son Isaac served as a general in Bolivar's army during the Venezuelan war of independence.

Abraham's father David de Sola, who fulfilled a historic role at Bevis Marks, married the daughter of British Chief Rabbi Meldola, scion of another distinguished Sephardi family from whom many illustrious physicians and rabbis were descended.

As if to further enhance the family name and legend, Abraham de Sola himself married a daughter of Henry Joseph of Berthier, nephew of Canadian Jewish pioneer Aaron Hart. His sons included Meldola de Sola, Canada's first native-born rabbi, who led the congregation after his father's demise; and Clarence de Sola, a Zionist pioneer, diplomat and contractor who constructed railway and highway bridges.

No doubt the subsequent generations of de Solas are continuing to do their ancestors proud.

CJN Giveaways

15 Lucky Winners
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During which war does the drama "Home of the Brave" take place?
(Hint: the answer can be found in their advertisement printed elsewhere in this newspaper!)

All correct answers received by 3 p.m. on **Friday, December 30, 2005** are eligible. The winning entries will be randomly selected from all correct answers received at The CJN offices on **Tuesday, January 3, 2006**, at 10 a.m. The winner will be notified the same day. Odds of winning depend on the number of entries received. One entry per person!
The CJN will not enter into any correspondence with contestants.

Send your response to: **"*Home of the Brave*" Contest**, The Canadian Jewish News, 1500 Don Mills Road, Suite 205, North York, Ont. M3B 3K4 or fax to: 416-391-0949.
Employees and family members of The CJN and Teatron Productions are not eligible to enter.

Supporting Israel in times of less turmoil

By JOSH SCHEINERT

Guest Voice

The intifadah is over. Former Palestinian Authority president Yasser Arafat is dead. The security barrier is saving lives. The Gaza disengagement went smoothly. Life in Israel is much less tense than it was just a short time ago.

Is this a sign that we can step back and breathe, for just a moment, in our moral offensive in support of Israel? The sense of urgency felt at the height of the intifadah seems to have diminished. We are more complacent having achieved the high ground; we are confident in our victory. But we are also starting to get tired of raising our voices for five years for a cause we knew to be right. Our energy is drained after advocating for a morality that large segments of the world cast aside. It might be time to lower our guard, just a bit.

Unfortunately, that mentality puts us in jeopardy. Now, more than ever, we need to recharge and re-engage. For I recently discovered, unless there is a sense of urgency pushing us to the forefront of Israel advocacy, we become increasingly vulnerable.

A friend and I went to the campus of American University in Washington, D.C., to hear a talk given by former Israel Defence Forces commando and current assistant district attorney in Jerusalem, Joey Ash. The topic was human rights considerations when fighting terrorism. Since Ash was a commander in the Jenin operation in April 2002, Jenin was a hot topic.

The few of us there who were supportive of Israel were uncomfortable. At the event, hosted by a Jewish group, we found ourselves significantly outnumbered. Wearing stickers of the Israeli flag, my friend and I decided to move to the front row, so that Ash would have something besides a *kafiya* in his view. The organizer of the event told me she had not expected such a hostile crowd. Perhaps that is why the only information on the Jenin operation was the information sheet, *The Massacre at Jenin*, a "massacre" that did not occur, being distributed outside the lecture hall.

The climax of the night came at the conclusion of Ash's speech, when a woman in the audience stood up and began reading an arrest warrant charging Ash with human rights abuses and war crimes under the Geneva Convention. When the "warrant" was ripped from her hands, another woman stood up and began reading from her copy. Eventually, one of the women was escorted out by campus security. During the reading of the "warrants," those not applauding were largely speechless, save a few.

The night ended with a barrage of accusations and untruthful statements being thrown at Ash during a deplorable question and answer session.

I left the event flooded with thoughts. To begin, I admired Ash for keeping his composure (in the elevator he told me that as a lawyer, he was used to situations in which he encountered hostility). But I was extremely embarrassed that he had been invited into a lion's den. Because of the perception that we had achieved secure high ground, we had let our guard down just a bit, when, in fact, we were the vulnerable ones. I left having learned that we cannot get too comfortable.

Now that there is less turmoil in Israel and we are starting to feel content with our achievements, our voices should continue to be raised in support of Israel, or else the only voices left will be those reading bogus arrest warrants. If the truth is not disseminated, people will only learn about the "massacre at Jenin." The old Zionist slogan, "If not now, then when?" still applies today.

Josh Scheinert is a graduate of McGill University and is working as a political science researcher in Washington, D.C.

Jewish Life

The price of depression

Books
Bernard Baskin

Despondency is a normal reaction to life. Who can live in our society without moments of despair and frustration? Every morning the headlines scream of scandal and chicanery. Television relentlessly drags crime, violence and inhumanity into our living rooms. Indeed, the person who does not, from time to time, experience feelings of pessimism must be considered abnormal.

In addition, our own life experiences often lead to disappointment. Our careers are thwarted, our expectations blunted. Sickness attacks our loved ones and ourselves. Pain and insecurity are unwelcome but inevitable callers. There is the tragedy of final parting and death. Is there any wonder that depression is a common experience?

How can we face up to our moods of despondency? In the first place, we should try to achieve a sense of proportion. Why do we select the dark and unhappy experiences of our lives and make them represent the whole of it. Life presents an uneven pattern of health and sickness, love and hate, success and failure. There are times when we reach the apex of the mountain and there are moments when we languish in the valley. We are born into all of it. There is no cure for life and death, save to enjoy the interval. If we are unwilling to accept life as it is, then we are in the wrong place.

A friend of mine who was showing some slides projected one picture that baffled him. He confessed: "I'm not sure whether this is a picture of a sunrise of a sunset." Unwittingly, he made a profound statement about many of life's experiences. So often we think we are going through a "sunset" and night is approaching. But we later discover that it wasn't a "sunset" after all. It was really a "sunrise" ushering in a new day.

In the second place, we must avoid the temptation of blaming others for our inadequacies and failures. This is not the road to equanimity. A man whose business is failing suddenly decides that his wife is the cause of the downfall. The businessman discovers a scapegoat in the labour unions. The annoyed citizen finds temporary delight in flaying the bureaucrats. This kind of gratification is understandable, but short-lived.

Blaming oneself as an escape route from despondency is equally harmful and unsuccessful.

Blaming ourselves or others is an unworkable escape mechanism. It nurtures the dark side of our nature and blinds us to the possibilities of affirmative and fruitful action. Normal people are not merely thermometers that register emotional climate. They are more like thermostats that try to control the temperature of life.

To be sure, our biological inheritance, our childhood experiences and our environmental conditioning do exercise a vital influence upon. But we are not only shaped by our environment; we shape it.

Our environment determines the language we speak, but whether our words are cruel or gentle, carping or comforting depends squarely upon us. Our passions, appetites and instincts are part of our animal equipment, but whether they rule us or we rule them is left for each of us to determine.

In the third place – although there is no way to deny the tragic sense of life – depression can be lessened if we realize that most situations are not as desperate as they seem. It is not simply a matter of picking ourselves up by our own willpower and moving ahead. It is rather a matter of insight into a dark situation and becoming aware of possibilities.

Life is full of coercions. Indeed, life itself is coercion. And the young never tire of reminding their parents: "I didn't ask to be born." One of Sholom Aleichem's characters makes the wry observation: "The way life is, you're better off not to be born. But who can be so lucky? Maybe one in ten thousand." Life is indeed a matter of coercion, but we must accept it gladly and use it wisely. How can anyone nurture feelings or defeat pessimism in the face of the mammoth tasks that lie before us? We cannot prevent the birds of depression from flying over our heads, but we can prevent them from building a nest in our hair.

Jews on the tube, Part 2

By MARK MIETKIEWICZ

Is TV good for the Jews?

I'm not talking about how much TV you should – or shouldn't – be watching. Or about job creation in the TV industry. Rather, has TV been good for the depiction of Jews?

Several books have dealt with the phenomenon. In *Over the Top Judaism*, Chicago's Rabbi Elliott Gertel says sometimes Hollywood acts as if it's doing Jews a favour by including them in a TV show. But without realizing, Hollywood may be doing more harm than good. Rabbi Gertel cites an example of a (thankfully) short-lived TV series, *Skin*, that depicted an ethical Jewish pornographer. On the other hand, Rabbi Gertel says that sometimes TV can get it right. He mentions an episode of *Little House on the Prairie* in which a little boy meets an elderly Jewish craftsman. **[http://tinyurl.com/e4bfe]**

I was most interested by Gertel's survey of how the depiction of Jewish characters has changed over the years. In the 1950s, '60s and '70s, Jewish characters who typically appeared on *Bonanza* or *Magnum PI* were looking for some help to get out of a difficult situation. In the '70s, "the themes were primarily the Holocaust, with survivors battling Nazis who were lurking about," as well as plots dealing with mixed marriages. Then in the '80s and '90s, you had a period of Jewish self-mockery or Jewish angst in programs like *thirtysomething* and *Seinfeld*.

Ah, *Seinfeld*. That show has probably generated some of the strongest debate over the Jewishness of a TV show. Some critics called it "self-hating." Others welcomed a show that portrayed Jews as typical Americans. "The Jews have arrived," said Rabbi Harold Schulweis. "We no longer are asking, 'What will the anti-Semites say?'" **[http://tinyurl.com/c6ks3]** You can read through entire *Seinfeld* scripts with Jewish themes and decide for yourself. **[http://tinyurl.com/ 7jukp]** And then find out what the Jewish characters in *Seinfeld* and *South Park* say about Jewish life in America today. **[http://tinyurl.com/czm8u]**

In 1990, the American Jewish Committee, along with the Norman Lear Center of the University of Southern California, produced a 150-page report titled *Jews in Prime Time*. **[http://tinyurl.com/cg33o]** (The Lear Center **[http://tinyurl.com/7dxf2]** says you can receive a free copy if you e-mail your name and address to enter@usc. edu.) The report concludes that although the treatment of religion in general was "woefully represented" in prime time, the "vast increase in the numerical representation of Jews on the TV screen in the last decades must be acknowledged as a unique and hopefully positive force."

Judith and Rabbi Jonathan Pearl agree. The Pearls are authors of the book, *The Chosen Image*, and founded the Jewish Televimages Resource Center to monitor Jewish themes and portrayals on TV. The Pearls argue that Jewish characters actually do retain their Jewish identity on television. Critic Michael Medved acknowledges the benefits of a growing Jewish presence on TV. But he says that presence is invariably of an assimilated Jew who is intermarried. He says it's as if TV Jews have an 11th commandment handed down on Mt. Hollywood that says, "Thou shall not be attracted to someone of a Jewish background." **[http://tinyurl.com/8kkxa]**

I don't think Medved or the Pearls would be fans of "Chrismukkah," a mishmash of a holiday made famous by a character on *The OC* who has a Jewish father and Christian mother. You can listen to an interview with Josh Schwartz, the program's creator and executive producer, and find out why he's been popularizing this fabricated celebration on network TV. **[http://tinyurl. com/cpmoz]**

With all that Jewish (and pseudo-Jewish) content out there, is there an audience for a Jewish TV network? John Odoner thinks so. Odoner is founder of JTV, a proposed American cable network that hopes to serve 6.7 million Americans, as well as "13.3 million who are a quarter or half Jewish." Critics are skeptical and say that many people have tried – and failed – to create a Jewish network. **[http://tinyurl.com/dq8k2]** Regardless, Odoner says "the time is right." **[http://jtelevision.com/]**

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@ rogers.com.

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POGO FUNDRAISERS: Students in grades 5 to 8 at Leo Baeck Day School's Thornhill campus took part recently in 5-kilometre "run/walks" for the Pediatric Oncology Group of Ontario (POGO). They raised more than $5,700 for the cause. Pictured with with some of the students are, from left, Leo Baeck director David Prashker, POGO volunteer Mindy Weber, Leo Baeck principal Jan Lapedus, parent and POGO volunteer Elayne Karadash, and teacher Irith Rosen.

JWI collects household items for women's shelter

By CAROLYN BLACKMAN
Staff Reporter

All it took was one call from the North York Women's Shelter, and in just one week, Jewish Women International/Canada collected a roomful of much-needed household items and clothing for women in crisis.

Elisha Wagman, JWI/C's director of development, said that on Nov. 22, a representative from the 20-year-old, multicultural shelter contacted her and asked for some assistance.

"They had a large number of women who were either planning to move out before the holiday season or had just moved out, and they needed items to set up their homes," Wagman said.

"These women had fled their homes often with nothing but what they were wearing, and they needed the basic necessities."

In the past, she said, the shelter had done some ad hoc fundraising, and a sponsor had provided women with moving-out kits, "but the sponsor has shifted its focus elsewhere."

Wagman knew the shelter's request was of top priority, she said, so she and some JWI colleagues decided to send out an urgent request for donations to everyone they knew.

"The request came, and we didn't hesitate. Our goal was to reach 1,000 people, and seven days later we had reached three-quarters of our goal."

They asked for new kitchen equipment, she said, because of the dietary laws of some of the women, but they also requested gently used clothing for women and children.

"It was like magic. People from all walks of life, in the Jewish community and beyond, answered our request. The shelter now has a roomful of merchandise ready to distribute," Wagman said.

"None of us expected this response. It taught us that we're not alone in our battle to end violence against women. The power of people is unbelievable."

She said JWI has to work hard to raise funds for its own programs, so "to decide that another organization needs [our] help speaks to the core of this organization. We paused and said that what [the shelter] needed was vital."

Staff at the North York Women's Shelter are overwhelmed by results of JWI/C campaign.

Jacqueline Lett, house co-ordinator for the shelter, called the campaign a "lifesaver. Without [it] we would not have the resources to fill the wishes of the women in the shelter. The outreach from the community has been wonderful."

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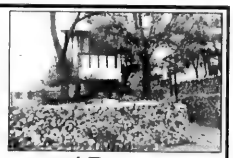

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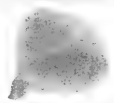

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Shaarei Shomayim's cantor is focusing on youth

By FRANCES KRAFT
Staff Reporter

Avichai Zehavi has moved from the Community Hebrew Academy of Toronto's Richmond Hill campus – where he taught Tanach and rabbinics and served as director of student programs and activities – to become the cantor at Shaarei Shomayim Congregation, but he is still involved in working with young people.

"I feel I need to work with the teens and the children, because this is the future of the shul," he said in an interview last week at his home.

Among his outreach efforts to synagogue youth since he took on the new position in August, Zehavi taught holiday songs before Rosh Hashanah, arranged for teen tables – to provide *ruach* [spirit] – at a recent Carlebach night/Shabbat dinner, and now has young children participating in part of the weekly Shabbat services. He hopes that, as young as they are, they will feel that they are a part of the synagogue.

In addition to other clerical responsibilities, he also runs the synagogue's bar mitzvah program (his wife, Idit, runs the bat mitzvah program), and once a month, he can be found at the congregation's new teen minyan.

Avichai Zehavi

Although Zehavi, 37, has been singing all his life, he said that unlike his predecessor Cantor Yaakov Motzen – with whom, coincidentally, he performed as a child choir soloist when Motzen was starting his career – he is "not cantorial.

"I'm about tfillah [prayer]," said Zehavi, a tenor who is also a member of Toronto's Kol Chaverim choir.

His love of music goes back to his childhood, growing up in a religious Zionist family in Israel. Although there were no professional cantors or musicians in his family, they all loved to sing and had good voices, he said. He and his brother had a band, and his brother is still involved with it. When Zehavi was growing up, he said, the whole neighbourhood could hear his family singing around the table on Shabbat.

The parents of four children ranging in age from four months to 12 years old, the Zehavis came to Toronto in 2000 as shlichim. Although Avichai was initially reluctant – it was his wife who initiated the idea – he says it was the best move they could have made, opening their minds to the differences and needs of Jews outside of Israel.

One difference he noted was that here, synagogues offer "a community. In Israel, you mostly come [to synagogue] just to daven."

Apparently, the move also improved his English. According to Zehavi, he had only a working knowledge when he arrived here. In his first year of teaching, he was unexpectedly given a "new stream" class of students who did not have a day school background. "I made a deal with my students. They were lacking Hebrew and I was lacking English. The deal was, I would teach them Hebrew and they would teach me English. At every class, I was taught four to six new words."

An experienced teacher who, before leaving Israel was principal of a dormitory school and also taught pedagogy to teachers in training, Zehavi received a Teacher of Excellence award here in 2002. The privately sponsored award recognizes teachers within the Jewish day school system.

Perhaps not coincidentally, both his parents were teachers before they retired. His mother, the daughter of Holocaust survivors, taught elementary school, and his father, a Yemenite Jew who made aliyah as a seven-year-old orphan as part of Israel's Operation Magic Carpet, taught high school.

In Toronto, the Zehavis opened their home to students after hours, inviting up to half a dozen at a time for Shabbat meals. "We felt that this is what we [wanted to] give to the community," he said. The students experienced a traditional Shabbat environment, but there was also a lot of "chilling and schmoozing… and talking about life."

ZAREINU FASHIONISTAS: Event co-chairs, from left, Robin Shugar-Hershkop, Renee Rosenzweig, Stacy Markin and Esti Cohen organized a New York-style fashion show on Nov. 21 to benefit Zareinu Educational Centre, a day school and treatment centre for children with special needs. The show, which attracted a sold-out crowd of 700 to Le Parc, featured Canadian designer Franco Mirabelli.

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Seniors Scene

DRUM BUDDIES: United Synagogue Day School student Lendon Gertner and Frances Ittleman enjoyed participating in an intergenerational drumming and percussion event at the Bernard Betel Centre for Creative Living on Nov. 23. More than 80 people, including United Way volunteers from Procter and Gamble, took part in the "Days of Caring" event, whose goal was to promote understanding between seniors and students and dismiss stereotypes.

Shabbat lectures planned at Cipin seniors' residence

By ADAM MICHAEL SEGAL
Special to The CJN

While Shabbat is meant to be a sacred time for prayer, rest and reflection, when you're a senior and living alone, that time may have a tendency to pass too slowly.

Sylvia Walt found herself grappling with that problem and decided to do something about it.

Always thirsting for knowledge, the grandmother of eight organized weekly Shabbat lectures for residents in her building, the Reuben Cipin Healthy Living Community in North York.

Walt, with the assistance of her caregiver, Espy Santiago, arranges for speakers to share their insights at the building on Saturday afternoons. Walt comes up with ideas for the lectures or polls fellow residents about topics that would interest the Kumzietz (come sit) Group.

Some residents help print and post flyers to advertise the program and others bring refreshments such as beverages, biscuits and fresh fruit.

So far, Walt has brought experts on such wide-ranging issues as matchmaking, nutrition and the Maccabiah Games to the Reuben Cipin building.

"I've enjoyed all the lectures… [because] I like to be entertained and I always am," says Marion Fine.

Others who have attended the lectures agree.

"We learn a lot – everybody does," says Leah Frimerman.

"The lecture on Maccabiah – that was something."

The weekly program has become so popular that they had to move out of the building's card room into a larger area to accommodate the 40-plus participants, more than one-quarter of the building's population.

"If you can find interesting speakers that will feed you with things you don't know, or want to know, then you'll come," says Sharyn Cipin.

And just like their grand or even great-grandchildren, the group's members illustrate that the student in all of us lives on as we age.

"Having attended many lectures, I've seen that a lot of questions are asked, but sometimes people are so eager to ask questions that they don't wait till the lecture has finished," says Reuben Cipin.

Affiliated with Baycrest, the Cipin facility was established to provide seniors with independent-living condominiums.

In addition to the Kumzietz Group, residents volunteer their time in numerous programs, such as gardening, exercise and dance classes, movie screenings, drama and Jewish history.

The various activities have helped foster a communal-like atmosphere.

"This is a place where everyone came not knowing anyone else and now they're like family," says Sharyn Cipin.

Anna Newman agrees. "We are lonely, but not alone," she says. "There are always people around to talk to."

As for her next project, Walt, the past president of the Canadian Magen David Adom, Toronto chapter, says she'd like to start a support group to help people who have lost loved ones. She wants to call it Nechamah, the Hebrew word for comfort.

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Jews and Palestinians back Mideast initiative

Canadian groups welcome federal government plan

By PAUL LUNGEN
Staff Reporter

They may not agree on much, but representatives of the Jewish and Palestinian communities in Canada are applauding a recent government initiative aimed at developing democracy in the Palestinian territories.

Early last week, Foreign Affairs Minister Pierre Pettigrew announced plans for the Canada Centre for Peace and Democracy in the Middle East. He called it "a platform for increased Canadian activity with the parties in the area… [whose] goal is to contribute to the foundation of a viable Palestinian state, with a dynamic society and vibrant economy. We want to improve living standards and help create a Palestinian state that includes democracy, the rule of law, strong public administration and good governance."

The Canada-Israel Committee (CIC), the Jewish community's lobbying arm on Israel, said the initiative could help give Palestinians a stake in the development of democracy while also encouraging Arabs in the region to adopt Canada's and Israel's shared democratic values.

Meanwhile, Palestine House, an educational, social and cultural centre, issued a news release saying it is "pleased with the recent initiative" and "encouraged" by its goals.

Shimon Fogel, chief executive officer of CIC, said "Canada has the same set of values as Israel and when it communicates and encourages adoption of those values by the people in the region, including the Palestinians, everybody is better for it.

"As Palestinians become more aware of the benefits of true democracy and see themselves as stakeholders in not only obtaining it but sustaining it, that will have a positive effect on its relations with Israel as well," he said.

Samir Jabbour, chair of Palestine House's media and communications committee, said creation of the facility represents "a significant step toward ending bloodshed, violence from all sides, the oppressive occupation and resolving the long, painful struggle for peace and reconciliation not only between Israelis and Palestinians, but also throughout the Middle East."

He also said he expected Canada would be faithful "to its international commitments, which imply the implementation of all UN resolutions requiring Israel to end its colonial occupation of all the occupied Arab territories, including east Jerusalem.

"Needless to say, ending the occupation and all its manifestations and consequences is a prerequisite for Canada's initiative to yield fruitful results," he added.

In announcing the peace and democracy centre, Pettigrew acknowledged the allocation of more than $36 million in 2005 "as part of its enhanced program of assistance for the Palestinians.

"As the volume of our assistance grows, we need to supplement our diplomatic presence with a broad-based facility that can support our activities in Gaza, the West Bank and throughout the Middle East. The Canada Centre for Peace and Democracy is intended to serve as a concrete symbol of Canada's dedication to supporting Palestinians in their nation building. We have a long-term commitment to building sustainable peace in the region," the minister said.

"We intend to use the Canada Centre to introduce innovative technologies and solutions to facilitate governance, democratic dialogue and capacity-building enhancement. And, through the use of both online and traditional approaches, we hope to facilitate opportunities for Palestinians and citizens of neighbouring countries to engage in joint training initiatives."

Fogel said he first floated the idea for a peace and democracy centre about six months ago to Jim Anderson, Pettigrew's director of policy. It was based on a suggestion by Irwin Cotler, then a backbench member of Parliament, to Lloyd Axworthy, who at the time served as minister of foreign affairs. Though the idea at the time went nowhere, Fogel said if implemented now, it would give Canada a visible presence on the ground and provide positive results.

Not only will a peace and democracy centre pay dividends in the region, Fogel suggested, it could lead "to greater collaboration between Jews and Palestinians in Canada."

One way could be through creation of a foundation "that would help deliver some of the programming at the centre" and "dissipate tensions here."

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Coast to Coast

PhD candidate shares her passion for science

By CAROLYN BLACKMAN
Staff Reporter

WINDSOR, Ont. — When other children were playing with toys, Sharonna Greenberg, now 25, was experimenting with acids, bases and indicators with her mother and solving math problems with her father.

Currently working on her PhD in chemistry at the University of Windsor, Greenberg – she is a graduate of Earl Haig Secondary School and the University of Toronto – is one of two recipients of L'Oreal Canada Mentor Fellowship for 2005-06.

The fellowships, in the amount of $20,000, are aimed at supporting women scientists in Canada.

For the past three years, they have been awarded to young female scientists at the doctoral level in order to encourage them to continue their studies and become a source of inspiration for young Canadian girls.

Sharonna Greenberg

Beginning in the near year, Greenberg and the other winner, Andrea Ottensmeyer, will participate in mentoring sessions organized by Actua, a charitable organization whose mission is to provide young Canadians with positive, practical learning experiences in science, technology and engineering.

The two will visit universities across Canada, and share their experiences and passion for science with girls aged eight to 17 at summer camps, workshops and clubs, and by means of a website, www.girls.actua.ca.

Greenberg, whose mother is a chemistry teacher and whose father studied engineering, says she grew up with good role models. "I always had lots of friends who were interested in science and math, but I know that girls are under-represented in the field.

"Things are slowly changing, however. More and more women are entering the field. There are a few women science professors at University of Windsor, and they just hired their first female chemistry professor."

Current statistics cited by L'Oreal say women comprise only nine per cent of professional engineers in Canada and hold nine per cent of full-time teaching positions in engineering and applied sciences and 12.9 per cent in physical sciences and mathematics, compared with 24.6 per cent in agricultural and biological sciences.

In an attempt to share her knowledge with others, Greenberg says she worked as a teaching assistant in the mathematics department at University of Toronto when she was studying there and as a lab demonstrator and teaching assistant in the chemistry department of the University of Windsor.

She has also helped coach a math contest for high school students, has prepared and executed interactive presentations and experiments of several scientific topics for elementary and high school students, and is a volunteer with Big Brothers Big Sisters of Canada.

She has received a Julie Payette Natural Sciences and Engineering Research Council (NSERC) award for her first year of graduate studies, an NSERC Canada Graduate Scholarship for her future years of graduate studies, and is the recipient of the Governor General of Canada's Silver Academic Medal, which honours the academic achievements of an individual at the undergraduate level.

In her current research, she is interested in the development of novel routes toward carbon-hydrogen bond activation, which could have potential applications in the recycling of plastics and in the petroleum industry.

With about three years of graduate school ahead of her, Greenberg says she is headed for a position either in the petroleum industry or in academia.

U.K. journalist plays fast and loose with truth

According to Reports

By PAUL MICHAELS

Robert Fisk, the longstanding Middle East correspondent for the U.K. newspaper *The Independent*, was in Canada recently to promote his mammoth new book, *The Great War for Civilization: The Conquest of the Middle East*. Based in Lebanon, Fisk is notorious for his one-sided reporting of Middle East affairs, laying the blame for the region's ills mainly on the United States and Israel.

Fisk is sometimes published in Canadian newspapers and has appeared on the CBC. He is much admired in left-wing media circles for his anti-American and anti-Israel slant.

Fisk will occasionally criticize Arab dictators. For example, in a November 2002 talk at Montreal's Concordia University, Fisk called former Iraqi dictator Saddam Hussein a "wicked, cruel tyrant," and former Palestinian Authority leader Yasser Arafat a "corrupt, vain little despot."

Other journalists who have been truly critical of Arab leaders have been harassed, threatened and prevented from reporting from Arab countries. But in the final analysis, Fisk's critiques of Arab regimes have never put him at real risk or prevented him from getting a story. It is well accepted that his real target is the United States, whom he blames for supporting Arab dictatorships.

Reporting from Iraq in the late 1990s, Fisk blamed the U.S.-led United Nations sanctions for taking a heavy toll on civilians. He often pointed out that children, especially, were being deprived of food and medicine. Rarely did he blame Saddam for his cruel tyranny that repressed and terrorized many Iraqis. Nor did he investigate Saddam's siphoning of UN funds to build luxurious palaces.

In a Nov. 26 *Globe and Mail* article, "I am not a Muslim. I am a journalist," Marcus Gee wrote about a lecture Fisk gave at the University of Toronto: "Praise for his rants against American arrogance and brutality echoes around the Internet, where he is a hero to Bush bashers. He lectures to adoring university students around North America and the world. At the University of Toronto... a packed hall hung on his words."

Gee quotes Fisk as saying: "I am a journalist. And the job of a journalist is to tell the truth." However, Fisk often distorts the truth, especially where Israel is concerned.

CBC viewers got a taste of this a few years ago, when Fisk participated in a panel discussion on the now-defunct Newsworld show *Counterspin*. It followed a broadcast of the BBC documentary *The Accused*, a one-sided account of Israeli Prime Minister Ariel Sharon's involvement in the 1982 Sabra and Shatilla massacre in Lebanon.

Fisk read a passage from the Kahan Commission report on the massacre, in which Sharon is described as bearing "personal responsibility" for what happened. Fisk made it appear that the commission blamed Sharon directly for the catastrophe.

Fisk is rarely challenged on the facts, but co-panelist Norman Spector, a former Canadian ambassador to Israel, nailed him, pointing out that Fisk had quoted a single phrase out of context. Spector said Fisk ignored a crucial section of the report that clearly stated Sharon was "indirectly" responsible for events because he failed to anticipate that Christian Phalangists might attack Palestinians in the camps.

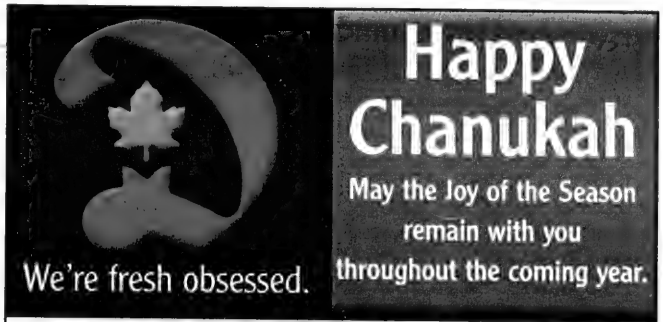
Having been corrected by Spector, Fisk immediately agreed: "Yes, we all accept that." Yet in subsequent talks and articles, Fisk went right back to insisting that the Kahan Commission found Sharon "personally responsible" for the massacre. His decision to distort the truth in order to push an agenda is irrefutably established in this case – just one of many.

Fisk has been a journalist for at least 30 years. In the preface of his book, he writes that he had always thought a journalist's role was to be "the first impartial witness to history." Then, merely two years ago, Amira Hass, a *Ha'aretz* reporter on Palestinian affairs, convinced Fisk, in what he portrays as a major epiphany for him, that reporters need "to monitor centres of power."

This account rings utterly false. Furthermore, many critics argue that Fisk has all along been an outright advocate. Yet he would have readers believe that for the first 28 years of his career he saw himself as a purely "impartial" witness.

In his case, distortion runs very deep indeed.

Paul Michaels is communications director for the Canada-Israel Committee.



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Jewish poverty tied to assimilation, conference told

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — Poverty can be even more degrading for Jews than it is for non-Jews, delegates to the inaugural conference of the Association of Jewish Family and Children's Agencies, Canada branch (AJFCA-Canada), heard last week.

In addition to going without basic human necessities, Jews who lack financial means may be denied access to goods and services that keep them connected to Judaism, Mark Zarecki, executive director of Jewish Family Services of Ottawa, told the gathering, titled "Recognizing Jewish Poverty in Canada: a Call to Action."

For that reason, poverty can lead to assimilation, Zarecki said.

"Jewish poverty and assimilation are highly correlated. That means that if someone is poor and cannot afford the basic necessities, they cannot afford to have a Jewish life," he said.

"When you address Jewish poverty, you are also addressing the identity of Jews."

He said Jews who are struggling financially find themselves in a double bind, being "poor among the Jews and Jewish among the poor, so they have no support group."

The conference, held Nov. 27 to 29 at Ottawa's Agudath Israel Synagogue, brought together nearly 80 representatives from Jewish family service agencies and Jewish Immigrant Aid Services (JIAS) from Vancouver to Halifax to discuss the issue of poverty in the Jewish community – what it means and how to deal with it.

The gathering allowed participants to meet, share ideas and learn from one another, organizers said.

Workshops covered issues such as domestic abuse and mental health, as well as the needs of children, seniors and newcomers to Canada.

Former NDP leader Ed Broadbent's address to delegates marked his last official task as a member of Parliament (he's not running for re-election in Ottawa Centre).

"I am delighted that you are having a conference on poverty within the Jewish community. It is terrific that you should be raising the issue of poverty within your own community," said Broadbent, who noted the stereotype that all Jews are wealthy is obviously not true.

He cited child poverty statistics for Canada and other countries.

"We are 19th out of 26 industrialized countries when it comes to child poverty – not something we should be proud of," he said. "In the final analysis, child poverty is about degradation. It is about not allowing human beings to be what they can be."

Keynote speaker David Bornstein, author of *Social Entrepreneurship: Stories of Innovation*, discussed new ways people around the world have found to solve social problems, suggesting that some of the models could be used in Canada and in the Jewish community.

"Our program was very ambitious and I think it delivered a lot of things for people to think about," said conference chair Allan Moscovitch, a professor of social work at Carleton University and chair of ADFCA-Canada.

"Our purpose was to cover a range of issues and to include not only some speakers and educational materials, but it was also an opportunity for organizations to share the kinds of experiences they have had."

Bernie Farber, CEO of Canadian Jewish Congress, gave a workshop on "The ABC'S of Effective Lobbying."

Following the conference, a committee will be struck to evaluate and make recommendations for future planning, he said.

"There is lots of scope for collaboration," said Moscovitch. "We accomplished our objective in being able to share experiences, to inform ourselves and our members on issues related to Jewish poverty, and hopefully it will be a springboard for working together on national public awareness campaigns that are of importance to us and to working together on informing the Jewish community around issues of concern."

Census analysis paints gloomy picture

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — Almost half of Ottawa's Jewish children under 15 are living in households led by intermarried couples, according to an analysis of the 2001 census.

This and other disturbing trends were revealed at the first official meeting of the newly formed Jewish Federation of Ottawa.

The meeting was open to members of the community, a number of whom came to hear the results of the census analysis and how federation plans to respond to its findings.

The analysis was presented by Allan Moscovitch, a professor of social work at Carleton University and chair of the federation's planning and allocations committee.

He noted that although approximately one-third of Ottawa's Jews live in intermarried households, the numbers are higher among young adults.

According to the census, 82 per cent of married Jews under age 30 have a non-Jewish spouse, but fewer than 40 per cent of Jews over 40 are intermarried.

With 13,445 Jews, according to the 2001 census, Ottawa has the fifth-largest Jewish community in Canada, but its population is aging.

The study defined a Jew as anyone who self-identifies as Jewish either religiously or ethnically and does not identify with any other religion, Moscovitch said.

The federation's strategic objectives were enumerated by chair Ron Prehogan.

"We are planning a professionally facilitated retreat which will bring experts to a town hall meeting… to study the Ottawa Jewish community in a very targeted way, by speaking to people in our community, to hold focus groups and to present the results at the meeting," he said.

Federation president Mitchell Bellman said the Boston-based Jewish Outreach Institute (JOI) has been hired to do a study of the community.

"This is a response to the low levels of affiliation in our community and our desire to do outreach," he said.

In addition to seeking advice from the JOI, the federation will consider various initiatives over the next 18 months to address concerns raised by the census study, Bellman said.

The challenge of maintaining a strong Jewish community rests with the younger generation, making it imperative that the community find a way to engage young adults, he said.

Moscovitch said that while Jewish education is seen to be a very important way to keep people affiliated, enrolment in Jewish schools is dropping.

He said the reasons for this include high cost, especially for families with more than one child, as well as the quality of the education and children's lack of interest.

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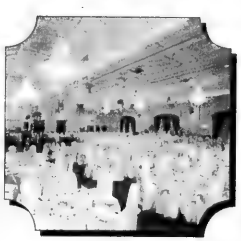
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Elections put Mideast justice summit on hold

By PAUL SHINDMAN
CJN Israel Bureau

The summit of Middle East justice ministers that had been tentatively scheduled to take place in Ottawa early next year has been put on hold by coincidental elections and political changes in all the participating countries.

Justice Minister Irwin Cotler said the fall of the Liberal government began the last in a string of ongoing election campaigns in Israel, Egypt and the Palestinian Authority, and it also coincided with a wholesale cabinet shuffle in Jordan.

"It's rather amazing. We're not talking about one [country] not being unable or uncertain, we're talking about all five, including the host country," Cotler told *The CJN* in a telephone interview from his office in Ottawa.

The four justice ministers from the Middle East had been slated to meet in Ottawa to discuss legal and human rights issues in the first summit of its kind, dubbed "ME4."

Cotler said his four counterparts all said they remain committed to ME4, but the present political situation made the timing unfavourable.

"None of them can say for sure that they will be the minister of justice" when the summit is finally held, possibly next summer, Cotler said.

While in the Middle East this past summer as a senior ping-pong player on Canada's Maccabiah Games squad, the Mount Royal MP visited neighbouring Arab ministers to extend the invitation to Ottawa. The justice ministers of Israel, Jordan, Egypt and the Palestinian Authority all agreed to attend the first-ever justice dialogue involving the four countries.

Cotler invoked former prime minister Pierre Trudeau's slogan "a just society" several times when describing his own vision for the Middle East. He said the concept preceded Trudeau and can be found in both Jewish and Islamic law.

Cotler said he tells Jewish and Muslim leaders that "if you go back to your own legal conceptions you will find a lot of commonality in your respective justice systems."

The summit was originally timed to occur after elections in the PA and Egypt, but Palestinian elections were delayed to January, while Israelis are now going to the polls in March. As well, King Abdullah of Jordan just reshuffled his cabinet, and Egyptian elections may only finish Dec. 8.

Over the summer, the ministers agreed on a draft discussion agenda based on five principles: promotion of democracy, human rights, good governance and the rule of law; the relationship between security and rights; protection of vulnerable minorities; combating of hatred, discrimination and all forms of intolerance; and building an international justice system for the 21st century.

"We [Canadians] come to this [summit] with a view of where we can be of assistance," Cotler said.

"We don't come to impose views or outcomes, we come to share, and [we] are undertaking capacity-building and rule-of-law approaches at the invitation of the Palestinian Authority."

Canadian police have been in Jordan training Iraqi police, Cotler said, and Canada has offered the Palestinians Canadian law enforcement expertise in cross-border security and in developing their justice system.

Cotler said he believes that getting the four justice ministers to sit down "in a shared dialogue on common fundamental principles will be a form of diplomatic engagement that will make a unique Canadian contribution to the peace process."

Cotler believes the ME4 summit will take place even if the Liberals lose the upcoming election. He said justice critics from the NDP, Bloc Quebecois and Conservatives have all expressed support for the initiative and have been invited to attend.

"It's a government of Canada event and not something that reflected a particular political party. I believe that this initiative will come to pass, regardless of who is the government," he said.

Jews flock to Montreal

The Montreal office of Jewish Immigrant Aid Services (JIAS) says it has received more than 600 immigrants since the beginning of 2005.

They have come from Latin America, France, Israel and the former Soviet Union, among other countries.

The agency had a total caseload of 2,583 as of Sept. 30, which includes immigrants who have arrived in the past two years and more than 1,000 who are in the immigration process, most of whom are still abroad or here on student or other visas. All have expressed a wish to live in Quebec.

The largest number are from the former Soviet Union, 718; France, 529; Argentina, 456; Israel, 348; and North Africa, 238. This caseload includes almost 540 children.

FEDERATION CJA estimates that at least 80 per cent of Jews settling in Quebec use JIAS's counselling services or practical assistance.

Over the past few years, the federation has been encouraging immigration as a way of reinvigorating the Montreal Jewish community, which has been losing members and aging.

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'There's much more that needs to be done'

Continued from page 1

abstention to opposition. Laurin explained that the measure "unfairly placed the onus of responsibility for renewed negotiations on Israel only, while the reality is that confidence-building measures and goodwill gestures are needed from both sides.

"We believe this language is unbalanced and unhelpful to overall goals of the peace process."

Canada also praised the Palestinian observer to the UN for withdrawing a resolution on Palestinian children. Laurin said it was a step toward reducing "what we have long regarded as the excessive number of Middle East resolutions."

As of last week, Canada's votes on three other resolutions did not mark a departure from previous years. In two of those, Canada sided with the majority, including the measure on the status of Jerusalem.

Canada's position is that Jerusalem "remains an issue for negotiation by the two sides," and that Israel "should desist from measures which pre-empt such negotiations and risk complicating a peaceful resolution."

Those include the expansion of settlements within and around Jerusalem, Laurin said.

Marc Gold, national chair of the Canada-Israel Committee, said Canada's change in votes is a "step in the right direction" and "long overdue. In that respect, we're happy to see the government continue as it began last year to address real problems at the UN."

But, Gold stressed, "there's much more that needs to be done in order to address structural and systemic problems" at the world body.

Community leaders are recalling Prime Minister Paul Martin's Nov. 13 speech to the United Jewish Communities General Assembly in Toronto, where he pledged to "continue to press for the kinds of reforms that will eliminate the politicization of the United Nations and its agencies, and in particular, the annual ritual of politicized anti-Israel resolutions."

B'nai Brith Canada called on the government to honour that pledge "by consistently rejecting each and every resolution that does nothing to advance the cause of Middle East peace, that holds Israel solely accountable for the conflict, and that effectively turns a blind eye to ongoing Palestinian terrorism."

The three changed resolutions represent a fraction of the annual package of anti-Israel measures, B'nai Brith noted, adding that Ottawa should adopt a "zero-tolerance" policy on Israel-bashing at the UN.

In his remarks to the 191-member states, Laurin said Canada has "strongly" encouraged more constructive resolutions.

Canada has also criticized "inflammatory, provocative and divisive language in resolutions; language that creates a sense of imbalance, and seems to suggest that it is only Israel that has obligations."

Israel's security needs and Palestinian responsibilities are often under-emphasized, Laurin continued.

Canada, he said, "will not support resolutions that use emotive and provocative language in place of the straight facts."

He said Canada is working toward fewer, more focused, and more balanced resolutions, and he issued a blanket condemnation of terrorism.

"It is a widely accepted view that non-combatants should not be targeted, by any means, by any party to a conflict. We therefore firmly and unequivocally condemn any form of support, either direct or indirect, to terrorist organizations.

"The use of suicide bombing against innocent civilians is particularly abhorrent. No legitimate, democratic state can ever be built through the use of terrorism. Terrorists and their supporters should immediately be brought to justice and networks disarmed and dismantled."

But neither did Canada let Israel off the hook completely.

Laurin said the Jewish state "must strive to build trust by refraining from unilateral actions that may prejudge the outcome of final status negotiations."

Those actions include ensuring that the route of Israel's security barrier does not stray from the 1967 border, "nor disrupts the livelihoods of Palestinian farmers," he said.

While Israel's withdrawal from Gaza was "a courageous step," further efforts to draw borders "should be achieved through negotiation. It is not a small point: When negotiations succeed, even in modest steps, they provide the strongest ammunition against violence."

In the past year, Israel has seen several positive moves at the UN, ranging from the decision to dedicate an annual Holocaust memorial day to the first ever Security Council condemnation of Hezbollah following a round of attacks on the Lebanon-Israel border.

"We view these changes favourably. We're thankful the Canadian government has rethought some of its attitudes," Isreli Foreign Ministry spokesperson Mark Regev told the *Jerusalem Post*. He added that at the UN in general, countries have been "more attentive" to Israel's concerns than before.

"The atmosphere in the UN has changed significantly," Israeli ambassador Dan Gillerman told the *Post* last week. "Israel is no longer an isolated country, but rather a normal and accepted member of the UN."

Jews protest N.S. town's Christmas proclamation

BY JOEL JACOBSON
Atlantic Correspondent

HALIFAX — A motion passed unanimously last week by the Nova Scotia town of Oxford proclaiming December to be the "Christmas season" is "ridiculous," says the executive director of the Atlantic Jewish Council.

"I'm somewhat taken aback that the town councillors felt they had to legislate in this manner," Jon Goldberg of Halifax was quoted as saying last week after Oxford's town council also decreed that no name other than Christmas would be used for the holiday season, because "the holiday originated from the birth of Jesus Christ."

"As I've said a number of times, we have no objections to the celebration of Christmas," Goldberg said. "I'm shocked that they felt, as Christians, that they had to use the power of legislation to celebrate such a wonderful holiday.

Continued on page 27

Holiday name sparks protest

Continued from page 26

Goldberg said the Jewish community – which numbers about 2,000 people among Nova Scotia's population of one million – recognizes that the majority of people in the province are Christian. But he stressed the passing of such a motion in a community "just because there is no apparent minority goes against the concept of multiculturalism that we have worked so hard for in this province."

He said multiculturalism is not reflected in this region as it is in Toronto, Vancouver or Montreal, where "there is a plethora of cultures and races, and, in many cases, probably more non-Christians in some schools than Christians. Old-time Christmas concerts, as I knew growing up, no longer exist when teachers see more multicultural faces."

But in Atlantic Canada, he said, which is more white and more Christian than Canada's three largest cities, there has been a strong reaction against this.

Oxford town deputy mayor Leonard Allen, who introduced the motion to establish the decree, told the *Halifax Chronicle Herald* that it was not intended to offend other religions but to declare that as a Canadian, he and his community have a right to recognize and celebrate Christmas for what it is.

He also told the paper that he hoped schools would call their holiday concerts "Christmas concerts" and that other communities would follow Oxford's example.

Goldberg said he hopes no one takes up those suggestions.

"In public school, I'm hoping non-Christians will not be forced to take part against their will in Christmas concerts, and I'm hoping school boards, principals and teachers will not make [non-Christian children] stand out amongst their peers.

"I'm also hoping this type of activity does not spread across the province."

Oxford's proclamation "indicates to me some insecurities in the confidence of the citizens of Oxford," he said.

As a strong supporter of the Multiculturalism Association of Nova Scotia, Goldberg expressed concern that "this type of thing will not encourage immigrants or newcomers who are not Christian to move to Oxford or to Nova Scotia."

Noting that the Charter of Rights and Freedoms allows Canadians to practise the religion of their choice, Goldberg said Oxford's motion "could be misconstrued as a diminution of such freedoms."

He hopes the councillors will reconsider their decree, but even if they don't, "I want to take this opportunity to wish people season's greetings, and to my Christian friends, a Merry Christmas."

The Canadian Jewish news

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Family Moments

only from The Canadian Jewish news

Mazel tov to...

Mazel tov to Marvin & Shirley Latchman on their 50th wedding anniversary. With love from your family.

Happy 75th birthday Dave Gold. Love, your wife Esther, children Ari, Daniella, Doron, grandchildren Jordan, Alexandra, Aidan, and nieces and nephew Sarah, Ella & Marshall.

Happy third birthday Aaron. Love, parents Eva & Rich Davis, Bubbie Gail & Zaidie Joe Forberg, Bubbie Elaine & Zaidie Allan Davis and Great-Bubbie & Zaidie Forberg.

Happy fifth birthday Brandon. Love, parents Eva & Rich, Bubbie Gail & Zaidie Joe Forberg, Bubbie Elaine & Zaidie Allan Davis, Great-Bubbie & Zaidie Forberg.

Mazel tov to Ryan Mosoff on his bar mitzvah on Jan. 4, 2005. We are proud of you and we love you. Your grandparents Imi & Popsi Blitzer.

Mark & Cindy Perras announce the birth of Skylar Mackenzie. First great-grandchild, grandchild and niece for Sadie Diament Collis, Alan & Diane Ockrant and Lori Ockrant.

Amy, Michael and big sister Raegan Wine are happy to announce the birth of Taylor Isabella on Oct. 16, weighing 6 lb. 5 oz.

Mazel tov to Shael & Jennifer Kalef on their recent marriage. Love, your family.

SEND US YOUR PHOTOS!!

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By REBECCA NADLER

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What's New deadlines: NOTE HOLIDAY DEADLINES. Monday, Dec. 12, is the deadline for the Dec. 22 issue, which covers events from Dec. 22 through Jan. 4, 2006. Monday, Dec.19, is the deadline for the Jan. 5 issue and Wednesday, Dec. 21, is the deadline for the Jan. 12 issue. I receive calls on deadline days only. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Thursday, Dec. 8

BIBLE CLASS

Beth David Synagogue weekly Thursday Bible class with **Aaron Nussbaum** begins studying the *Book of Kohelet* today. The group studies in English with Hebrew text, using traditional and critical approaches. All welcome. 9:15 a.m. 416-633-8097.

JIAS ANNUAL MEETING

The annual general meeting of Jewish Immigrant Aid Services, Toronto, takes place at 7:30 p.m. 4588 Bathurst St. For information, call 416-630-6481, ext. 30.

GRASSHOPPERS OR GIANTS

Elliot Horowitz, professor of Jewish studies at Bar Ilan University, speaks on "Grasshoppers or Giants: Jews in the Eyes of Modern Travellers." 7:30 p.m. at Beth Tzedec Congregation. 416-781-3514.

50 YEARS OF STRUGGLE

Beth David Congregation presents the series *Tkuma: The Conflict*, a historical documentary about Israel's struggles and achievements with commentary by **David Goldberg**, of the Canada-Israel Committee. 7:30 p.m. 416-633-3988.

UPPER CDA LODGE EVENT

The Upper Canada Lodge of B'nai Brith celebrates its 60th anniversary at an evening of entertainment with **Cantor Tibor Köva'ri**, president of the World Jewish Congress **Rabbi Israel Singer** and singer **Cassandra Luftspring**. The Leah Posluns Theatre, 8 p.m. $20. For tickets, call 416-633-0520 or 905-707-3419.

CD LAUNCH

Beth Torah Congregation hosts the launch of new CD by **Jakie Young** titled *Yachad Na'amod: Together We Stand*. The CD features Hebrew and Yiddish melodies. For information, call 416-782-4495.

Saturday, Dec. 10

DEMYSTIFYING PRAYERS

Rabbi Elyse Goldstein presents a seminar titled "The Choreography of Shabbat Morning Services," at Darchei Noam Congregation following services. 15 Hove Street, Toronto. 416-638-4783.

MOVIE NITE

Join Beth Jacob Congregation for a screening of *Hello Dolly,* starring **Barbara Streisand** and **Walter Mathhau**. 7:30 p.m. Refreshments served. $2. For info, call **Marlene** 416-635-9287.

Sunday, Dec.11

RUMMAGE SALE

Beth David Synagogue hosts a rummage sale of clothing, books and household items. 9 a.m.-noon.

BROTHERHOOD BREAKFAST

Beth David Brotherhood presents "An Illustrated Tour of Art and Architecture in Israel" with **Michael Rubin**. 9:15 a.m. Charge.

CHALLENGES TO IDENTITY

"Empowering Our Students in a World That Challenges Jewish Identity," a conference for parents, educators and youth workers with **Adrienne Gold**, **Rabbi Craig Miller**, **Mike Kropveld** and **Rabbi Michael Skobac**. 9:30 a.m.-4 p.m. at Shaarei Tefillah Congregation, 3600 Bathurst St. Free admission, lunch included. Registration required. Call Jews for Judaism, 905-761-0040.

FUNDAMENTALISM

The Winchevsky Centre continues their Bagel and Banter lecture

Continued on page 29

HAZELTON PLACE
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What's New

Continued from page 28

series with "Confronting Fundamentalism in the Jewish and Muslim Communities," with presentations by **Ben Carniol** and **Tarik Fatach**. 10:30 a.m. $7, non-members $10. 416-789-5502.

SINGLE EVENT

A social evening of board games for Jewish singles ages 21 to 39 at Beth Torah Synagogue. 7:30 p.m. $8. 416-733-3634.

FROM JESUS TO RABBI

Rabbi Craig Miller shares his personal religious journey with his talk "From Jews for Jesus to Orthodox Rabbi," 8 p.m. at Shaarei Tefillah Congregation. Free. 905-761-0040.

Monday, Dec. 12

GENDER IN JUDAISM

Sara Horowitz, director of the Centre for Jewish Studies at York University, speaks on "Remembering Judith: Women, Transgression and Redemption, Gender in Judaism," at Beth Tzedec Congregation. 8 p.m. 416-781-3514.

PEELING BACK THE LAYERS

Cantor Anna Trabuashnik examines "The Avot." 8:15 p.m. at Temple Har Zion. Non-members $5. 905-889-2252.

Tuesday, Dec. 13

CHANUKAH PROGRAM

Join Beth David Sisterhood for its Chanukah program and participate in the Chanukah auction. All proceeds go to JF&CS. Admission $5 or donate a wrapped gift ($10 value). 7:30 p.m. For info, contact sisterhood@bethdavid.com or 416-633-5500.

BOOK REVIEW

The Adath Israel Sisterhood Book and Film Review Club discusses *Transmission* by **Hari Kunzru**. 8 p.m. Members $10, non-members $15. 416-495-9281.

Wednesday, Dec. 14

CREATIVE RETIREMENT

Darchei Noam Lunch and Learn presents **Renate Krakauer** talking about "Creative Retirement." Bring a brown-bag lunch, beverages and cookies provided. 12-2 p.m. 15 Hove St. 416-638-4783 or www.darcheinoam.on.ca

JOURNALLING

Circle of Care offers a class in "Journalling" with **Dana Kelso**. Learn to write to further mental, physical, emotional and spiritual wellness. 4-6 p.m. 530 Wilson Ave. Registration, 416-373-4098.

THE DATING DRASHAH

Bnai Torah Congregation and Sasson V'Simcha host "The Dating Drashah," a lecture series for singles by **Rabbi Yechiel Goldreich**. Tonight "Can Singles Be a Community of Their Own?" 8:30 p.m. $5. 465 Patricia Ave. 416-256-4497.

Other news

ARCHEOLOGY'S IMPACT

Dr. Dan Bahat, former chief archeologist of Jerusalem, will lecture on "The Maccabeans and The Temple Mount: Implications For Halachah." Thursday, Dec. 15, 7:30 p.m. at Beth David Synagogue. 416-633-5500.

CHANUKAH SING-ALONG

Na'amat club Aliza holds its annual "Chanukah Sing-Along," Saturday, Dec. 17, 7:30 p.m. at the Bocochov Centre. Sing with **Itzhak Argaman** and dance with **Shoshi**. Tickets $20 if ordered in advance or $25 at the door. Call **Dana** 416-229-0113.

SINGLES DANCE

Adath Israel Dynamic Singles presents "Dance With Jossy & Mary." For singles 35 +, Saturday, Dec. 17, at 8 p.m. $15 if prepaid by Thursday, Dec. 15, or $20 at the door. RSVP to **Rachel** at 416-635-5340.

CHANUKAH PARTIES

The Winchevsky Centre offers "Chanukah Around the World," a fun-filled morning for the whole family on Sunday, Dec. 18, 11 a.m.-1:30 p.m at 585 Cranbrooke Ave. 416-789-5502. $8 includes lunch.

Beth Tzedec Congregation presents the "Chanukah Chappening." Sunday, Dec. 18, 12-2 p.m. Join them for entertainment, food, games and fun. $20 per family. For info, call 416-781-3514 ext. 39.

Shaar Shalom Singles and **Intersynagogue Singles** hosts "Chanukah Musical Medley Evening," a mix and mingle event with **Cantor Ben Silverberg** and comedian **Neil Berger**. Sunday, Dec. 18, 7:30 p.m. $5. 416-224-9494.

HEBREW CLASSES

Keren Hatarbut Institute is accepting registration for the winter session Hebrew-language classes. Classes are offered for adult, teenagers and preteens at beginner, intermediate and advanced levels. Beginners will speak, write and read Hebrew in 14 sessions. Classes are taught on Wednesdays and Thursdays beginning the week of Jan. 4. Reasonable tuition. 788 Marlee Ave. For registration, call **Joseph Klinger** at 416-787-0197.

JF&CS GROUPS

Jewish Family & Child Service. 4600 Bathurst St. Information/registration, call 416-638-7800, ext. 215.

High Conflict Divorce: A workshop for parents wanting to develop strategies to deal with conflict situations and lessen the impact on their children. Tuesday, Dec. 13, 6:30-9 p.m. the Promenade Mall, Suite 313.

Developing A Successful Parenting Plan: A workshop for parents wanting to develop a businesslike relationship with their ex partners. Wednesday, Dec. 14, 7 to 9 p.m. at Lipa Green Bldg.

FOR SENIORS

The Association of Jewish Seniors Chanukah Party takes place Thursday, Dec. 22, at noon at Shaarei Shomayim Congregation. Members $20, guests $25. Reserve by Dec. 17. Call **Debbie Bernstein**, 416-635-2860.

The Earl Bales Seniors In The Club House In The Park. Sunday dance, Dec. 18. Casino Niagara, Wed. Dec. 21. Beginners Hebrew, Wednesdays 12-1:30 p.m. Call 416-395-7881.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. Dec. 8, movie, Dec. 15, video concert. Call **Menachem Wallach**, 905-731-7748.

BERNARD BETEL CENTRE

1003 Steeles Ave. W., 416-225-2112.

"Romance of Italy" lecture with **Robert Shechter**, Tuesday, Dec. 13, 10-11:30 a.m.

Thursday, Dec. 15: Stories from the Heart, 12-1 p.m. Fun with Yiddish 1-2:30 p.m. and **Nafty Naftolin**'s Komedy Kabaret 2:30-3:30 p.m.

Celebrate Chanukah at the Betel Centre: Tuesday, Dec. 20, with the Etrog Club at 7 p.m., Wed. Dec. 21, Chanukah lunch 12 p.m. and Thursday, Dec. 22, the Russian Golden Age Club hosts a party at 7 p.m.

Israeli Club Etrog for Hebrew-speaking seniors meets Tuesday, Dec. 13, book club, 3-5 p.m. Call ext. 110.

WAGMAN CENTRE

55 Ameer Ave. 416-785-2500.

Lunch and Learn, Tuesday, Dec. 13, 11:30 a.m. to 1 p.m. with **Berte Rubin** on "Changes and Challenges of Aging: Choosing to Be Happy." Dairy lunch served. $5, guests $7. For reservations, call **Mara**, ext.2275.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or wwwmilesnadaljcc.ca.

Brown-Bag Book Club, Thursday, Dec. 8, 12 p.m. *The Memory Man* by **Lisa Appignanes**, led by **Marilyn Herbert**. Bring lunch. Series $45, individual sessions $9.

Chanukah Party, Sunday, Dec. 11. Come out for latkas, sufganiyot, dreidels and lots of family fun.

Chanukah Study Program for adults with **Rabbi Ed Elkin**, Sunday, Dec. 11, 11-12:30 p.m. Members $5, non-members $8 No charge for Downtown Jewish Community School parents.

Toronto Jewish Film Society presents *Samy Y Yo* (*Samy & Me*) Sunday, Dec. 11, 4 and 7 p.m. at the Al Green Theatre. $12, MNJCC members $10.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St., 416-636-1880 or www.bjcc.ca.

Chanukah luncheon with **Marvin Rosenshein** and **Mikhal Khinkis**, Tuesday, Dec. 13. Members $8, Non-member $9. Tickets available at the information desk.

Chanukah carnival Sunday, Dec. 18, 11:30 a.m.-2 p.m., includes vendor marketplace, carnival with inflatables, activities, food, a magic show and more.

A GIFT OF WARMTH AND COMFORT: Rosie Sherman, left, receives a handmade quilt donated to L'Chaim Cancer Support Group for Jewish Women by quilt-maker Ann Kochman. For information about L'Chaim, call 416-630-0203.

SINGLES EVENTS CAN BE FOUND ON PAGE 22

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Achourova, Sofia	Nov. 23/05	Private
Medina, Lily	Nov. 24/05	5 Fisherville Rd
Kazdan, Aaron	Nov. 25/05	55 Ameer Ave
Schaffer, Deanna	Nov. 23/05	87 Tansley Rd
Koven, Neil Warren	Nov. 25/05	18 Parsons Crt
Senior, Chaim	Nov. 25/05	125 Seabreeze Ave
Firestone, Michael Dennis	Nov. 25/05	Private

BENSAMIN'S PARK MEMORIAL CHAPEL

Max Berk	Nov 20/05	235 Delhi Ave
Sarah Fruitman	Nov 20/05	174 Clifton Ave
Fay Osten	Nov 20/05	3560 Bathurst St
Judith Villa	Nov 20/05	175 Forum Dr
Elkie Adler	Nov 21/05	15 Forest Hill Rd
Abbie Adler	Nov 21/05	15 Forest Hill Rd
Lillian Messinger	Nov 21/05	240 Heath St W
Minnie Collins	Nov 22/05	20 Shalimar Blvd.
Sally Israelstam	Nov 22/05	53 Sandrift Square

SCHAFFER, Deanna ***(nee Kleinman)*** ***(Malmar Catering/Tastefully Yours)***. Suddenly at her home on Thursday, November 24, 2005. Beloved wife of the late Thomas *(Tom)* Israel Schaffer. She will be deeply missed by her children Michael and his wife Melodie, Alliza and her husband Cory Woodrow, and Jocelyn *(Marnie)* and her fiancé Joel. She was a fabulous Booba to Sierra, Jasper, Emma and Fraser. Loving daughter of Celia and the late Morris Kleinman of London, England. Dear sister to Alan and Bronya Kleinman and Ian and Yvonne Kleinman. Beloved daughter-in-law of Shoshanna and the late Tibi Schwartz and sister-in-law to Miriam and Tzvi Perchik of Tel Aviv, Israel. Deanna will be greatly missed by her aunts, uncles, nieces and nephews and her many devoted friends and customers. A funeral service will take place on Sunday, November 27 at Steeles Memorial Chapel *(350 Steeles Ave. W.)* at 1 p.m. Internment at Bathurst Lawn Memorial Park, Beth Torah section. Shiva will be observed at 87 Tansley Rd., Thornhill *(Clark & New Westminster)*. Donations in Deanna's memory to the Canadian Cancer Society or Sick Children's Hospital would be appreciated.

Thank you!

We the family members of the late

MARM GOLDSTEIN VERMUNT ז"ל

wish to express our heartfelt gratitude and appreciation to our family and friends for your acts of kindness, expressions of sympathy, shiva meals and visits, cards of condolence and charity donations made in Marm's memory.

Your support and affection were a great source of comfort and will never be forgotten.

Zel & Anne Goldstein, Ebie & Hy Himmel, Anton Vermunt and David Berg

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Feature

'Jewish Singles World' is a form of community-building

Continued from page 1

No one, that is, but he and his equally concerned associate, Judith Weinroth. Together, they have developed what they believe is the first comprehensive plan to address the Jewish demographic time bomb in a manner that offers some hope for reversing the trend.

What it will take, they say, is the application of contemporary marketing techniques to grab the attention of single Jews. It starts with a mass media campaign in the mainstream press to attract Jewish singles to an interactive website. The site will gather data regarding the activities that interest the people who visit, then a group of professionals and volunteers will organize the social occasions that will bring together singles in a non-threatening atmosphere in which dating is not, repeat, not the prime focus.

Ultimately, their "Jewish Singles World" is a form of community-building, they say, with the idea that if you bring together single Jews with similar interests, dating and romance will flow naturally and a hoped-for population boom will transpire.

As they say in hockey, if you don't shoot you can't score, and likewise with the program envisioned by the two, if you don't bring Jews together, you won't get the next generation of Jews.

"When the Jewish community does not create the necessary tools to attract Jewish singles to their own community, they will go somewhere else," Maser asserted.

Weinroth, who chairs the intersynagogue singles of Toronto committee, has been involved in bringing singles together for close to nine years. She started at the Adath Israel Congregation, her home shul, where she and colleagues developed a number of programs that registered varying degrees of success. They later linked with other houses of worship to see if they could come up with a more co-ordinated, less sporadic approach.

Over the years, Weinroth said, there was very little growth in the number of program participants. Often you'd see the same people over and over again and after a while, even they became tired of the same old scene.

Weinroth realized the committee needed a professional's advice and so she asked her longtime friend, Maser, who has 35 years of experience in international marketing, to attend some of the committee's meetings.

Maser quickly realized the committee members were well intentioned but in over their heads.

They didn't really know their target audience – how many singles were out there and what they wanted in a singles program, he noted.

Since attending his first meeting more than three years ago, Maser has lent his help as a volunteer to develop a comprehensive approach to addressing the problem. The broad outlines of the solution were to "develop an environment where Jewish singles can meet." Programs offered in that environment must be recurring and interesting to the target audience, he said.

"No other way can be as attractive, comfortable or fulfilling as regularly meeting and participating with other singles within your own age group with similar interests and goals… and they are all Jewish," Maser and Weinroth say.

In researching the topic, Maser said he received calls from parents of teenagers and young adults "who cry they have nothing to offer their kids to tie them to the community."

Maser and Weinroth believe that by focusing on the web, they can grab the attention of today's media-savvy singles.

Leo Davids, at the Atkinson Faculty of York University, agrees with their diagnosis and their solution. Maser and Weinroth are bang on when they point to the disturbing demographic trend, he said. The Diaspora Jewish population is showing no signs of growth, "and even some shrinkage," he said. In Canada, there is "close to zero per cent growth," even after taking into account immigration from abroad.

Interestingly, the Jewish community is not alone with its *tzuris*. Its situation mirrors that of the general population, which has an even slightly higher singles rate than Jews. What's more, the trend among married couples is to small families. In 10 to 15 years, he predicted, a couple with a single child will be the most common family size among Jews.

Davids, professor emeritus of sociology, said Jewish Singles World and its focus on the new media is the right way to go. "It is in the nature of the culture of young adults. It has shifted from face-to-face contacts as in the past and more towards facing a flickering screen."

Maser and Weinroth consulted with Davids before they concluded their proposal. He believes not only does it employ technology in a way today's single can relate to, but it has the added benefit of going beyond a mere dating service to an attempt at "community building."

The Diaspora Jewish population is showing no signs of growth

As Maser and Weinroth outline their plan, the "heavy-duty media blitz should last three months to make people aware there is a Jewish organization and its website is up."

The interactive website will ask visitors for feedback about "what they want to do as Jewish people," and will feature information about available activities as well as links to other Jewish associations, groups and services.

"It is entirely based on the interaction of Jewish singles, for the first time being able to tell us what they want to be part of the Jewish community. It not only serves to develop and enhance the social community involvement of Jewish singles, but has the additional ability to improve family connections and participation," Maser said.

"Once we know their interests, some will be asked whether they'd be interested in volunteering to help make it happen" – whether creating a chess club, a cooking class, biking excursions – and they "will develop it."

Maser said the programs need not necessarily contain Judaic content. Most Jewish singles, he added, "are more historically attached than religiously attached and their participation with anything Jewish ranges from very little to nothing."

Maser and Weinroth are soliciting community support. They have received endorsements from Conservative and Reform rabbis groups, and Kolel, an adult Jewish learning organization.

They estimate they would require $300,000 as seed money to get the program up and running, to buy media placements, operate the website, rent venues, hire staff and operate Jewish Singles World in a professional manner.

They say it would be money well spent. "You have to develop population growth," Maser said. "We are nothing without people."

For more information, Maser may be reached at: jewishsinglesworld@yahoo.ca.

On Campus

Brock U gets a new president

By DIANE KOVEN
Ottawa Correspondent

OTTAWA — Following a 10-month national search, Jack Lightstone has been appointed president and vice-chancellor of Brock University in St. Catharines.

The Ottawa native begins his five-year term as Brock's fifth president on July 1.

Lightstone is currently a professor of religion and associate chair in Quebec and Canadian Jewish studies at Concordia University in Montreal, where he recently served for nearly a decade as provost and vice-rector.

After graduating with a BA from Carleton University in 1972, Lightstone received both an MA and PhD from Brown University in Rhode Island and was a visiting research graduate fellow at Hebrew University in Jerusalem in 1974-75.

The author of six books, Lightstone is widely published in scholarly and professional journals and has lectured extensively. He is an expert on contemporary North American and ancient Judaism.

"This [appointment at Brock] probably represents the close of my teaching career, though perhaps not the end of my research career," Lightstone said.

In its 40 years of existence, Brock has grown to serve a student population of 17,000.

"Up until a few years ago, Brock was a small, largely undergraduate university with a few pockets of research excellence here and there… [but] since 1998, Brock has moved to develop its research capacity and its ability to offer a postgraduate education. I see my job as taking that potential and moving it along to a significant degree," Lightstone said.

"I hope to see Brock become a much more significant player in the realm of research without losing its sense of student-centredness at the undergraduate level… Brock is poised to become a major positive force in the Niagara Region in a way that far surpasses how it's been able to play that role until now."

Norris Walker, chair of Brock's board of trustees, called Lightstone "an outstanding scholar and exceptional leader and administrator with a highly collegial style and a focus on students."

Lightstone said he looks forward to becoming actively involved in the local Jewish community, and noted that within 24 hours of the announcement of his appointment, he was contacted by representatives of a local synagogue.

"They lost no time, and I am actually quite pleased that I can start relations with the Jewish community [of the Niagara Region] as quickly as possible," he said.

"I hope that as part of my extra-curricular activities I will be able to play a role in keeping the Brock [Jewish] community vibrant. I may not professionally be engaging in teaching, but I can certainly make a contribution as a Jewish educator," he said.

Lightstone and his wife, Dorothy Markiewicz, a psychology professor, are the parents of Etan and Jennifer, both of whom "have their own lives and their own careers" in Montreal.

Jewish fraternity comes back to York

By SHERI SHEFA
Staff Reporter

For more than a decade, Alpha Epsilon Pi (AEPi), has been York University's lone Jewish fraternity.

But Dan Perlin is determined to give students an alternative – again.

Perlin, an 18-year-old administrative studies student at York, said he was inspired to apply to start a Sigma Alpha Mu (SAM) colony on campus after he and a friend attended a student leadership conference in New Orleans last year.

He explained that a SAM chapter was once active at York, but about 15 years ago, it became dormant, likely due to a lack of interest.

Since York policy discourages fraternities on campus and does not recognize them as official campus groups, Perlin said he, like AEPi, has established a good relationship with Hillel, the Jewish campus organization that represents about 5,000 Jewish students at York.

Through Hillel, Perlin said, SAM he is able to advertise events and reach out to young Jews on campus.

On Nov. 22, Perlin and a group of about 10 students gained "colony" status, the first step to becoming an official chapter of the international fraternity.

Perlin said Delta Omicron, the new colony, was not created to compete with AEPi, but to give undergrads another option. "I think our campus is big enough for the both of us," said Perlin, the colony's president.

He said one of the things that separates SAM from AEPi is that it is not exclusive to Jewish students. "We are trying to reach out to Jews, to get Jewish leadership, but it's not exclusive."

Although the fraternity is meant to help hard-working students unwind, Perlin said it also wants to do good for the community.

"We want to be known as a cool chapter. We want it to have a party feel. We want to create an atmosphere where there are no worries, but we are also interested in the philanthropic effect we can have in the community," he said.

SAM, founded in 1909 at the College of the City of New York by eight Jewish men, boasts 67 chapters and colonies, including three new Canadian branches this year at York, McGill University and University of Western Ontario.

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A new twist on latkes from the expert

By NORENE GILLETZ

The winners of the eighth annual Canadian Culinary Book Contest, sponsored by the University of Guelph and Cuisine Canada, were announced on Nov. 3 in Montreal. Two of Toronto's well-known Jewish cookbook authors walked away with the biggest awards.

The top English language cookbook award went to Lucy Waverman and her co-author James Chatto for *A Matter of Taste: Inspired Seasonal Menus with Wines and Spirits to Match* (HarperCollins).

Second prize went to Rose Reisman for *Weekday Wonders: Healthy Light Meals for Every Day* (Penguin).

Author of seven cookbooks, food professional Lucy Waverman has once again created a winner, offering a wide range of fabulous new dishes that are bursting with flavour and flair. *A Matter of Taste* is all about food that tastes terrific and features easy, elegant menus for the four seasons, with suggestions on how to match them with appropriate wines and spirits.

And if you are looking to escape the unhealthy, fast food rut, *Weekday Wonders* will put the wonder into weekday fare. You'll find a delicious blend of ethnic dishes and comfort food for the harried cook. Recipes are all lower in fat, calories and cholesterol, with a detailed nutrient analysis. Reisman also includes information on organization, stocking the cupboard and freezing, plus an entire month of wonderful menus to help make the dinner hour a no-brainer.

Both books offer many delicious recipes that can be prepared or adapted easily by the kosher cook.

With Chanukah quickly approaching, here are some terrific recipes offering a new twist on latkes, plus a memorable cookie recipe that's sure to please family and friends. Enjoy.

ROSE REISMAN'S POTATO-CRUSTED WHITE FISH WITH TARTAR SAUCE

The inspiration for this recipe is the traditional potato latke. Reisman thought that finely chopped potatoes would taste great if they formed a crust on fish. They definitely do. The tartar sauce is a tasty accompaniment.

1 large potato, peeled and finely cut into chunks (about 3/4 lb.)
3 tbsp. minced green onions
2 tbsp. chopped fresh dill
1½ tsp. minced garlic
¼ tsp. salt
⅛ tsp. freshly ground black pepper
2 tsp. vegetable oil
1 lb. skinless firm white fish fillet, such as halibut, cod or sea bass, about 1 inch thick.

Sauce:
⅓ cup light sour cream
1 tbsp. light mayonnaise
1 tbsp. chopped fresh dill
1 tsp. fresh lemon juice
½ tsp. Dijon mustard

Preheat oven to 425. In a food processor, finely chop potatoes. Squeeze out excess moisture. In a bowl, stir together potatoes, green onions, dill, garlic, and salt and pepper.

In a nonstick skillet sprayed with cooking spray, heat oil over medium heat. Firmly press half of potato mixture onto one side of fish. Carefully place fish potato side down in skillet. Press fish firmly with a spatula and cook for 5 minutes on medium-high heat or until potato is browned. During the cooking, press the remaining potato on top of the fish. With a spatula, carefully turn fish over. Cook for another 5 minutes until fish is just cooked or until potato is browned. If fish is thicker than 1 inch, finish cooking in a preheated oven at 425 for 5 minutes, or until done.

To make sauce: In a bowl, stir ingredients together. (Can be made up to 2 days in advance.) Serve fish with sauce. Makes 4 servings.

Tip: Don't peel potatoes until ready to use or they will turn brown. Alternatively, place them in cold water until ready to use.

LUCY WAVERMAN'S SWEET POTATO GINGER PANCAKES

These pancakes can be made ahead and reheated in a 400-degree oven for 5 minutes before serving. Grate the sweet potatoes and onion by hand or in a food processor.

Continued on page 34

ש'שאר ב'ניו

גידי קורן וחברים

"התחברות"

עולם האמנות והבידור הוא אכזרי מאין כמוהו, וכך נעלמים לתהום הנשייה ברבות השנים הרבה שמות גדולים שאהבנו. אלה ששרדים-יש בהם כוראה משהו שסותך מעבר לאופנה זאת או אחרת. אם תחשבו על הזמרים הישראלים של שנות השבעים-תגלו שבעצם רק שניים מהם שרדו עד היום. כמובן אפשר לשמוע ברדיו את כל האחרים, אבל המבחן הגדול של אמן במה הוא האם אנשים יקנו כרטיסים כדי לראות אותו מופיע. השניים ששרדו, התחדשו כל הזמן והקהל לא יתר עליהם, היינו שלום חנוך ושלמה ארצי. בקיץ האחרון הזדחברו השניים לקונצרט משותף שאני מאוין לו עכשיו בשקיקה. כשהייתי בארץ שאלתי בפליאה איך זה שאין מדעות בעיתונים לקונצרט של שלמה ושלום-ענו לי חברי בגיחוך שהוא נמכר כולו תוך ימים ספורים, או אין צורך במודעות....

להקשיב לשלום ושלמה, לשמוע קהל של שלושים אלף שר איתם, מחזיר אותך לכל מה שאתה אוהב בָּאָרץ, להרגשה של "חברה" במובן הכי נעים שלה. הערב נשמע כמו מופע שידה בציבור.

כשלמה ארצי מוביל את השירים של שלום ("יש ערמה של חברה על הדשא") ושלום מוביל את השירים של שלמה ("תתת שמי ים התיכון"). ויש כמובן שירים חדשים, שאתה מפזם כבר בשמיעה השנייה. והיפה מכל-הכיף שהיה להם על הבמה עובר יוצא מן הכלל גם להקלטה.

"התחברות" הוא תקליט חובה, שיעשה לכם את הנסיעה באוטו לכיף אמיתי. אבל שישאר בינינו.

בחירות בחירות

במטה קסם תלך ישראל לבחירות מוקדמות. עמיר פרץ מטלטל את מפלגת העבודה ומביו שישיבה בממשלה רק תקטין את סיכוייהם. העבודה נכנסו לממשלה כדי לתמוך בהתנתקות מעזה, ועכשיו כשעזה היא היסטוריה-עדיף לפרץ שלא להיות מזוהה עם ממשלת שרון. מי שמשקשק מפרץ ממש הם הליכוד וש"ס, שתי מפלגות שנבנו מהשד העדתי ומהשנאה לממסד האשכנזי. והינה צומח ילד מעברות מאשדוד להיות מנהיג של השמאל, ויש סיכוי שהוא יצליח לשכנע את מצביעי עירות הפיתוח שבניית ופיתוח בגדה המערבית נעשית על חשבון התקציב של עירות הפיתוח. איך שלא מסתכלים על זה-ימין או שמאל-החזירה בחירתו של פרץ את הדמוקרטיה הישראלית לחיים האפשרות ששמעון פרס בן השמונים ושתיים ינהיג את מפלגתו היתה מחסלת את העבודה תוך יום, וגורמת לליכוד שליטה ללא שום אלטרנטיבה. במדינה שבה המוסר הציבורי עדיין נרמה של דרום אמריקה-חוסר אלטרנטיבה פוליטית זהה בעיני להרס הדמוקרטיה, אבל שישאר בינינו.

הסלנג-או ועכשיו

מפעם לפעם, בעיקר בעיתוני ערב חג, מעדכנים אותנו על השפה הישראלית הנוכחית. ולפעמים גם מזכירים איך נשמע הסלנג של שנות החמישים-שישים.

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Kosherfest attracts highest numbers in its history

By CAROLYN BLACKMAN
Staff Reporter

NEW YORK — Whenever he thinks that Kosherfest has peaked he is once again proven wrong, says Menachem Lubinsky, the show's founding co-producer.

Speaking at the 17th annual Kosherfest, held last month at the Jacob Javits Convention Center in New York City, Lubinsky, publisher of *Kosher Today*, a trade publication for the kosher food industry, said the first Kosherfest, the annual kosher food and food service trade show, had 210 exhibitors and 1,500 visitors.

With 6,100 retail and food service buyers, manufacturers and distributors from 36 countries at this year's event, he said, "the show attracted the highest number of buyers in the 17-year history of the event."

The variety of products at the show included gourmet baked goods, higher-end desserts and confectionery, a greater emphasis on health and convenience, "and an impressive array of new products by some of the well-known and lesser-known kosher companies," Lubinsky said.

Speaking at the opening panel, Lubinsky said that outside of the United States, one of the largest food exhibitors was Israel, which "will increasingly help the kosher sections in [North American] supermarkets. The Israelis recently saw a gain of 35 per cent in the export of foods [to North America] in the past 12 months."

He said a study on population trends in Israel revealed that 70 per cent of Israelis eat kosher on a regular basis.

Marcia Mogelonsky, who heads up kosher consumer research at Mintel, an international global research organization, said that in North America, "the growth of kosher food among the younger set is more a function of age than of income, but both these issues are interconnected."

She said that while 58 per cent of those polled said they kept kosher occasionally, 67 per cent of them earn less than $30,000 a year.

Younger consumers were the largest group who keep kosher all the time at 22 per cent, followed by the 55- to 64-year-old age group (18 per cent), the 35- to 54-year-old age group (11 per cent) and the over 65 (nine per cent), she said.

"The younger set also led all other age groups in believing that kosher was healthier and safer, and in the desire for vegetarian and dairy-free products and a product list that was consistent with halal [Muslim dietary laws]. There is always an undercurrent that kosher is better. It is like the Good Housekeeping Seal of Approval," she said.

There is also an increase in the number of young people buying kosher food because they are turning to Judaism in order for their kids to have a Jewish background, she said.

The numbers are good news for marketers of kosher food, she said, "because they indicate that kosher will not fade away with older, traditional consumers, but will continue to grow with the new and emerging younger groups."

Lubinsky said that "rather than represent kosher as going mainstream, it is more the case today that a cross section [of consumers] covet the quality of kosher products.

"Consumers interested in gourmet or organic are attracted to the kosher certification as added security," he said.

"We don't know who is buying kosher but we do know that it is more than the core group of Jews. It does not represent the number of Jews in the marketplace.

"[I can say] that the world is going kosher. It is getting harder to find a company that does not have some sort of kosher certification."

More and more companies are becoming kosher, he said, because [they know] kosher food is not just consumed by Jews. "Big companies, small companies and specialty food companies are making efforts to go kosher, as it seems to have equal bragging rights with organic and natural."

The companies that do not have certification "do not appreciate the opportunity they have. There are pockets of kosher consumers everywhere," he added.

If making something kosher doesn't change the taste, he said, "there is really no reason not to go kosher, because kosher is perceived as better and healthier.

"We're going to see more kosher products related to healthier eating, such as whole grain products, and low salt and low sugar products."

New products showcased at Kosherfest include Sabra's portable hummus snacks; Manischewitz's honey apple butter spread, its creamy horseradish in four flavours, and a variety of pareve cake mixes; Labruite's self-heating meals; pareve Passover cookies from Matzot Aviv; and Healthy Times organic and soy-free baby food.

One of the show's highlights included a sculpture of New York City mayor Michael Bloomberg made out of Sabra hummus.

This year's Kosherfest drew thousands of visitors.

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Recipes help get ready for festival of Chanukah

Continued from page 32

3 cups packed grated peeled sweet potatoes
½ cup grated onions
2 tbsp. grated gingerroot
1 egg
¼ cup all-purpose flour
½ tsp. baking powder
salt and freshly ground pepper
2 tbsp. vegetable oil, approximately

Squeeze all excess moisture from grated sweet potatoes and onions and combine. Stir in ginger, egg, flour, baking powder, salt and pepper.

Heat 2 tbsp. oil in a large heavy skillet over medium-high heat. Drop sweet potato mixture into hot skillet ¼ cup at a time and flatten with a spoon. Cook on both sides for about 3 minutes per side, or until pancakes are golden brown and crisp. Continue to cook pancakes in batches until all batter is used (about 12 pancakes), adding more oil as needed. Drain pancakes on paper towels. Serves 4.

LUCY'S CHOCOLATE CHERRY CHUNK COOKIES

Everyone loves desserts and it is a treat to have them for a feast. Whenever Lucy has a dessert buffet, she plans to have at least one chocolate, one lemon, one tart and one cake. She also likes to include cookies, because that is all some people want with their coffee.

Lucy declares that this is the best chocolate chip cookie ever. The chips are chunks of chocolate and the dried cherries provide extra flavour, though you can omit them if desired. Use dark chocolate chunks instead of white if you prefer.

½ cup butter
4 oz. bittersweet chocolate
1½ cups granulated sugar
2 eggs
2 tsp. vanilla
1½ cups all-purpose flour
½ tsp. baking powder
½ tsp. salt
8 oz. white chocolate, cut in small chunks
1 cup dried cherries

Preheat oven to 350. Line baking sheets with parchment paper. Melt butter in a pot over low heat. Add bittersweet chocolate and stir until smooth. Remove from heat and transfer to a large bowl. Beat in sugar, eggs and vanilla.

Combine flour, baking powder and salt. Blend flour mixture into chocolate mixture. Stir in white chocolate chunks and dried cherries.

Drop dough onto baking sheets in 1 tbsp. mounds about 2 inches apart. Bake for 10 to 11 minutes, or until cookies are glossy, cracked on surface and soft inside. Do not overbake. Remove from oven and allow cookies to set on baking sheets for 5 minutes. Transfer cookies to a wire rack to cool completely. Store in an airtight container for up to 2 weeks. Makes about 4 dozen.

Norene Gilletz is a cookbook author, cooking teacher and food consultant. For information about her cookbooks, cooking classes, bridal showers and kids' birthday parties, call 416-226-2466 or visit her website at http://www.gourmania.com

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At least five killed in suicide bombing at Netanya mall

Ha'aretz Daily Newspaper Ltd.

NETANYA, Israel — At least five people were killed Monday and more than 50 others were wounded, four of them seriously, when a suicide bomber blew himself up at around 11:30 a.m. at the entrance to Hasharon shopping mall in Netanya.

The wounded were taken to hospitals in the area.

Islamic Jihad said it had carried out the attack. An earlier claim in the name of the Al-Aqsa Martyrs Brigades was swiftly denied by the Fatah-linked group.

The Hezbollah television station, Al-Manar, said the Islamic Jihad's military arm, the Jerusalem Brigades, made the claim in a telephone call to the station.

The group later identified the attacker as 21-year-old Lutfi Amin Abu Salem, from the village of Kafr Rai, between the West Bank towns of Jenin and Tul Karm. A video released by Islamic Jihad showed the bomber posing with a grenade launcher and an assault rifle.

The group is responsible for all four suicide bombings carried out since a joint ceasefire declaration last February. It has said it reserves the right to retaliate for any perceived Israeli violations.

"A suicide bomber who tried to enter Hasharon mall in Netanya was spotted by passersby after he raised their suspicions," said Avi Sasson, deputy police chief in the area.

"Two policemen at the scene pulled out their guns and ordered him to halt and to take his hands out of his pockets. At that stage, he blew himself up," Sasson said.

Analysis

An eye-witness said he saw a man "moving like a robot," and someone shouted to the security guards at entrance to the shopping centre: "Suicide bomber, suicide bomber!"

The guards stopped the man and pushed him up against the wall, as nearby police officers rushed to help. The bomber then detonated the explosives in his bag. One of the security guards was killed and the policemen were wounded.

"The fact that the security guard and policemen managed to identify the bomber meant that they prevented a major disaster," said Israel Police Commissioner Moshe Karadi.

"The city of Netanya is located on the seam line… and this is the third time that bombers have succeeded in carrying out an attack there," he said.

Deputy Public Security Minister Yaakov Edri told Israel Radio there had been no specific warnings ahead of the attack, a fact repeated by Karadi.

David Baker, an official in the Prime Minister's Office, said the attack was the direct outcome of the Palestinian Authority's (PA) failure to dismantle the terrorist organizations in the territories.

"The Palestinian Authority refuses to take the necessary steps to prevent terror, including dismantling of terror infrastructure and incarceration of terrorists, and we saw the result today in Netanya," Baker told *Ha'aretz*. "There can be no substitute for these steps. The PA adamantly refuses to implement such a step."

"The whole process of reconciliation between us and the Palestinians is based on the principle that terrorist groups will be disarmed," Foreign Ministry spokesman Mark Regev said Monday. "Unfortunately, things like what happened today happen because terrorist groups remain armed."

Ra'anan Gissin, a senior adviser to Prime Minister Ariel Sharon, echoed that message. "The fact that the Palestinian Authority is taking no action whatsoever against the armed terrorist groups results in such attacks," he said.

Gissin called on the PA to take immediate action against militant groups. "The fact that there are elections does not exonerate them from fulfilling their obligations," he said, referring to a PA parliamentary vote set for January.

"We feel free to take whatever action is necessary to protect our citizens, including targeted interceptions of those who perpetrate those actions. If they are not brought to justice, we will bring justice to them," Gissin said.

In the wake of the bombing, Sharon announced that he would convene a special meeting of the security cabinet Monday evening.

Police also went on high alert across the country Monday, following the bombing.

Foreign Minister Silvan Shalom said the attack serves as additional proof that the PA is not doing enough to stop terror.

Likud MK Uzi Landau said the suicide bombing is "a sign of things to come" if the government yields more land Palestinians seek for a state.

Labor party leader Amir Peretz condemned the attack, calling for an "uncompromising war" on terrorism, which he said is "the enemy of democracy, peace and Israeli society."

PA President Mahmoud Abbas also condemned the suicide bombing and ordered the arrest of those involved, his office said in a statement.

"This operation… against civilians causes the most serious harm to our commitment to the peace process, and the Palestinian Authority will not go easy on whoever is found to be responsible for this operation," the statement quoted him as saying.

Condemnation also came from senior Palestinian Authority official Saeb Erekat, who said the attack was detrimental to the Palestinian cause.

"I believe that this harms Palestinian interests and is another act to sabotage efforts to revive the peace process and to sabotage the Palestinian elections," Erekat said.

The attack was the first suicide bombing in Israel since Oct. 26, when a bomber killed six people in Hadera, just north of Netanya.

The coastal city has been a frequent target of suicide bombings in the past five years of violence.

In July 2005, five people were killed when an Islamic Jihad suicide bomber blew himself up near a shopping mall. The bomber, identified as 18-year-old Ahmed Abu Khalil from the West Bank village of Atil, blew himself at on a pedestrian crossing near the entrance to the shopping centre.

PA cannot combat militant groups

By DANNY RUBINSTEIN
Ha'aretz Daily Newspaper Ltd.

Monday's terror attack in Netanya was yet another indication of the weakness of the Palestinian Authority.

PA President Mahmoud Abbas has without a doubt been the most outspoken Palestinian leader in expressing opposition to terror attacks and violent opposition against Israel. He is one of the few who continued to declare, throughout the intifadah years, that violence was causing serious damage to the Palestinian cause.

But it seems Abbas has little practical ability to do anything other than issue vague and ambiguous statements – like the one he issued on Monday – condemning attacks on innocent Israeli and Palestinian civilians. He has no ability to put an end to the terror attacks carried out by a relatively small organization such as Islamic Jihad, which was responsible for Monday's attack.

All the official Palestinian spokespeople have admitted that the PA is unable to combat and disarm militant groups. They say the PA intends to disarm the militant groups only after the elections for the Palestinian Legislative Council set for seven weeks from now.

But many are wondering if the PA will be able to make good on its promises even then. The reason: The PA security services are filled with chaos and anarchy.

For example, the Fatah movement's primary elections held in the last two weeks were so wracked with violence that the election supervisory committee had no choice but to cancel the voting in a series of districts.

Gun battles actually broke out next to a number of polling stations in the Gaza Strip after armed groups complained of ballot fraud and errors in voting registration lists.

In Gaza, it was decided that the Fatah candidates for parliament would be determined by holding public opinion polls rather than internal party primaries.

The PA security services are only attempting to fight Palestinian crime gangs. These operations – unlike those aimed at combating the militant groups – enjoy wide Palestinian public support. For the past few days, the PA security forces have been busy in the West Bank and Gaza attempting to locate and confiscate vehicles stolen from Israel.

But even in the war on theft, it seems, Abbas and his colleagues are having problems.

The same day as the Netanya terror attack, a Fatah-Tanzim member, Anis Ajouri, was shot while opposing PA police who attempted to confiscate a stolen vehicle from him.

In the last two weeks in the Gaza Strip, a full-blown battle was waged by rival clans around the northern village of Beit Hanun. Six people were killed. PA police were helpless to arrest those involved – all of them were carrying firearms.

"The gangs in Gaza have more weapons than the entire [PA] police and security forces," a journalist in the Strip reported recently.

Given the current situation, not a single senior Palestinian official dares to mention the disarmament of the Islamic Jihad.

Sharon hints at Iran strike

Prime Minister Ariel Sharon hinted that military action, by Israel or another country, would succeed in halting Iran's nuclear program. "Such a capability exists," Sharon told reporters when asked if there could be military means of preventing Iran from getting the bomb. While he endorsed European-led efforts to curb Iranian uranium enrichment, a key step for making nuclear weapons, Sharon said Israel would not sit idly by if diplomacy fails. "Israel, and not just Israel, cannot accept a situation in which Iran has nuclear weapons," he said. "Israel is not helpless and is taking all the steps it needs to be taking." Foreign experts speculate that Israel, which bombed Iraq's nuclear reactor at Osirak in 1981, could take similar action against Iran if it believes the Islamic republic is on the verge of acquiring nuclear weapons.

Israelis' AIDS campaign

A group of Israelis launched a bell-ringing campaign aimed at raising AIDS awareness. The Bells 4 AIDS campaign, created by the Jerusalem AIDS Project, said that more than a million people worldwide would take up its call to ring bells for 60 seconds to mark World AIDS Day. "Our greatest reward would be to hear a million bells ringing around the world, making a collective noise for more awareness about HIV/AIDS and share the responsibility in prevention and care," the chairman of the project, Hanny Epelboim, told the *Jerusalem Post*. According to the newspaper, the group is planning to set a new world record in bell-ringing for a public health cause.

U.S. Greens urge divestment

The U.S. Green Party last week called for divestment from Israel, saying it backs the "serious consideration" of replacing Israel with a secular democratic state in Israel and the Palestinian areas. The resolution "calls for divestment from and boycott of the State of Israel until such time as the full individual and collective rights of the Palestinian people are realized," including a return of Palestinians displaced by Israel's 1948 independence war and their descendants.

New German leader backs Israel

Germany will stand by Israel, the country's new chancellor said. In her first speech to the German Parliament as chancellor last week, Angela Merkel stressed her commitment to the Jewish state and said Iran, whose president recently called for Israel's destruction, must co-operate with International Atomic Energy Agency inspections. In the first official contact between the new chancellor and a representative of the Israeli government, Merkel told Israel's deputy prime minister, Ehud Olmert, that she'll visit Israel in the near future.
With files from JTA

Jewish philosopher at centre of riot debate

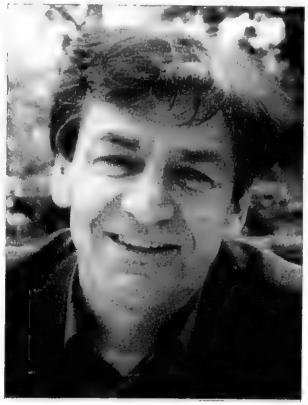
By LAUREN ELKIN
JTA

PARIS — A prominent French Jewish intellectual has come under attack for criticizing the public reaction to recent Muslim riots as too sympathetic.

Critics called Alain Finkielkraut racist for emphasizing the ethnicity and religion of the rioters in a Nov. 18 interview with *Ha'aretz*.

Finkielkraut, 56, was quoted as saying that "in France there are also other immigrants whose situation is difficult – Chinese, Vietnamese, Portuguese – and they're not taking part in the riots. Therefore, it is clear that this is a revolt with an ethno-religious character."

Contrary to the widespread opinion that the riots could not be "reduced to an unalloyed reaction to French racism," Finkielkraut argued that they were attacks not against France "as a former colonial power" but "against France as a European country. Against France, with its Christian or Judeo-Christian tradition."


Alain Finkielkraut

The comments by Finkielkraut, a former leader of the left-wing 1968 student uprisings who in recent years has been characterized as a "neo-conservative" because of his support for Israel, launched a French version of the "culture wars" that have periodically raged in the United States over the past few decades.

The controversy erupted last month when excerpts from the interview were translated into French and appeared in *Le Monde* newspaper. The truncated version of the interview caused an immediate sensation, and a lively debate arose in the French media over the "Finkielkraut Affair."

On Nov. 24, the Movement Against Racism filed charges of racism against Finkielkraut. Racism is a criminal offence in France.

Finkielkraut apologized on the Europe 1 television station the next day, saying his comments had been taken out of context.

The Movement Against Racism then withdrew the charges, though Mouloud Aounit, the group's secretary general, said he doubted the sincerity of Finkielkraut's apology.

Finkielkraut, 56, is the son of Polish Jewish immigrants to France, survivors of Auschwitz whose parents died there. His theories on Holocaust denial have helped make him one of the most respected philosophers in contemporary France.

He said he was perturbed by the riots not only as a Frenchman, but as a Jew. As he told *Ha'aretz*, "When an Arab torches a school, it's rebellion. When a white guy does it, it's fascism. I'm colour blind. Evil is evil, no matter what colour it is. And this evil, for the Jew that I am, is completely intolerable."

Finkielkraut also said the French educational system breeds a "post-colonial mind-set" that offers sympathy for the rioters and, he claimed, is "creating an infrastructure for the new anti-Semitism."

Laurent Joffrin, editor-in-chief of the newspaper *Le Nouvel Observateur*, said that Finkielkraut "is certainly not a racist. But in speaking like one, he reinforces the dangerous propaganda popularized" by racists, and "only exacerbates the tensions."

Some Jewish community groups were outraged by the way Finkielkraut's comments were "butchered" in the French media.

Writing on the website of the Union of French Jewish Employers and Professionals, Menahem Macina defended Finkielkraut and accused Sylvain Cypel, author of the *Le Monde* article, of "a high degree of libel."

Finkielkraut's legal troubles aren't over yet. In the *Ha'aretz* interview, he referred to the French comedian Dieudonne as the "guardian of [the new] anti-Semitism in France."

Dieudonne, who has been prosecuted several times for anti-Semitic remarks, responded by pressing libel charges against Finkielkraut.

But Finkielkraut found one supporter in an unlikely place. In an interview published Monday with the *Nouvel Observateur*, Muslim intellectual Tariq Ramadan defended Finkielkraut's sincerity and commended him for expressing views that "other French intellectuals, politicians, or journalists think as well but are simply more calculated" about expressing.

Still, Ramadan said he believed the interview revealed Finkielkraut's "strange and dangerous evolution."

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OLD FOES, FRIENDS AND NOW, ALLIES

Prime Minister Ariel Sharon on Sunday praised his new Kadima ally Shimon Peres, and offered him his choice of portfolios should his party win the general elections set for March 28. "Shimon can fulfil any post, I believe with great success. Regardless of the job Shimon picks, it is crystal clear he will be a full and central partner in the diplomatic process," Sharon, with Peres by his side, told a news conference in Jerusalem. In November, Sharon resigned from the Likud Party, which he helped found, and last week Peres left the Labor Party, after being a member for more than five decades.

Iran may be months from nuclear bomb: UN nuclear watchdog

Ha'aretz Daily Newspaper Ltd.

If Iran's Natanz enrichment plant becomes fully operational, the Iranians could be a few months away from a nuclear weapon, the head of the United Nations International Atomic Energy Agency told the British newspaper *The Independent* in an interview published Monday.

"If they start enriching, this is a major issue and a serious concern for the international community," Mohamed El Baradei told the newspaper.

"I know they are trying to acquire the full fuel cycle. I know that acquiring the full fuel cycle means that a country is months away from nuclear weapons, and that applies to Iran and everybody else," he added.

Meanwhile, Iran responded fiercely Monday to a call by Likud Knesset member Benjamin Netanyahu for Israel to deal with the Iranian nuclear program in the same way it did with the Iraqi atomic facility it destroyed in a 1981 air strike.

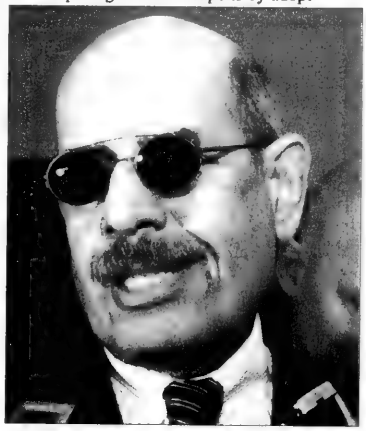
Iran on Monday reiterated a warning from the day before that Israel would pay a heavy price for any attempt to wipe out its nuclear program.

"The Zionist regime is well aware that if it made such a grave mistake, the Iranian reaction would be devastating," Iranian Foreign Ministry spokesperson Hamid-Reza Assefi was quoted as saying by the Iranian student news agency ISNA.

The Iranian Foreign Ministry had said Sunday that Tehran would respond with severity to any Israeli actions against it.

Netanyahu told Israel Radio on Sunday that "the Iranian threat is an existential one, as it is a country that declared its plans to destroy Israel and is developing the tools to carry out this destruction.

"In this regard, I will continue the legacy of [former Israeli prime minister] Menachem Begin, who thwarted Iran's neighbour, Iraq, from acquiring nuclear weapons by adopting bold and daring measures. I believe that is what Israel needs to do."



Mohamed El Baradei

Netanyahu said he has stated, in various forums, that everything possible must be done to prevent Iran's nuclear armament. "This is the Israeli goverment's primary obligation. If it is not done by the current government, I plan to lead the next government to stop the Iranians."

Netanyahu clarified that he was referring to "all actions necessary to prevent a situation in which Iran will threaten us with nuclear weapons."

Netanyahu, who is vying to become chair of Likud, also said that if Prime Minister Ariel Sharon takes action to thwart the Iranian threat, he would enjoy "my full support, regardless of political considerations."

Israel Defence Forces Chief of Staff Dan Halutz said Sunday that he is skeptical that diplomatic pressure will put a halt to Iran's nuclear ambitions.

"The fact that the Iranians are successful time after time in getting away from international pressure... encourages them to continue their nuclear project," Halutz told foreign reporters.

"I believe that the political means that are used by the Europeans and the U.S. to convince the Iranians to stop the project will not succeed."

Iran insists its nuclear program is for peaceful, civilian purposes. But last month, the European Union accused Iran of having documents that show how to make nuclear warheads, and joined the United States in warning Tehran that it could face referral to the UN Security Council for possible sanctions.

In October, a call by Iranian President Mahmoud Ahmadinejad for Israel to be wiped off the map drew global condemnation and gave greater impetus to efforts to deter Iran's nuclear plans.

Iranian Foreign Minister Manouchehr Mottaki said talks between Iran and European countries, which had broken down in August after Tehran restarted uranium conversion, would resume.

Ahead of the renewed diplomatic meetings between Britain, France, Germany and Iran, an Iranian Foreign Ministry spokesperson said Tehran was optimistic about the talks.

Sharon said Sunday that Iran must not be allowed to become a nuclear power.

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A vivid biography of a Jewish American hitman

Blood Relation **by Eric Konigsberg, HarperCollins.**

By SHELDON KIRSHNER
Staff Reporter

In the late 19th century, New York City's Lower East Side, populated in the main by Jewish immigrants, was uncharitably described by one observer as a place where "the criminal instincts that are so often found naturally in Russian and Polish Jews come to the surface..."

The phraseology smacks of American nativist anti-Semitism, and can be duly dismissed as an anti-Jewish canard. But what is indubitably true is that the first half of the 20th century in the United States was a period in which Jewish gangsters, from Arnold Rothstein to Meyer Lansky, were disproportionately prominent on the crime scene.

Eric Konigsberg

Harold (Kayo) Konigsberg, a ruthless Mafia enforcer and a notorious hitman, is one of the last relics from that era of Jewish criminality. A freelance gunman whom *Life* magazine once called "the most dangerous uncaged criminal on the East Coast," he was not the typical upwardly mobile American Jewish boy who aspired to be a doctor, lawyer or accountant.

Born in 1927 in Bayonne, N.J., he is the subject of *Blood Relation*, a vivid biography by his nephew, Eric Konigsberg, a writer whose work has appeared in *The New Yorker* and *Rolling Stone*. In this, his first book, Konigsberg paints a nuanced portrait of a cold-blooded killer who has spent the better part of his life in prison. But *Blood Relation*, while primarily biographical, is also a story of family, Jewish identity and justice.

Heshy, as he was known by his Yiddish name, was a rough-and-tumble intimidating kid who, at the age of 11, walked into a car dealership and demanded a test drive. "Yeah, kid, when you grow up," the salesman said.

"No, I mean now," said Konigsberg, sticking a knife under the man's chin.

The upshot was that he drove the car through the plate-glass window onto the road.

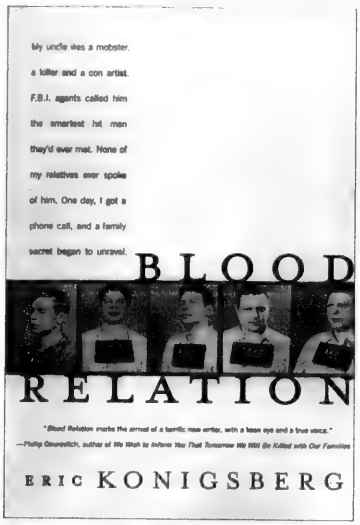
As might be expected, Konigsberg dropped out of school and drifted into the orbit of legendary mobster Abner (Longy) Zwillman, who became his mentor and employer.

Big and hefty, Konigsberg was soon running numbers for Zwillman and earning more than his father, Mendel, a Galician Jew who was a bootlegger.

On the side, Konigsberg, a semi-pro boxer, broke bones when disrupting pro-Nazi meetings organized by the American Bund.

Konigsberg's first brush with the law occurred in 1950, when he was imprisoned for 14 years for robbing an appliance store of $450 and severely beating its owner.

Released in 1958, he returned to a life of crime. As the author puts it, "Harold built his C.V. in a remarkably short time... His portfolio – everything from bookmaking to nightclubs to resort hotels to hijacking to trucking – owed its breadth to his equal-opportunity relations with the Mafia's various families."



His connection with Italian Americans transcended business. Konigsberg's wife, Catie, was an ethnic Italian whose first husband had been "whacked" by the Mafia for some transgression. He and Catie had two daughters.

Konigsberg was also a gun for hire. He committed at least 10 and possibly 20 "hits." In 1962, he received a contract to kill Anthony Castellito, a candidate for the presidency of the International Brotherhood of Teamsters.

This "hit" led to his downfall. He was thrown into jail, and there he remains, in the Auburn Correctional Facility, where he is serving a life sentence for murder.

The author met his infamous granduncle in 1997 after receiving a voice mail from him. For all intents and purposes, Konigsberg was a stranger to him.

"The life of my granduncle is something my family went to considerable lengths to ignore and at times conceal," he explains, saying he first heard about him in 1985 when he was attending a boarding school.

"I felt a detached thrill to know that I had a notorious criminal in my family, to know we had a secret at all," he writes.

He was not the only person in awe of Konigsberg. Many Jewish boys in Bayonne looked up to Konigsberg because he defied the ageless stereotype that Jews are physically weak.

Konigsberg's last day of freedom was Oct. 23, 1963, when he was arrested for murdering Castellito. But life was hardly difficult for him, even as a jailbird.

Having bought off the warden, he lived luxuriously in a private apartment in the third-floor library, with his own television, telephone, radio, refrigerator, hot plate, desk, sofa and parlour chairs.

Proud of his command of current events, he subscribes to the *New York Times*, *Wall Street Journal*, *Time* magazine and *Newsweek*. For years, he read the *Criminal Law Reporter* and the *New York Law Journal*.

On Rosh Hashanah, he invites all the Jewish inmates to services and sends for pizza.

One of his frequent guests was a young woman whom law-enforcement officials identified as a drug addict and a $50-a-night call girl who claimed she had been a Rose Bowl Queen at the University of Southern California.

Konigsberg has appealed for clemency four times, but to no avail. His last parole hearing was held in April 2004, and a new hearing has been set for 2006.

According to his nephew, he has few regrets.

"Listen, you ever go to California to the Simon Wiesenthal Center and see what they did to our women and children?" he'd said to me in the Auburn visitors' room, sucking out what remained from a foil packet of cream cheese. "That just makes me feel less sick about living with myself.

"Then he raised his voice. 'I did a lot of fucking bad things that I'm ashamed of and I been regretting it ever since.' He was on the verge of yelling. 'But I never went outside my circle. I never did anything to innocent people that wasn't trying to hurt me. I didn't go around burglarizing or raping or mugging.'"

Konigsberg is a hardened criminal whose life story is paradigmatic of a time when far too many poverty-stricken American Jews were drawn into criminal activities.

In *Blood Relation*, Konisgberg's nephew writes about his uncle's descent into crime with commendable detachment. But his book is overly long, stuffed with too much padding. He could have wrapped it up in 50 to 100 less pages, with far better results.

But overall, this is a satisfying account of a fairly unusual Jewish man.

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One Family helps victims of terrorist attacks

By CAROLYN BLACKMAN
Staff Reporter

Ask Ron Kehrmann about terrorists, and he'll tell you without hesitating that they are all blind.

Kehrmann's 18-year-old daughter Tal was killed "on March 5, 2003, at 2:14 p.m – 32 months and four days ago," after boarding a bus in Haifa.

"The man killed 17 people, among whom were two Christians, one Muslim, and one Druze girl from Tal's school. This shows that they'll kill people of all religions. They're goal is to disrupt life.

"The mutual life in Haifa between all religions bothers them. They want chaos and dissension."

Kehrmann was in Toronto recently on behalf of One Family Fund, an organization that provides financial, emotional, psychological and material assistance to victims of terror.

Also here – they visited Montreal and Ottawa as well – were Adi Melamed, who was involved in a terrorist attack on Sukkot more than a year ago, and Shoshana and Momy Malka, whose daughter and four granddaughters were killed when two terrorists fired at their car in the Gaza Strip.

Kehrmann said that Tal and her friend, Liz Katzman, had been shopping for prom dresses when they got a call from a friend who said she had found dresses at a different store.

"They just happened to get on the bus at that moment. Another 13-year-old boy had stayed later at school to make Purim plans, and others took the bus because they thought Haifa was safe. Everyone who was killed had a story."

Before that day, says Kerhrmann, he was not involved in social activism. "I am a swimmer, and swimmers don't talk. I decided, though, that I had to do anything I could to fight terrorism.

"I compare terrorists to pirates; they were also a threat to society. If we all gather together, we can eliminate them. I vowed that if I could not keep my daughter safe, I wouldn't let anyone forget her."

He became involved in One Family, he says, after befriending the father of the Druze girl who was killed in the attack. "He told me that One Family is an organization that gives from its heart. What they do cannot be given a monetary value."

Kerhrmann said the organization sent his son, then 12, to summer camp, where he met other bereaved brothers so he wouldn't feel alone.

"People don't know what to say to us. It is a natural reaction. They become uncomfortable.

"When we get together with other bereaved parents, though, we have a common denominator. We're free to talk about many issues. There is no wall between us."

Melamed, 28, was injured while spending time at a beach 30 minutes from Eilat. "A car exploded eight metres away from me and parts of the car hit me. More than 40 people were injured and three died, including one of my friends.

"At first I thought I was paralyzed because I couldn't feel my arm, but in reality I was saved because it missed my artery by four millimetres. I had three operations in three days. It is a miracle that I got feeling back in my arm."

She did not know anything about One Family until then, she says, and a volunteer visited her with a mug of chocolate and the number to the organization.

"What's unique about them is that they reach out but they do not push. They focus on what you need [whether] it is psychological help or financial help. It's not a political organization – they just want to help hurt people in the best way possible."

Pam Albert, Canadian executive director of One Family Fund, says those involved in the organization are committed to helping people whose lives have changed due to terrorism.

"We have made a long-term commitment because it can take years for a victim to get back to a pre-attack functioning level. We're also concerned with the long-term care of orphans and children.

"We're unique because we take a comprehensive approach to helping – we look at all their needs."

In Canada, she says, they focus on matching families and communities here with families in Israel. "In the 1½ years we've been in operation, we've raised more than $700,000, and have helped more than 2,300 families. There are still 8,000 families who need help, though."

Also unique about One Family, she says, is that it promotes an intergenerational culture of giving. "Many families adopt Israeli families, so everyone gets involved."

About Nutrition

By LISA WEINBERG

Q. We are going on vacation and will be eating in restaurants for two weeks, I am worried about what I am going to eat for breakfasts. Do you have any suggestions?

A. Probably the safest choice is to order poached eggs on toast. It is okay to eat eggs every day since it is fat in food that raises our cholesterol and one egg does not contain that much fat (only five grams each).

Order one egg with a piece of whole wheat or rye bread and one cup of fruit. As long as the bread isn't buttered, you can't go wrong with this meal as it is high protein and will fill you up without a lot of calories.

For variety, try hot oatmeal on some mornings, but watch the portion size and beware of the delicious accompaniments such as dried fruit, brown sugar and cream. You could also order an egg-white omelette made without butter or oil in the pan.

Q. I have been suffering from reflux or heartburn and I am wondering what foods to avoid?

A. First, you should have several small meals each day and avoid eating late at night. Also, skipping meals can often aggravate heartburn, as can large meals.

Some foods can trigger heartburn, however, they can vary among people, so pay attention to your body and avoid those foods that seem to bother you. Common triggers are coffee and tea, spices, onions, pop and carbonated drinks, tomatoes (all forms including fresh tomatoes, sauce and soup), alcohol, pepper, citrus fruit, fruit juices, fatty and fried foods, chocolate and peppermint.

Make sure that you see your doctor about your symptoms. They may not be controlled by diet alone and can become serious if left untreated.

Q. I enjoy coffee and I drink only one or two cups a day, but I am wondering what kind is the healthiest to drink and if decaf is better than regular?

A. People who are caffeine sensitive, should drink only caffeine-free coffee. Swiss-water-process decaf is definitely a healthier choice than chemically decaffeinated coffee.

How do you know if you are caffeine sensitive? You may experience shakiness or a feeling of excitablilty from caffeine. If you feel like you cannot go a day without your caffeine fix, then you are likely sensitive or addicted and should reduce your consumption or cut it out all together.

I am glad to hear that your consumption is moderate. I generally recommend no more than two cups a day. Unless you are either addicted or sensitive to caffeine, it doesn't really matter which you choose.

Lisa Weinberg is a registered dietitian/nutritionist in Toronto, in private practice and at the Genesis Professional Group. If you have any nutrition questions, please send them to The CJN.

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ALLI SHAPIRO-AMAR

PERSONALITY OF THE MONTH

I was diagnosed with Hodgkin's disease seven years ago. Since then, I have learned the greatest lesson is to love without limits and to understand that love can last forever.

Being ill had made me believe that I was not going to achieve many of the same things my peers were. However, with the support of my family, doctors, and friends my goals were achieved. One remarkable high was meeting my husband-to-be, Philip Amar. When I told him about my illness, he didn't run or look at me with different eyes; he stayed and he hasn't left my side ever since.

The months leading up to our wedding were physically and emotionally draining. I knew that the only person who could illustrate what we were really feeling was Al Gilbert. He has captured some of the most important times in my family's life and now I have the greatest pictures to remember the greatest day.

My new focus is to raise funds to provide a support network for young adults dealing with cancer. My family, led by the late Oscar and Florence Shainhouse, taught us to give back to the community, to appreciate education, religion and family. Now, with the help of my mom, Pam Shainhouse, ***Alli's Journey*** will become an indispensable and successful organization.

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Gilbert & Associates

Advertising Feature

Exciting Times Ahead for USDS

These are exciting times at United Synagogue Day School, with the announcements of new programs, renovations and, announced most recently, a plan to build a new facility at the UJA Federation's exciting Joseph and Wolf Lebovic Jewish Community Campus in Vaughan.

The school's Bathurst campus, in partnership with Beth Tzedec Synagogue, is working on a joint renovation that features larger classrooms, break-out and study rooms, green space and a full size gym, among many other improvements.

As part of the school's long-term strategy, USDS has announced plans to merge the Richmond Hill and Bayview Campuses at the Bayview and Finch location in September 2006 for a period of two years until their new campus is ready in September 2008.

USDS is also unveiling new programs including a Nursery and a differentiated Jewish studies program — both at the Bayview Campus, which will enhance this campus' offerings into the future. The Nursery program will provide a five morning a week program for children who will be three years of age by December 31. The program will run from 8:45 to 11:45 a.m. and will include a wide range of activities including: early-numeracy and early-literacy skills, an integrated Jewish studies program, arts and crafts, music and creative movement.

For grade 1 and 2 students, who may be having difficulty developing in the regular classroom setting, the new Yesod/Foundation class will give these students the opportunity to build a strong foundation in basic skills. This program will provide these children with individualized attention in general studies while enabling them to fully participate in all co-curricular aspects of school life. The customized curriculum will initially focus on the general studies program and gradually integrate Hebrew language instruction; all grade - appropriate teaching of prayers, holidays and customs will be included on an ongoing basis.

A program designed to deliver the current Jewish curriculum in English — the Telem/Adaptive Program — for students who would benefit from learning Jewish Studies in their first language, is also being introduced at Bayview in September 2006. During the Jewish studies portion of the day, classes will be taught, discussed and evaluated in English, with the integration of texts, key vocabulary and terms in Hebrew. Hebrew language arts will continue to be delivered in Hebrew. This program will initially be introduced in grades 4 and 6 and will eventually span from grades 4 to 8.

Lucy Cohen, Head of School, is very optimistic about the future, explaining, "the new programs and facilities will only serve to enrich the USDS experience. All our efforts are directed to enhancing the educational and professional experience for our students and educators in a flourishing Conservative day school."

This sentiment is mirrored by USDS President, Allen Gales, adding that, "these new developments renew our commitment to the Greater Toronto Jewish community, and will maintain USDS' long-standing role as a leader in education."

For additional information about these or any other programs as USDS, please contact Rosemary Tile, Admissions Coordinator at 416.224.8737 x 137 or by email at rosemary.tile@usds.ca

Gladstone's *Mission Impossible* becomes Toronto reality

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"Too expensive."

"It'll never work. Maybe in New York or L.A., but not in Toronto. The city just isn't ready for it."

Good thing principal Raphy Amar and general manager Gino Falcitelli are bad listeners. Today, **Gladstone's** Glatt Kosher Restaurant is living testimony to the fact that what couldn't be done not only *was* done, but has enjoyed the kind of success that even its founders couldn't have envisioned — let alone the naysayers who foresaw only impediments.

Another Kosher restaurant, in and of itself, isn't new. What *is* new is a Kosher restaurant built on a grand scale, with the kind of international cuisine, wine list, beverage menu, and dessert selection that befit world-class dining establishments of the kind previously associated primarily with major American cities.

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To accomplish such a feat — to open a two-level, 6,000 st. ft. Kosher restaurant in Toronto's most upscale midtown neighbourhood — required a combination of creativity, careful planning, and culinary excellence, together with a healthy dose of chutzpah.

From the grand entranceway to the sprawling main dining room, Gladstone's breathes sumptuous elegance from every pore. The main level is flanked on the west side by a redwood fireplace, lounge and majestic grand piano; on the east by an elliptical backlit bar. The mezzanine level, accessed by a spiral staircase, offers similarly elegant dining in a more intimate atmosphere, complete with private rooms.

Amid such entrapments, it's easy to forget that you're in a restaurant; but once you've tucked in your napkin, the Gladstone's experience begins in earnest.

Puree of Butternut Squash goes down soft and wonderfully smooth; the Palm Springs Salad is a zesty spark to the palate. The Black Angus Steak (16 oz. Park Avenue Cut) is so out of this world that, I'm ashamed to say, my partner has to remind me that couples occasionally *talk* during meals.

With that timely message duly registered, I'm able to avoid succumbing to oblivious abandon when my tiramisu arrives; it ranks with the finest I've ever tasted.

In bringing Gladstone's to life, Amar and Falcitelli were in agreement that "the time had come to take Kosher dining in Toronto to the next level ... a restaurant that stands on its own merits. World class dining where the food just happens to be Kosher." Continues Amar, "just being Kosher isn't enough anymore. Whether it's Sunday brunch with the kids or celebrating a special occasion, people want to be able to celebrate in style. There's no reason why eating Kosher should mean having to compromise on menu choices or dining environment. If you live in New York, Chicago or L.A., you don't have to compromise. Now, neither do we."

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Advertising Feature

ORCA

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The staff at Pine Villa are dedicated to catering to residents, with a number of services including three delicious meals prepared daily by their chefs. Families also have the comfort of knowing that if a resident's medical condition changes, he/she will not need to move because extra care is available through Pine Villa's interval and private care programs. There is also a weekly doctor's clinic and physiotherapy services three times a week.

Pine Villa offers special hotel apartments for guests attending simchas in the neighbourhood. Short term and respite stays are also available for people who are ready to leave the hospital but not quite ready to return home. Jewish holiday stays can be pre-arranged, and winter/summer vacation stays are available for up to six weeks at a time. These are excellent ways to experience first-hand what retirement living is all about.

For more information or to arrange a personal tour, contact Debbie at (416) 787-5626 or email: pinevilla@cplodges.com. For a virtual tour, visit their website: www.retirementresidences.com. Hotel space is limited, reservations must be confirmed in advance.

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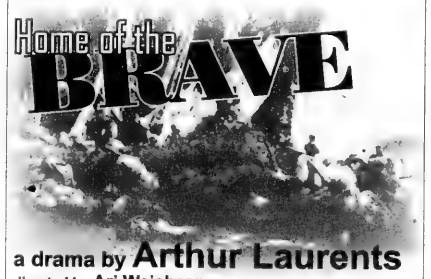

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Arts & Travel

Cross-cultural collaborative orchestra promotes Arab-Israeli understanding

By ADAM MICHAEL SEGAL
Special to The CJN

The sounds of music they create are moving and captivating, but perhaps their most powerful sounds of all are the colossal "lessons in harmony" they engender.

The West-Eastern Divan Orchestra is a group of young Israeli and Arab musicians who live and perform together, tuning out the barriers of conflict while tuning into the concept of understanding the "other."

"It is very important to do away with the ignorance of the other, to understand the legitimacy and point of view of the other," said Daniel Barenboim, the orchestra's visionary and maestro.

It is that mantra of battling ignorance and cultivating understanding that prompted Barenboim, a world-renowned Argentine/Israeli conductor and pianist, and the late Palestinian writer/academic Edward Said to collaboratively envision the idea of this cross-cultural orchestra.

Starting off with a summer workshop for young Israeli and Arab musicians in Weimar, Germany, in 1999, the project has blossomed, now boasting anywhere from 75 to 100 musicians from the ages of 14 to 25, hailing from such places as Syria, Tunisia, Jordan and Israel.

They now meet annually for summer workshops in Seville, Spain, tour the world and recently celebrated the release of a CD/DVD combination, featuring the music of Tchaikovsky, Verdi and Sibelius and a groundbreaking documentary titled *Lessons in Harmony*.

The documentary tracks the evolution of the endeavour, including music rehearsals, reflections on the Palestinian-Israeli conflict and an in-depth conversation between Said and Barenboim.

Barenboim with the West-Eastern Divan Orchestra.

"It was important for me to get to know people from other countries I have no access to," reflected orchestra member Shai Wosner in an interview on the DVD.

"It's... important to hear the opinions of individual people... and not just the government."

Sharing such opinions, Barenboim believes, has likely changed the lives of the orchestra members.

"For most of them, this is their first opportunity to meet the other and to hear the narrative of the other," he said.

"It has changed their lives because most of the things they heard from each other are not things they could have imagined."

To that end, Barenboim pointed out that both Israeli and Arab musicians may have had preconceived notions of the other prior to this experience and through dialogue, they not only have a better understanding of the other side, but have also grown to like and respect each other.

That being said, there have been moments of contention over the years.

For instance, in one scene on the DVD, a friendly conversation between Israeli musician Ilya Isakovich and Lebanese musician Claude Chaloub turns strained when Isakovich briefly mentions his army service.

"Please can you stop," Chaloub pleads.

"I cannot participate if you say something about the army. Nothing about that."

Barenboim does not shy away from these awkward encounters and encourages the musicians to be frank in their discussions.

"We always discuss [the Israeli army]," he said.

"There was never anything dramatic of course, but what this is all about is not just affection."

Alongside the orchestra, Barenboim and Said sought to build cultural ties in other forums by establishing a foundation to pursue that goal.

Included among the achievements of the foundation are the establishment of the Palestinian Youth Orchestra and a musical kindergarten, as well as the performance of a number of concerts.

While there have been many high notes for the orchestra, this past August was particularly triumphant as the musicians played a concert in Ramallah, just days after Israel's withdrawal from Gaza.

The Ramallah concert will be released on CD and DVD.

"The concert in Ramallah was a historical event," Barenboim said.

"The fact it took place was a great step and tremendously helpful. I think we'll continue doing that. We'll have to see how the political situation will develop."

Perhaps if the politicians start to speak in the same language as the orchestra members, more events like the concert at Ramallah will be possible.

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By Naomi Ragen

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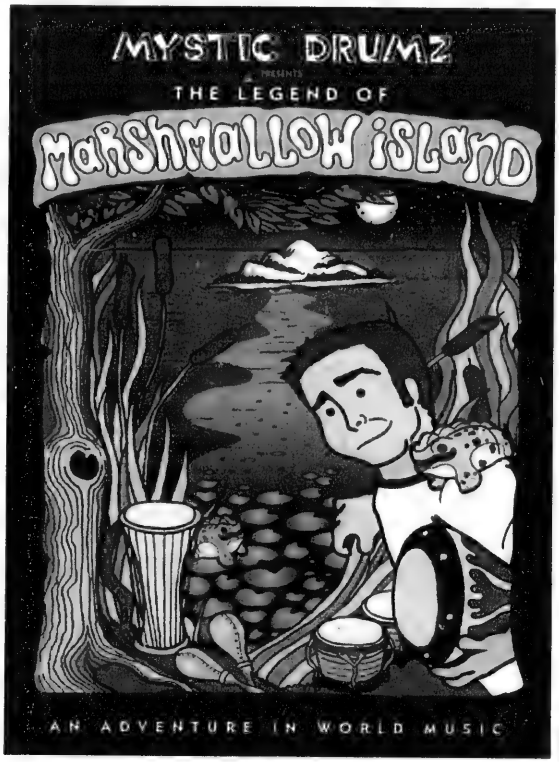
Arts & Travel

Children's show features music from around the world

By SHERI SHEFA
Staff Reporter



A show that promises to engage the imagination and curiosity of children by combining the art of storytelling and the appeal of live music is making its way to a Toronto high school gymnasium next week.

Lorne Lampert, the founder of Mystic Drumz, a "world-music percussions program," has created an interactive performance called the *Legend of Marshmallow Island*. It blends musical themes from around the world with a story about a boy on an adventure to track down, well, the legend of Marshmallow Island.

"This show is so important for kids because there is nothing like it out there," Lampert said. "There is just less and less music in our schools."

But Lampert, who has a degree in music education and is a percussionist with a nine-piece band called King Sunshine, has found an entertaining and different way to introduce music and arts to young children.

He said learning about music doesn't have to be stiff and boring as it tended to be in the past, but should expose children to a world of infinite creativity.

At the show scheduled for Dec. 11 at Forest Hill Collegiate Institute in Toronto, people should expect the unexpected, Lampert said.

"The featured instruments are so eclectic and unique they've probably never seen or heard them," he said.

With shakers and percussion instruments from South India, Africa and the Middle East, Lampert hopes the performance will pique the audience's interest in world music.

"The show is about interweaving storytelling with music so that you are fully engaging the imagination of young people in a compelling way," he said.

While the target audience for the show is children as young as three, to 11, Lampert said he's certain parents and teachers will love it, too.

"My hope is that it will give birth to a sense of wonderment in the secret world of music to all the children, while renewing it or restoring it in the adult crowd."

Lampert said *Legend of Marshmallow Island* is another step forward for Mystic Drumz, the company he has been building for the past 10 years.

He said he's grateful for the chance he was given by camp directors at a Jewish Reform sleepover camp in Mississippi and the Green Acres Day Camp in Toronto to develop his percussion teaching ideas and work with children of all ages.

"These experiences gave me years of hands-on development, something that no school could ever teach."

Lampert said he hopes that the production will become an annual event, with different instruments and themes every year.

For more information or tickets, visit www.marshmallowisland.com or call 1-888-222-6608. Tickets are $12.50 and a portion of the proceeds will go to the Sick Kids Foundation.

Corrections

In the story "Kosher catering offers as much variety as non-kosher" (*CJN, Party Planner* supplement, Nov. 24), the phone number for Caterers York (416-783-4293) was inadvertently left out.

In the story "Ketubah artist encouraged by chazzan at her synagogue", (*CJN, Party Planner* supplement, Nov. 24), Jessyjudaica (416-398-4432) was mistakenly left off a list of ketubah sellers.

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Grade 8 student from Associated a 'singing sensation'

By CYNTHIA GASNER
Special to The CJN

Jakie Young, Toronto's 13-year-old singing sensation, has released a CD titled *Yachad Na'amod – Together We Stand*.

A musical prodigy with perfect pitch and a trained soprano voice, Jakie is a Grade 8 student at the Associated Hebrew Schools. He has received rave reviews in Canada, the United States, Europe and Israel,

His versatile repertoire in Yiddish, Hebrew and English includes chazzanut, jazz, Broadway and modern Israeli music.

Together We Stand is arranged by Montreal conductor and composer Stephen Glass. The CD is an upbeat mix of Hebrew and Yiddish melodies, combining traditional and contemporary selections, and also includes original compositions.

The 12 selections on *Together We Stand* give a new interpretation to favourites such as *Mi Chamocha*, *Ein Kelokeinu*, *Rachem Na* and *L'Cha Dodi*. Glass wrote *Adon Olam*, *Immigrant Song* and *Hu Elokeinu*.

Jakie began his singing career at age six, with weekly solos on Shabbat at the Beth Torah Synagogue with his father, Cantor David Young. He received the title "junior chazzan" from the synagogue.

He was selected as the child soloist for the Toronto debut performance of *Oratorio Terezin*, composed by Ruth Fazal. He performed the haunting *I Never Saw Another Butterfly* during the *Oratorio*'s European tour in 2004 in Prague; Brno, Czech Republic; Bratislava, Slovakia; Vienna, Austria, and in Israel, at the International Gathering of Survivors, to commemorate the 60th anniversary of the liberation in May 2005.

Jakie has performed at the Mann Auditorium in Tel Aviv, the Jerusalem Theatre and the Karmiel Cultural Centre in Karmiel, Israel. He was a guest soloist at a performance of the Great Synagogue Choir in Jerusalem, with Cantor Naftali Herstik.

Jakie has participated in numerous concerts, gatherings and fundraisers throughout Canada and the United States, and has sung at synagogue services in Australia. He is scheduled to perform in a concert in Boca Raton, Fla., in March 2006.

"When I first started singing cantorial concerts in Toronto," says Jakie, "I could never have imagined that I would receive an invitation to sing at Congregation Shaar Hashomayim in Montreal and work with the legendary Stephen Glass."

He adds that he has learned much musically and technically working with Glass on the CD. "Should I be lucky enough to pursue a career in music, I will never forget the musical grounding and value system that I learned under his tutelage."

Glass says, "From the moment I first met Jakie in March 2005, I was struck by the quality of his voice, his musicality and his professionalism.

"Working with him went beyond the interaction of singer and accompanist – this was about creativity and collaboration. The experience of recording a CD with Jakie was equally rewarding. I think the results are wonderful."

Glass, who was born in London, England, completed his musical studies in London and left the United Kingdom in 1990 to take the position of music director at Congregation Shaar Hashomayim in Montreal.

He has written music for the National Film Board of Canada and, in 1988, composed and arranged the music for *Night of a Lifetime*, an extravaganza in celebration of Israel's 50th anniversary that was broadcasted on CBC television.

To get a copy of *Yachad Na'amod – Together We Stand*, e-mail Jakie.Stephen.CD@hotmail.com.

Jakie Young

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Syriana, set in the Mideast, is a top-notch thriller

By SHELDON KIRSHNER
Staff Reporter

Stephen Gaghan's *Syriana* brims with virtually all the mandatory ingredients of an early 21st century top-notch political thriller – foreign intrigue, the spectre of terrorism, the illegal arms trade, a bitter family rivalry in a mythical oil-rich Arab nation, a targeted assassination and a sea-borne suicide attack.

Who could ask for anything more?

Now playing in local theatres, *Syriana* is set in the Middle East, Europe and the United States and has a running time of 122 minutes. And because so many of its characters speak Arabic, be prepared to wade through a lot of English subtitles.

The film – which stars George Clooney as a jaded American intelligence agent dispatched to Beirut on a dangerous mission and Matt Damon as a cynical Geneva-based energy analyst quick to exploit his son's drowning for economic advantage – addresses some current Mideast issues.

One theme, the fluctuating price of oil – a perennial conversation starter – is fleshed out when two competing U.S. conglomerates merge. The underlying message is that consumers may not necessarily benefit from this cozy arrangement. Christopher Plummer and William Mitchell are exceptionally fine as the chief executive officers whose chicanery knows no bounds.

Another theme in *Syriana*, based on the memoirs of former CIA operative Robert Baer, turns on the scramble for influence in the Arab world.

The United States and China, an emerging superpower, both covet the oil fields of a Persian Gulf emirate where two ambitious brothers are locked in a vicious power struggle. The first brother favours the status quo. The second, a modernizer, dreams of liberating women from the shackles of Islamic tradition and bringing democracy to his desert kingdom.

There are also passing references to Iran and Hezbollah, but for a change, Israel is completely left out of the picture.

A sub-plot revolves around an embittered Pakistani oil worker who is laid off from his job and turns to radical Islam for succour. An imam brainwashes him in the hope of recruiting him as a suicide bomber.

Clooney, bearded, somewhat paunchy and exceedingly soft-spoken, is Bob Barnes, a world-weary, Farsi-speaking spy who has absolutely no talent for self-promotion, even when coached.

At one point, Barnes fights for his life as a Hezbollah torturer pulls out his nails to extract a vital bit of information. Clooney plays Barnes with imperturbable detachment.

Damon is convincing, too, as is Alexander Siddig, who portrays an Arab prince eager to improve the lives of his people.

Syriana, though murky and meandering in spots, is a bracing movie about an extremely important corner of the world.

Author describes how the Nazis helped create Israel

By MYRON LOVE
Prairies Correspondent

WINNIPEG – Nazi Germany helped lay the physical groundwork for the establishment of the State of Israel.

That's the surprising conclusion derived from Edwin Black's book, *The Transfer Agreement: The Dramatic Story of the Pact Between the Third Reich and Jewish Palestine,* originally published in 1984. Black's research formed the basis of a lecture by Harold Buchwald, a well-known lawyer, community leader and commentator, on behalf of the Jewish Heritage Centre of Western Canada to a small number of people who braved a snowy evening last month to hear him at Winnipeg's Asper Jewish Community Campus.

In 1933, Buchwald said, the leadership of Jewish Palestine entered into a pact with Nazi Germany – the so called "Transfer Agreement" – to permit the emigration of German Jews from Germany to Palestine and the transferring of their funds and assets.

"It is a little-known and little-spoken-of transaction," he said.

Buchwald noted that he first heard of the Transfer Agreement last spring when a friend loaned him Black's book.

"No one I know had heard of it, either the transaction or the book," he said.

Edwin Black is an award-winning investigative reporter and international best-selling author. He is also a child of Holocaust survivors.

Buchwald noted that Germany in the early 1930s was undergoing severe economic hardship exacerbated by a huge debt load caused by reparation payments imposed upon it by the victorious nations at the end of World War I. The National Socialist German Workers Party (the Nazis) openly blamed the Jews of Germany for the country's difficulties.

Attacks on Jews and Jewish businesses and property began immediately after Adolf Hitler became chancellor in early 1933.

News of the brutality and a proposed boycott of Jewish businesses made world headlines.

"Spontaneously, grassroots Jewish groups sprung into action in country after country, publicly calling for a worldwide boycott of German goods and services," Buchwald said.

The anti-German boycott was so effective that the German economy and the Nazi government were soon facing complete collapse. But German Jews strongly opposed the boycott, as they contended it would only make things worse for them.

"Enter the Jewish leadership in Palestine," Buchwald said.

The details are murky, he said, because most of what happened in the early stages was surreptitious and clandestine.

Seeing the effects of the boycott on the German economy, Hitler feared it would continue through the fall and winter.

On the Jewish side, it was suggested that a deal might be made with the Nazis that in exchange for stopping the boycott, Germany would grant exit visas to any Jew who wanted to emigrate to Palestine. As well, it would release the equivalent of 1,000 British pounds to meet British immigration requirements, and, effectively, unlock the emigrating German Jews' frozen assets so that German goods and services could be purchased and sent to Palestine.

The Jewish negotiators, Buchwald said, were Sam Cohen, an international businessman with contacts among senior German officials, and Chaim Arlosoroff, a senior Zionist official in Palestine who was killed soon after by unknown assailants.

Clandestine negotiations between representatives of the Palestine Jewish leadership and the Nazis eventually produced a deal. On Sept. 5, 1933, delegates to the second World Jewish Congress in Geneva reluctantly voted to support the deal.

In the wake of the Transfer Agreement, there was widespread collaboration between Zionist leaders and the Third Reich, Buchwald quoted Black as saying.

Both saw emigration and asset transfers to Palestine as part of the solution to Germany's "Jewish problem." Indeed, until 1938, the Zionist movement flourished in Germany under Hitler. It seemed that the Nazis hated Jews, but loved Zionists, Buchwald said.

They expedited the emigration of German Jews and the transfer of funds to Palestine, and they co-operated with the Haganah, an underground Zionist militia in Palestine.

After personally considering the issue in 1938, Hitler, himself, decided to continue to support Jewish migration to Palestine more vigorously. The prospect of ridding Germany of its Jews, he is said to have concluded, outweighed the possible dangers of a Jewish state, Buchwald said.

So what were the ultimate benefits of the Transfer Agreement? Between late 1933 and 1941, Buchwald noted, more than $30 million was transferred from Germany to Palestine, and it's estimated another $70 million was realized via corollary German commercial deals and special international banking arrangements, for a total of $100 million.

Some of Israel's major industrial enterprises were founded with that money, and vast quantities of materiel were stockpiled.

In the same period, approximately 100 immigrant settlements were established along strategic corridors in the western Galilee, coastal plain and the northern Negev. About 60 of these settlements were established between 1936 and 1940. Most were possible only because Transfer Agreement or related funds flowed to Zionist agencies for land purchase and development.

In 1948, when Israel was born, these settlements roughly formed the borders of the new Jewish state.

But the saving of 70,000 otherwise doomed Jews was the greatest benefit of the Transfer Agreement, Buchwald said.

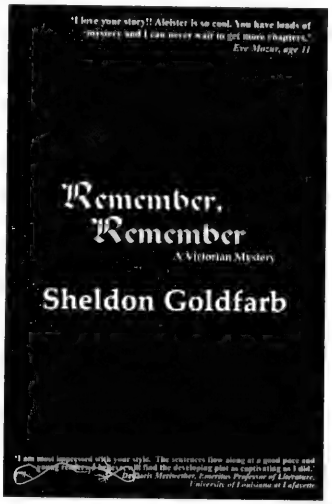
In addition, German Jews brought their culture with them, Black pointed out.

"German music, art, cafes, philosophy and an interest in antiquities and theatre – the finer things that struggling Palestine had never stopped to develop – were transferred like everything else," he wrote.

Victorian mystery for teens

By JOSEPH SERGE
Arts Editor

When Vancouver resident Sheldon Goldfarb set out to write his first novel, it was obvious he would chose to set it in Victorian England – after all, he has a PhD in Victorian literature.



"I knew I would be more at home in Victorian England, than in Victorian Canada," he told the *Victoria Times Colonist.*

The result is *Remember, Remember: A Victorian Mystery* (UKA Press), a novel aimed at the young adult reader.

It begins in an English public school, a familiar setting for fans of Harry Potter – but without the magic.

Like Harry, though, the hero, 14-year-old Alistair Smith, a bright student, is transported, against his will, out of his secure existence and into a dangerous world of blackmail and murder.

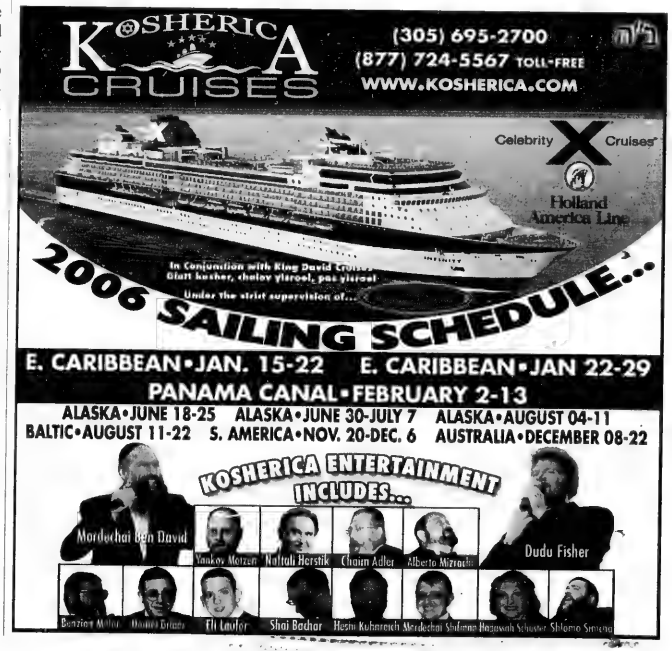
The novel is somewhat reminiscent of the work of popular British children's writer Enid Blyton, in that the heroes are children who outperform the grownups in solving a crime.

Alistair is snatched from his public school by his headmaster's brother, Arthur Talbot, and sent to work in an insurance company. Arthur's motive is that he wants Alistair, a very clever kid, to find out who at the company is blackmailing him.

When the chief suspect is murdered during the bonfire festivities of Guy Fawkes Day, Arthur is arrested. Alistair is forced to use his wits to prove Arthur's innocence.

The novel is set around Guy Fawkes Day, an English holiday that involves bonfires and fireworks, one that might send some North American readers scrambling to Google it.

Goldfarb has a strong sense of Victorian times, and the characters and settings are Dickensian. The era comes alive with women quilting and men discussing Darwinism. The plot moves along smoothly with hardly any distracting subplots. There's also just a hint of romance and teenage jealousies. Young fans of adventure/mystery stories will enjoy this book.



Eye on Arts

By BILL GLADSTONE

HOLY BLOSSOM'S STAGECRAFT PRESENTS *WOMEN'S MINYAN* BY NAOMI RAGEN

Holy Blossom Temple Stagecraft Company presents two performances of *Women's Minyan*, by **Naomi Ragen**. Set in the Meah Shearim quarter of Jerusalem, the drama focuses on a mother who seeks custody of her 12 children after being denied access by a religious court. The play was originally commissioned by the Habimah National Theatre in Tel Aviv and has been playing continuously to full houses since 2002.

"It's a very poignant portrait of life inside Meah Shearim," said director **Michael Ryval**. "Ragen exposes the abuse of some women at the hands of their husbands, as well as the initial refusal of their peers to acknowledge that their lives are entirely dictated by men… It's a profoundly moving tale, with tragic dimensions."

The cast includes **Susanne Egier**, **Anna Grosman**, **Judy Kent**, **Glenda Mindlin**, **Jodi Behan**, **Sarah Grange**, **Ellen Karabanow**, **Nora Freund**, **Viviane Ship** and **Rhonda Tepper**. $15-$10. Holy Blossom Temple, Saturday, Dec. 17, 7:30 p.m. and Sunday, Dec. 18, 2:30 p.m. For tickets, call 416-789-3291, ext. 511.

* * *

Chanukah Hulianke: Friends of Yiddish presents an evening of Yiddish music and festivities with singer **Adrienne Cooper** and pianist **Marilyn Lerner**. Members $10, guests $18. Beth Emeth Bais Yehuda, 100 Elder St. Saturday, Dec. 17, 8 p.m. Reservations, Sarah Faerman, 416-781-0003, no later than Dec. 14.

* * *

Sephardi Satire: *Sollyloquy*, a one-man show by **Solly Levy**, is a comic lecture on Sephardi Jewish communities that Levy defines as "a social satire but without malice." Levy's evening of music, humour and fun has been enthusiastically received by audiences around the world. $15. Sephardic Kehila Centre, 7026 Bathurst St. (one block north of Steeles). Saturday, Dec. 17, 8 p.m. For tickets, contact Salomon Beldeb, 905-669-7654, ext. 223. E-mail, sbeldeb@kehilacentre.com

* * *

Names in the News: Nineteen year-old **Laura Silberberg**, a second-year music student at the University of Toronto, has won the Amadeus Choir's Chanukah Song Writing Competition for the seventh time for her piece *Chanukah Blessings*, based on the Hebrew prayer for lighting the candles. Silberberg has performed her own compositions often on CBC Radio and other venues locally and internationally.

In the adult category, Torontonian **James Baldwin** won for his Chanukah song *Ashrei Hagafrur* (*Blessed is the Match*), his first full composition, based on poems by **Hannah Szenes** and biblical poetry. A baritone, Baldwin has been singing at Holy Blossom Temple for five years. He also sings in the **Amadeus Choir**, the **Elmer Iseler Singers** and at the **Metropolitan United Church**.

* * *

TSO Children's Concert: The Toronto Symphony Orchestra marks "Chrismakkah" with two award-winning children's classics. *The Polar Express*, by **Chris Van Allsburg**, tells the story of a young boy's magical journey to the north pole, while *Elijah's Angels*, based on the award-winning story by **Michael Rosen**, focuses on the relationship between a young Jewish boy and an elderly black woodcarver. The music is conducted by composer **Rob Kapilow**.

Tickets $17-$55. Roy Thomson Hall, Sunday, Dec. 11, 3 p.m. Pre-concert art activities hosted by the Avenue Road Arts School begin at 2 p.m. 416-593-4828, www.tso.ca

* * *

Arts in Brief

• Guitarist-pianist **Brian Katz** opens the World-Jazz Soup series with a mix of original compositions, klezmer re-interpretations and improvisations. The Red Guitar, 603 Markham St. (south of Bloor). Thursday, Dec. 8, two sets between 9 and 11:30 p.m. 416-913-4586.

• David Mirvish Bookstore hosts a book launch for *American Exposures: Photography and Community in the Twentieth Century*, by **Louis Kaplan**. 596 Markham St. Sunday, Dec. 11, 2 to 4 p.m. 416-531-9975.

• The new feature-length documentary *Wal-Mart: The High Cost of Low Price*, by director **Robert Greenwald**, focuses on the deeply personal stories and everyday lives of families and communities struggling to fight the goliath retailer. It's being screened at the Winchevsky Centre, 585 Cranbrooke Ave. Thursday, Dec. 15, 7:30 p.m.

• The Winchevsky Centre's "Chanukah Around the World" community party features the student play *Chanukah in Chelm*, as well as music, storytelling, games, crafts, food, Chanukah gelt and a tzedakah fundraiser sale. $8 at the door includes latke lunch. 585 Cranbrooke Ave. Sunday, Dec. 18, from 11 a.m. to 1:30 p.m. 416-789-5502.

• Rare and antique Hebrew books, incunabula, manuscripts, Judaica and objets d'art are scheduled for auction at the ICZ Community Centre, Zurich, Tuesday, Dec. 13. Online catalogue, www.jewish-treasures.com/jt_catalog.pdf

* * *

Susanne Egier, left, and Judy Kent rehearse a scene from *Women's Minyan*. [Michael Ryval photo]

Cesan d'Ornellas-Levine's paintings are at A Show of Hands.

At the Galleries

• **Benny Nemerofsky Ramsay** and **Heather Goodchild** collaborate on a performance art project. 1080BUS Gallery, 1080 Queen St. W. Until Dec. 11.

• The vividly eye-popping paintings of **Cesan d'Ornellas-Levine** are featured in the display windows of A Show of Hands Petroff Gallery, 1016 Eglinton Ave. W. throughout December.

• Works by the Willowdale Group of Artists are on display at the Markham Theatre Art Gallery, 171 Town Centre Blvd., Markham, through Jan. 3.

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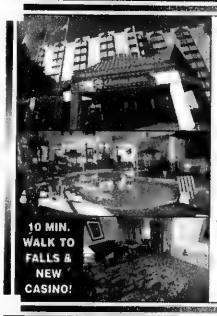

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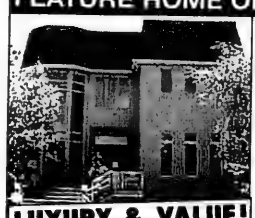

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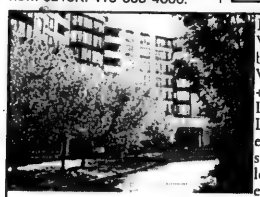

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Cal Ripken receives first Koby Mandell Humanitarian Award

By SHERRI MANDELL
Special to The CJN

TEKOAH — When Koby Mandell was in grade school in Silver Spring, Md., the Baltimore Orioles were his favorite baseball team and Cal Ripken Jr. was his favourite player.

When Cal broke Lou Gehrig's record for most consecutive games played (2,130), Koby was eight years old, and although it was close to midnight, he refused to go to sleep until he had watched the entire 22-minute standing ovation.

As we watched Cal on TV, circling the bases, waving at the fans standing and clapping, I thought to myself-what an incredible feeling to have that kind of achievement and adulation. And yet I wondered about the achievement. Cal broke the record basically because he had shown up. I was impressed and yet, I didn't really understand the power of showing up, until I was privileged to spend time with Cal at the first Koby Mandell Humanitarian Award Dinner.

On Nov. 8, more than 500 people joined together in Bethesda, Md., to honour Cal and Koby and to support the work of the Koby Mandell Foundation, which runs therapeutic healing programs for individuals who have lost a family member to terror.

Koby continued following Cal Ripken's career when we moved to Israel in 1996. He tried to follow the games on the Internet. He also continued to collect baseball cards. Any time one of us visited the United States, we brought back cards for Koby. When Koby joined little league in Efrat, he insisted on wearing No. 8 because that was Cal's number. He put a poster of Cal up on his wall. Like Cal, He played shortstop and then third base. The list goes on.

Life wasn't easy for Koby in Israel. It was hard to adjust to a new culture, a new language, and a new home. And because it was hard for him to be accepted as the new kid in class, sports helped him. He could hardly speak Hebrew, but he could kick a soccer ball. For the first year at least, he didn't understand a word the teacher said in class, but he kept showing up.

After Koby was murdered by terrorists at the age of 13, my husband, Seth, spoke in Baltimore and mentioned that Koby was a big Cal Ripken fan. Later that week, the *Baltimore Jewish Times* printed an article with a headline saying "Cal was Koby's hero."

Cal found out about this through a business colleague and reportedly said, "I was Koby's hero? We have to do something for this boy."

And so, on Nov. 8, four years to the day after Koby's murder, Cal, now retired, made good on his word and accepted the award that honoured them both. If anything could have brought Koby back to this earthly plane, it would have been meeting Cal Ripken – having him autograph balls, sitting with him, talking with him, learning from him.

At the reception before the dinner, Cal said baseball was about putting in the work, the energy and time. (He was renowned for arriving at the field before his teammates so that he could warm up and practise.)

"But after that, when you stand at the plate," he continued, "it's about trusting, about letting go and not forcing anything, relying on the work you've done."

Later I asked him how he stopped himself from getting nervous when thousands of people were clapping and shouting at him.

"It's between you and the ball," he said.

At the start of the dinner, Marla Lerner Tanenbaum, a member of the Koby Mandell Foundation's board of directors and chair of the event, mentioned there had been what she called a "Koby moment" months before the dinner. A Koby moment is a confluence of events that is wonderful and synergistic, something that seems almost too good to be true.

Cal Ripken Jr., centre, with the Mandell family [Photos courtesy Carrie Devorah]

Marla explained that when the graphic artist brought the invitations for the event to the printer in New York, he looked at the invitation, shook his head and said, "You're not going to believe this, but we printed the Cal Ripken 'iron man' *Sports Illustrated* Commemorative issue and we have photos of Cal Ripken in the back."

He returned with 12 full-size posters of Cal Ripken. "I'm happy to give them to you for such a great cause. Just get me one back autographed."

During the dinner, there was an auction of baseballs, bats and other baseball paraphernalia. Cal put on a No. 8 jersey to auction off. For about 10 minutes, he strutted around the room modelling the jersey. In all, he was on stage for close to an hour doing all he could to help us raise money, even at the risk of looking silly.

And then at the end of the evening, when Cal gave his speech, he said, "You know I've been wearing this No. 8 jersey all night. I was going to take it off right away, because it's a formal dinner and I feel a little goofy wearing it, but then I remembered – No. 8 was Koby's number, and so I kept it on."

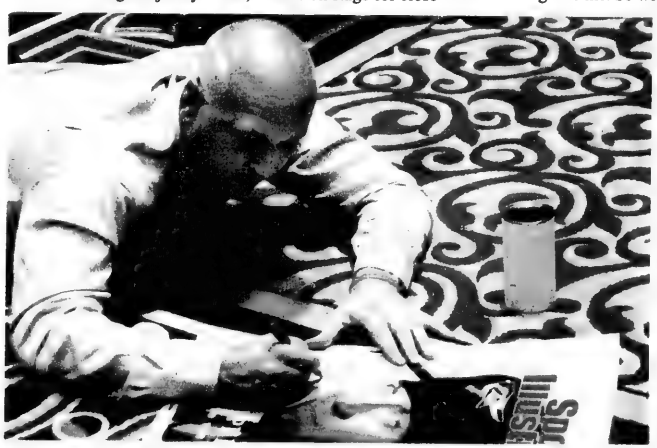
He continued: "When my father died six years ago, it was really tough for me. And since then, sometimes I've felt him sitting on my shoulder and whispering things to me. And now when I have those moments, from now on, I'm going to call those Koby moments."

That was my Koby moment – this great man would now be transformed by this evening, and would now define these moments of Godly presence in his life as Koby moments. That was a gift to me. So were the more than 500 people who attended and the thousands of dollars we raised for the foundation.

Breaking baseball's iron man record wasn't just about showing up. It was about being ready, present, able to give everything he could to win a game or make an evening's fund raising event a success. Cal was the first one at the hotel and one of the last to leave that night. He lay on the floor to sign the commemorative photos. Truly being present may look easy, but it's not. Being present is a form of humility, trusting the moment. When we work with survivors of terror, being present is the first step in healing.

Thanks, Koby, for picking Cal as your hero.

Sherri Mandell is Koby Mandell's mother.



Cal Ripken Jr. signs a commemorative photograph.

A halachic approach to layoffs

Money Matters

Jay Kelman

The massive layoffs announced recently at General Motors have employees at the many businesses connected to the auto industry fearful for their own job security. Especially troubling to many Ontarians is the fact that one of the plants scheduled to be shut down is among the most efficient on the continent.

What are the halachic considerations regarding layoffs?

The first premise of Jewish law is that an employee has no inherent right to employment. Notwithstanding the fact that employers may be making large sums of money due to the efforts of their employees, providing employment for others is the highest form of tzedakah. It is a governmental obligation to provide economic incentives for job creation. There is no obligation for any individual to open a business in order to provide employment to others. Even an existing business may legally wind down its operations, despite the negative impact that may have on the many stakeholders involved. However, such drastic action should only be taken if alternate plans, such as selling the business, are not feasible. And if those affected are in need, all members of society should bear the costs.

Initiating layoffs when executives continue to draw seven-figure (and eight-figure) salaries may create a moral problem, if not a technical violation of Halachah. In many firms, if the top 10 executives took a 20 per cent pay cut – and they could still earn millions – perhaps 200 to 300 jobs could be spared.

It appears that a proper approach to this dilemma is one based on replacement cost. Whatever compensation package would be needed to attract other executives to the firm would be appropriate compensation for current executives, notwithstanding the fact that paying such amounts will lead to layoffs.

When it's determined that layoffs are necessary, employees should be told immediately, thus giving them as much time as possible to find other employment. While employee morale, and perhaps even productivity, will suffer once layoffs are announced, to withhold such information would be a violation of ethical expectations. Jewish law asserts that one must do the utmost not to stand idly by when another person is being negatively affected by something. Waiting to give notice until it best suits the employer would violate this principle and cause undue hardship on employees. Furthermore, affected employees would be entitled to appropriate – that is, generous – severance pay. Biblical law insisted that even a slave be granted severance pay "from your flocks, from your threshing floor and from your wine vat." How much more so must an employee "have a share of all the things through which God your Lord has blessed you" (Dvarim 15).

Probably the most difficult issue is determining whom to lay off. In a lengthy responsum, Rabbi Moshe Feinstein seemingly rejects the idea of seniority as the guiding principal, unless such a principle is made explicitly clear to all new employees. Rather, he says, the affected workers are like partners and thus should equally split the work available.

If such an approach is not feasible, Rabbi Feinstein recommends a "shotgun" approach where one worker can demand to "buy or be bought." While he is talking about a case of two employees, the concept could apply to a larger firm. The optimal approach would be to cut everyone's workload so that all can remain employed. (Thus those hated "Rae days," when all provincial workers under former Ontario premier Bob Rae were forced to take a number of unpaid days off each year, seems to be in keeping with Jewish values.)

What is most fascinating is Rabbi Feinstein's contention that it's workers, not management, who decide. This is quite logical, considering that economic circumstances, not worker incompetence, are the cause of the layoffs.

Zucchini & Jalapeno Latkes

2 large baking potatoes
2 medium zucchini
1 small onion
1 jalapeno pepper, seeded
2 eggs, lightly beaten
2/3 cup unsalted matzoh meal or flour
3/4 tsp. each of salt and pepper
Vegetable oil for frying

Peel potatoes, then grate using medium/large holes; squeeze out liquid. Do the same with zucchini; then mix in with potatoes. Coarsely grate in onion. Finely chop pepper (keep hands away from eyes!). Stir in, and add eggs, matzoh meal/flour, salt and pepper.

Heat 1/2 cup oil in frying pan and fry on both sides until browned. If liquid separates out from the latkes when frying, drain off and stir mixture again before loading onto frying pan.

Drain on paper towels. Serves 10 people.

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Israeli Prime Minister Ariel Sharon and security officials last week toured Israel's border with Egypt. The visitors were clearly more interested in the nearby camels than the camels were with the visitors. [RNS/Reuters photo]

Jews who want to fight

By AVRUM ROSENSWEIG

URBAN WRITER

Recently Friends of Simon Wiesenthal Center for Holocaust Studies showed a documentary on anti-Semitism called *Ever Again*. The film, with a voice-over by Kevin Costner, addressed the rise in anti-Semitism in Europe through alliances formed by fanatical Muslim groups and neo-Nazis.

The movie, produced by Rabbi Marvin Hier, is an important consciousness raiser. It gave the overflow audience in attendance grave concern about the danger of allowing anti-Semitism too spin out of control. Unsettling footage of twisted carnage and broken bodies following international terrorist attacks, frothing imams inciting violence against Jews, and quotes from politicians, students and Jewish leadership on their new insecurities living in places like Brussels and London brought this point home.

Two important statements in *Ever Again*, however, did give a positive spin on our ability to act, both as Jews and a world community, to battle this ugly movement. One came from France's foreign minister who bravely said that fighting anti-Semitism is not only the battle of the Jewish people but also that of the international community. Harvard law professor and well-known author Allan Dershowitz called upon the worldwide Jewish community to encourage relations with moderate Muslims, adding that most Muslim people are good folk and likely not interested in blood and warfare.

In the foyer after the movie, I spoke to a young couple who seemed unsettled by the scary reality *Ever Again* addressed. They said they would like to do more than just give money to organizations ensconced in the struggle to eradicate hatred against Jews, Israel and Zionist. They wanted to actively involve themselves in this process at a grassroots level.

Some tangible options, ideas of hope, for those in attendance and every other Jew able to stand up for our dignity and security are:

- In your place of work or neighbourhood, create a committee or group in which members teach one another about their religious and ideological beliefs, thereby embracing our differences and creating a shared humanity.
- Jewish organizations dealing with fighting anti-Semitism need to create similar satellites made up of Jews and non-Jews that, as Dershowitz said, and develop strong ties with moderate Muslims and individuals of any other background, thereby marginalizing the fanatics. This would inevitably strengthen our friendships and marginalize the radical fringe.
- A worldwide network needs to be designed, utilizing e-mail and other creative and progressive forms of communication that would lend support to European and other Jews suffering from anti-Semitism; establish ongoing and creative think-tanks and brainstorming on how to breakdown stereotypes; train our people on techniques in debating and if need be, physical protection; and offer practical, grassroots solutions and include the entire Jewish world in this process.

Jewish community organizations must begin an aggressive strategy to include Jews able to fight anti-Semitism instead of relying on the old model of leaving the job up to a few overworked professionals and volunteers. We cannot simply create fear in the minds of the Jewish people without extending real ideas to our membership on ways and means of utilizing their strengths to obliterate anti-Semitism.

The renowned philosopher and Jewish activist Abraham Heschel criticized the Jewish people of his generation for being inactive in involving themselves in this area when bold activism was called for. We know anti-Semitism exists. Movies like *Ever Again* reinforce this troublesome and painful reality. Let all of us take its gripping message and enter into the fight with guts and Jewish determination. Simon Wiesenthal's life stood as an example of our ability to achieve a better world on behalf of ourselves, family and the Children of Israel.

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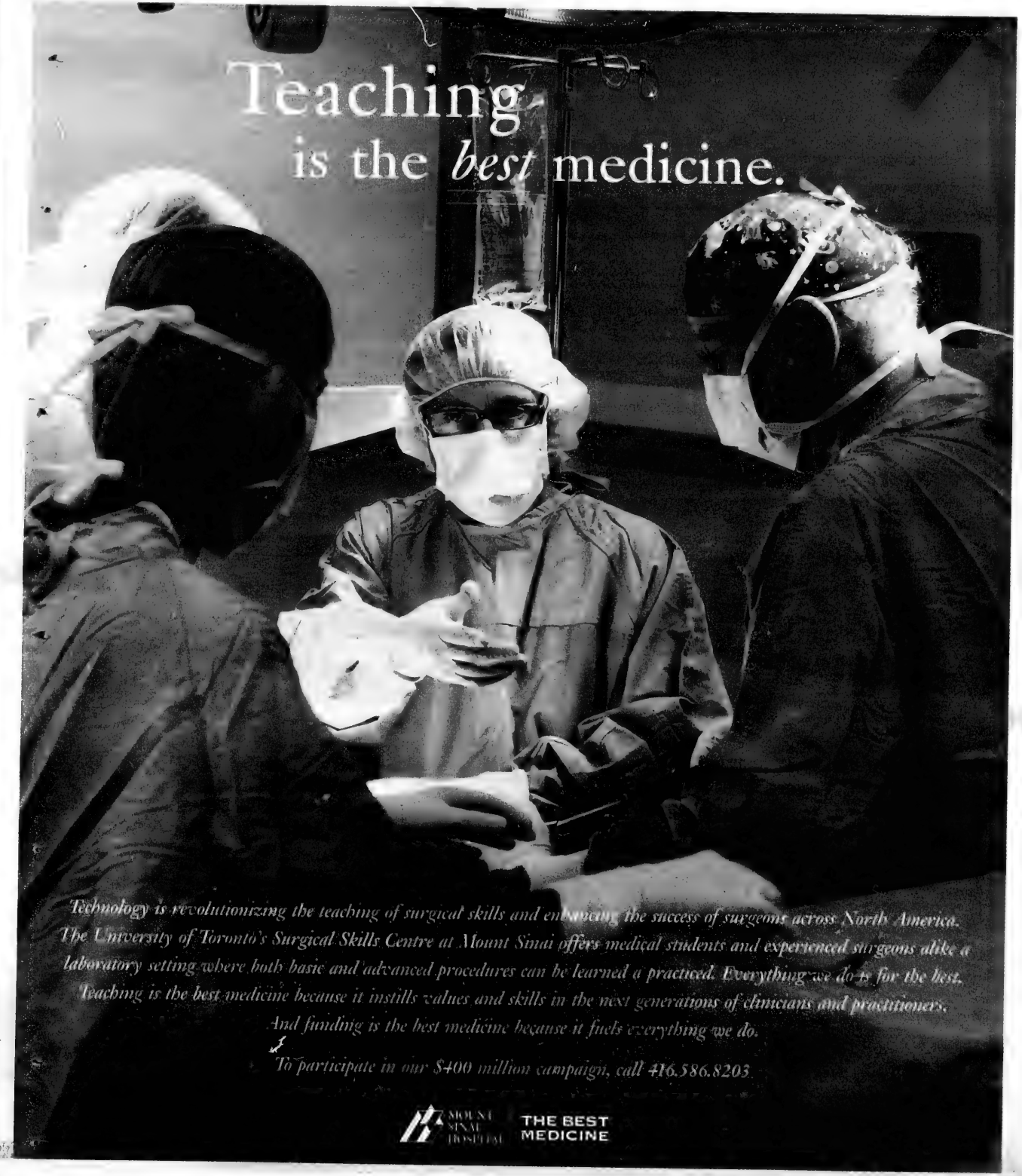
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This Week

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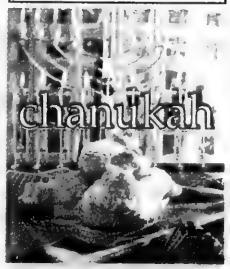
Eva Goldfinger ordained as Canada's first Humanistic rabbi. *Page 20*

First Gulf War showed CTV reporter her true calling. *Page 21*

Chanukah Food & Gifts



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MDA set to join Red Cross

New symbol a response to decades of discriminaton

By CHANAN TIGAY
JTA

NEW YORK — Magen David Adom's longstanding effort to join the International Red Cross and Red Crescent movements has proceeded in fits and starts, so it should have come as no surprise that the latest attempt to clear the major barrier to entry didn't go smoothly.

In the end, though, it was a success: Early last Thursday morning in Geneva, Geneva Convention signatory countries adopted a neutral red diamond as an official protective symbol, to go along with the red cross and red crescent. It will also enable states such as Eritrea and Kazakhstan, who have asked to use both traditional emblems together, to use the crystal emblem.

Please see related stories on pages 3, 4

The move paves the way for MDA to gain full membership in the International Red Cross after nearly 60 years of exclusion due to opposition from Arab and Islamic countries.

"We are blessing the result and we are very, very encouraged by the achievement," said Reuven Azar, counsel for political affairs at the Israeli Embassy in Washington, D.C. "We think that it's a humanitarian issue and it should have been resolved 55 years ago. For political reasons, it was prevented, but fortunately we found a way to advance on this."

Continued on page 50

Arms tunnel uncovered

Israeli troops uncovered a tunnel they suspect was dug by terrorists from the Gaza Strip. It started in northern Gaza and ended at a point near Kibbutz Erez in Israeli territory. Security officials said the tunnel, the first one known to have been dug into Israel since the Gaza withdrawal, was meant to be used by terrorist infiltrators. Israel had received intelligence alerts about the project and asked the Palestinian Authority to act against it, to no avail.

[Isranet photos]

Montrealer wins world Scrabble title

By DAVID LAZARUS
Staff Reporter

It's not as if Adam Logan didn't know he had a real shot. Before winning it all at the recent 2005 World Scrabble Championship in London, England, the Montreal resident had competed five previous times, never finishing better than fourth in six tries.

"What can I say? It was a wonderfully exciting experience, and I was utterly delighted and not a little astonished," Logan, a 30-year-old mathematician, said in an e-mail interview shortly after his decisive victory over Pakorn Nemitrmansuk of Thailand.

"And now, well… realistically I'll never be world champion of anything else."

With the victory, Logan, who was born in Kingston, Ont., and grew up in Ottawa, earned $15,000 (US) and became one of the disproportionately high number of Jewish Scrabble players who excel at this game of forming everyday and obscure words that use letters in unusual combinations and, of course, the holy grail – two blank tiles.

Logan's mother is Jewish and was born in Israel. In 1999, another Jewish player from Montreal, Joel Wapnick, also won the world Scrabble title.

Here are some more statistics: four of the eight world champions so far have been Jewish – Logan, Wapnick, the United Kingdom's Mark Nyman and United States' Joel Sherman.

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Adam Logan
[L. Latreille photo]

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Canada's latest UN votes critical of Israel — please see page 49

The News in Brief

CANADA

Gift To Aid Israeli Kids

TORONTO — An anonymous $100,000 donation from Canada will go to psychological and educational programs to help Jewish children relocated from Gaza adjust to new lives in Israel, UIA Federations Canada (UIAFC) said last week. More than 40 schools were closed in this past summer's pullout, affecting 3,500 Israeli kids. "Educational intervention, including extracurricular activities and services from social workers and psychologists is required now to prevent potential problems," UIAFC said.

Nazi Analogy Rapped

MONTREAL — Jewish groups last week criticized Transport Minister Jean Lapierre for using a Nazi analogy to describe Bloc Québécois leader Gilles Duceppe's comment that his party will make the Liberals "disappear" from Quebec in the Jan. 23 election. Lapierre said Duceppe's remarks, made at a campaign stop, had "a Nazi tone." Comments like Lapierre's tend to "minimize the horror of Nazism," Canadian Jewish Congress CEO Bernie Farber told CBC, adding the analogy was "regrettably inappropriate." Duceppe later apologized, saying he wants the BQ to win every Quebec riding.

WORLD

'Lost Jews' Get Help

BRASILIA — A Jewish education centre opened in Recife, in northern Brazil, for Bnai Anousim, descendants of Jews forced to convert to Catholicism during the Inquisition. Director Rabbi Avraham Amitai said many descendants of such conversos express interest in returning to Judaism. The centre is being run and paid for by Shavei Israel, a group that helps "lost Jews" return.

Article Causes Stir

DUBLIN — An ex-Irish parliamentarian sparked a controversy with an article questioning Israel's right to exist. The *Dubliner*, a culture and lifestyle magazine, has received more than 2,000 letters attacking Justin Keating's piece, which claims Jews didn't originate in the Land of Israel but rather "occupied some land 2,000 years ago for a historically brief period." The story "crossed the invisible line from being anti-Israel to being anti-Semitic," the Israeli Embassy said.

Free Jewish Schooling?

BOSTON — Rabbi Ismar Schorsch, outgoing chancellor of the Conservative movement's Jewish Theological Seminary, proposed free Jewish education for every child whose family belongs to a JCC or shul of any denomination. Announcing his "bold entitlement proposal" last week at the end of the Conservative movement's biennial convention in Boston, he said it would fight a growing Jewish attrition rate, and he proposed Jewish federations pay most of the cost, saying their "immense legacy funds… could be earmarked" for the project.

Suit Targets Dichter

NEW YORK — Two pro-Palestinian groups are suing an ex-head of of Israel's Shin Bet security service who is now a fellow at the Brookings Institution in Washington. The Center for Constitutional Rights and the Palestinian Center for Human Rights filed a class-action lawsuit against Avi Dichter on behalf of families of Palestinians killed or injured in a 2002 Gaza air strike. They allege Dichter provided intelligence to carry out the bombing, which killed Hamas kingpin Salah Shehadeh. Some 15 others also died, and 150 were injured.

Media Watchdog Commends CBC

TORONTO — HonestReporting Canada, a pro-Israel media watchdog, is praising the Canadian Broadcasting Corporation for adding a statement that it said provided context to its rebroadcast of the Israeli documentary *Checkpoint*.

The group said that on Nov. 20, the CBC Newsworld program *The Passionate Eye* ran the film, which has footage of armed Israelis controlling the movement of unarmed Palestinians, without providing historical, political or military background for checkpoints in the occupied territories.

The non-profit group, which claims 12,000 members, called on the CBC to provide that context when re-broadcasting the film on Nov. 26. It also encouraged its members to contact the CBC and demand the same.

HonestReporting said it received the following reply from a CBC producer: "Although we believe we have an extremely well-informed audience, it's possible that some viewers may not have remembered that the second Intifadah had begun during this period, or that the Oslo peace accord had failed… In an effort to clarify this… we have added a reference to these historic events, as well as the increase in tensions, the suicide bombings and civilian deaths."

CBC ran the following statement at the start of, and during, its Nov. 26 re-broadcast: "*Checkpoint* was shot between 2001 and 2003, after the beginning of the second intifadah. The Oslo accord peace talks had collapsed. Violence and tension was escalating on both sides, and the number of suicide bombings and civilian casualties was increasing."

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Jordanian and McGill worked for MDA solution

We can't exclude Israel if we really believe in the fundamental principles of the movement

By JANICE ARNOLD
Staff Reporter

A Jordanian Arab with close ties to Montreal has been playing a key role behind the scenes for the past two years to see that Israel finally becomes a full member of the Red Cross organization.

When he stood for election as chair of the Standing Commission of the International Red Cross and Red Crescent Movement in December 2003, Mohammed Al-Hadid promised to find a solution acceptable to Magen David Adom (MDA) and the signatory nations of the Geneva Conventions.

The president of the Jordan Red Crescent was also a founding member of McGill University's Middle East Program in Civil Society and Peace Building.

In 1999, the commission, which includes representatives of both national societies and states, agreed on the creation of a third emblem, the Red Crystal. Al-Hadid was a vice-chair at the time. A diplomatic conference scheduled for its adoption in October 2000, however, was indefinitely postponed after the start of the second intifadah the month before.

"The first thing I did after I was elected was to establish a working group on the emblem. I wanted it to remain in everybody's mind and not be forgotten," Al-Hadid said in an interview from Amman two weeks before the conference in Geneva where a majority of countries voted to amend the 1949 conventions.

Al-Hadid's position was clearly at odds with the Arab and Muslim countries, which have been the most resistant to Israel's inclusion. He knew he had to convince the international community that there was a will to co-operate, nevertheless, between the Red Crescent and MDA, if he was to get the third emblem back on the agenda.

In April, he persuaded the presidents of the Palestinian Red Crescent (PRC) and MDA to meet in Amman for talks, along with representatives of the International Committee of the Red Cross and the International Federation of the Red Cross and Red Crescent.

"I wanted to show that these societies were concerned only with humanitarian work, and could set aside political disputes," he said.

In June, Al-Hadid went to Washington, D.C., to tell the U.S. State Department that a diplomatic conference to approve the third emblem should be held without delay, and he also asked the Swiss government to use its offices to convene the meeting as soon as possible.

Al-Hadid then visited Egypt, Syria, Lebanon, the Palestinians, and Iran to explain the commission's position to foreign affairs officials, and he communicated with other Arab and Muslim countries. "I told them this is an opportunity not to be missed. We need a partner in Israel. We have a lot to gain from the Israelis and their experience. We need each other; it's a two-way street."

Al-Hadid added, "Israel has a right to its national society. We can't exclude Israel if we really believe in the fundamental principles of the movement that there can be no discrimination among people. Any political differences should be addressed in a different forum, not through the humanitarian movement whose goal is universality."

In September, Al-Hadid brought PRC and MDA leaders together in Seoul, South Korea, where they worked on a memorandum of understanding on operational arrangements, specifically in east Jerusalem, which was formally signed in Geneva in November.

"That was the icing on the cake, and the diplomatic conference was then set for Dec. 5 and 6," Al-Hadid said. (The conference was extended by a day after Syria introduced a demand that its Red Crescent be allowed to operate in the Golan Heights.)

Continued on page 41

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The bully must be confronted

From the editor's desk

In the midst of an election campaign in Canada and the run-up to elections in Israel on March 28, newspapers, televisions and Internet blogs are spilling over with election-related news and commentary.

Last week, however, two non-election-related stories were in the news and worthy of specific comment.

• **Magen David Adom:** As reported elsewhere in the paper, the International Red Cross and Red Crescent Societies based in Geneva, last week took the historic step of bringing the Magen David Adom within the legally acknowledged ambit of the international rescue and relief agency.

For some six decades, the Magen David Adom was a prohibited symbol for international relief and rescue work. The Muslim countries, as well as some others, prevented the Jewish humanitarian relief symbol from joining the Red Cross and the Red Crescent.

Last week, that finally changed – sort of. By a vote of 98-27, with 10 abstentions, the "crystal compromise" was adopted. The International Red Cross adopted a fourth symbol, a red crystal, shaped like a diamond, in which the Magen David will nestle as a symbol, for use by the Jewish rescue agency outside of Israel.

Of course, the Jewish symbol will be used without restrictions in Israel, but to protect the sensibilities of other countries, mostly, if not all Muslim, the red Jewish star will appear inside the larger red crystal.

To be sure, the decision last week is to be welcomed. It is decidedly good news. It is one more open involvement of the Jewish state and its symbol in the international arena. But it is not unreservedly good news. For the very need to find a compromise still bespeaks the religious and social intransigence of most of the Muslim world on matters concerning the acceptance of Jewish sovereignty in the Middle East.

The editorialist of the *Wall Street Journal* considered the compromise more a defeat than a victory. "Israeli diplomats are celebrating the crystal as a great victory. If that's a victory, we'd hate to see a defeat. Even this compromise, which was opposed by most Muslim countries, came only after the American Red Cross withheld its contributions to protest Israel's exclusion from the international body."

The *Jerusalem Post* rejected the appropriateness of any celebration whatsoever, sharply pointing out that the compromise was still institutionalized discrimination.

"Despite these pragmatic considerations, we cannot help but feel deeply offended by both this international verdict and our own nation's puzzlingly obsequious embrace of it," the editorialist wrote. "Why could there not have been four recognized symbols: a cross, crescent, crystal and the Star of David? Or alternatively, why were the cross and crescent not – like our star will be – forced inside the crystal when operating internationally? There are no good answers to these questions. Evidently even a humanitarian movement, and one which perhaps more than any international body purportedly prides itself on neutrality and impartiality, can baldly discriminate against the Jewish state for decades, and then adopt a 'solution' that continues to discriminate against the symbol of the Jewish people.

"By bowing for so long to the utter rejection of the symbol of the Jewish people, and then devising for it a second-class status, the international community legitimized a hatred that is the antithesis of the Red Cross mission and the cause of many of the casualties it treats."

There is no denying that the compromise is further proof, though none is really needed, that the bully is still operating in international arenas. But there is also no denying that more and more countries, agencies, governments and individuals are learning the bitter lesson that, for the sake of decency, civility and survival, ultimately, the bully must be confronted.

• **The Bible and archeological evidence:** The Saturday *Globe and Mail* contained an article written by Toronto writer and broadcaster Dan Falk titled "Did spin doctors write the Bible?"

The purpose of the article was to inform readers of the debate among scholars and other interested parties concerning the factual reliability of the narratives of the Jewish Bible.

Falk pointed out there were two contending sides: minimalists and maximalists, as he called them. The minimalists believe only minimally in the historical truth of the events recorded in the Bible; maximalists, obviously, take the opposite view. Both sides, Falk pointed out, turn to different schools of archeological thought to buttress their respective points of view.

Falk implied his own point of view in the debate when he wrote in the introductory paragraphs "Abraham and Moses, it now seems, probably never lived at all."

But he implied more than a point of view, when he wrote: "The story of the Israelites is entrenched: Abraham leads his family to *Palestine*." (My emphasis.) He implied the possibility of his own agenda.

There is no factual, historical, political, geographical or educational justification for using the term "Palestine" in that sentence. It is simply wrong. That name for the area does not appear before the Romans introduced its precursor some 2,500 years after Abraham.

–MBD

SeeJN

LIGHTS OF CHANUKAH: Students from junior kindergarten to Grade 8 at United Synagogue Day School's Beth Tikvah campus assembled Chanukah gift bags for needy Jewish children to be distributed by Jewish Family & Child Service. The bags consisted of donated gifts and personal letters from the students. Pictured from left are Gabriella Ripstein, Danielle Friedman and Bayla Saltzman.

Canadian Zionists to vote for WZO delegates

By PAUL LUNGEN
Staff Reporter

In recent years, prominent Israelis have questioned the continuing relevance of the World Zionist Organization (WZO), the agency founded by Theodore Herzl in 1897.

Yossi Beilin, for one, leader of the Meretz-Yahad Party and a former Labor cabinet minister, has been quoted as saying the organization ought to be disbanded.

In a column in *Ha'aretz*, Beilin called the WZO "a pathetic vestige of the organization founded by Herzl." He wrote, "It continues to exist as an anachronistic framework, which represents a tiny fraction of the Jewish people."

Norman Stern has read Beilin's critique, and as president of the Canadian Zionist Federation (CZF), the WZO's Canadian wing, he takes issue with it.

The organization remains quite relevant, Stern said, and to demonstrate his point, he cited a personal experience at a passport control booth at Ben Gurion Airport in Israel last October.

Stern was entering the country to attend a meeting of the WZO's board of governors and the guard asked him the purpose of his visit. When Stern gave the reason, the guard said, "You saved my life."

The man had emigrated from Ethiopia and the Jewish Agency, an organization related to the WZO that's funded by Diaspora Jewry, had rescued him from death, Stern recounted.

"I was crying when I left the booth."

The WZO, which is holding elections in 2006 for its Congress, does a lot of good, Stern said. It provides about half the members of the Jewish Agency's board of governors, with Diaspora fundraising organizations providing the other half. The Jewish Agency operates with an annual budget of $350 million (US) and has shlichim (emissaries) around the world. (The CZF "looks after" approximately 200 shlichim in Canada, Stern said.)

The Jewish Agency encourages Jews to move to Israel and assists them in doing so. It also runs educational programs and even operates seniors housing complexes in Israel.

The CZF holds 19 "mandates" (delegates) to the WZO congress, compared to the United States' 165, Stern said. Zionist organizations in Canada can apply to vote and the electors include members of organizations from the Orthodox (Mizrachi), Conservative (Mercaz) and Reform (ARZA) movements, as well as Zionist political parties, including the Canadian affiliates of the Israeli Labor and Likud parties.

While any Canadian Jew can join these groups, Stern estimates about 25,000 are actually eligible to vote. Voters must not only be a member of synagogues or organizations, they must also join the Zionist arms of the groups.

An additional factor in the balloting is the WZO's requirement that 25 per cent of the mandates from any country be people under age 30.

Deadline for this year's vote is Feb. 26, while the deadline to register to vote is Dec. 31.

Stern's response to Beilin's comments – and that of Israeli President Moshe Katsav, who suggested creation of a second Knesset chamber as a forum for Diaspora Jewry to advise the government – was more muted than those of his American colleagues.

In the United States, JTA reported, spokespeople for the American Zionist Movement said the WZO is already doing what Beilin and Katsav have suggested.

Stern said he is open to any ideas that could improve the world Zionist movement. "If it's better for the Jewish people," he said, we should consider it.

But, he continued, the main problem facing the international Zionist organizations is financial. Local federations are allocating less to the Jewish Agency and retaining more for domestic priorities, such as schools. The Jewish Agency's budget dropped by some $20 million (US) from 2005 to 2006, he said.

In Canada, Zionist organizations have a second problem: trying to recruit new members.

"Fewer young people are getting involved," Stern said, and he questioned whether "Israel is not on the agenda of young people as it used to be. I think it's a serious problem."

Part of that is due to the relentless vilification of Israel on campuses, which dissuades many young people from identifying with Zionist organizations, he added.

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My wife Leslie, also an Associated grad, and I decided to send our two children, Shira and Noah, to Associated to give them the same opportunities we had – to learn, experience and explore their Jewish heritage and traditions. We believe that Associated is a great school – pluralistic and accepting with the traditional Torah values that are essential for the continuity of our people.

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Iranians deserve the freedom to change, exiled author says

By SHERI SHEFA
Staff Reporter

It's wrong for North Americans and Europeans to turn a blind eye to human rights abuses in countries like Iran and Saudi Arabia because of a belief that "it is part of their culture," Azar Nafisi said.

Nafisi, the author of *Reading Lolita in Tehran: A Memoir in Books* and a professor of literature who was expelled from Iran in 1997 after refusing to wear a veil, addressed a capacity crowd at the Holy Blossom Temple recently as part of the Gerald Schwartz/Heather Reisman 2005 Fall Lecture Series.

"It is very condescending when people… think that women in Kabul or in Tehran like to be flogged because it is their culture," Nafisi said.

"It would be like saying burning witches in Salem was their culture… It's like saying that the Inquisition was part of the European culture."

She recalled her feelings about returning to Iran in 1979, in the midst of the Islamic revolution, after having completed her dissertation in the United States.

"As soon as I landed in the Tehran airport, I realized that home is not home," she said.

"I returned home to fundamentalism, terrorism and war in Iran."

She said no state has the right to tell a person how to have a relationship with his or her God, or how to dress, and this should not be ignored by powers of the western world.

Nafisi said she is also offended when westerners refer to countries such as Iran, Malaysia, Saudi Arabia and Turkey as being part of the "Muslim world," even though their cultures have little in common, less than countries like France and Germany, which she says are never referred to as Christian countries.

"We have reduced so many people, millions of people around the world, into one aspect, which is their religion, and then we reduce that religion into one aspect, which is the most extreme, fundamentalism.

"It is like saying all Jews are Orthodox Jews. And even within Orthodox Judaism, they are part of the most extreme sect."

She said it is vital that people begin to see each other as individuals rather than nations and that people must understand that they should not fight individuals, but fight to change the system.

"Every nation in the world has something to be ashamed of, has something that it needs to question. The point is that every nation in the world has the right to change. That is our God-given right."

Nafisi's hour-long lecture, titled "The Power of Democracy in (Secret) Action," was held together by a common theme: that if we don't appreciate the power of imagination and thought, if we don't acknowledge imagination as "the bread and water of the soul," democracy as an ideology will be endangered.

"Political and social democracy cannot exist without the ability to imagine the world. In imagining the world, you are criticizing the present, criticizing the world as it is, constantly questioning," said Nafisi, who, when she lived in Iran, used to meet weekly with seven students to teach them about literature.

"Without imagination we do not have the ability to question the present, and also without imagination, we do not have the ability to look at the world, not as it is, but as it could or as it should be."

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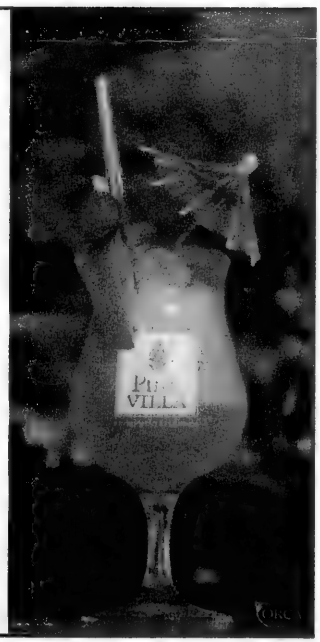
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***CJN* GETS SPECIAL GIFT: Oscar Adler, right, who worked for seven years with a small group of veterans and volunteers compiling the *Canadian Jewish Memorial Book of Remembrance*, presents a copy of the volume to *CJN* editor Mordechai Ben-Dat. The book lists the names of 18,000 Jewish Canadians who served in the 20th century's military campaigns. Only 50 copies were printed. Adler, 80, who served in World War II as an aircraftsman, concedes that about 4,000 names are missing from the book.** [Ron Csillag photo]

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Disturbing, dangerous

In October, Iranian President Mahmoud Ahmadinejad urged that "Israel be wiped off the map." Last week, at a conference in Saudi Arabia, he pronounced a variation on the same theme but also ominously added the grotesque propounding of Holocaust denial.

IRNA, Iran's official news agency, quoted Ahmadinejad as saying: "Some European countries insist on saying that Hitler killed millions of innocent Jews in furnaces… Although we don't accept this claim… If the Europeans are honest they should give some of their provinces in Europe… to the Zionists, and the Zionists can establish their state in Europe." Earlier in the speech he said, "They [the Jews] have no roots in Palestine but they have taken the fate of Palestine in their hands?"

Ahmadinejad's statement is the sneering rant of a religious fanatic who hates the "other." Jewish sovereignty, he repeats, for the benefit of all who thought to dismiss his call-to-genocide in October, has no place in the Middle East. But it is also the stunning, sinister bluster of one who is ignorant of fact and history. Hitler's crimes were a lie, he believes. Moreover, in a disheartening echo of the late Palestinian leader Yasser Arafat's public denial of the existence of a Jewish temple in Jerusalem, Ahmadinejad's summarily severs any connection between the Jewish people and the Land of Israel.

The Iranian president's views are offensive, odious and vile. It is gratifying to note that many Western leaders quickly condemned the remarks. At a news conference near Berlin, German Chancellor Angela Merkel and French President Jacques Chirac both affirmed Israel's membership in the modern family of nations. UN Secretary-General Kofi Annan expressed shock at Ahmadinejad's base attempt at Holocaust denial. Security Council president Emyr Jones Perry of the UK also condemned Ahmadinejad for casting doubt on Hitler's atrocities. Even his Saudi hosts were reportedly angry with the Iranian president for sabotaging the very purpose of the meeting, which was to show Islam's moderate face to the world. Yet, we note despairingly that we found no public condemnations of the Iranian's comments by fellow Muslim leaders.

But woe to the West, not only to Israel, if we dismiss Ahmadinejad's rant as merely the silly stirrings of an uninformed zealot. In light of his country's maniacal campaign to acquire nuclear weapons technology, he and his beliefs are disturbingly dangerous.

"Canada will not tolerate Iran's reprehensible posturing," Prime Minister Paul Martin told the delegates of the United Jewish Communities General Assembly last month. "This threat to Israel is a matter the world cannot ignore. Free nations of the world will not tolerate it," he said.

It is now imperative that Canada join, if not lead, the free nations of the world in loudly rebuking the Iranian president, in bringing him to account and in preventing the Iranian government from developing nuclear weapons.

25 years ago in *The CJN*

• At a summit in Luxembourg, the European Economic Community, over Israeli objections, voted to hold talks with Arab League countries in an effort to reinvigorate the Camp David accords.

• For the first time in its history, the Yellowknife Jewish community held a religious service conducted by a rabbi. The occasion was the brit milah of Nathaniel Moll.

Editorial Advisory Board: **Isaac Apter, Michael Brown, Sandra Brown, Donald Carr, Daniel Held, Zac Kaye, Igor Korenzvit, Keith Landy, Andrea Most, Lou Ronson, Jacques Sayegh, Mike Shriqui, Pamela Medjuck Stein, Rabbi Michael Stroh, Rabbi Reuven Tradburks**

Sick fascination with body exhibits

I was gladdened to read the article "The ethics of exhibiting human remains," (*CJN*, Dec. 8) during my research about the many body exhibits touring North America right now. I sit on the board of governors for a natural history museum that wants to feature one of these exhibits.

I feel these exhibits go too far in trying to be "edgy" or "chic," with the main point being to fly in the face of the norm. Most of all, I wonder if every body in each exhibit was obtained legitimately. I am particularly concerned that the bodies from China, made available because they were either unidentified or unclaimed, were prisoners, peasants, patients in hospitals, etc. They have a family somewhere, either wondering what happened to them or thinking they are safely buried with dignity – and surely not naked and skinless on display overseas for the entertainment or education of the masses. I can't imagine discovering that my mother, husband or son was one of those bodies on display. It would be heartbreaking, no matter how interesting people find the exhibit.

I love science, but I have what I think is the very normal concern for other people, particularly those who can't speak for themselves – like the dead. I agree that God demands we treat other people with care, respect and dignity – dead or alive. There is currently a sick fascination with body exhibits. They have far more entertainment and shock value than educational value.

Rebecca Bayless
Dallas

* * *

Jews from Muslim countries ignored

In Sheldon Kirshner's story on his recent Toronto speech ("Israeli rabbi addresses human rights abuses," CJN, Dec. 8), Rabbi Arik Ascherman from the Rabbis for Human Rights (RHR), among other self serving statements, declares, "We are not anti-Israel." I conduceted a lengthy correspondence with Rabbi Ascherman wondering whether he would join me in enhancing their campaign for the rights of Palestinian refugees by also recognizing the plight of almost one million Jewish refugees from Muslim countries, many living in Israel. I thought that such a simple and fair idea would appeal to the rabbi and his group, but, unfortunately, for reasons beyond my comprehension, they flatly declined to give any support to their Jewish brethren.

Perhaps Rabbi Ascherman does not think that ignoring the fate of Jews from Muslim countries is a big deal. I respectfully disagree.

Jack Chivo
West Vancouver

* * *

Put Jewish monuments at death camps

I am a Holocaust survivor. About 63 years have passed since my dear family, relatives and about six million Jews, including children, were tortured and murdered in Europe.

Since Jewish institutions established Holocaust museums in all major cities of the United States, why haven't they also placed Jewish monuments on the mass graves in the major death camps such Birkenau, Belzec, Sobibor, Treblinka and Majdanek, where most of the millions were murdered?

A very small portion of the money collected annually from the public on the behalf of the millions of sacred souls would be required to place Jewish monuments on these mass graves.

Unfortunately, Jewish religious organizations and institutions have abandoned the mass graves of the millions of Jews to the "care and concern" of the Polish government.

Israel Turk
Tarzana, Calif.

* * *

JOI not based in Boston

Thanks very much for mentioning the Jewish Outreach Institute (JOI) in "Census analysis paints gloomy picture" (*CJN*, Dec. 8). We are very much looking forward to working in Canada again. We have, in the past, supported outreach programs in both Montreal and Toronto. However, one correction: as much as we love the fine town of Boston, JOI is actually based in New York City.

Paul Golin
Associate Executive Director
Jewish Outreach Institute
New York

* * *

Population decline

In "Media blitz proposed to halt population decline," (*CJN*, Dec. 8) it is stated that "if trends continue, there won't be any Jews left in 250 years." That applies to the Diaspora only, and does not include Israel.

David Baker
Jerusalem

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Perspectives

Obscuring the sacred

Last week, Rabbi Dow Marmur, rabbi emeritus of Holy Blossom Temple in Toronto, criticized the Body Worlds 2 exhibit currently on display at the Ontario Science Centre. This week, Rabbi Baruch Frydman-Kohl, spiritual leader of Toronto's Beth Tzedec Congregation, offers a different point of view.

By RABBI BARUCH FRYDMAN-KOHL

Body Worlds 2, a heavily promoted exhibit now at the Ontario Science Centre, features full human bodies, individual organs, and transparent body slices that have been preserved for viewing. According to publicity for the show, this "offers a once-in-a-lifetime chance to see and understand our own physiology and health and *to gain new appreciation and respect for what it means to be human*" (my emphasis). I think this claim is false and I want to present what a Torah perspective on Body Worlds 2 might be.

The creator of the exhibit, Dr. Gunther von Hagens, is a native of the former East Germany who developed a procedure he calls "plastination," which replaces bodily fluids and fat with plastic. It's a form of embalming that preserves the inside of a body as well as the outside. His work is on display for the education and entertainment of the general public.

Body Worlds 2 begins with cross-sections of bones and organs. Visitors compare a healthy lung with that of a smoker, a healthy aorta with one full of plaque, a healthy brain with one that has experienced a stroke. It also shows repaired body parts, such as natural and artificial knees and hips. One can see the progression of human development from a seven-week-old fetus to one that is almost full-term. I could immediately understand what smoking does and how cholesterol clogs the arteries, fulfilling the function of emphasizing the importance of a healthy lifestyle. In the comments that people write at the conclusion of the exhibit, one sees that they are deeply affected by the opportunity to see these aspects of the human body.

The main part of the exhibit displays approximately 25 human bodies in various poses – including stretching, walking, skiing, hitting a baseball, skating and cycling. The skin on these bodies is flayed to expose what is inside, so that we can see where in our bodies various organs are positioned, how delicate the nervous and circulatory systems are, and the complexity of the neurological, digestive and body purification systems. One body is cut up as if it were a chest of drawers, exposing different organs through the exposed squares.

Throughout the ages, medical scholars and students have sought to understand how our bodies function through exploration of real human specimens. Body Worlds 2 is intended to help a popular audience better understand the structure and systems inside the human body. On some level, the authenticity of the specimens adds both fascination and horror. It was amazing to be reminded of how complex we all are. I thought of the words of the Psalm: "How great are your works, Eternal."

The exhibit displays a consent form, so that we can see the donors made their donations freely, although I don't know if the donors had ever seen an exhibit before offering their bodies. Perhaps people imagine that this confers a kind of immortality on them. However, as one commentator put it, "it's not for me. The prospect of tourists [examining] my genitals and giggling is more than this mortal flesh can bear."

Specimens of a human and a horse are juxtaposed so as to encourage comparison between two different animals. Other cadavers are "exploded," with one body split and separated, giving the appearance of, say, multiple heads, parallel bodies, or two bodies walking side by side. The result is an image of the body that moves from information to exhibition. I felt as if the intent was to have the body parts cease to be human and to become art, as if the pathologist were the artist. These posed bodies are even signed by von Hagens, as if he had transformed the human body into a sculpture. I had to keep reminding myself that these were not wax dummies, not latex dolls, and not plastic models. These were once living, talking, loving people like us.

While the exhibit wants us to feel awe at the complexity of the human being, it also distances us from the sense that we are viewing real people. The exhibit wants us to see the body as a natural organism. But even as we gain awe, we lose it. The body becomes de-humanized.

The exhibit has another agenda as well. Quotations throughout the exhibit emphasize the mechanistic element of the body. At the entrance is a quote from the German philosopher Friedrich Nietzsche, "I consist of body and soul in the words of a child… But the enlightened, the knowledgeable would say, I am body through and through, nothing more, and the soul is just a word for something on the body." This perspective sees the person as exclusively a physical entity.

Gottfried Leibniz, the philosopher and mathematician, points to the mechanistic elements of the body: "Each organic body of a living being is a kind of divine machine or natural automaton." We are led to a non-moral definition of good and evil from Epicurus, the ancient thinker: "Get used to the idea that death should not matter to us, for good and evil are based on sensation."

Another Jewish view on exhibiting human remains

In contrast, the Bible offers a different way to understand what being human means. Three times in Genesis, we are told that human beings are created "in the image of God." Rabbi Nahum Sarna, the recently deceased Bible scholar, offered this insight in his Jewish Publication Society commentary to Genesis: "The resemblance… to God bespeaks the infinite worth of a human being and affirms the inviolability of the human person. The killing of any other creature, even wantonly, is not murder. Only a human being may be murdered… The phrase 'in the image of God' conveys something about the nature of the human being as opposed to the animal kingdom… The terminology employed in Genesis is derived from regal vocabulary…. In the Bible … each person bears the stamp of royalty. [This] characterization… furnishes the added dimension of his being the symbol of God's presence on earth… bear[ing] witness to the activity of God in the life of the world. This awareness inevitably entails an awesome responsibility and imposes a code of living."

The cadavers that are displayed in conjunction with the horse and the camel seek to illustrate the ways in which the human body is similar to other animals and how our musculature differs. My teacher, Rabbi Abraham Joshua Heschel, emphasized that while the human "is biologically a type of animal… when pretending to express what is decisive or central about man, these definitions seem to depict an effigy rather than an image of man."

After discussing Aristotle's definition of the human as a "political animal," a "civilized animal," and an "imitative animal," Rabbi Heschel notes that the scholastic philosophers accepted the Greek definition of the human as a "rational animal" and that Benjamin Franklin wrote of the human as a "tool-making animal." Rabbi Heschel, in *Who is Man*, comments: "There undoubtedly is a conscious desire in man to be animal, 'natural' in the experience of carnality, or even to identify himself as an animal in destiny and essence… To be sure, anatomy and physiology display innumerable points of resemblance between man and animal. Yet, for all the similarity in composition and function, the contrasts are even more remarkable… [Our concern] is not the undeniable fact of his animality but the enigma of what he does, because and in spite of, with and apart from, his animality. If we focus on the animal in human, we gain some biological information, but obscure what we truly need to understand, which is not our animality, but our humanity."

Rabbi Heschel recalls that in modern philosophy, thinkers began to describe the human as a machine, "an ingenious assembly of portable plumbing." He notes that in pre-Nazi Germany, a chemical image was popular: "The human body contains a sufficient amount of fat to make seven cakes of soap, enough iron to make a medium-sized nail, a sufficient amount of phosphorus to equip two thousand match-heads, enough sulphur to rid oneself of fleas." These descriptions of the human being do not express our essential meaning. They actually make it more difficult to gain self-understanding. They mistake the physicality of the human being for being human.

Body Worlds 2 thus obscures and de-sanctifies what is essentially human. Our tradition teaches us that because the human being is in the image of God, even the dead retain sanctity. Key halachic and theological ideas come into consideration when we consider how to treat a dead body. We are prohibited from cutting or abusing the dead (*nivul hamet*). We are prohibited from preventing or delaying the dead from burial (*linat hamet*). Except for organ donation, we are prohibited from gaining any personal benefit from the dead (*hana'at hamet*). All of these prohibitions were instituted to protect and maintain a sense of the dignity of the dead (*kavod hamet*).

The Torah tells us that one must not impale an executed criminal overnight. Even a criminal is to be treated with respect. Rashi helps us to understand why *kavod hamet*, honour for the dead, is such a significant value: "The human is formed in the image of the Maker… If one sees the dead body hanging, that person will say, 'The King is impaled.'" Physical features are not the totality of a person. They point to something beyond us, challenging us to reflect the divine image in each of us, to be godly in our actions on earth.

Body Worlds 2 wants us to see physical identity as the totality of a human being. The Torah wants us to see a body as pointing humanity toward the image of God. If you go to the exhibit, walk carefully. Think about what you are seeing. Remember that these cadavers were people like you and me. Remember that the human being is not just physical. Remember that the body is just the beginning of being human. Do not allow the physical to obscure the sacred.

Rabbi Baruch Frydman-Kohl is spiritual leader of Beth Tzedec Congregation in Toronto.

Opinions

The truth about life's tests

A "test," an ordeal that tests our character, is a time when greatness can be achieved. Because of this, tests are spoken of in reverential tones, as if it were a joy to be tested.

Rabbi Chaim Steinmetz in Montreal

However, it's dishonest to extol tests. Humans hate suffering. The Talmud has a section extolling the righteous man who suffers. But right afterward, it cites three stories of rabbis who are suffering, and each one, when given the choice, says, "I want neither the suffering, nor the reward".

Thus, the Talmud's romantic portrayal of the noble, pious man who accepts his suffering is brought down to earth when noble, pious men refuse to accept suffering. No matter what the reward, even the righteous prefer to steer clear of tests.

Equally dishonest is contemporary society's view of tests. Today, we are firm believers in the shallow clichés of the bookstore's self-help aisle. After any ordeal, we're told to seek "closure." With a few quick rituals, we can "move on" and forget our pain. Indeed, today only one test matters: whether or not a person is able to "move on" after a trauma.

This ignores human reality. I find it upsetting when people try to dispense advice to mourners about how they can "get over" their grief. This advice adds insult to injury. Not only is the mourner in pain, it's also his fault he hasn't figured out how to "get over it." But the reason the mourner can't "get over it" is because ordeals are not mere inconveniences. They are critical life experiences.

This is why we have a custom to treat a yahrzeit, the yearly anniversary of a relative's death, as a day of partial mourning. It's an eloquent way of saying that we still mourn, and the person is still sorely missed. By refusing closure, we show genuine respect both for the experience of love and for those we have lost.

A true test is too painful to romanticize, too difficult to "get over."

Tests are genuine traumas. Yet, despite the pain, people can transcend their circumstances, and even utilize pain to achieve remarkable heights.

I recently read an article in *The Atlantic* about the legendary U.S. president Abraham Lincoln. It described Lincoln's lifelong depression, which at times gave him suicidal impulses. Remarkably, his depression drove him to engage life more deeply, and to find a transcendent sense of meaning. Lincoln's greatness was built, in large part, on his struggles with depression.

This is a paradigm of how to engage the tests we face in life. There is no true closure after trauma. The pain remains, no matter what we do.

Our best choice is to reach for transcendence by suffering meaningfully, and enlisting our pain in the service of higher ideals.

This is no time for ecumenical pleasantries

After yet another recent Hezbollah attack on Israel's northern border, I wrote a *Montreal Gazette* opinion piece called "Terrorists in suits and ties." Worried that Western politicians are ignoring the exterminationist agenda and brutality of Hezbollah in Lebanon and of Palestinian terrorists such as Hamas, I pleaded: don't be swayed by Hezbollah's seemingly civilized presence in Lebanon's Parliament or Hamas' social service arm and electoral goals. Terrorism is always political. "Terrorism is violence with a political agenda. Without the political context, bombing, kidnapping, and shooting are simply crimes."

Gil Troy in Montreal

Predictably, pouncing on Israel's pre-1948 struggles, some Zionist friends on the left echoed anti-Zionist critics, saying: "What about Likud, Menachem Begin, Yitzhak Shamir?"

Rather than giving the usual Irgun Alumni Association answer justifying the Jews' tactics, which indeed mostly sought military targets, I would label the comparison obscene. It reflects an outrageous absence of proportionality. The violence that some Palestinian Jews resorted to was limited, and wrapped in ambiguity, ambivalence, and apologetics. Meanwhile, Hezbollah and Palestinian terrorists for decades have launched multiple, vicious attacks targeting innocents – all rationalized by a dehumanizing ideology that demonizes their enemies and calls for the annihilation of Israel, and often, the Jews, the United States and the West, too. And in running for office, these terrorist politicians remain committed to their ideology, feeling vindicated if they win.

Let the metaphysicians and psycho-pathologists explain why so many of Israel's critics, and particularly, so many Jews, have this broken barometer, this inability to distinguish the minor from the major, the incidental from the purposeful, the occasional from the systematic, as long as it indicts Israel, America or the West. What mystifies me is this blindness despite a sustained, bloodthirsty attack on Israel, the Jewish people, liberalism, and the West.

"Our struggle against the Jews is very great and very serious," the Hamas charter states. After quoting the Qur'an saying Muslims must "fight the Jews," the charter proclaims: "There is no solution for the Palestine question except through jihad [holy war]. Initiatives, proposals and international conferences are all a waste of time and vain endeavours." The "Party of God," Hezbollah, makes equally sweeping, sadistic charter claims that target Israel and America.

For those who have somehow overlooked jihadism's lethal nature, Dr. Andrew Bostom, an associate professor of medicine at Rhode Island Hospital, has a lengthy prescription. Bostom's 759-page volume, *The Legacy of Jihad: Islamic Holy War and the Fate of Non-Muslims* (Prometheus Books, 2005), could be called *Everything Westerners Need to Know about Jihad – But are Afraid to Ask*.

Often letting the jihadists' ferocious words speak for themselves, the book chronicles 13 centuries' worth of Islamic attempts to conquer and slaughter non-Muslims. The scholarly articles and original documents – some published in English for the first time – debunk the popular ahistorical, superficial explanations for the current Islamicist terror wave. Labelling this phenomenon new, or a response to anything Israel has done, or a reaction to indignities that modern Muslims endure, makes as much sense as attributing modern American democracy to contemporary prosperity without mentioning the American Revolution.

No, not all Muslims are jihadists, but all jihadists are Muslim. And not all jihadists are similar or unified – making connections should not entail ignoring distinctions. Still, this deep-rooted Muslim phenomenon cannot be wished away with ecumenical pleasantries. Viewing jihadism through some politically correct rose-coloured lens is as sloppy and condescending as considering all Muslims terrorists. All religions have their extremists. Fanaticism ebbs and flows. The question is how mainstream and mobilized are the zealots. These days, Islamic jihadist fanaticism is at a high, lethal tide, menacing Muslim moderates and jihadist targets alike.

Recognizing jihad's centrality should not lead to demonizing Muslims or Islam. Rather, it recognizes the daunting challenge facing the Western world – as well as the gutsy Muslims committed to liberalism, enlightenment, and progress.

One such hero, forced to use the pseudonym Ibn Warraq, introduces Bostom's invaluable volume. He wonders "why did it take a nonspecialist such as Dr. Bostom, a scholar from another discipline – clinical epidemiology… to discover," translate and publish some of "this primary and secondary source material?"

Clearly, this problem of the broken barometer, of cockeyed analysts unable to assess good and evil in proportion, is not simply a Jewish phenomenon but a Western one.

Chanukah - no matter how you spell it

How do you spell Chanukah? Does it begin with "H" or "Ch?" Or perhaps with the diacritical marking of H with a dot under it, the convention for representing the eighth letter of the Hebrew alphabet in English transliteration. And is there one "K" or two? Should it end in H or A?

Orthographically speaking, Purim is easier. For one thing, the word contains no sounds that lack an English equivalent. For another, that holiday's name appears in English with far less frequency. In our North American multicultural society, everyone, it seems, has heard of Chanukah, but relatively few know of Purim. Yet, Judaically speaking, they are of equivalent importance – both are minor festivals entailing few prohibitions, and both celebrate rescue from the brink of disaster.

Sara R. Horowitz in Toronto

Chanukah's contemporary prominence, of course, is due to its proximity to Christmas. This year, in fact, we light the first candle on Dec. 25. Chanukah has been pumped up for several reasons. Some Jewish parents fear their children may feel left out in the cold as their Christian cohorts open gaily wrapped bundles under the tree. More significantly, the forces of commerce can't resist a potential market: cards, gifts, parties. Historically, this consumerism has little to do with our festival.

The difficulty with spelling Chanukah – a difficulty of transliteration from Hebrew to English – is part of a larger challenge, that of translating cultures. As members of a diverse, shared civic space, we North American Jews interpret our culture for the benefit of our fellow citizens. We find ways to explain the significance of our holidays that will seem meaningful to others. We also interpret our tradition for our own benefit.

As Jews move through time, Jewish texts and Jewish memory give us a framework for understanding ongoing events. At the same time, current issues and thinking reframe the way we view our past, our texts, our traditions. Inevitably, we see history through the lens of the present, and interpret our rituals through the prism of our own lives. What do we see in Chanukah? That depends on who is doing the interpreting.

Recently, I trolled the Internet and pored over Jewish newsletters to see how my contemporaries explain the relevance of Chanukah.

A brief sampling: the Maccabees are freedom fighters – their risky self-determination demonstrates the value of standing up against oppression, no matter the odds. Or, the rejection of Hellenistic values exemplifies the imperative to stand up for our religious beliefs and practices against external influence, idolatrous practices and false faiths.

Or, the Greek forces symbolize persistent religious persecution that Jews endure. Or, in the might and determination of their small fighting force, the Hasmoneans are the spiritual ancestors of the defence forces of the Yishuv and of Israel. Or, the light of the chanukiyah represents spiritual enlightenment, or overcoming the darkness of evil, history, materialism and despair.

Some people might consider this proliferation of interpretations to be a dilution of Jewish learning and authenticity. I disagree. To the contrary, the multiplicity of meanings shows a real engagement with Judaism, a desire not to compartmentalize our rituals, but to bring them into the scope of our lives. I see it as an intensification of Judaism, a move beyond the culinary, because it is a way of thinking seriously about how Jewish learning and commitments are in dialogue with important issues.

After all, the story of Chanukah centres on two miracles: the triumph of the Maccabean forces and the kindling of the menorah in the Temple for eight days. While different, both miracles entail comparative size: small and large. A small number of fighters overcome a larger force; a small amount of oil performs the work of a larger amount. When interpreters focus on the first miracle, they tend to emphasize the overcoming of oppression, hardship and persecution. When they focus on the second miracle, the oil, they tend to focus on spirituality, continuity and transcendence.

The two aspects, of course are intertwined, and both are valid. I'm not pushing any single meaning for the holiday. But I admit, this year, to a slight preference for the miracle of the oil, a celebration of spirit. All too often, we focus on our fears. Now, in the darkness of winter, let's focus on light, on reflection and celebration. The best way to transmit our tradition to future generations is to demonstrate its meaningfulness to us, and to rejoice in it the fullness of our days.

The Kirshner File

A cornucopia of books

If you're thinking of Chanukah gifts, think books. These eclectic books, hot off the press, may be of some interest.

Herbert Sonnenfeld, a German Jew, visited Palestine in 1933 after losing his job. He took photographs of Jewish refugees and published them in a Zionist newspaper in Berlin, thereby launching a career in photojournalism. When he left Germany, he and his wife, Leni, immigrated to the United States. From their base there, they spent many years snapping photos of far-flung Jewish communities. Their sharp, humane, poignant portfolio has been assembled in *Eyes of Memory* (Yale University Press), a marvellous album with a foreword by James Young.

Sheldon Kirshner in Toronto

U.S. army psychiatrist Dr. Leon Goldensohn was assigned the task of monitoring the mental health of German Nazis, such as Hermann Goering and Hans Frank, who had been charged with genocide. The transcripts of his chilling interviews have been transcribed and edited by historian Robert Gellately in *Nuremberg Interviews* (Alfred A. Knopf), a compelling volume.

The myriad ways in which Adolf Hitler's regime reshaped Germany and rendered Jews pariahs is the subject of Richard J. Evans' excellent *The Third Reich in Power* (The Penguin Press). Eric A. Johnson's and Karl-Heinz Reuband's oral history of everyday life under the Nazis, as seen through the eyes of Jews and non-Jews, *What We Knew* (HarperCollins), is also powerful stuff. So is Christiane Kohl's *The Maiden and the Jew* (Random House), a Greek tragedy turning on the ill-fated friendship between a German woman and her Jewish landlord during the Nazi period. *Hitler Youth* (Harvard University Press), by Canadian historian Michael H. Kater, recounts with exacting precision how the Nazis brainwashed a generation of young Germans. A first-rate companion volume, *Cruel World* (Random House), by Lynn H. Nicholas, explains Germany's treatment of children, Jewish and Christian, who fell under its cruel sway. *The Last Eyewitnesses* (Northwestern University Press), edited by Jakub Gutenbaum and Agnieska Latala, are the stories of 33 men and women who, as children, hid their Jewish identities to survive in Nazi-occupied Poland.

In *Rescued from the Reich* (Yale University Press), Bryan Mark Rigg tells the incredible story of how a half-Jewish German officer, in collusion with U.S. officials, saved Joseph Schneersohn, the Lubavitch rebbe, from certain death during the Holocaust. With the publication of *Alternatives to Hitler* (Princeton University Press), historian Hans Mommsen has written what may be the definitive account of the anti-Nazi resistance movement in Germany, and in *What Stalin Knew* (Yale University Press), David E. Murphy expertly delves into one of the greatest intelligence mishaps of the war, the Soviet Union's failure to anticipate Germany's 1941 invasion. *Auschwitz: A History* (HarperCollins), by Sybille Steinbacher, is informative. Ben Shepherd's *After Daybreak: The Liberation of Bergen-Belsen, 1945* (Schocken) is a hard-hitting investigation of the causes of the unnecessary deaths of 14,000 camp survivors.

Ken Shuldman's *Jazz Survivor: The Story of Louis Bannet, Horn Player of Auschwitz* (Vallentine Mitchell) is a testament to the resiliency of the human spirit. In stark, evocative prose, Israeli novelist and Holocaust survivor Aharon Appelfeld remembers his bitter-sweet adolescence in *The Story of a Life* (Random House).

Jews do not speak with one voice about Israel, as you will notice when reading the essays in *Prophets Outcast: A Century of Dissident Jewish Writing about Zionism and Israel* (Nation Books), edited by Adam Shatz. *Two Stars for Peace* (iUniverse), by Martine Rothblatt, is extremely unusual. In an outside-the-box proposal to defuse the Arab-Israeli conflict, she proposes a plan whereby Israel and Palestine would become the 51st and 52nd states of the United States. Unorthodox, if nothing else. In *Company C: An American's Life as a Citizen-Soldier in Israel* (Douglas & McIntyre), Haim Watzman, a religious Jew, skillfully recalls the pleasures of fellowship and the imperatives of duty during his 18 years as a grunt in the Israeli army.

In *The Secret History of the Iraq War* (HarperCollins), Yossef Bodansky purports to lay bare the real story of the 2003 allied invasion. His revelations stagger the imagination, but are they really true? *The Connection* (HarperCollins), by Stephen F. Hayes, claims that Saddam Hussein's relationship with Al Qaeda was far closer than we commonly think. In *Terror in the Name of God* (HarperCollins), Jessica Stern minutely examines what drives jihadist terrorists from Pakistan to the Gaza Strip. And in *Knowing the Enemy: Jihadist Ideology and the War on Terror* (Yale University Press), Mary Habeck plumbs the beliefs of the radical Muslim terrorists who wreaked death and destruction on the United States on Sept. 11, 2001. In *Aftershock* (Dundurn), Canadian refugee and human rights lawyer David Matas skillfully argues that the delegitimization of Israel inevitably leads to the demonization of Jews.

The Guggenheims (HarperCollins), by Irwin and Debi Unger, is an absorbing portrait of a fabulously wealthy Jewish American family that has left an indelible mark on business, philanthropy and the arts. Tony Michels, in a remarkably thorough volume titled *A Fire in Their Hearts* (Harvard University Press), examines the Jewish/Yiddish socialist scene in New York City from the 1880s to the 1920s. *Born to Kvetch* (St. Martin's Press), by Torontonian Michael Wex, offers an incisive, amusing, erudite analysis of Yiddish and its relationship with, among other topics, angst, food and sex. *Bar Mitzvah Disco* (Random House), compiled by Roger Bennett, Jules Shell and Nick Kroll, confirms yet again that the religious rite of passage has been tarnished in America by runaway materialism. This lavishly illustrated, sardonic social history is a snapshot of Jewish culture in the 20th century.

Oxford University Press is owed a round of thanks for having the foresight to publish a most useful series of concise primers on Judaism, Islam, the Koran, the Crusades, fascism, Karl Marx and terrorism. These slim volumes are great reference works.

If you're in the market for books about Judaism and Kabbalah, you're in luck. *To Heal a Fractured World* (Schocken), by Rabbi Jonathan Sacks, the chief rabbi of Britain, resonates with knowledge and wisdom. Joseph Dan's *Kabbalah: A Very Short Introduction* (Oxford University Press) probes the undercurrents of Jewish mysticism, while Rabbi Abner Weiss' *Connections to God: Ancient Kabbalah and Modern Psychology* (Random House) recommends ways to achieve spiritual growth. In *Maimonides* (Schocken), Sherwin Nuland paints a full-bodied picture of a seminal Jewish philosopher. *What Do You Mean, You Can't Eat In My Home?* (Schocken) is Azriella Jaffe's take on problems faced by newly observant Jews.

Food & Judaism (Creighton University Press), edited by Leonard J. Greenspoon, Ronald A. Simkins and Gerald Shapiro, presents a wide range of research on the history of Jewish food practices. *Jewish Holiday Feasts* (Raincoast), by Louise Fiszer and Jeannette Ferrary, are full of favourite recipes. In *Secrets for Permanent Weight Loss* (Whitecap), Rose Reisman rolls out 150 lower-calorie recipes designed to keep you healthy and happy. And in *Jeff Nathan's Family Suppers* (Random House), kosher cuisine is king. Ghillie Basan's *The Middle Eastern Kitchen* (Raincoast) shmecks of exotic fragrances and lore, and May Bsisu's *The Arab Table* (William Morrow) is a garden of delights.

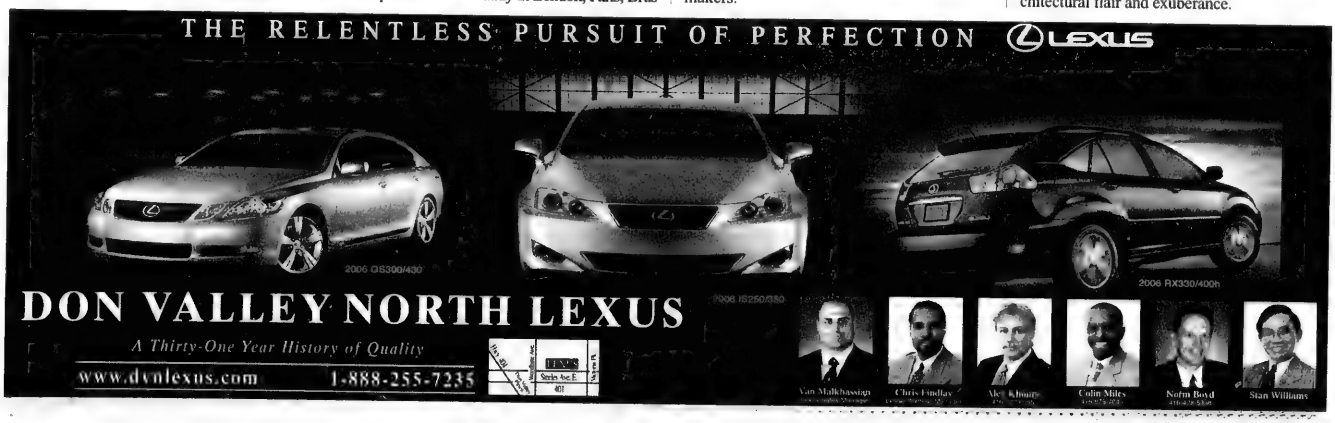
In general: Movie fans will appreciate Ephraim Katz's fifth edition of *The Film Encyclopedia* (HarperCollins), the last word on the subject. *Grand Landscapes of Canada* (Firefly), by photographer J.A. Kraulis, is stunning in its beauty. *Coach Houses of Toronto* (The Boston Mills Press), by Margo Salnek and Donna Griffith, is a tribute in words and photographs to architectural flair and exuberance.

A never-ending battle

For about the past five years, since the outbreak of the second Palestinian uprising and the 9/11 terrorist attacks in the United States, we have witnessed a resurgence of violent anti-Semitism in Europe and the emergence of an anti-Jewish brand of extreme Islam whose association with the radical left and even neo-Nazis raises disturbing questions. *Ever Again*, a timely new documentary from the Simon Wiesenthal Center's Moriah film division, examines this toxic mix of developments and the growing trend in some intellectual circles to question Israel's very legitimacy. It is directed by Richard Trank and narrated by Kevin Costner.

Ever Again, which had its Canadian premiere in Toronto recently, is a clever word play on the oft-repeated phrase "Never again." It focuses on European imams – mainly in London, Paris, Brussels and Amsterdam – who glorify Al Qaeda fugitive Osama bin Laden and demonize Jews in the name of fighting Zionism; on disaffected Muslim youths in France and Britain who have bought into their virulent views; on French Jews who have been victimized by their rage; on neo-Nazi skinheads in Germany who vent their visceral hatred through marches, music and web sites; and on European men of letters, including an Irish poet and a Portuguese Nobel Prize winner, who, in effect, blame Jews for the scourge of anti-Semitism.

Ever Again, buttressed by comments by observers ranging from British parliamentarian Louise Ellman to Harvard University law professor Alan Dershowitz, suggests that the battle against anti-Semitism is a never-ending one. On this crucial point, I fully agree with the filmmakers.



Community celebrates success of Campaign 2006

Campaign closing features David Frum

By TAALI LESTER TOLLMAN
UJA Federation

For those dedicated volunteers, canvassers and lay leaders who have been working in the trenches of UJA Federation's Campaign 2006, it hardly seems possible that it is coming to an end.

Yet, that is exactly what the community will come together to celebrate on December 15 at the closing of Campaign 2006 and its great achievement of having already raised close to $50 million towards three strategic commitments:

- social justice: assisting the poor and vulnerable
- rebuilding Israeli lives after five years of terror
- connecting Jewish youth to Jewish life

The Campaign Closing will offer the community a glimpse into the amount of work it takes to mount a campaign, which this year was chaired by Warren Kimel and Honey Sherman. It will also showcase David Frum, renowned author, journalist and political commentator, as the keynote speaker. Now living in Washington D.C., Frum is often in Toronto and a regular contributor to the *National Post*.

"I see traveling to Toronto as more of a commute than anything else," Frum said during a phone interview before the event. "I'm in Toronto at least once a month and during the summer; it's definitely a second home."

David Frum

While at the UJA Federation Campaign Closing, Frum plans to speak about the Jewish community and political choice. With elections set to take place in Canada, Israel and the political volatility of the United States, he will offer insight into where Jews stand in the political landscape.

"I won't tell people what to think," he explained. "But rather how to think about the safety and well being of the Jewish community worldwide."

Stating that UJA Federation has been a part of his world since he was ten years old, he is pleased to be involved with the Toronto Jewish community.

"Toronto has an especially active and committed Jewish community," he said. "More so than its numbers would suggest. I am really glad to contribute in this way."

USDS set to open on Lebovic Campus for 2008 school year

UJA Federation of Greater Toronto and United Synagogue Day School (USDS) have announced that a new branch of USDS will be built on the Joseph and Wolf Lebovic Jewish Community Campus in Vaughan by 2008.

The campus - an initiative of UJA Federation's Tomorrow Campaign - is located on a 50 acre site at Bathurst & Weldrick (north of Rutherford) that will eventually house schools, community agencies and a new community centre, among other facilities.

The Tomorrow Campaign - chaired by Lawrence Tanenbaum and Gerald Schwartz - is the largest not-for-profit Jewish community infrastructure project in North American history with a goal of raising more than $250 million for three Jewish campuses in the Greater Toronto Area.

Under the terms of the agreement, USDS will construct a school at a location just west of the new Community Hebrew Academy of Toronto high school and the new Schwartz/ Reisman Centre. The school will replace USDS' current location at Bayview and Weldrick, which has been sold.

USDS is planning to be open for classes in September 2008. The agreement provides the opportunity for USDS to share athletic facilities, program rooms, meeting rooms and other amenities in the Schwartz/Reisman Centre.

"The presence of USDS will add immeasurably to the educational atmosphere of the Lebovic campus," said Marshall Kesten, chair of the Lebovic Campus Education Committee. "This campus will be the cornerstone for the next generation of the Jewish community."

"We are thrilled about this development, which will ensure that USDS is among the first Jewish Day Schools on the Lebovic Campus," said USDS President Allen Gales. "This is a once-in-a-lifetime opportunity for USDS that renews our commitment to serve the Jewish community in York Region."

UJA Federation and USDS will strike a Joint Management Committee to oversee planning, fundraising and construction of the new school.

USDS students will be attending class in a new branch of the school on the Lebovic Campus in Vaughan in 2008.

Toronto man pays tribute to fallen hero in Israel

By DANIEL HOROWITZ
UJA Federation

To many, the name Buzz Beurling may conjure up images of a movie action star or a comic book hero, but to Toronto's Mendy Sharf, Beurling, a former World War II fighter ace, was a hero in the true sense of the word; a hero neglected by his country far too long.

Born in Verdun, Quebec in 1921, George "Buzz" Beurling acquired legendary status and international notoriety as one of Canada's greatest air aces for shooting down 31 enemy aircraft while serving with the Royal Air Force and the Royal Canadian Air Force (RCAF).

Just prior to his death in 1948, Beurling hoped to begin a second career flying fighter planes for Israel and he joined the Israeli Air Force. Unfortunately, when Beurling, along with his friend, an American fighter pilot named Moshe Cohen, took off from Rome's Urbe Airport en route to his new life in Israel, their engine cut out on take-off and both were killed.

While sabotage was suspected, it was never proven.

"I always had a soft spot for Buzz because he volunteered for Israel, and six months ago I read an article about him, and it really hurt me to know he was never treated the way a war hero should be treated," says Sharf, a successful Toronto developer who still remembers hearing about Beurling's untimely death on the radio 57 years ago. Sharf was in RCAF officer training at the University of Toronto at the time.

Sadly, the Canadian government - under Mackenzie King's leadership - wouldn't agree to return Beurling's remains to Canada. Instead, shortly after the establishment of Israel, local Jews in Rome - with the help of an Israeli navy ship - brought Beurling's remains to Israel. Since then, the Presbyterian Beurling has been buried in a military cemetery in Haifa side by side with Jews and non-Jews who fought for Israel.

Determined to find his hero's final resting place, and with the help of UJA Federation's mission department, Sharf located the site of his hero's grave, and immediately planned a sojourn in order to pay his respects.

Mendy Sharf at the Haifa gravesite of Buzz Beurling.

"When I heard Buzz was buried in Haifa, I called Aviva Malka at UJA Federation and within 24 hours, she sent me maps and information about the military cemetery," says Sharf. "Once I saw the map, I decided - as a former air force guy - that this national hero, and hero of Israel, must be shown some appreciation and respect."

As quickly as UJA Federation could put together an itinerary to make his goal a reality, Sharf, along with his step-daughter Debra Thuet, touched down at Tel Aviv's Ben Gurion Airport, where, along with an Israeli guide, they immediately made their way to Beurling's grave.

"I ordered a big wreath in his memory, which I laid on his grave after saluting him," says Sharf. "I'm so glad that we did this; it was incumbent on me to pay my respects to this man who gave his life for us, for the freedoms we enjoy today. When I return to Israel with my children and grandchildren, we'll all go and pay our respects to this incredible man. I'd also suggest that anyone who is planning a trip to Israel should make the trip to Haifa and pay respect to not only Buzz Beurling, but to all of our fallen heroes - Jews and gentiles alike - who gave their lives for Israel."

Any questions concerning information or photos that appear on these pages should be directed to jewishtorontonews@ujafed.org

JEWISH TORONTO IS PUBLISHED AS A COMMUNITY SERVICE BY UJA FEDERATION OF GREATER TORONTO.

UJA Federation revenues top $93 million

New revenue streams expand financial resources beyond record annual campaign

By DANIEL HOROWITZ
UJA Federation

As the Jewish population of the Greater Toronto Area continues to expand and the community continues to flourish, so, too, does the width and breadth of UJA Federation. The latest financial figures attest to the record growth of what today has become a rapidly changing Federation.

At a recent UJA Federation Board of Directors meeting held at the Lipa Green Building, the annual financial statements were brought for approval, all of which highlighted the changing face of the organization.

"There is quite simply much more to UJA Federation today than our Annual Campaign, although that's where our roots will always remain," says Ted Sokolsky, president of the organization. "While the annual campaign continues - year after year - to be the powerhouse engine that drives the entire system and allows us to expand our borders into so many other areas, there's much more to the new UJA Federation."

Sokolsky points to a number of initiatives which illustrate the ever-expanding role of UJA Federation and its ongoing maturation, including an increase in corporate sponsorship, the exciting growth of the Jewish Foundation of Greater Toronto and the ambitious Tomorrow Campaign.

"The Foundation has been growing tremendously over the last couple of years," says its director, Carol Kassel. "We're fortunate to have a team of wonderful lay people - professionals who guide the policies of the Foundation and the investment committee. In fact, last year they managed the Foundation's investments to an impressive return of more than 13 per cent."

The Jewish Foundation of Greater Toronto has increased its assets from $21.2 million in 1994 to almost $130 million today.

The Tomorrow Campaign, chaired by Gerald Schwartz and Lawrence Tanenbaum, is the largest not-for-profit Jewish community infrastructure project in North American history with a goal of raising more than $250 million for three Jewish campuses in the GTA.

"The Tomorrow Campaign is all about the renaissance of Jewish Toronto's cultural and communal infrastructure," says Carol Seidman, director, UJA Federation Capital Campaign. "It's about building a great city that will continue to flourish not only today, but for generations to come. Fortunately, donors to the Tomorrow Campaign are visionaries, all of whom want the very best for the future of Jewish Toronto."

The Joseph & Wolf Lebovic Jewish Community Campus in Vaughan is an initiative of UJA Federation's Tomorrow Campaign.

The $93 million total for the 2004/2005 fiscal year, which includes approximately $55 million from the annual UJA Federation Campaign (third largest in North America behind only New York and Chicago) and over $38 million mainly from new revenue streams are just a glimpse of things to come, says Federation Board chair David Engel.

"As our Tomorrow Campaign ramps up and endowments within our Foundation expand, the community can expect to see that annual revenue figure grow rapidly over the next few years," says Engel. "In fact, with the addition of these new revenue streams, it's estimated that from 2000 to 2008, UJA Federation of Greater Toronto will have raised over one billion dollars in total, making it one of the leading philanthropic organizations in Canada."

Inclusion task force promotes full participation in Jewish life for disabled

When Dayna Blustein was deafened by meningitis at the age of four, her parents were presented with a difficult choice. Should they keep her in Jewish day school, like her two older siblings, or send her to a public school, where she would be provided with the tools and assistance she needs?

Because Dayna has a cochlear implant, she can hear as long as her teacher uses a personal FM system. Public and separate schools provide the FM system for their deaf students, and create an individual education plan for each student outlining their particular needs.

In the end, the Blusteins, day school graduates themselves, decided to send Dayna to United Synagogue Day School (USDS). "We wanted her to have a day school education," says her father, Norman Blustein. That decision meant spending several thousand dollars on a personal FM system and acoustic modifications to the classroom. "We're lucky we can afford it," he says. "Some people can't."

Today, Dayna is in grade five at USDS's Richmond Hill campus. "It's a neat school," she says. "I have lots of friends there. I have a group of really good friends I've been with since grade one." She loves writing stories in English class, but finds it hard to keep up in Hebrew.

Dayna Blustein (far left) enjoys a lesson at USDS.

People like Dayna are the inspiration behind UJA Federation's Inclusion Task Force. The task force aims to promote full participation in Jewish life for people with disabilities and their families. According to chair, Stan Kugelmass, the task force looks at the issue from two perspectives. "What resources are available in the community to serve people with special needs? Where are the gaps - how can resources be better made available?"

Kugelmass believes that it is incumbent upon community organizations to make sure that their resources are available to everyone. "In the past they haven't been. Not out of ill will or a lack of concern, but out of happenstance."

A centralized committee dealing with inclusion is important because "for many years the Jewish community has tried to respond to the needs of people with special needs, but there hasn't been an organized approach," says Kugelmass. The task force is changing that. "The goal of the committee is to change attitudes and create action," he says. He and his fellow task force members intend to do this by instructing people on how to be inclusive.

And, notes Robin Gofine, UJA Federation's director of Community Planning, "We have the resources, leadership, and position within the community to influence change."

Kugelmass knows first-hand the difference that inclusion can make. His developmentally-disabled daughter recently participated in a *birthright israel* trip. "She had the most empowering, positive, inclusive experience that you can ever imagine for somebody who struggles with self confidence and has language difficulties.... She just flowered in that experience."

More than 25 physically or developmentally disabled individuals have traveled to Israel with *birthright*. They are integrated as much as possible, with "shadows" accompanying those who need extra assistance.

But Kugelmass is quick to note that the trip's other participants also benefit from the presence of disabled individuals. "It is a mutually beneficial situation," he says.

The idea that integration benefits the community as a whole is echoed by Sandy Keshen, president and CEO of Reena.

"We all need a sense of belonging. Need it in our entire being," Keshen says. "So if there are events or programs in our community that are not as inclusive of our population, where they don't feel welcome, or we don't ensure that the environment is respectful of who they are, then we're not taking the time to include them in our community."

"Isn't this part of being Jewish, to be all inclusive and not exclude anybody?" asks Blustein.

Tax deadline approaching

With the New Year quickly approaching, many Canadians are making last-minute charitable donations. This helps the community, the individual charitable organizations that receive much-needed funds, and the donors who can put some cash back in their pockets.

"If you have made a pledge to the UJA Federation Annual Campaign, it is important to make your payment before December 31, 2005," says Jeff Springer, campaign director of UJA Federation of Greater Toronto. Springer also notes that paying for your gift before the end of the year enables UJA Federation to fulfill its commitments to its beneficiary agencies in Toronto and overseas in a timely manner.

Here are a few tips for year end contributions:

- If you make a gift of appreciated securities, you will receive a tax receipt for the full value of the shares this year, and the gain will be taxed at 50% less than if you sold the shares and made a gift of cash.
- Buy a State of Israel Bond through UJA Federation or donate your matured Bond to UJA Federation. Please call the UJA office prior to purchasing your bond.
- Take advantage of our secure online payment site, www.ujadonations.com and receive an instant tax receipt by e-mail. You can pay by VISA, MasterCard or American Express. It's quick and easy and saves administrative costs.
- For your convenience, you can pay your pledge through internet or telephone banking at most major banks throughout Canada.

"The important thing to remember," says Shimmy Wenner, UJA Federation assistant campaign director, "is that if you haven't already paid your gift this year, you should do so before the end of the year to take advantage of the tax benefits."

For more information, please call Shimmy Wenner at 416.631-5699.

To pay your charitable pledges before December 31, 2005 make an easy payment on-line at www.ujadonations.com

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Jewish Life

Just do it: a Chanukah lesson

By RABBI AARON FLANZRAICH

RABBINICAL REFLECTIONS

Our sages often wondered what Chanukah was really about. After we finish telling all of the stories that we were raised with about the meaning of the holiday, some really nagging questions pop up in their place, because Chanukah is not some simple child's celebration – it is a very adult moment, with some very adult thoughts and problems.

The classic story tells of how the Macabees returned to Jerusalem to liberate it. They entered the Temple and cleared it of the idols placed there by the Syrian vandals. Judah and his followers built a new altar, which he dedicated on the 25th of the month of Kislev in the year 3622.

Since the Syrians had stolen the original golden menorah nearly 600 years earlier, the Maccabees made one out of a cheaper metal. When they wanted to light it, they found only a small cruse of pure olive oil bearing the seal of Yochanan, the high priest. It was sufficient to burn only for one day. By a miracle of God, it continued to burn for eight days, until new oil was made available. That miracle proved that God had again taken His people under His protection. In memory of this, our sages appointed these eight days for annual thanksgiving and for lighting candles. And this is the story that is known to us all.

However, some problems remain.

For one, why did the menorah have to burn for eight days – couldn't they have made some new oil?

As well, why did the oil have to have the seal of the high priest (the kohen hagadol), as all oil would have been ritually pure – kosher – for the lighting?

The answers to these and many more questions have filled pages and pages of writings by rabbis throughout our history, and they are perplexing, because on some level it's a struggle to understand just what it is we are celebrating. While I am not able to give answers to all of these questions, I would like to offer one that I learned years ago, and I hope it will give new purpose and meaning to this very special holiday.

In a book he named the *Beit Yosef*, the great sage Rabbi Yosef Karo wrote his particular answers to the many questions surrounding Chanukah. He says the miracle of Chanukah was not that the Maccabees found only one cruse of oil with the seal of the high priest, and the miracle is not that it burned for eight days (since the first day wasn't a miracle, as there was enough oil to last that first day).

No, the miracle is found in something else.

He says that when Judah and the other Hasmoneans entered the Temple and decided to rededicate it for Jewish worship, they wanted to do this as quickly as possible. The final touch was the lighting of the Menorah, and when they only found one small bottle of oil (some say the nearest olive press and groves was a trip of four days each way), they were faced with a problem.

Should they light the menorah at all, only to see its lights go out after only one day? Or, should they wait a week and then begin the lighting when they can be sure there will be oil to refill it?

The Hasmoneans did the illogical and lit the Menorah. And not only did they light the Menorah, but they used the regular large wicks that would create a large flame. The Hasmoneans could have stretched the oil out by using tiny wicks, but they had a desire to do the right thing, to do it the way it was meant to be done. So they damned the consequences and went with their hearts. As a result, we have the holiday of Chanukah.

For us, there come times in all of our lives when we should not be logical or completely reasonable. We cannot carefully balance every action against the ledger of reason and sensibility – at times we need to close our eyes and march forward. These are the great moments of life – to not simply see what is, but what could be.

Chag orot samayach!

Rabbi Flanzraich is senior rabbi at Beth Sholom Synagogue in Toronto.

We should meet at modest simchahs

By MURRAY TEITEL

Guest Voice

When my father had his bar mitzvah in Poland in 1933, the party consisted of a *kuchin* my grandmother had baked the day before, a slice of which each worshipper was given on leaving the shul.

Six years later, it was his brother's turn. By then, the family had been established in Toronto for four years and was, it would appear, more prosperous. So, for Uncle Milton's bar mitzvah, Zaida bought chick peas, herring and two bottles of whisky.

What my father-in-law remembers of his bar mitzvah is that people threw nuts at him. He, at least, got a present: a pocket watch from a relative in New York.

These bar mitzvah boys didn't have a DJ. They managed without a smoke machine. Their entrance into a banquet hall was not preceded by dancing go-go girls, nor was it on the back of a Harley Davidson, nor in a harness lowered from the ceiling of a former movie theatre now turned into a simchah venue. No sports celebrities were paid to attend and no 20-minute movie of their lives was shown to guests.

And yet, somehow, all three turned out Jewish.

Have our bar and bat mitzvah celebrations gone too far over the top? I would say yes, and I can think of four good reasons to stop making them occasions for lavish displays of wealth.

The first is that it's insensitive to those who can't afford it. Many parents don't have $15,000 to spend on lighting and $5,000 for prizes from Lululemon Athletica. Some, not wanting their children to feel embarrassed in front of their wealthier classmates, take on huge debts to stage events they can't afford.

This opinion is supported by Jewish law. The Talmud (in Tractate Moed Katan III) states that the custom of burying the dead in ever fancier burial shrouds and coffins was creating problems for poor people. Burying a dead person became harder on his relatives than his actual death, to the point where some would leave him in the house and abscond. Then, Rabban Gamliel, head of the rabbinical assembly in Yavne, saw to it that he himself would be buried in a simple flax shroud. People thereafter followed his example.

The second reason we should tone down these events is that spending money lavishly is not the way to introduce a child to the age of mitzvot, responsibility and Jewish values.

Again, our sages support this view. In Tractate Yoma (III), the question is how the box used to draw pre-Yom Kippur lots that determined which goat would be sacrificed and which would be thrown off the mountain could have been made of wood. The lottery, after all, took place in the Temple, where implements in God's service had to be made of precious materials. The answer is that since this box was not really used in God's service, it could be made of wood. From this, we learn we should spend money on things that are truly important.

A third argument against lavish simchahs is that they make Jews and Judaism look bad in the eyes of non-Jews. In an age of increasing anti-Semitism, this point can't be overemphasized.

Maimonides decreed that the entire congregation should recite the *Shmoneh Esrei* together, because those who had already recited it would talk during the repetition. This, he said, was a chillul HaShem in the eyes of Muslims who witnessed it and would say that "the Jews spit, expectorate and chatter in the middle of their prayers."

The final argument requires no rabbinic justification. It's that these parties can only cause Jewish youth who are serious, caring, and spiritual – and who want to devote a part of their lives to the repair of the world – to be turned off Judaism. How are they to react when they realize a $50,000 party costs the equivalent of the combined per capita GDP of the world's 46 poorest nations? Serious young people from affiliated Jewish homes are turning to eastern religions, international development and left-wing causes – anything but Judaism and Israel – to fulfill a need to lead meaningful lives. They're turned off a culture that promotes material excess.

We might all take a page from the Agudah movement, which 14 years ago published detailed guidelines limiting what people can do to celebrate simchahs. I'd personally like to see a return to the golden age of chick peas and herring. Until then, such guidelines are a step in the right direction.

Murray Teitel is a Toronto lawyer and writer.

Jewish Life

Bringing light into the darkness

By RACHAEL TURKIENICZ

With Chanukah just around the corner, it's time to bring out the candles and chanukiyah.

There are countless beautiful and artistic chanukiyot that fill Jewish stores and homes, and we will all kindle eight candles on the last night, filling the chanukiyah with light.

The image of the chanukiyah is based on the original menorah that stood in the ancient Temple – the very same menorah that the Maccabee fighters lit upon rededicating the Temple and the same menorah that connects the holiday of Chanukah with one tiny jar of olive oil.

The connection between the chanukiyah and the menorah is crucial.

The book of Exodus describes the menorah that was designed in the wilderness in great detail. This original menorah was the basis of all future models that sat in the Temple. The biblical description is complex and rich. There is a central shaft from which six branches extend. The branches include sculpted forms of flower components and the lights themselves sit inside the sculpted form of almond blossoms. Many of the drawings of the menorah from early in the Common Era, as well as some medieval drawings, show a three-dimensional figure with branches extending in all directions.

While we are familiar with the menorah image that shows the branches extending as curves from the main shaft, Maimonides' drawing shows the branches extending as straight arms from the shaft. Today, we see both images around the city. Regardless of whether a menorah's branches are curved or straight, throughout Jewish history the menorah design and the image of a tree have been linked. The main trunk, the branches that extend and the petals and blossoms all contribute to the image.

Since the beginning of Jewish text, the image of the tree has been central to many of our narratives and many of our strong symbols. When God creates humans, there already existed a Tree of Knowledge and a Tree of Life. We are drawn to both. Once we are exiled from the Garden of Eden, we fear that our path has been blocked and we will never again be able to touch these unique trees. Yet the Torah assures us that the essence of these trees remain with us at all times.

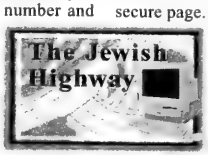
The Torah itself, embodying within it our relationship with God, is referred to as our Tree of Life. Although we have eaten from the Tree of Knowledge, that knowledge can sit idly within us or it can illuminate the world. In the midrash, our sages state that those who study Torah emanate light to the world wherever they are. The connection between light and knowledge is a strong one.

The image of the menorah in the wilderness combines these two symbols. The menorah's function is to be lit and its image is that of a tree. We light a chanukiyah at Chanukah to remember the Maccabees and our miraculous victory, to remember how a small jar of oil could change the world, and to remember to always bring knowledge and light into the darkness that surrounds us.

Online shopping tips

By MARK MIETKIEWICZ

Whether you are looking for the perfect Chanukah gift, shopping for a special present for an upcoming bar/bat mitzvah or wedding or looking for a hard-to-find Jewish book, the Internet has opened a world of variety for Judaica from around the world. But before you type in your credit card number and press the "order" button, there are a few guidelines you should follow to make sure you get your merchandise – and no nasty surprises.



Here are some tips for novice and veteran online shoppers:

• Get to know the online merchant. Try to deal with sites that have proven track records. Read the fine print. Do they have a code of conduct? If you are working against a deadline, find out if they offer a guaranteed delivery date for your purchase.

• Check out the merchant's privacy policy. You may be getting a bargain, but in return you are sharing a lot of personal information about yourself. Find out if they have a privacy policy and are going to share it with other vendors without your expressed permission? Even if they say they won't, never give out more information than is absolutely necessary to complete the order. Print out a copy of your order and check it against your credit card statement.

• Make sure you are dealing with a "secure" site before you send any personal information over the Internet. Take a look at the website address. Instead of starting with http:// it should begin with https://. The extra "s" means that there is a higher level of security to help ensure that your information is not intercepted. As well, most browsers will display an image of a closed padlock or an unbroken key along the edge of the screen to indicate that you are on a secure page. Unfortunately, this is not foolproof because scam artists have been known to forge secure addresses and icons.

• Don't forget the extras. The price you see online may be accurate but don't forget the extras. Are you paying in a foreign currency? If so, what exchange rate are you getting? Don't forget about handling and shipping costs. Some vendors require that you pay for shipping insurance as well. And if the merchandise is crossing the border, you could also be facing taxes and duty.

• "It's lovely but…" Check the returns policy. Do you get to try out your product, and if so, for how long? If you receive the wrong item or if it is broken, you should be able to return it and be reimbursed for the return shipping costs. However, if it is as promised but you just don't like it, you will be expected to absorb the extra shipping costs – if you are allowed to return it at all.

• Be particularly careful about offers that come in the e-mail. The offer may look genuine and it may seem to come from a reputable retailer. But when you click on the link, take a close look at the address that you are taken to. Is it really from that retailer or have you been diverted to another site with a similar-looking URL (address)? If so, you could be a potential victim of "phishing," a scam to trick you into divulging your credit card information. As well, clicking on dubious links could expose your computer to viruses or spyware.

• Consider using a separate credit card just for Internet purchases. Despite all your precautions, your credit card information could still fall into the wrong hands. Having to cancel your card will play havoc with all the automatic payments (phone, cable, tzedakah, etc.) that you have set up. Consider having a credit card that you use exclusively for Internet purchases. If you need to cancel, the inconvenience is limited. By the way, credit companies usually cover most or all fraudulent charges if reported promptly. Check your company's policy.

• Browse globally – shop locally. If you see something that you like on the Internet, check out whether the same item is available at your local Judaica store. The Internet can be a wonderful window into the Jewish books and gifts. But if you can find the same merchandise locally for a comparable price, then by all means support your local merchant and economy.

My intention hasn't been to thoroughly frighten you from shopping over the Internet. Most people have never encountered a problem buying over the web. And if you would like to join those shoppers, just keep these tips in mind.

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com.

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NOTICE OF ANNUAL GENERAL MEETING OF MEMBERS

NOTICE is hereby given that the Annual General Meeting of Members will be held at 750 Spadina Avenue in Room 318, on the 16th day of January, 2006 at 8:00 o'clock in the evening to:

a) Accept as Members of the Corporation those Members listed in good standing tabled and delivered by the Secretary of the Corporation;
b) Elect its Directors;
c) Ratify the amended By-laws;
d) Approve the Financial Statements for the Corporation for the year ended August 31, 2005;
e) Appoint auditors and authorize the Directors to fix their remuneration;
f) Ratify and approve all the acts, proceedings, transactions, commitments, contracts entered into, and undertakings given by or on behalf of the Corporation by the Board of Directors from the date of the last Annual General Meeting to the date hereof;
g) Transact such further and other business as may be properly brought before the meeting or any adjournments thereof.

Proxy forms may be obtained from the Business Office of the Corporation during business hours.

DATED the 15th day of December, 2005

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Prices effective from Thursday, December 15th, to Friday, December 30th, 2005. Open Dec. 26, 8AM-4PM.

Greater Toronto Area

Around the schools

DREIDEL DRIVERS: Junior kindergartners and the rest of the Toronto Heschel School took part in the third annual "Drive for Dreidels," a city-wide Chanukah toy and gift drive for disadvantaged Jewish children. The toys and gifts will be distributed by Jewish Family & Child Service.

PREPARING FOR SHABBAT: Jessica Weinberg and Noah Wilder from Holy Blossom Temple Pre-School display their handmade Shabbat artifacts.

BIG BANG AT BIALIK: During a recent visit to Toronto, Prof. Nathan Aviezer of Bar-Ilan University, third from right, addressed grade 7 and 8 students at Bialik Hebrew Day School on the topic "Creation versus the big bang theory: how do we reconcile being Jewish with being a scientist." Pictured with Aviezer are from left, Neal Altman; Dov Altman, executive director of Canadian Friends of Bar-Ilan University; Arielle Lenton-Brym; Shauna Godfrey and Ziv Haddi.

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Chabad launches Mississauga minchah minyan

Rabbi Yitzchok Slavin of Chabad of Mississauga, at back left corner of table wearing a fedora, joined participants for post-service refreshments after the organization's first Minchah minyan in Mississauga. [Lerrick Starr photo]

By FRANCES KRAFT
Staff Reporter

Chabad of Mississauga's Rabbi Yitzchok Slavin estimates he's received about 50 calls in the past year from people looking for a minyan.

Some of them are travellers catching an early flight at nearby Pearson International Airport. Others live and/or work in the area and are interested in an afternoon minyan.

During the winter, it's particularly difficult for people who commute to Mississauga to get back to Toronto for Minchah, Rabbi Slavin said.

The afternoon prayer service must be recited before sunset, which is as early as 4:41 p.m. in Toronto during December. For convenience, Minchah is commonly held immediately before sunset and followed by the traditional evening prayers (Ma'ariv, or Arvit). Some people, however, find it more practical to attend early Minchah services and a late Ma'ariv minyan.

On Dec. 1, Chabad of Mississauga held its first Minchah minyan. About 15 people, including a couple of yeshiva students who offer their services for study sessions and visiting the elderly, turned up that day. The minyan is expected to be a weekly event, although the actual day has not yet been determined.

But if someone needs a minyan on another day – if they are marking a yahrzeit and want to say *Kaddish*, for example – Rabbi Slavin said he has a list of about 20 people he can call to put together the traditional prayer quorum of 10 men.

Rabbi Slavin and his wife Sara moved to Mississauga in 2003 to establish a Chabad presence there, organizing holiday celebrations and doing outreach.

Mississauga has a Jewish community of about 2,500, according to UJA Federation of Greater Toronto. Solel Congregation of Mississauga, a Reform synagogue established in 1973, has 300 member families, while B'nai Shalom Congregation of Halton-Peel, a fledgling egalitarian Conservative congregation now in its second year, has 16 member families and holds monthly Shabbat services.

Chabad holds monthly educational Shabbat services at the Slavins' home, while the new minyan takes place in the office of a local business at Dixie Road and Eglinton Avenue W. at 1 p.m.

The service itself takes only 15 to 18 minutes, said Rabbi Slavin. Kosher refreshments – either lunch or baked goods and coffee – are served afterward, and participants are encouraged to stay for a brief Torah class.

The mid-day timing of the service emphasizes the uniqueness of the prayer, said Rabbi Slavin. "Whenever you daven Minchah is great, but the uniqueness of it is emphasized when… you're in the middle of a busy day and you're setting aside time for God."

Chabad of Mississauga's current projects include a new website – www.jewishmississauga.org – and an upcoming public Chanukah menorah lighting, scheduled for Dec. 29 at 5:30 p.m. at Mississauga City Hall.

The rabbi is also hoping to organize a morning minyan, and is working on a list of potential participants.

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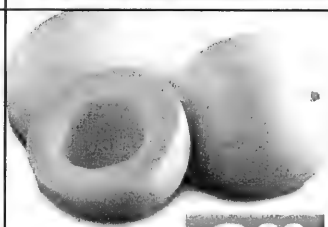

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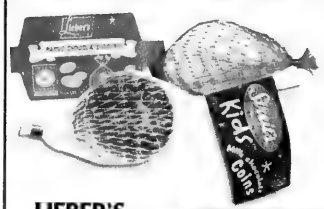

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Eva Goldfinger is Canada's first Humanistic rabbi

By FRANCES KRAFT
Staff Reporter

Eva Goldfinger, a longtime spiritual leader at Oraynu Congregation for Humanistic Judaism, is now Rabbi Eva Goldfinger, the first Humanistic rabbi in Canada.

Her ordination took place in October at the Farmington Hills, Mich.-based International Institute for Secular Humanistic Judaism (IISHJ), where she also serves on the faculty.

To people affiliated with the Secular Humanistic Jewish movement, which dates back to 1963, there is nothing contradictory about her new designation and the "secular" aspect of the movement.

"People think 'secular' with a small 's,'" the 55-year-old psychotherapist said in a recent interview. In this case, she explained, "secular" refers to a Jewish social activist background.

"People think we don't care about our Jewish heritage, and we're very concerned about our Jewishness and the continuity of Judaism. We're just not interested in the continuity of a Judaism that's monolithic, or only about one way to be Jewish."

The Humanistic way of being Jewish upends some of the cornerstones of Orthodox, Conservative and Reform Judaism. Although services include Jewish cultural and ethical elements, there are no prayers, and there is no mention of God. The Torah is considered "special" for its literary and historical value, but Humanistic Judaism doesn't consider it God-given.

Rabbi Goldfinger's involvement in the movement is a dramatic departure from her upbringing in a haredi community in Toronto. A graduate of Bais Yaakov High School for Girls who was raised in a chassidic family, she became a feminist as a young teenager, expanding her knowledge of the outside world by reading with a flashlight under her covers at night.

She attended university, moved out of her parents' home, and was married to a secular Jewish man – all painful circumstances for her parents, both of whom are now deceased. Her level of religious observance was minimal.

"The funny thing is, I ended up being incredibly Jewish [but] not the way [my parents] would have wanted."

She doesn't believe that Humanistic Judaism is a fringe movement. "I believe they represent a large part of the belief system of a large number of Jews."

A bat mitzvah she attended more than 20 years ago at an Orthodox synagogue, featuring "lots of singing," made her realize that she didn't want her two daughters, now in their twenties, to have "nothing" in terms of Judaism.

"I wanted them to have a passionate Jewish upbringing, but not a religious one… In those days I still believed in God, but not… in the sense of observance, and the rules of Halachah," she said.

Rabbi Goldfinger – Eva, as she prefers to be called – found her niche in the precursor of Oraynu, which now has about 100 families. "It was about peoplehood, not about the religious elements."

The congregation, then known as the Secular Jewish Association, celebrated Rabbi Goldfinger's ordination and its 36th anniversary earlier this month.

Rabbi Goldfinger is now the congregation's director of life cycle. She also travels to California once a month to serve as rabbi at a Humanistic congregation there, and she maintains her psychotherapy practice.

Eva Goldfinger

On joining the Humanistic Jewish community here, she immediately took an active role – teaching and creating services "that don't serve God but are affirmations of what we are and what we need to be."

In the late 1980s, Rabbi Goldfinger was ordained as a madrichah (leader) of the movement, in part as a step toward becoming an officiant at marriage ceremonies, including intermarriages and same-sex weddings.

The IISHJ's rabbinic program – which used to require a PhD in Jewish studies but now requires only a master's degree– was not instituted until 1991.

"We were resisting," she said.

The term "rabbi" had "too many authoritarian connotations," she added. "That's not how we like to see ourselves."

The movement, which in Canada has communities in Toronto, Vancouver, Victoria and Winnipeg, serves people who would not otherwise be served by the Jewish community, said Rabbi Goldfinger.

"Fifty years from now, as long as people are doing something that they're calling Jewish and are conscious that they're doing it because they're Jewish, and are informed about Jewish history, does it really matter if they're doing the same thing or something different? Who ever heard of giving presents on Chanukah, until North America? We're competing with Christmas. We're constantly changing. Orthodoxy is changing… The only thing that's sure about Judaism is that it's dynamic.

"To me, diversity is the only guarantee of survival… If Orthodoxy were the only way to be Jewish, I wouldn't be Jewish today."

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Gulf War influenced reporter's career choice

By SHERI SHEFA
Staff Reporter

It wasn't until the Gulf War began in 1990 that Dana Levenson realized that her calling was to become a television news reporter.

As she watched Israel being attacked by missiles, her nose glued to the television set for 72 hours, Levenson turned to her friend, pointed to the reporter and said, "That's what I want to do."

But before Levenson, a reporter for CTV News in Toronto, discovered her passion for informing the masses, she had her sights set on a different career.

"Up until university, I focused on theatre. I spent all my extracurricular time on theatre and grew up at the Leah Posluns theatre on stage," she said.

When Levenson graduated from a North York high school at 17, a year earlier than most of her peers, she had every intention of trying to make it in New York City as an actress.

But her goals quickly changed after her first visit to Israel.

"I went to Israel in 1988 for my first time and it changed my life," said the 35-year-old.

"For the first time in my life, I realized the world was such a big place, that there was so much more out there."

Although she was enrolled in the film studies program at the University of Western Ontario, Levenson decided to spend her summers at the Sde Boker kibbutz about 55 kilometres south of Be'er Sheva, where she fell in love with the Israeli movement, the culture and an Israeli boy.

But her love of the country didn't stop her from going home to get the education she needed to become a reporter.

Levenson eventually enrolled at Ryerson University in Toronto in the radio and television arts program, where she honed her skills as a broadcast journalist.

To date, Levenson has been a part of the CTV News team for six years, but her journey was one filled with hard work and determination.

After she graduated from Ryerson, Levenson landed an internship with Dan Rather at CBS in New York.

When she returned to Toronto to freelance for every local news channel she could think of, CTV approached her with a job as the station's weather person.

From there, after having paid her dues as a weather person, Levenson moved on to local news and now considers herself a link between current events and the Jewish community.

She said she is "by no means religious," but is still active in her community, which gives her an "awareness that other non-Jewish reporters may not have.

"Having a pulse in the Jewish community has helped my reporting. The Jewish community is so tight it feels like an honour to represent our own," she said, adding that people stop her parents in the streets to express their pride in her.

Dana Levenson

"Being Jewish doesn't mean I'm biased, but I do have a different perspective," she added.

She recalled a story she developed when she visited with the family of 48-year-old David Rosenzweig, the Orthodox man who was murdered outside a kosher pizza restaurant in 2002.

She felt that her connection to the Jewish community is what helped her forge a relationship with the family and best portray the situation to the rest of the community.

Levenson said that what she loves most about her job is meeting new people every day.

"It is fascinating being exposed to people's lives that you would never be exposed to otherwise."

Regardless of what kind of story Levenson is covering, there is nothing that excites her more than breaking news stories and live coverage.

"I love live TV," she said. "I thrive on live TV. Everything pales in comparison to live TV. The rush you get in comparable to being on stage."

A close second to developing a breaking news story is doing a human interest piece.

"I love doing stories where I feel like I've made a difference in people's lives. Then I really feel like I've accomplished something."

Although Levenson was adamant about how much she loves her job and feels blessed to be where she is today, there is another ambition she refuses to give up on.

"I have always wanted [*Today Show* host] Katie Couric's job," she said with conviction.

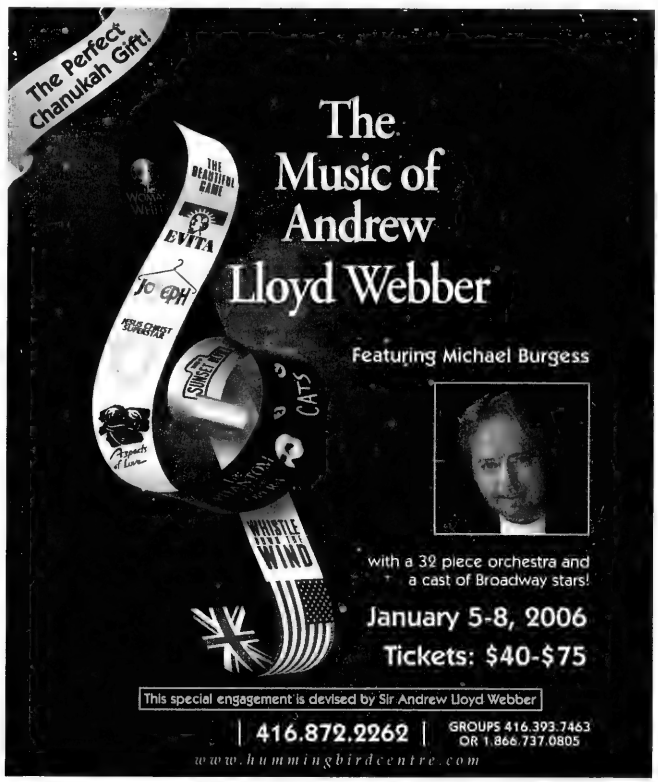
As focused as Levenson is on her career, she now juggles her career with a new passion: her first-born and only son.

"I haven't found it hard at all," Levenson said about jumping back into work after ending her maternity leave. "I go to work feeling so happy, so blessed. And I am so happy in both roles."

She said that what made her transition into motherhood so easy is her husband, who has always supported her ambitions to follow her dreams.

While she would consider any opportunity that may come her way, there is one assignment that Levenson would never turn down.

"I still feel in my heart one day, I will be reporting [in Israel]. Everything would come full circle if [CTV] sent me to Israel."



Canada's UN shift exposes common coverage errors

According to Reports

By PAUL MICHAELS

Canada's recent decision to change its vote to "no" on three anti-Israel UN resolutions was both praised and criticized in the media.

In a Nov. 30 speech to the United Nations General Assembly, Canadian Charges d'affaires Gilbert Laurin said the language of the resolutions "creates a sense of imbalance, and seems to suggest that it is only Israel that has obligations... The responsibilities of other actors, including Palestinians, are often not sufficiently emphasized, nor are references to Israeli security needs. Canada will not support resolutions that use emotive language in place of straight facts."

Many people – even UN diplomats – ignore the fact that UN Security Council Resolution 242, which underlines all peace-making efforts between Israel and Arab states, calls for Israeli territorial compromise *in the context of* peace and security guarantees from its neighbours.

The annual ritual of anti-Israel General Assembly resolutions makes a mockery of this stipulation. It also highlights how the genuine peace-making efforts of the UN have been hijacked by non-democratic states intent on punishing Israel.

The *Winnipeg Free Press* editorial "Canada stands firm" (Dec. 6) noted that these resolutions are meant "to vilify and isolate Israel" and "contribute nothing to the peace process. In fact, they undermine efforts to achieve some sort of lasting agreement between Israelis and Palestinians."

The *Free Press* commends Canada for "attempting to inject not only morality but much-needed reality into the UN debate on the Middle East. In doing so, it is not taking sides among groups of Canadian voters. It is recognizing that a settlement in the Middle East must be based on an accommodation that recognizes the rights of all involved." And that recognizes the *obligations* of those involved as well, it should be added.

In "Canada makes an about-face on Mideast" (*Toronto Star*, Dec. 4), columnist Haroon Siddiqui in effect criticized Canada's "pro-Israel shift" for "[breaking] away from the overwhelming consensus of the international community, including Europe."

Siddiqui noted that "Canada said the resolution[s] put the onus on one, not both parties." "But," he immediately added, "the [General] Assembly put the greater burden on the party engaged in the illegal occupation."

Contrary to Siddiqui's claim, Israel's presence in territories it captured in its 1967 war of self-defence is not "illegal." As has been pointed out many times in this space, under Resolution 242, Israel's presence is legitimate (i.e. legal) pending a negotiated exchange of land for peace. (This is the policy long favoured by the majority of Israelis and pursued by successive Israeli governments.) Siddiqui's error on this critical fact is often repeated by others, and it skews his entire analysis.

By adhering to the facts, Canada was absolutely right to demand that resolutions concerning the Israel-Palestinian conflict place expectations on both parties.

* * *

On Dec. 6, a day after a suicide bomber in Netanya killed five Israelis and injured about 50, Toronto's CFRB talk radio station discussed Canada-Israel relations.

Substitute morning host Peter Sherman strongly defended Prime Minister Paul Martin's Nov. 13 assertion at the United Jewish Communities General Assembly in Toronto that Israel's values are Canada's values.

"Why do I think that these values are similar? Because... we're talking about the only legitimate democracy in that entire [Mideast] region. And we're a democracy. Both Israel and Canada are imperfect, as all democracies are," Sherman said.

"Our prime minister made a statement that is patently true. If you want to democratize other countries in the Middle East, by all means go ahead. I would say that as imperfect as both Canada's and Israel's democracies are, the thing we have in common, and very strongly so, [is that we] are democracies. We do speak freely, we write freely, we engage in discourse and discussion and they don't do that in Iran, and they don't do that in the [United Arab] Emirates, and they don't do it in Syria."

Paul Michaels is communications director for the Canada-Israel Committee.

Omission

In the photo last week titled "Zareinu Fashionistas," the photographer's name, Rebecca Ansel, was inadvertently omitted from the caption. *The CJN* apologizes for the oversight.

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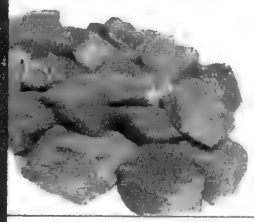

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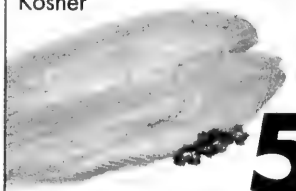

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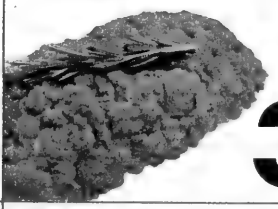

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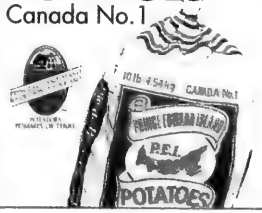

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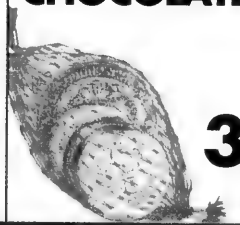

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United Bakers — Toronto institution since 1912

By CAROLYN BLACKMAN
Staff Reporter

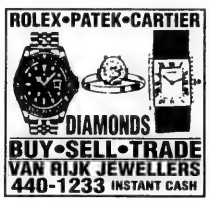
Whether they call it United Bakers, Ladovsky's, United or UB, the bustling, often noisy dairy restaurant now located in Lawrence Plaza, has been part of the Jewish community since 1912.

Founded by Aaron Ladovsky, grandfather of current proprietors, siblings Philip and Ruthie Ladovsky, UB first opened its doors downtown at Bay and Dundas streets. In 1920, it moved to 338 Spadina Ave., and just over 20 years ago relocated to its current location.

Speaking from a spot in their restaurant where they could still keep an eye on the comings and goings – they personally greet almost everyone who comes in – Philip and Ruthie said that their father, Herman, and his twin brother, Sam, grew up in the business, and they became involved in the late '70s.

"When our grandfather ran the restaurant, he attracted everyone from business leaders to workers. UB became a link to the new world. Newcomers would come to find others," said Ruthie.

"It became the extension of people's homes. If someone didn't have money, our grandfather made sure they were fed. He wanted them to get a good foothold in the new world," said Philip.



When their father took over in 1955, he continued the tradition, and "with him as a mentor, we try to run the business the same way," said Philip.

It thrills them that they're now seeing a fourth generation of customers. "On a day off from school, I see groups of teens come in whose parents and grandparents were [or still are] UB regulars. We see them grow up from macaroni and cheese to Greek salad," he said.

UB proprietors Ruthie and Philip Ladovsky

There's no secret to the restaurant's longevity, they say. "It's a warm, friendly place where serving staff know your name, and your likes and dislikes.

"And the food always tastes the same. It's consistent and delicious cooking," said Ruthie.

The "core" of their menu remains constant, she said. "We still serve old-time favourites such as sweet gefilte fish, boiled white fish, blintzes and pea soup that go back to our first days, but we've also modernized the menu with [items such as] lasagna, eggplant parmesan and Greek salad. We have something to satisfy all palates."

They have dozens of customers who eat two meals a day at UB, and others who drop in whenever they're in the area, said Philip. "If Ruthie hasn't seen someone in awhile, she's sure to find out why."

People come in and tell them when they become grandparents and when their kids graduate or get married, said Ruthie. "We're not sure how many people have gotten engaged here, and one couple came in on their wedding day to have their picture taken. This place means a lot to them."

Whenever they come in, said Philip, the staff treat them like they're special. No one is more special than each individual person.

"Each staff member has the same commitment we have. They deal with everyone with a combination of warmth and professionalism. No request is too difficult; they get their food the way they like it."

Philip and Ruthie talk about the staff highly, said Helen Zellermayer who has worked at UB for 20 years and whose daughter, Irena, also works there, "but we feel strongly about them.

Continued on page 25

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Continued from page 24

"When we have a birthday, they contribute to our birthday fund. They come to family weddings and send presents when there are babies. They share in all our joys and sorrows. Philip held my grandson when he was born and he cried [with joy.]

"When our assistant manager's husband died, she asked Philip to write a few words for the eulogy.

"If a customer is ill and the family tells Philip, he sends soup, bagels, tuna – he wants them to know he's thinking of them."

Luz Jorda, who has worked at the restaurant since 1990, said she was able to bring her family into the country because Philip helped her with the proper documents. "My parents are here because of him."

Cathy Szell, at UB for eight years, said her daughter-in-law, who also works there, travels from Barrie twice a week to come to work. "She can find work in Barrie, but she comes here. What does that say?"

Felicia Dragoy has travelled from Thornhill for eight years to come to work. "I could also work closer to home, but this place is like my home."

Ilana Izyaguyev came back to work after her maternity leave, because she knew her bosses would understand if she was having problems. "We can always go to them."

Bina Erdman said she emigrated from Israel 16 years ago, and began working at UB two weeks later. "This is the only place I know. If I had trouble adjusting, I would go to Philip and Ruthie. They're more than owners. I remember their father coming in every day, and he would also ask about us. It's important to them that we work, but it's more important that we're happy."

Meira Zeraviv, a "newcomer" to UB with only two years under her belt, said she wouldn't work anywhere else, and Jeya Gunaratman, from Sri Lanka, said when he got married he received a gift from his customer. "Philip makes us feel good, we make the customers feel good, and everyone is happy."

Deborah Thomson asked, "How many other bosses say thank you when they distribute pay cheques?"

Jane Reiner, at the restaurant for eight years, said until this job, she stayed at every job for five years. "When five years was up here, I renewed my contract," she said, laughing.

Archeological findings support Torah, says Israeli scholar

By ADAM MICHAEL SEGAL
Special to The CJN

Despite a growing trend in academic circles to question the credibility of stories from the Bible, certain archeological findings lend support to what the Torah tells us, according to a leading Israeli scholar.

Prof. Eliezer Oren, the Canada chair of near-eastern archeology at Ben-Gurion University, told an audience gathered recently at Temple Sinai that biblical narratives can be at least somewhat authenticated by ancient relics and other forms of archeological evidence.

"I have great admiration for biblical accounts," he said.

"It has historical references, there is no question about that. The question is, how do we understand them?"

Oren cited a number of discoveries from excavations which suggest the veracity of some biblical references.

For instance, a 1993 discovery in the city of Dan in northern Israel yielded an ancient letter written in Aramaic that referred to the house of David, meaning King David.

"This is the earliest reference to the dynasty of David written 100 years after David's death," said Oren.

"This is a warning to scholars to never rush to judgments on the basis of negative evidence."

Oren alluded to numerous discoveries of Israelite settlements dating back to the 11th and 12th centuries BCE.

"There are hundreds of these settlements, particularly in Samaria," he said. "It suggests very clearly that in the… 11th and 12th centuries, there was a major move of Israelite settlements."

The first archeological record of Israel being mentioned dates from about 1206 or 1207 BCE.

"The reference is to a military campaign conducted by Pharaoh and he mentions conquering Ashkelon," said Oren.

"He says that Israel was destroyed, and that no seed was left."

Oren explained that in the reference, Israel is not referred to as a place or permanent settlement, perhaps meaning it was described as a people.

"It is a designation for 'many' and we know they are on the move," he said.

As for the controversial issues of the Temple Mount, Oren noted that even if excavations were permitted there, few if any findings would likely turn up, because the area has been besieged so many times.

"I am very skeptical about discoveries," he said.

"I doubt we will see any of the wonders Queen Sheba saw."

That being said, Oren referred to temple remains unearthed in Syria that bear stark similarities to the way the ancient Temple is described in the Bible.

"The Syrian excavation of the temple from the 10th century BCE… [demonstrates] this type of temple existed," he related.

"When you look at the descriptions [of the Temple] in the Bible, there are similarities."

Oren noted archeology is not an exact science and there are many gaping holes between what the Bible says and physical evidence.

In his own work doing excavations in the Sinai between 1972 and 1982, Oren and his colleagues did not make a single discovery to potentially verify the story of Exodus and the mass migration of Jews out of Egypt.

"But I did not say we should close the curtain on this," he said.

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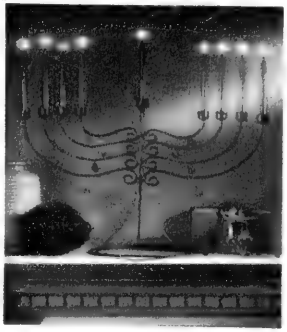
CHANUKAH
FOOD & GIFT IDEAS



Sufganiyot for Chanukah: easier to make than you think

BY JUDY BART KANCIGOR
Special to The CJN

Chanukah is coming. Prepare for an oil crisis – and I don't mean high prices at the pump. Who knew when Judah Maccabee's tiny flask of oil miraculously burned for eight days that for thousands of years Jewish families would celebrate by lighting candles and… frying!

Jews of eastern Europe descent eat mountains of latkes, but the Chanukah treat of choice among Sephardim is sufganiyot, luscious, deep-fried, jam-filled doughnuts.

My friend Pnina Shichor, a former teacher and travel agent, has been making them for years. "When my children were young," she recalled, "my cousin Esther Schechter and I would do Chanukah at our kids' elementary school. We'd tell the story, sing songs, and teach them to make sufganiyot."

When the Shichors were considering transferring their daughter Nomi to a Jewish day school, the little girl was alarmed. "But, Mom," she said, "If I go there, who will do Chanukah for our class?"

In Israeli tradition, every Chanukah, Shichor and hubby David host a huge open house. She stands by the electric frying pan (her implement of choice, so dig yours out of the attic, or you can still get one cheap at a super store) whipping the sufganiyot out by the dozen, and they disappear as quickly as they are filled.

A few years ago, determined to learn her technique, I asked her for a lesson. Busy at work, she invited me to bring all my equipment and ingredients to her travel agency, and between reservations, with phones ringing and faxes faxing, we made doughnuts. (I taught them to my cooking class two days later! Yes, they're that easy.)

These wispy confections are Israel's answer to Krispy Kreme – jelly doughnuts being as popular there for Chanukah as the latke. Instead of injecting the jam into the cakes, you form a depression in the dough and fill them with jam, making them as pretty to look at as they are impossibly irresistible to eat. They are very light doughnuts, reminiscent of beignets, and I like to use different coloured jams for an even showier display.

These heavenly sufganiyot warrant the best quality jams, store-bought or homemade. I like to include my Aunt Sally's Apricot-Pineapple conserve in the mix. A conserve is a thick mixture of fruits, nuts and sugar used as a spread. Take away the nuts and you have preserves. Cut the fruit in smaller pieces and you have jam. Cook it for a shorter time and you have a glorious, fruity sauce with a punch of citrus, begging to be poured over ice cream or cake.

I had never made conserve in my life (or jam or preserves, for that matter) until I tried my Aunt Sally's recipe. It became such a favorite that I included it in my Rosh Hashanah cooking classes as a sauce for honey cake. Talk about easy! I would begin the class by asking for a show of hands, "How many of you have never made jam?" followed by "How many of you can open a can?"

Filling the doughnuts is a great project for kids, and they can even help forming them. Just keep them away from the bubbling oil!

Pnina's recipe for sufganiyot came from her mother-in-law, Malka Suranyi, who brought it from Budapest where the family survived under Nazi rule. (Luckily an uncle owned an exclusive men's clothing store, which the Nazis coveted, so they allowed the workers to live.) After the war, the Communists took over, and David Shichor, now a professor of criminal justice, was barely 16 when the Jewish Agency smuggled him and other children out of Hungary.

"It was just like the film *Exodus*," Pnina said. "They were taken to a detention camp in Italy. Then 7,000 people were packed onto a boat meant for 400 and sent to Israel."

Pnina met David in Israel where she taught English for a year. "I was totally enthralled with the country and wanted to live there," which the couple did for five years after they married. "That's how I got into the travel business," she said. "I opened Bound to Travel, specializing in Israeli tours."

The Shichors' son Nadav and his family live in Modin, home of the Maccabees and site of the beginning of their revolt for freedom.

"It was customary in history," Pnina noted, "to light a torch on Chanukah, which would start in Modin. Runners would carry it from village to village to announce the holiday." Today there are still races there at Chanukah.

"Occasionally we spend Chanukah in Israel. Every holiday is so richly celebrated there. Each night you go to someone's house to light candles, sing songs, visit and, of course, eat!"

Sufganiyot and menorahs on the mantles from *Jewish Holiday Style* by Rita Milos Brownstein, Simon & Schuster publishers.

PNINA SHICHOR'S SUFGANIYOT

3 packages dry active yeast
½ cup warm water (105 to 110 degrees) plus scant 1 cup warm water
½ cup sugar
½ tsp. salt
½ cup oil
4 large eggs, beaten
about 5 to 6 cups all-purpose flour
canola or corn oil for frying
jam (any flavour)
confectioners' sugar

Continued on page 28

CHANUKAH GIFT IDEAS

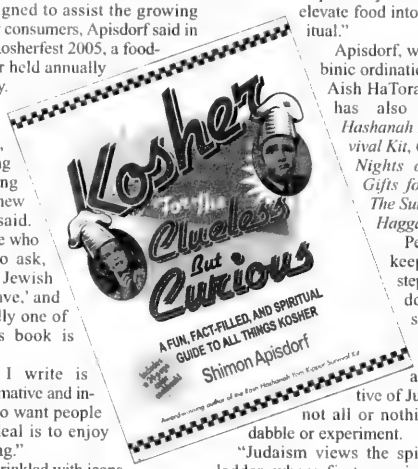
Book about keeping kosher has something for everyone

By CAROLYN BLACKMAN
Staff Reporter

Even those who do have a clue will find some tidbit they didn't know about in *Kosher for the Clueless but Curious*, says its author, Shimon Apisdorf.

"The book is primarily for those with a minimal background in Judaism, but I've written it so anyone can pick it up and say, 'I didn't know this.'"

Commissioned by Star-K, an international kosher certification agency in Baltimore, the book is designed to assist the growing market of kosher consumers, Apisdorf said in an interview at Kosherfest 2005, a food-service trade fair held annually in New York City.



The easy-to-read book is meant for adults, particularly young couples starting new homes and new families, he said. "These are people who are beginning to ask, 'What kind of Jewish home will we have,' and kosher is naturally one of the issues. This book is perfect for them.

"Everything I write is meant to be informative and inspiring, but I also want people to laugh. The ideal is to enjoy what one's reading."

The book is sprinkled with icons that highlight bits of information. They include It's the Law; Myths and Facts; Soul Food – "kosher is very much about the soul"; I'd Better Ask; and That's Not kosher.

The first myth he addresses is that "kosher is sort of like Jewish magic – the rabbi waves his wand and says a few words, and presto, the food is kosher."

The fact is, he says, kosher is a sophisticated matter that incorporates chemistry, biology, technology and spirituality all in one.

"Keeping kosher has genuine spiritual meaning and it can deepen our lives, but I want people to know that it does not have to be overwhelming. It does not have to be an all or nothing proposition.

"Every time we eat, we have the opportunity to use the physical world for a spiritual purpose. If, before eating, we reflect on the notion that the purpose of eating is to enable us to have the health and strength to do good and to live a spiritually centred life, then we elevate food into something spiritual."

Apisdorf, who received rabbinic ordination from Yeshivat Aish HaTorah in Jerusalem, has also written *Rosh Hashanah Yom Kippur Survival Kit*, *Chanukah: Eight Nights of Light, Eight Gifts for the Soul* and *The Survival Kit Family Haggadah*.

People can begin keeping kosher one step at a time, Apisdorf says. "Every step a person takes is meaningful. That is also representative of Judaism, which is not all or nothing. People can dabble or experiment.

"Judaism views the spiritual life as a ladder, whose first rung is planted on the ground and whose top reaches the heavens.

"The issue is not only how high a rung one is on but whether or not one is making an honest effort to grow and climb higher. The defining question is not simply where you are on the ladder but what direction you are moving in."

Those who believe that keeping kosher puts a limit on one's culinary "adventures," he said, "need only take a stroll through the aisles and aisles of foods available here at Kosherfest. About 98 per cent of what a person likes can be kosher. [Kosherfest] attests to that."

Also included with *Kosher for the Clueless* is a 24-page cookbook with recipes by author Susie Fishbein, including new-age shish kebob, wild mushroom velouté soup, candied almond, pear and goat cheese salad with shallot vinaigrette, chicken shiraz with mushrooms and shallots, and poached pears with chocolate sauce.

"With these recipes I am addressing the myth that kosher food is brown, bland and salty. There is no reason in the world why kosher food can't be knock-your-socks-off delicious," Apisdorf says.

"Keeping kosher never stood in the way of anyone cooking great-looking and great-tasting food. The only limit on kosher food is the cook's imagination."

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Get the kids to help fill the doughnuts

Continued from page 26

Stir yeast into ½ cup warm water in a very large (at least 6-quart) bowl. Stir in 1 tsp. of the sugar and set aside until bubbly, 5 to 10 minutes. Stir in scant 1 cup warm water, salt, oil, remaining sugar and eggs. Add 3 cups of the flour and mix. Gradually knead in remaining flour in the bowl until dough is spongy and elastic, but still feels slightly tacky. Remove dough and oil the sides of the bowl – no need to wash it. Turn dough to coat it all over with oil and return it to the bowl. Loosely cover dough with plastic wrap.

Preheat oven to the lowest setting and turn it off. Let the dough rise in the oven until it nearly reaches the top of bowl, about 2 hours.

Roll out dough on a lightly floured board ¼-in. thick. Cut with a 3-in. biscuit cutter or glass into rounds. Place the rounds, uncovered, on a baking sheet and set aside to rise for 30 minutes.

Heat oil in an electric frying pan, deep fryer, or large, heavy skillet to 365. Dip your fingers in flour and lift a round of dough. Holding the round with both thumbs and forefingers, poke your two middle fingers back and forth in the middle underside of the dough to stretch it quite thin without tearing it. This will be the depression for the jam.

Quickly drop each round into the hot oil, depression side down, a few at a time, without crowding, and cover the pot for about 30 seconds or until golden brown but not dark. Quickly turn them, cover the pot, and fry until the other side is golden brown. Drain the doughnuts on both sides on paper towels. Repeat with the remaining rounds of dough. Fill the depressions with jam and dust with confectioners' sugar. Best when eaten warm. They don't keep well, but no matter. You won't have leftovers. Makes about 3½ dozen.

AUNT SALLY'S APRICOT-PINEAPPLE CONSERVE

1 lb. dried apricots, cut in half or in thirds
1 can (20 oz.) crushed pineapple, undrained

Orange Blossom Jam as seen in *The Scent of Orange Blossoms: Sephardic Cuisine* from Morocco by Kitty Morse and Danielle Mamane, Ten Speed publishers.

3½ cups sugar
grated zest of 1 orange
1 cup orange juice
½ tsp. salt
¼ cup broken walnuts (optional)

Cover the apricots with water in a medium saucepan and boil for 15 minutes or until the water is almost evaporated. Stir in the pineapple, sugar, orange rind, juice and salt. Boil, stirring often, until there is almost no free liquid when a spoonful is placed on a saucer – about 20 minutes. Stir in the walnuts, if using, during the last 5 minutes of cooking.

Seal according to the manufacturer's directions, or pour into jars, allow to come to room temperature, and freeze. Makes about 2 pints.

As a topping for ice cream or cake: Snip apricots to the size of raisins. Stop boiling when the mixture is fairly loose (looser than you would like to serve it, as it will congeal as it cools). Serve warm over cake or ice cream.

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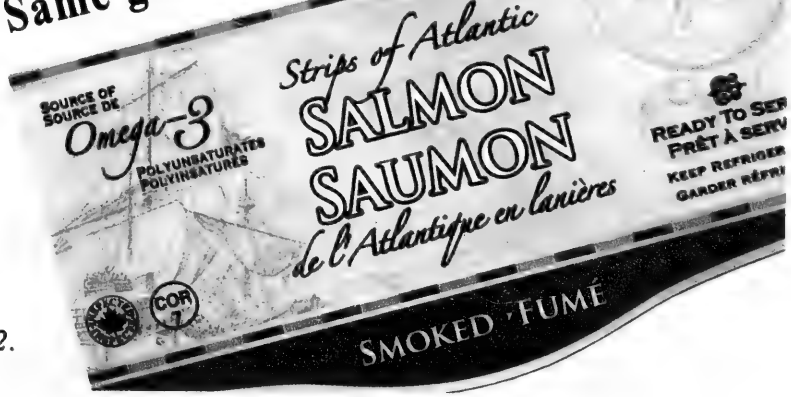


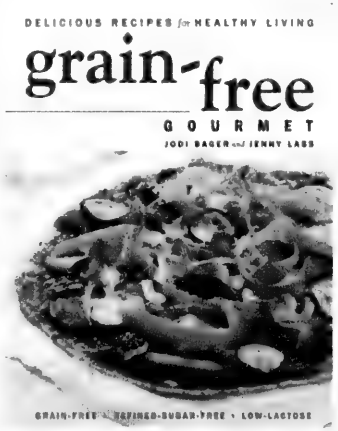
CHANUKAH Food Ideas

Grain-free cooking: healthy and delicious

By CAROLYN BLACKMAN
Staff Reporter

Jodi Bager and Jenny Lass are out to prove that grain-free food can be delicious and easy to prepare.

Co-authors of *Grain-Free Gourmet*, they offer a collection of grain-free, refined-sugar free, low-lactose recipes that can enhance the holiday season for those with intestinal problems or dietary restrictions.



The seeds of the book were planted, they say, when the two met on their way to a potluck dinner hosted by the late Elaine Gottschall, author of *Breaking The Vicious Cycle*, a book about the Specific Carbohydrate Diet (SCD).

The diet, which eliminates complex carbohydrates found in refined sugars, grains and starches, was developed in the 1940s by Drs. Sidney and Merril Haas to help people who did not respond to a gluten-free diet.

Bager, who was diagnosed with ulcerative colitis after the birth of her second child in 2000, and Lass, who has celiac disease, connected immediately, they say.

"We began talking about recipes, and realized we both had the same philosophy about food. We wanted to create healthy, delicious recipes that we could serve to our friends and family," says Bager, owner of J. Gourmet, a line of sugar-free, grain-free baked goods.

Lass, a freelance medical writer, cooking instructor and owner of WordLink communications, says their book is different from gluten-free books, because it addresses the multiple dietary needs of people with intestinal problems.

"Many people who are gluten intolerant are lactose intolerant as well. We also offer no complex carbohydrates or disaccharides [two sugars linked together] because people with intestinal problems can find them hard to digest.

"We use almond flour as a grain substitute for baking because it closely approximates wheat flour in terms of taste and texture and it lowers blood cholesterol levels, and we substitute honey for sugar."

In essence, she says, they use the basic SCD ingredients – animal protein, nuts, seeds, eggs, honey, fruits, most vegetables and some forms of dairy products.

"The diet can be delicious and fun," says Bager. "Those who think a grain-free diet is boring or mundane, haven't tried our recipes."

They offer the following recipes.

GOURMET PIZZA

1/2 cup almond flour
1 tbsp. grated Parmesan cheese
1/4 tsp. salt
1/2 tsp. dried basil
1/2 tsp. dried oregano
1/4 tsp. dried thyme
1 tsp. olive oil
1 large egg
tomato paste or tomato sauce
pizza toppings of your choice
Parmesan cheese, grated

Heat the oven to 325. Line a cookie sheet with parchment paper and grease with olive oil. Combine the almond flour, cheese, salt, basil, oregano, thyme, olive oil and egg in a mixing bowl. The dough will be the consistency of cookie batter. Spread the dough thinly on the cookie sheet to a 6- to 8-in. diameter. Top with tomato paste or sauce. Spread on your pizza toppings and sprinkle generously with Parmesan cheese. Drizzle olive oil over the pizza. Bake 18 to 20 minutes.

Make-ahead Pizza Crusts

You can make a pizza crust and freeze it for almost instant pizza. Make the dough and flatten with a rolling pin between two pieces of parchment paper or plastic wrap until it's the appropriate diameter. Make it very thin for a gourmet, thin-crust pizza. Freeze the flattened dough, still between the parchment paper or plastic wrap, in a plastic freezer bag or sealed container to prevent freezer burn. No need to thaw before baking – just add the sauce and toppings, and bake at 325 for 20 minutes. Serves 1.

SAND COOKIES

2 2/3 cups almond flour
1/2 lb. butter, softened
1/4 cup honey
1 cup pecan meal (finely ground pecans)

Heat oven to 300. Mix all the ingredients together. Shape the cookies into small crescents or half moons and place close together on a greased cookie sheet. Bake for 15 minutes, until the edges begin to brown. Makes 4 dozen.

Continued on page 32

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Book recounts man's torture in Saudi Arabia

By SHELDON KIRSHNER
Staff Reporter

Canadian marketing consultant William Sampson has been to hell and back.

Five years ago, while working in Saudi Arabia for the Saudi Industrial Development Fund, he was grabbed by thugs, thrown into a car, shoved into a prison cell and tortured, brutalized and raped.

All because he was accused of being a British spy and fomenting unrest. The charges, of course, were fabricated.

Sampson endured 963 days of imprisonment and solitary confinement. That he survived his ordeal without going mad is one of the miracles of our times.

Now he has written a strong account of his days and nights in a squalid Saudi jail. *Confessions of an Innocent Man* (McClelland & Stewart) will shock and jolt a reader.

Sampson, a bachelor, chose to work in Saudi Arabia, a major U.S. ally, because he thought it would be a fascinating experience. "Its remoteness, its barrenness and its closed nature were all things that intrigued me, and the only way I could see it was by going there on business," he writes.

And while he enjoyed its magnificent desert scenery and its outdoor markets, Sampson was soon disillusioned by Saudi Arabia's narrowness and insularity. There were no cinemas, theatres, concert halls or music clubs, and restaurants were segregated by sex and marital status.

And while westerners were tolerated by educated and affluent Saudis, they were resented by the lower classes. It didn't take long for Sampson to conclude that oil-rich Saudi Arabia was not exactly a haven of tolerance and openness. As he puts it: "It was the most culturally and politically xenophobic country in which I had lived."

His problems with the authorities began on Dec. 17, 2000, when he was arrested and implicated in a series of car bombings, which were probably planned by Islamic fundamentalists, who hate the Saudi monarchy.

His tormentors wanted Sampson to admit that he had planted and detonated the bombs, but he refused to co-operate. And so he was relentlessly tortured.

"The pain they would inflict on me was beyond my imagination," he writes.

Worse still, Sampson's sadistic torturers derived intense enjoyment and pleasure from his suffering.

Not being able to bear the torture, Sampson confessed. And just when he thought that the worst was over, his jailers repeatedly raped him.

Never had he been so humiliated.

Sampson claims that his torturers were trained by British, American and Israeli intelligence services. With all due respect to him, I have never read a single account stating that Israel has trained Saudi security officials. As Sampson knows, Israel has no relations with Saudi Arabia.

At one point during his incarceration, an English-speaking Saudi officer looked Sampson straight in the eye and said, "Jew." When Sampson asked the Saudi why he believed he was Jewish, the Saudi replied, "It is obvious."

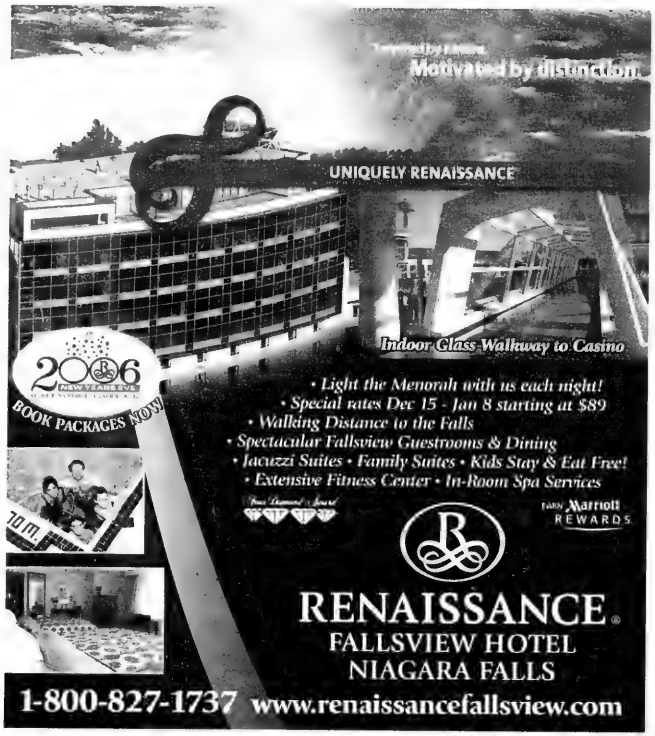
It finally dawned on Sampson why the Saudi was so sure of himself.

"In his limited world view only two types of men are circumcised: Muslims and Jews. As I was not a Muslim, then I must be a Jew."

A Canadian diplomat visited Sampson, but he was useless. "I learned that this individual actually considered me to be guilty of the crimes of which the Saudis had accused me."

Confessions of an Innocent Man unfolds almost like a thriller. This is a remarkable book written by a man who has seen the dark underbelly of a rigid, intolerant Islamic society.

It should be read by anyone who cares about the deplorable state of human rights in Arab countries today.



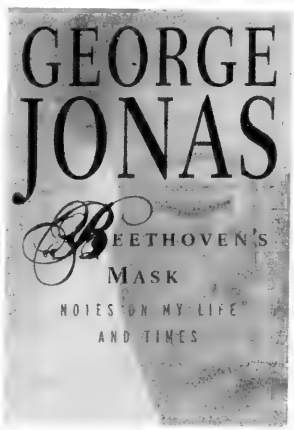
CHANUKAH GIFT IDEAS

Jonas speaks his mind in a pungent memoir

By SHELDON KIRSHNER
Staff Reporter

Toronto newspaper columnist and author George Jonas arrived in Canada in 1956, following the Soviet invasion of his birthplace, Hungary.

Jonas drove a cab before being offered a staff position at CBC's national script department. By 1971, after having been a script editor and a chief story editor, he was a television producer.



Not bad for a newly arrived immigrant whose first language was not even English.

He also wrote books, including an international best-seller, *Vengeance*, upon which Steven Spielberg's new film *Munich* is based.

And in collaboration with local lawyer Edward Greenspan, he produced the acclaimed TV series, *Scales of Justice*. Of late, he has been a nationally syndicated columnist for CanWest News Service and the *National Post*.

He has had quite a life, and in *Beethoven's Mask* (Key Porter Books), he rehashes it in a pungent, somewhat sardonic memoir full of his politically conservative views on historical and current events.

Of Jewish origin, Jonas comes from a highly assimilated family that converted to Christianity.

"As a result, I grew up in a family that was not even nominally Jewish," he writes. "My grandparents and my mother were Lutherans, my father a Calvinist, my aunt and uncle Roman Catholics. Only Hitler and his followers continued to regard us as Jewish."

In fact, the pro-German Hungarian government did regard his family as Jewish. But that did not deter Jonas' father. As he puts it, "Father planned to go through Hitler's unsettled times by having mother and me call ourselves Szabo and himself some other Gentile name."

Thanks to one of his father's casual business acquaintances, his family avoided the fate of hundreds of thousands of Hungarian Jews who perished in the Holocaust.

"As father explained it, the man who would help save our lives at some risk to his had the traditional prejudices many Gentiles have about Jews, but he also had certain standards. He drew the line at the Ten Commandments."

Strangely enough, Jonas first became aware of the Holocaust after his immigration to Canada. "In Budapest I had no idea that I was witnessing the Holocaust," he observes. "I thought it was just Gentiles killing Jews."

In this book, Jonas occasionally goes out on a limb and falls hard. An example is his fatuous claim that the Holocaust was not the inevitable result of anti-Semitism. Arguing that there is no link between anti-Semitism and genocide, he asserts that "traditional German prejudice against Jews does not, in itself, explain the Nazi Holocaust."

But if anti-Semitism is not the cause of the Holocaust, what is?

Taking issue with Daniel Jonah Goldhagen's thesis in *Hitler's Willing Executioners* that "eliminationist" anti-Semitism was behind Germany's attempt to to murder European Jews, Jonas writes: "If Germans are not genocidally anti-Semitic today – as indeed they are not – it is because Germans were just situational murderers between 1933 and 1945, as many groups have been at one period or another."

Like the majority of his fellow Hungarian emigres, Jonas did not want to remain in Europe. "It was not only a question of putting some distance between myself and the lands of applied Marxism… I wanted to put a distance between myself and Europe altogether."

His distaste for Marxism stems, in part, from the fact that his father's property was confiscated by the Communist regime. Unemployable, he stayed at home, cooking meals and playing the piano.

In Nazi-occupied Hungary, Jonas' Jewishness was defined by the yellow star sewn on his lapel. Free at last in Canada, he says he first saw the interior of a synagogue when he married writer Barbara Amiel in Rabbi Gunther Plaut's study at Holy Blossom Temple in 1974.

But as he adds, "Jewish continuity was the furthest thing from my mind." The Jewish wedding was Amiel's idea. Although their marriage was of brief duration, he and Amiel – currently Conrad Black's wife – are still friends.

Jonas is bleakly pessimistic about the prospects of peace in the Middle East. He may have inherited his pessimism from his father, who believed that the Arab-Israeli conflict would be a long one: "We will have to fight them [the Palestinians] for a piece of desert for the next 10 generations."

In this combative spirit, Jonas holds that the PLO's "real aim" was to reverse the outcome of the 1948 war, if not the outcome of the 1917 Balfour Declaration.

Rightly or wrongly, Jonas speaks his mind, loudly and clearly, in *Beethoven's Mask*.

Grain-free cooking: healthy and delicious

Continued from page 29

APPLE MUFFINS

2 cups almond flour
¼ tsp. salt
½ tsp. baking soda
1 tsp. ground cinnamon
2 McIntosh apples, peeled and coarsely chopped
3 eggs
½ cup applesauce
¼ cup honey

Heat the oven to 325. Line a muffin tin with large baking cups. Combine the almond flour, salt, baking soda and cinnamon in a bowl. Combine the apples, eggs, applesauce, and honey in another bowl. Add the dry ingredients to the wet and mix well. Evenly fill each baking cup with the batter. Bake for 20 to 25 minutes. Makes 12 muffins.

Quick Applesauce

Peel, core and chop 8 sweet apples. Cook them in a large pot with 1 cup water. Simmer until the apples are soft. Drain excess liquid. Mash the apples by hand or purée in blender until smooth. Add cinnamon and honey to taste (optional).

SESAME-DIJON CRACKERS

2½ cups almond flour
1¼ cups grated Parmesan cheese
¼ cup sesame seeds
½ tsp. salt
½ tsp. black pepper
½ tsp. baking soda
¼ tsp. cayenne pepper
2 eggs
¼ cup dry-curd cottage cheese or cream cheese
2 tbsp. Dijon mustard
kosher salt for sprinkling

Combine the almond flour, Parmesan cheese, sesame seeds, salt, black pepper, baking soda and cayenne pepper in a large mixing bowl. Blend the eggs, dry-curd cottage cheese or cream cheese and mustard in a food processor or blender, or by hand until the mixture is very smooth. Add the wet mixture to the dry mixture and combine well by hand.

Divide the dough in half and shape each half into a log. Wrap each log in plastic wrap and roll it back and forth until the log is long and narrow enough to slide into a paper towel tube. Once the dough is in the tube, place your palms on either end of the tube. Shake it from side to side so the cracker dough expands to fill the space. Put the tubes in the freezer until the dough is frozen.

To bake, heat the oven to 325. Remove one tube from the freezer and allow it to sit at room temperature until it's just soft enough to slice, but not too soft, approximately 10 minutes.

To slice, keep the dough in the tube, moving it out of the tube a couple of inches at a time while you slice — this will keep the batter from softening from the warmth of your hands. Slice very thinly with a sharp, thin knife, and place on a generously buttered cookie sheet. You can place them close together – they will not spread. Sprinkle lightly with kosher salt. Bake for 8 minutes.

Remove the pan from the oven and turn the crackers over. Sprinkle again with kosher salt and bake for another 6 minutes. Remove from the oven and allow the crackers to cool on the sheet. Reduce the oven temperature to 170. Once the crackers are cool, return them to the oven for 30 to 60 minutes, until they're entirely crisp. Turn off the heat and let the crackers cool in the oven. Multiple batches can be piled up for crisping on one tray. The reheating ensures crackers will be crisp and stay crisp while stored in an airtight container or bag. Serve these crackers as you would any others, with cheese, dip or pâté. Makes approximately 10 dozen crackers.

Continued on page 36

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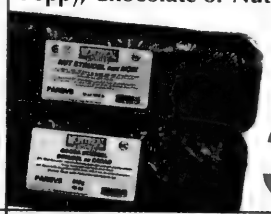

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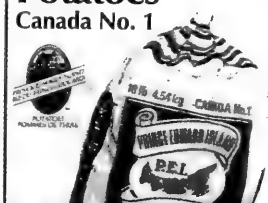

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"Jerusalem Gate," Detail by Ben Avraham Nachmani, Oil on paper, 2005

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CHANUKAH GIFT IDEAS

CDs perfect for winter evenings

By MORDECHAI BEN DAT
and JOSEPH SERGE

Rosanne Agasee
Home At Last

If you are looking for perfect cozy company on a quiet evening when the raindrops are falling against the window and you are in the mood to stay inside, sheltered, protected, warm and comfortable, you should reach for *Home At Last*, the debut CD of Toronto singer Rosanne Agasee.

Agasee is a musical charmer.

She sings in the best tradition of the jazz lounge bar – easy and smooth. Her voice is as soft as velvet. It caresses even as it carries the poignancy of the poetry of the lyrics she seductively interprets.

Her soft, jazzy stylings are a delight and her renditions of music of the masters, including Irving Berlin, George and Ira Gershwin and Harold Arlen are remarkably fresh.

But not all the tunes are familiar, and this is one of the strengths of the CD, for it richly demonstrates the deftness and maturity of Agasee's unique interpretative skill.

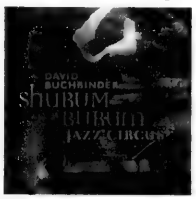
Her rendition of Gershwin's *I Love You, Porgy* is evocative and true to all that we hope for in that pained though optimistic ballad. In contrast, *Tomorrow We'll See* by Gordon Sumner is a narrative of raw emotion telling a lonely, though compelling story that we seldom hear in song.

Rosanne Agasee's *Home At Last* is a musically engaging way to relax on any night, not only a rainy night.

–MBD

David Buchbinder
Shurum Burum Jazz Circus

David Buchbinder's debut solo album, *Shurum Burum Jazz Circus*, is a highly enjoyable collection of 12 original songs – many of them based on his jazz-driven circus extravaganza performed at the Distillery District in Toronto last year.



Buchbinder's been around for more than 20 years in various musical projects including the Flying Bulgar Klezmer Band and Medina. On this CD, he ventures into a funky fusion of jazz and swing that also blends Middle Eastern traditions and, at the same time, pays homage to early '50s bop.

Buchbinder, who plays trumpet and flugelhorn on this CD, simply wails. His trumpet leaps out above the rhythm behind it and dances its way through your living room.

He is backed by an impressive 11-piece ensemble of horn players, percussionists, pianists and cellists. The highly energetic songs are innovative and very entertaining.

–JS

Michael Hunter Ochs and Cantor Daniel Leanse
Gesher

Gesher is the Hebrew word for bridge. And this CD, a collaboration by award-winning songwriter Michael Hunter Ochs and Cantor Daniel Leanse, is a literal bridge connecting tradition and modernity, Sabbath songs and prayers and soulful music, spiritual estrangement and spiritual proximity, and even old and young.

The CD is a collection of songs and prayers from the Sabbath liturgy and day of rest experience rendered with humility and musical creativity.

Through their music, Ochs and Leanse are encouraging individuals of all religious and non-religious backgrounds to find new pathways – specifically musical pathways – to the traditions of our forebears.

Their music is magnetic. It pulls at the heart with an imaginative, eclectic array of engaging arrangements of the tunes and melodies that many of us have heard on Shabbat at home and in synagogue. They have also invested a number of other musicians and singers to participate in some of the recordings.

From the lively, infectious enthusiasm of *Mi Chamocha* to the beautifully sung duet with Alana Grace in *V'shamru*, the full orchestration and full harmonies of *Shalom Rav* and the gospel sounds of *Oseh Shalom*, the CD rings with hope and optimism and a happy, respectful resonance of men's and women's voices for the tradition-laden sounds of Shabbat.

The quality of *Gesher*'s music is excellent, an echo and reminder of the folksong idealism of the 1960s. The production values of the CD are the equal of any other.

Either as an introduction to the music of Shabbat or as an affirmation of Shabbat's constantly renewing mysteries and eternal message of peace, *Gesher* is great listening.

–MBD

Continued on page 35

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CHANUKAH GIFT IDEAS

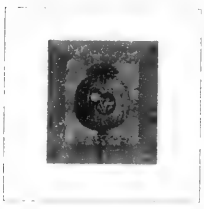
Moshav Band are the keepers of the musical flame

Continued from page 34

Paris to Kyiv
Fragmenti

Paris to Kyiv is the brainchild of Winnipeg's Alexis Kochan that blends eastern European music with contemporary and world music.

Fragmenti is the group's fourth CD. Characteristically, it is strong on Ukrainian folk, chanting and meditative grooves.



It reminds me in many ways of the music of Stratford, Ont., singer/ songwriter Loreena McKennitt.

Paris to Kyiv includes violist/guitarist Richard Moody and bandurist/sopilka player Julian Kytasty. Also partnering on this project is overtone singing artist Aloan Schroeder.

The songs are soothing and melodic and weave a dreamy tapestry. Like McKennitt, Kochan's voice is simply beautiful.

The 17 songs are a mixture of original compositions and ancient ritual songs. This eclectic fusion of ancient sounds and modern instruments is highly enjoyable.

–JS

The Best of Moshav Band:
Higher and Higher

Rock, reggae, country, folk, Israeli and North American music come alive with the famed, fabulously fused sounds of the Moshav Band.

The renowned trio are the rock stars of today's Jewishly plugged-in college campus students. In a very real sense, the Moshav Band are the keepers of the musical flame ignited by the late Shlomo Carlebach, though their music, in some cases, bears only scant resemblance to the wistful, raspy-voiced stirrings of the charismatic singing rabbi.

The band traces its mid-1990s beginnings to Moshav Meor Modi'in where they were raised and where the late singing rabbi lived during his visits to Israel. Carlebach's stirring melodies were as familiar to them when they were growing up as the faces of the countless stars high above them in the sky at night.

And, as any of the group's followers and admirers will attest, the band's sometimes raucous, sometimes peaceful, always thoughtful, energetic music overwhelms the sensations with waves of powerful emotion.

This CD is primarily a collection of some of the most popular songs with which the group has won over the hearts of so many of our children, for whom Jewish identity is also an exciting portal to the wide possibilities of self-expression through contemporary music of all kinds.

–MBD

Blackfield
Blackfield

A few years ago, Israeli solo artist Aviv Geffen, a popular singer with a number of gold albums in Israel, met English neo-progressive rock maestro Steve Wilson on a London to Tel Aviv flight.

The duo started a close friendship and soon collaborated on this amazing album.

Geffen had been a fan of Wilson's innovative progressive sounding group Porcupine Tree, and jumped at the chance to work with him.

The result is the eponymously named *Blackfield*, a collection of 10 innovative, yet highly accessible songs.

Most of the songs are slow and melodic at first, but then explode into a raunchy, distorted ending. Fans of Coldplay, Radiohead and Pink Floyd will find this album staying in their CD player for a long time.

It's been in regular rotation on mine for over a year. A highly under-rated gem.

–JS

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Healthy and delicious cooking without grains

Continued from page 32

CHICKEN PROVENÇAL ON ENOKI 'PASTA'

4 to 6 packages enoki mushrooms (one package per serving)
2 lbs. boneless, skinless chicken thighs
2 tbsp. olive oil
1 cup chopped onion
6 garlic cloves, chopped
1 tsp. red pepper flakes
4 cups chopped fresh plum tomatoes
¼ cup tomato paste
1 cup white wine
¼ cup chopped Italian parsley
2 cups tomato juice
salt and black pepper to taste

Cut the base off the mushrooms and rinse gently if necessary to remove any dirt above the root ends. Separate the strands of mushrooms and pile them into individual bowls. Pound the chicken between waxed paper with a mallet or heavy frying pan to ¼-in. thickness. Season the chicken with salt and pepper.

In a medium-sized frying pan, with a bit of oil, cook each piece of chicken on high heat until browned and just cooked through. Remove from the frying pan and keep warm.

Heat the 2 tbsp. oil in a large cooking pot over medium heat. Add the onions, garlic, and red pepper flakes and sauté for 5 minutes, until tender and starting to brown. Add the chopped tomatoes, tomato paste, wine, and parsley. Boil for 2 minutes to cook out the alcohol. Add the tomato juice and boil uncovered for 2 to 3 minutes.

Taste, and season with salt and pepper. Slice the chicken into thin strips and add it to the sauce. Let it warm through. Divide the sauce among the bowls, placing it on top of the mushroom "pasta." Serve immediately. Makes 4 to 6 servings.

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LATKES

3 cups shredded zucchini
1 medium-sized cauliflower
1 white onion, chopped
oil for frying
2 eggs, beaten
salt and black pepper to taste

Provençale potato latkes with red pepper relish as seen in Jeff Nathan's *Familiy Suppers*, Clarkson Potter, publishers.

Place the zucchini in a tea towel and twist. Wring out as much water as you can. Cut the cauliflower into florets and steam until soft. Drain, cool and mash. Squeeze the liquid from the cauliflower as you did with the zucchini.

Heat a bit of oil in a medium frying pan over low heat. Add the onions and cook until caramelized, about 5 to 10 minutes.

Combine the zucchini, cauliflower and onions in a bowl. Add the eggs, salt and pepper. Mix with your hands to blend evenly. Place a non-stick frying pan over medium heat and add enough oil to cover the bottom. When it's hot, spoon the mixture in by heaping tablespoons. Remember, the only ingredient in this recipe that has to be cooked is the egg, so they don't have to cook for long. Turn them over when browned to your liking. These can be made ahead of time and reheated uncovered in a 250 oven. Serve with yogurt and/or applesauce. Makes 1 to 2 dozens.

Variations: Mushroom Latkes

Add 5 thinly sliced, medium-sized mushrooms. Cook them with the onions and add them to the cauliflower and zucchini mixture.

Baked Latkes

If you don't want to deep-fry these latkes, the entire mixture can be baked in a large loaf pan or muffin tins at 350 for 20 minutes. They're delicious either way.

CHANUKAH Food Ideas

Kosher cuisine goes mainstream

By CAROLYN BLACKMAN
Staff Reporter

Jeffrey Nathan, cookbook author, kosher restaurateur, food columnist and television host, believes that eating kosher is a lifestyle, not a cuisine.

As executive chef of Abigael's, a midtown New York kosher restaurant, Nathan says he prepares dishes that just happen to be kosher.

"I serve modern food with global influences. Keeping it kosher is not the challenge."

Speaking at Kosherfest 2005, the annual foodservice trade show held at New York's Jacob Javits Convention Center, Nathan said that because almost any dish can be turned kosher, it's hard to figure out what kosher cuisine really is.

"Kosher consumers are demanding. Foodwise, they want to be on the same level as everyone else."

The huge variety of items at Kosherfest attests to that, he says. "Every year, people in the food industry see what's going on [at this show] and they want to be part of the market."

In that vein, he said, he would like to see kosher go completely mainstream.

"Kosher food should be desegregated in the marketplace. Why should a box of specialty rice that just happens to be kosher be kept in its own section? Consumers should be able to shop the whole store and seek items they want.

"People would buy items they had never before bought because those items would be alongside their regular items."

In his new book *Jeff Nathan's Family Suppers, More than 125 Simple Kosher Recipes*, he said, he offers readers recipes that are family friendly, creative and diverse. "Kids need food they like to eat. If they like it and ask for it again, and it just happens to be kosher, what could be better?"

As well as offering recipes whose ingredients are readily available, Nathan shares preparation tips and cooking projects in which the whole family can get involved.

"I want people to eat home-cooked meals. They're healthy, they're interesting, and they're prepared with love. Heating up food in a microwave is not cooking, it's reheating."

APPLE LATKES

1½ cups all-purpose flour
½ cup granulated sugar
¼ tsp. baking powder
1 tsp. ground cinnamon
¼ tsp. ground allspice
¾ cup water
2 firm apples, such as Golden Delicious, Fuji or Granny Smith, unpeeled
½ cup canola oil, as needed
confectioners' sugar, for sprinkling

Whisk the flour, sugar, baking powder, cinnamon and allspice in a medium bowl. Whisk in the water until barely smooth.

Core the apples and cut into ¼-inch dice. Immediately fold the diced apples into the batter. Line a baking sheet with a double thickness of paper towels. Heat the oil over high heat until it begins to shimmer. Reduce the heat to medium. Working in batches, using about ⅓ cup for each latke, pour the batter into the skillet. Cook until the underside is golden brown, about 1½ minutes, adjusting the heat as needed so the latkes don't burn. Turn and cook the other side.

Transfer to the paper towels to drain briefly. It is best to serve each batch immediately after draining. If you wish, use two skillets to keep them coming at a fast pace. Sprinkle the latkes with confectioners' sugar. Serve at once, with sour cream passed on the side. Makes 4 to 5 servings.

CHICKEN IN SWEET-AND-SOUR SAUCE

½ cup sugar
½ cup water
⅓ cup plus 1 tbsp. rice wine vinegar
1 tbsp. ketchup
1 tbsp. soy sauce
1 tbsp. peeled and finely chopped fresh ginger
3 garlic cloves, finely chopped
1 tbsp. cornstarch
⅔ cup cornstarch, as needed
⅓ cup canola oil, or more as needed
6 7-oz. boneless, skinless chicken breasts, each cut into 3 pieces
1 tbsp. finely chopped fresh ginger
1 garlic clove, finely chopped
1½ cups packed coarsely chopped napa cabbage
1 cup packed coarsely chopped bok choy
1 medium red bell pepper, cored, seeded, and diced
1 tsp. dark Asian sesame oil
hot cooked rice, for serving

Continued on page 38

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Kosher cuisine goes mainstream

Continued from page 37

To make the sweet-and-sour sauce, bring the sugar, water, rice vinegar, ketchup, soy sauce, ginger and garlic to a boil in a small saucepan over medium heat, stirring often.

Reduce the heat to low and simmer to blend the flavours, about 3 minutes. Sprinkle the 1 tbsp. cornstarch over 2 tbsp. water in a small bowl and stir with a fork to dissolve.

Whisk the cornstarch mixture into the simmering sauce and cook to thicken, about 1 minute. Remove from the heat.

For the rest of the dish, spread the ⅔ cup cornstarch in a shallow dish.

Heat the oil in a very large skillet over medium-high heat until very hot but not smoking.

Coat the chicken in the cornstarch and shake off the excess. Add the chicken to the skillet, working in batches if necessary. Cook, turning once, until golden brown, about 3 minutes. Transfer the chicken to a plate. Add more oil to the skillet, if needed, and heat.

Add the ginger and garlic to the skillet and cook until the garlic gives off its aroma, about 1 minute. Add the cabbage, bok choy and bell pepper and mix well. Return the chicken to the skillet. Reduce the heat to low and simmer until the chicken is cooked through, about 10 minutes. Stir in the sweet-and-sour sauce and bring to a simmer. Remove from the heat and stir in the sesame oil. Serve hot, with the rice. Makes 4 servings.

THE NATHAN FAMILY MEAT LOAF

1 cup dried plain bread crumbs
¼ cup chopped fresh parsley
1 large egg plus 3 large egg yolks
3 tbsp. onion powder
6 garlic cloves, finely chopped, plus 3 garlic cloves, cut in half crosswise
1 tbsp. dried oregano
1 tsp. dried basil
1 tsp. freshly ground black pepper, plus more for gravy
3 lbs. ground beef
1 medium onion, thickly sliced
¼ cup all-purpose flour
1 quart chicken broth
kosher salt and freshly ground black pepper to taste

Position a rack in the centre of the oven and preheat the oven to 350. Lightly oil a flameproof roasting pan. To make the meat loaves, mix the bread crumbs, ½ cup water, parsley, egg and yolk, onion powder, chopped garlic, oregano, basil and pepper in a large bowl.

Add the beef, and use your hands to quickly mix everything together, just until barely combined. Do not overmix, or the meat loaf will be heavy. Scatter the sliced onion and garlic halves in the bottom of the roasting pan to flavour the gravy.

Form the meat mixture into two loaves, each about 8 in. long and 3 in. wide, and place on top of the onions and garlic. Bake, uncovered, until meat loaves show no sign of pink when prodded in the centre with the tip of a knife (about 165 on a meat thermometer), about 45 minutes. Transfer the meat loaves to a serving platter.

Place the roasting pan with the onions, garlic and pan drippings over 2 burners on medium-high heat. Sprinkle the flour into the pan and whisk to make a paste that is chunky with the onions and garlic. Whisk in the broth and bring to a boil, whisking occasionally. Reduce the heat to medium-low and simmer until the gravy thickens, about 5 minutes.

Season the gravy with salt and pepper. Strain the gravy into a bowl, or serve it with the onions and garlic intact. Slice the meat loaf and serve hot, with the gravy passed on the side. Makes 2 meat loaves, 4 to 6 servings each.

CHICKEN AND MUSHROOM FRICASSEE

⅓ cup vegetable oil, such as canola
10 thin-sliced chicken cutlets
freshly ground black pepper to taste
¼ cup sliced shallots (about 3 large shallots)
6 garlic cloves, finely chopped
1½ lbs. assorted fresh mushrooms, cut into quarters
¼ cup all-purpose flour
2 cups chicken broth
1 cup dry white wine, such as Chardonnay
3 tbsp. chopped fresh herbs, such as parsley, rosemary and basil, in any combination
kosher salt to taste
hot cooked egg noodles, for serving

Heat the oil in a large skillet over medium-high heat. Season the chicken with pepper. In batches, without crowding, add the chicken to the skillet and cook, turning once, until lightly browned on both sides, about 4 minutes. Transfer the browned chicken to a plate.

Return all of the browned chicken to the skillet. Add the shallots and garlic, being sure they touch the bottom of the skillet, and cook for 1 minute. Add the mushrooms and cook until they release their liquid and are beginning to brown, about 10 minutes.

Sprinkle with the flour and stir well. Cook, stirring often, for 1 minute, adjusting the heat as needed to ensure that the flour doesn't brown. Add the broth and wine, stirring to release the browned bits in the pan. Bring to a simmer.

Reduce the heat to medium-low and simmer until the chicken is cooked through, about 15 minutes. Stir in the herbs and season the sauce with salt and pepper. Serve hot, on the noodles. Makes 4 to 6 servings.

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2 cans (213 g ea.)	**Clover Leaf® Sockeye Salmon**	2 tbsp (30 ml)	chopped stuffed olives
1 1/2 cups (350 ml)	grated cheddar cheese	2 tbsp (30 ml)	fresh dill
2/3 cup (150 ml)	mayonnaise	1/4–1/2 tsp (1 ml)	pepper
4 tbsp (60 ml)	chopped green onion	4 tsp (20 ml)	lemon juice
		1 pkg (450 g)	frozen puff pastry dough

- Thaw puff pastry according to package instructions.
- Drain salmon, remove skin and bones as desired. Flake with a fork. Combine with remaining ingredients.
- Roll out puff pastry dough flat and spread with salmon filling. Roll up from long side. Cut into 1/2 inch pinwheels.
- Place cut side of each pinwheel down on greased cookie sheet. Bake at 190 C (375 F) for 20 to 25 minutes, or until golden brown. Place on cooling rack for 5 minutes.
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CHANUKAH FOOD IDEAS

You don't need potatoes to make latkes

By EILEEN GOLTZ
Special to The CJN

When it comes to latkes, it's not the potatoes that are important, it's the oil.

Symbolic of the cleansing and rededication of the temple in Jerusalem, the one day's supply of oil that miraculously lasted eight days has inspired chefs to create a myriad of fabulous fried foods to celebrate the holiday. While the potato is the veggie of choice, there are a number of other options and variables that can go into the perfect pancake.

CLASSIC POTATO LATKES

2 lb. russet potatoes
1 onion
2 eggs, lightly beaten
2 tbsp. flour
salt and freshly ground pepper to taste
vegetable oil for frying
sour cream and applesauce for topping

Preheat oven to 200. Peel and grate the potatoes. (This can be done in a food processor, but the texture is better if done by hand.) Place the grated potatoes in a colander with a plate beneath it. Sprinkle salt on the potatoes, cover them with a layer of paper towels, and then place a heavy object (such as a heavy bowl or can) on top. Allow the potatoes to drain for 10 minutes.

While the potatoes are draining, peel the onion and grate it by hand. Set aside. In a large bowl, combine the potatoes, onion, eggs and flour and season generously with salt and pepper. Mix well. In a large, heavy skillet, add oil to a depth of about 1/4 in. and heat over medium-high heat. Drop 1/4 cup of the potato mixture into the hot oil, flattening with a spatula.

Fry the latkes until deep brown and crispy on both sides. Drain the latkes on paper towels (pat them with the towels on both sides) and keep them warm in a single layer on a baking sheet in the oven until all of them have been made. Serve hot, with sour cream and applesauce on the side. Makes 12 to 14 latkes.

EGGPLANT LATKES

2 large eggplants, each about 1 1/2 lb.
2 tbsp. vegetable oil
1 large onion, chopped
3 eggs, lightly beaten
1/2 cup matzah meal
1 1/2 tsp. salt, or to taste
ground pepper to taste
vegetable oil for frying

Preheat the broiler. Prick the eggplants all over with a fork and broil them until their skin is charred and they are soft inside, about 25 minutes, turning them once. While the eggplants are broiling, heat the oil in a medium skillet over medium heat. Add the onion and cook, stirring often, until soft and lightly coloured. Remove from heat and set aside.

Remove eggplants from the broiler and let cool. When cool, cut the eggplants in half lengthwise and peel the skin away from the pulp. Discard the seeds, skin and stem and place the pulp in a medium bowl. Chop it finely.

Place the eggplant and onion in a large bowl. Add the eggs, matzah meal, salt and pepper and stir to combine. (If necessary, add more matzah meal to create a batter that holds together.)

Preheat oven to 200. Lightly oil a large nonstick skillet or griddle over medium heat. Drop a heaping tablespoon of the eggplant batter onto the hot skillet or griddle, making a pancake about 3 inches in diameter. Fry until golden brown on both sides (about 3 minutes per side) and then place on a baking sheet in the oven. Repeat until all of the eggplant batter has been used, re-oiling the fry surface as necessary to keep the latkes from sticking. Serve warm with sour cream. Makes 16 to 18 latkes depending on size.

SWEET POTATO LATKES

2 medium to large-sized sweet potatoes, scrubbed
2 small white baking potatoes, peeled, or two red russet potatoes, scrubbed
1 green onion
1/2 cup grated red apple, skin left on
2 large egg
2 to 3 tbsp. flour
1/2 tsp. cinnamon
pinch nutmeg
oil for frying
pecans, chopped (optional)
apple butter (optional)
sour cream (optional)

Coarsely grate all the potatoes using a cheese grater. Make the white potato slightly finer than the sweet potato. Finely chop the green onion, using only the dark green part at the top. Place a clean dish cloth on the counter top. Place the chopped apple, onion and potatoes on top of the cloth. Fold the cloth up and twist it so the water comes out. (Do all of this quickly because the white potato and the apple will turn brown after about 15 minutes.) Place the mixture in a bowl and add the egg and flour. Mix to combine.

Heat 1/4 inch of oil in a skillet. Using a big spoon, drop tablespoons of the latke batter onto the hot oil. Use the back of the spoon to press lightly on the latke to flatten it. You may want to coat the spoon with flour before you do this so it doesn't stick. Cook the latke for about 4 minutes, turn it, cook for another 2 minutes or so. This is really important because you want the latke to be soft and sweet inside but a little crunchy on the outside. When it looks as though it might be in danger of being burned, that's when you take it out. Drain it on a paper towel and serve with apple butter, chopped pecans and sour cream. Serves 4.

Coast to Coast

Police chief meets with Hamilton Jews

By WILF GEROFSKY
Special to the CJN

HAMILTON — Hamilton Police Chief Brian Mullan and several of his key officers met with members of the local Jewish community earlier this month in one of a series of consultations meant to address the concerns of various sectors of the city's diverse population.

The Dec. 1 meeting, held at Temple Anshe Sholom, aimed to get public input and feedback on police services, as well as to answer questions and address community concerns.

A day earlier, the chief met with members of the Muslim community at a local mosque. So far this fall, Mullan has met with the Hindu, aboriginal, gay, black and East Asian communities, and he has held neighbourhood meetings on local concerns.

The forum at the temple came after Mullan had to defend a visit he made to Israel last March, along with about 30 other Ontario law enforcement officials and politicians, to take part in training sessions on dealing with terrorism.

The Canadian Coalition Against Racism, the Niagara Palestinian Association and the McMaster University chapter of Solidarity for Palestinian Human Rights were among the groups that complained to the Hamilton Police Services Board about the visit.

The chief vigorously defended his right to go on the trip, which had been approved by the board.

After a raucous public meeting on the issue that ended up being adjourned amid chaos, the board considered written submissions from both sides and ultimately dismissed the complaints.

At Temple Anshe Shalom, Mullan gave a statistical analysis of crime in the city – such as drug-related offences, break and enters and street gang activity – and he noted that most categories of crime are either down or static compared to previous years.

He noted that Hamilton has had the largest recent reduction in overall crime of any Canadian city with a population of 100,000 or more.

But hate crimes are one area where there has been an increase, mostly in mischief-related crimes such as graffiti and desecration of cemeteries.

Mullan said police recognize that Jewish communities across the country are a target for hate crimes.

"It's very difficult for us to arrest those responsible," he said. "They do it in the middle of the night, in the dark, in obscure areas. And once we get those people, the sentencing we get is minimal."

Police efforts have been centred on prosecution of hate groups and, most importantly, the education of school-age kids, Mullan said.

Regarding more serious crimes such as the firebombing of the United Talmud Torahs library in Montreal last year and the 2002 arson at Congregation Anshei Minsk in downtown Toronto, the police were asked how aware they are of potential threats to shuls and other community buildings, especially during the High Holy Days and events with large crowds.

Mullan said police have increased patrols during those times.

But equally important, he said, is the work police are doing with opposing groups to bring down the level of local animosity.

Gerald Fisher, executive director of UJA Federation of Hamilton, praised the good relationship that the federation has with police, who he said are quick to respond to the federation's concerns.

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HERZOG HONOURED: Shira Herzog, second from left, was recently awarded the Canadian Friends of Peace Now's (CFPN) inaugural Peace Prize for Journalism. Herzog, the executive vice-president of the Calgary-based Kahanoff Foundation, received a cheque for $1,500 at a Nov. 24 luncheon with CFPN Toronto's executive and advisory board. Pictured with Herzog are, from left, CFPN policy director Sheldon Gordon, advisory board chair Beverley Stern, and CFPN Toronto president Av Sohn.

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House calls were Hamilton doctor's trademark

By WILF GEROFSKY
Special to The CJN

HAMILTON — Phil Yanover, a family physician for 47 years died Nov. 29 at age 73.

Obituary

He received his medical degree from Queen's University. His medical practice was marked by a very personal relationship with his patients, which often led him to perform caring acts that went far beyond the call of duty.

He made house calls long after they had become a thing of the past.

Mollie Eisenberg tells a typical story. Her husband Saul was very ill, and Yanover came to their house. Saul needed to go to the hospital, and his wife was arranging to take him. Yanover told her, "I'm going to the hospital anyway. I'll take him and get him admitted, and call you afterwards."

Perhaps the ultimate house call story comes from Bill and Bella Ginsberg, who both became ill while in Florida once.

Bill was recovering from a stroke at the couple's condominium in Miami when Bella also suffered a debilitating stroke. Both needed round-the-clock nursing care, and the family appealed to Yanover for help.

What followed was like a military operation. Yanover took a 7 a.m. flight to Miami on a Saturday morning. He had arranged for ambulances to bring the couple to the airport, had three seats removed to accommodate Bella on a stretcher, and, accompanied by a nurse, they returned to Canada.

That Saturday night, Bella was admitted to the McMaster University Medical Centre and Bill returned to the couple's Hamilton home.

At Yanover's funeral, the overflow crowd at Beth Jacob Synagogue, where Yanover was a longtime member, included not only family and friends, but many patients.

Yanover had a lifelong love affair with Sandra, his wife of 48 years. They raised three sons, David, Michael and Paul, whom he always made time to be with despite his busy schedule.

His daughters-in-law Helen, Rhonda and Carolyn received special affection because he had no daughters of his own. Six grandchildren – Jordan, Carly, Rachel, Emily, Isabella and Hannah – were a constant delight.

No tribute to Yanover would be complete without reference to his love of fun and his wicked sense of humour.

All three of his sons gave emotional eulogies at his funeral, but Paul told one story that brought smiles to all faces.

An executive with the Walt Disney Company, Paul had invited his father down to a dinner and dance in New York City to mark the premiere of the 1997 animated movie *Hercules*, and actress Jennifer Aniston was at one of the tables.

All the young men in attendance were somewhat awed and deferential. But Yanover went over and started talking to the star, and soon they were dancing together.

Yanover was active in the Jewish community and served as president of the Council of Jewish Organizations in the early 1970s.

Vote on MDA full admission planned for March

Continued from page 3

Al-Hadid, a 52-year-old doctor who has been president of the Jordan Red Crescent society for 14 years, became a trusted intermediary between Israelis and Palestinians through the McGill program. Founded in 1998, it trains Israeli, Palestinian and Jordanian social workers at McGill, who continue to cooperate after they go home through the program's five community-service centres in their three jurisdictions. The Jordan Red Crescent is one of the program's six partners in the region.

"It was the intervention of Mohammed, a Jordanian and a Muslim, particularly in the Arab world, that helped win the day," said the program's director, Prof. Jim Torczyner.

"This is grassroots diplomacy. The Jewish community needs to understand that there are people like this among the younger generation of Arab leadership, and we can work with them."

"I am not a politician," said Al-Hadid, who had to be persuaded by Torczyner to talk about his role. "I believe in humanitarian values, and I know MDA does, too. I am convinced they want to be part of the movement and to play by the rules."

Al-Hadid formed relationships with Israelis through a program and became more sensitive to the MDA issue. Torczyner introduced him to the Israeli ambassador to Amman, and soon after Al-Hadid made his first visit to Israel.

On the strength of these relationships, Al-Hadid was sought as a mediator of disputes between the PRC and the Israelis on several occasions.

Soon after the start of the intifadah in 2000, the president of the PRC and about 10 of his colleagues travelling in PRC ambulances were stopped by Israeli soldiers and detained, on suspicion that the vehicles were being used to smuggle weapons.

The PRC asked Al-Hadid to intervene with Israel to get them released. He called the Israeli ambassador in Amman, as well as the president of MDA and friends in the Israeli foreign ministry. About four hours later, the PRC officials were let go.

Another time, the PRC contacted Al-Hadid when the Israelis would not allow trucks carrying medical supplies to travel to hospitals in Gaza. Once again, with a few phone calls, the trucks were waved through.

Instances like this went a long way in building up his credibility in the Arab world, he said.

The international federation of Red Cross and Red Crescent societies is expected to convene in March in Geneva to vote on the MDA's full admission, and Al-Hadid said his work will not be complete until that happens.

Al-Hadid believes the conflict between Israelis and Arabs is "one of the greatest tragedies of our time" and that these "two Semitic peoples who believe in the same God" should live in harmony, as they have historically.

As he said at a lecture at McGill a little more than a year ago, "the Middle East, birthplace of Judaism, Christianity and Islam, could be a real paradise if we could only take away all the aggravation, craziness, stubbornness, revenge and retaliation, and replace it with tolerance, sanity, logic, commitment to understand each other."

Corrections

In the article, "JWI collects household items for women's shelter" (*CJN*, Dec. 8) the phone number to make donations should have been 416-630-9313. We regret the error.

***

In the article "*Toronto's Sages* documents Orthodox rabbis, 1889-2004" in last week's paper, an incorrect phone number was provided for further information on the book. The correct phone number is 203-752-1988. *The CJN* regrets the error.

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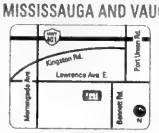

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Seniors Scene

LIVE, LOVE, LAUGH: Evelyn Davis, left, and Gert Kaell enjoy themselves at Dr. Mel Borins' talk on "Love, Laughter and Positive Thinking." The Nov. 16 lecture at the Bernard Betel Centre for Creative Living attracted more than 100 seniors. It was made possible by a gift from the family of the late senator David Croll, through UJA Federation of Greater Toronto. [Mara Koven photo]

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Family Moments

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Mazel Tov to...

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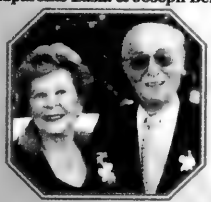
Mazel tov Jordana on your 14th birthday. Love, Mom and Dad.



Mazel tov to Sylvia & Irving Ungerman on your 60th wedding anniversary on Jan. 6. With love from your children and grandchildren.

Mazel tov to Eleanor & Irving Shnier on their 65th wedding anniversary. All our love, Bob & Simmy, Larry & Bonnie, your grandchildren and great-grandchildren.

Mazel tov to Mitchell Fain & Erin Green on your upcoming marriage at Beth Sholom Synagogue.

Rita & Issie Spivack and Violet & Adrian David announce the engagement of their children Pamela & Ronnie. Grandparents are Marie & Beni Vacarasu.

Ethan Potash was born Aug. 10 in New York City. Son of Lorne & Sherrie Potash, grandson of Morley & Liz Potash, Cipora & Henry Altaras.

Mazel tov to Shoshana Israel & Dov Maierovitz who will be married on Dec. 29.

SEND US YOUR PHOTOS!!

Label the back of all photos (25 words or less) and enclose a self-addressed, stamped envelope for return. Send all your photos to: The CJN, Family Moments, 1500 Don Mills Rd., Suite 205, North York, ON. M3B 3K4

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By REBECCA NADLER

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What's New deadlines: NOTE HOLIDAY DEADLINES. Monday, Dec. 19, is the deadline for the Jan. 5 issue and Wednesday, Dec. 21, is the deadline for the Jan. 12 issue. I receive calls on deadline days only. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Thursday, Dec. 15

PRE-LOVED FUR SALE

National Council of Jewish Women's third annual pre-loved fur sale takes place 5-10 p.m. at 4700 Bathurst St. Proceeds from the sale support the organization's programs and services. 416-633-5100.

ARCHEOLOGY'S IMPACT

Dr. Dan Bahat, former chief archeologist of Jerusalem, lectures on "The Maccabeans and The Temple Mount: Implications For Halachah." 7:30 p.m. at Beth David Synagogue. 416-633-5500.

HIGH COST OF LOW PRICE

The Winchevsky Centre presents a screening of the documentary *Wal-Mart: The High Cost of Low Price* at 7:30 p.m. The screening will be followed by a discussion led by a union activist. $7. 416-789-5502.

Saturday, Dec. 17

CARLEBACH SERVICE

Singles are invited to a Carlebach service led by **Rabbi Meir Gottesman** and **Rabbi Yisroel Travis** at Emunah Shleima Shul, 4120 Bathurst St. 9:15 a.m. Kiddush following services. RSVP workwithme36@yahoo.ca.

MISSISSAUGA SERVICE

B'Nai Shalom Congregation of Halton-Peel, a Conservative egalitarian synagogue, invites the community to Shabbat services at 10 a.m., followed by kiddush and conversation. For information, call **Judi** at 905-469-4344.

WRITING A D'VAR TORAH

Baruch Sienna presents a seminar, "Writing a D'var Torah," at Darchei Noam Congregation following services. 15 Hove Street, Toronto. 416-638-4783.

CHANUKAH PARTY

Join the Lodzer Congregation for "A Cool Shul Chanukah Party," starting with a havdalah service and enjoy dance, song and arts and crafts. Member family $15, non-members $20. Single members $5, non-members $10. Bring a donation of warm clothing – mitts, socks, hats etc. – to be distributed to the homeless through Ve'ahavta. 6:15 p.m. RSVP 416-636-6665.

CHANUKAH SING-ALONG

Na'amat Club Aliza holds its annual Chanukah celebration. Enjoy singing with **Itzhak Argaman** and dancing with **Shoshi**. Refreshments will be served. 7:30 p.m. at the Bocochov Centre. Tickets $20 if ordered in advance or $25 at the door. Proceeds from this evening will support schools and day-care facilities in Israel. Call **Dana**, 416-229-0113 or **Dina**, 416-224-0653.

RELIGIOUSLY INCORRECT

Nishma completes a two-part panel discussion. Religiously Incorrect, moderated by **Rabbi Benjamin Hecht**. "The Role of Women in the Public Sphere" will be discussed at 8 p.m. at the Barbara Frum Library. $10 each. 416-630-0588.

SINGLES DANCE

Adath Israel Dynamic Singles presents "Dance With Jossy & Mary," for singles 35 +. 8 p.m. $15 if prepaid by Thursday, Dec. 15, or $20 at the door. RSVP to **Rachel** at 416-635-5340.

A CHANUKAH *HULIANKE*

Friends of Yiddish celebrate Chanukah with Yiddish singer **Adrienne Cooper** and pianist **Marilyn Lerner**, a candlelighting ceremony and a traditional latke feast. 8 p.m. at Beth Emeth Synagogue. Members $10, non-members $18. Reservations are required. Call **Sarah Faerman**, 416-781-0003.

Continued on page 45

What's New

Continued from page 44

COMMUNITY TEEN DANCE

B'nai Brith Youth, USY and Young Judea invite all Jewish teens grades 9-12 to a dance at 4700 Bathurst St., 8:30-midnight. $5. E-mail smarcus@bbyo.on.ca

Sunday, Dec. 18

CHANUKAH PARTIES

Or Hadash Synagogue, Newmarket, invites the community to join its family Chanukah party, 10 a.m.-noon at Aurora Community Centre, Aurora Heights Dr. and Yonge St. Games, music, stories and great food. For information, call 905-898-2220 or e-mail shelley@orhadash.org.

The Winchevsky Centre offers a fun-filled morning for the whole family with its community party, "Chanukah Around the World." 11 a.m.-1:30 p.m at 585 Cranbrooke Ave. 416-789-5502. $8 includes lunch.

Beth Tzedec Congregation presents the "Chanukah Chappening." 12-2 p.m. Join them for entertainment, food, games and fun. $20 per family. For info, call 416-781-3514 ext. 39.

PLAY AND WORKSHOP

Beth Radom Congregation presents the play *Snow White: The Bully Show*, an interactive educational program for kids ages 6 to 106, followed by a question and answer session and a drama workshop. 2 p.m. Reservations suggested. 416-636-3451.

TRIBUTE TO YIDDISH RADIO

The Leonard Mayzel Ontario Lodge of B'nai Brith hosts a "Tribute to Canadian Yiddish Radio," with **Michael Mandel**, **Denise Williams** and **Brahm Goldhamer**. 7 p.m. at 15 Hove St. $5.

CHANUKAH CABARET

Beth Tzedec Congregation presents a cabaret evening, "Get Ready for Chanukah," with **Cantor Simon Spiro** and singer-songwriter, **Aleeza**, and her Chanukah trio. 7 p.m. 416-781-3511.

SINGLES MUSICAL EVENING

Shaar Shalom Singles and Intersynagogue Singles hosts "Chanukah Musical Medley Evening," a mix and mingle event with **Cantor Ben Silverberg** and comedian, **Neil Berger**. 7:30 p.m. $5. 416-224-9494.

NCSY CONCERT

The 25th annual NCSY concert will be hosted by **Mark Schiff** and feature **Shwekey**, **Yehuda Glantz**, **Nafshenu Orchestra**. 8 p.m. at the Toronto Centre For the Arts. For tickets, call 905-761-6279.

Monday, Dec. 19

DIABETIC FOOT CARE

Baycrest Centre Wellness Library offers an information session on diabetic foot care, 2-3:30 p.m., with Baycrest nurse practitioner **Lucy Cabico** and Baycrest chiropodists **Bev Silver** and **Debbie Cohen-Benudiz**. To register, call 416-785-2500 Ext. 3374.

VE'AHAVTA MEETING

Ve'ahavta Vaughan, an organization dedicated to making a difference in the lives of others through *tikun olam*, repairing the world, focusing on Toronto's homeless programs and international medical missions, are holding a meeting tonight with guest speaker **Rabbi Daniel Gottleib**. For information, call **Marleine**, 416-964-7698, ext 19.

Tuesday, December 20

BOOK AND GIFT FAIR

Torah Tots Nursery School hosts a Chanukah book and gift fair featuring Judaica, children's Judaic toys and games, personalized gifts, jewelry, a wide selection of holiday books, CDs and more. 6-10 p.m. at Chabad Lubavitch of Markham, 83 Green Lane. Proceeds from the fair will be used to build a new indoor gym.

CELEBRATING WOMEN

Beth Tzedec Sisterhood presents "W.O.W.: A Celebration of the World of Women, " an evening of latkes and learning with **Dr. Rachel Aber Schlesinger**, of York University, 7:30 p.m. Bring a non-perishable item for the Kosher Food Bank. 416-781-3511.

Wednesday, Dec. 21

SAR-EL INFO SESSION

Find out about Sar-El, an opportunity to volunteer on an Israeli supply/maintenance base. 7:30 p.m. 788 Marlee Ave. 416-781-6089 or visit ww.serve.com/CVI.

GENEALOGICAL MEETING

The Jewish Genealogical Society presents **Mike Dunk**, an expert with both computers and photography, on "An Introduction to the Wonders of Digital Photography and How to Use it to Enhance Genealogical Records." 8 p.m. at Shaarei Shomayim Congregation. $3.00 for non-members.

Other news

***WOMEN'S MINYAN* BY RAGEN**

Holy Blossom Temple's Stagecraft Company presents *Women's Minyan* by **Naomi Ragen**, the true story of a wronged woman whose community is indifferent to her suffering at the hands of a cruel husband. Thursday, Dec. 15, and Saturday, Dec. 17, at 7:30 p.m., Sunday, Dec. 18, at 2:30 p.m. at 1950 Bathurst St. $15, $10 for seniors and students. For tickets, call 416-789-3291, ext 511, or **Michael Ryval** at 416-481-9595.

SHABBATON WITH BULKA

Rabbi Reuven Bulka, of Congregation Machzikei Hadas, Ottawa, will be the scholar-in-residence at Zichron Yiroel Congregation Friday, Dec. 16, and Saturday, Dec. 17. Bulka lectures on "After Life: Do We, Can We Believe in It" at a free oneg Shabbat, Friday night at 8 p.m. Following Saturday services, he speaks at a luncheon on "Conception and Misconception: Correcting Common Mistakes About Judaism." Lunch $25, students $12.50, children 4-12, $7.50. To reserve for lunch, call 905-889-3998, ext 333.

CHANUKAH SKATING SHOW

Join Chabad Markham on Tuesday, Dec. 27, for a "Canadian Champion Figure Skating Show for Chanukah" at the Thornhill Community Centre, 4-7 p.m. The celebration includes family skating, a children's carnival, barbecue and more. $20 per family, $5 per child. 905-886-0420, ext. 225.

AMPUTEE SUPPORT

Chazak V'ematz, an outreach support group to help Jewish amputees adust to life, meets for a Chanukah get-together, Wednesday, Dec. 28, 2-3 p.m., at Baycrest Centre. For information, call **Ruth**, 416-783-3717.

CHANUKAH CELEBRATION

Celebrate Chanukah and Shabbat with Temple Har Zion, Friday, Dec. 30, 5-7 p.m. Bring your Chanukah candles, enjoy activities for all ages and share a dairy pot-luck dinner. RSVP to **Rhona**, 905-889-2252, ext. 7.

HEBREW CLASSES

Keren Hatarbut Institute is accepting registration for winter-session Hebrew-language classes. Classes are offered for adult, teenagers and preteens at beginner, intermediate and advanced levels. Beginners will speak, write and read Hebrew in 14 sessions. Classes are taught on Wednesdays and Thursdays beginning the week of Jan. 4. Reasonable tuition. 788 Marlee Ave. For registration, call **Joseph Klinger** at 416-787-0197.

FOR SENIORS

The Earl Bales Seniors In The Club House In The Park. Sunday dance, Dec. 18, Jan. 15. Casino Niagara, Wed. Dec. 21. Casino Rama, Wednesday, Jan. 11. Beginners Hebrew, Wednesdays 12-1:30 p.m. Call 416-395-7881.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St.: Dec. 15, video concert; Dec. 22 discussion. Call **Menachem Wallach**, 905-731-7748.

BERNARD BETEL CENTRE

1003 Steeles Ave. W., 416-225-2112.

Celebrate Chanukah at the Betel Centre: Tuesday, Dec. 20, with the Etrog Club at 7 p.m.; Wed. Dec. 21, Chanukah lunch, 12 p.m.; and Thursday, Dec. 22, the Russian Golden Age Club hosts a party at 7 p.m.

"All About Osteoporosis," a lecture, Thursday, Dec. 22, 1-2 p.m.

Intergenerational Program meets grade-school students, Thursday, Dec. 22, 1-2:30 p.m.

Israeli Club Etrog for Hebrew-speaking seniors meets every Tuesday. Call ext. 110.

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St., 416-636-1880 or www.bjcc.ca.

Chanukah carnival Sunday, Dec. 18, 11:30 a.m.-2 p.m., includes vendor marketplace, carnival with inflatables, activities, food, a magic show and more.

Red Cross water-safety assistant instructor and instructor courses run Jan. 8-Feb. 26. For info, contact gungar@bjcc.ca.

The Koffler School of Music is accepting registrations for classes beginning in January. Babies' Music, age newborn to 3; Jammin Tots, age 3-5; Suzuki violin beginning at age 3; and private lessons in piano, violin and guitar (children and adults). For registration, call ext. 228.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or wwwmilesnadaljcc.ca.

Everything Is Illuminated, MNjcc Club Schmooze and Hillel of Greater Toronto present "Chinese and A Movie," Saturday, Dec. 24, at the Al Green Theatre, Dinner at 7:30 p.m. movie at 8:30 p.m. Kashruth observed. Members $20, non-members $25. RSVP by Dec. 20 at 416-924-6211, ext. 0.

Good Age Club, weekly programming for 55+, Thursdays, 1-3 p.m. For information, contact 416-924-6211, ext. 155.

CORRECTION

In What's New, Nov. 24, the Nishma event was listed under the wrong date. It took place on Nov. 26. *The CJN* regrets the error.

SINGLES EVENTS CAN BE FOUND ON PAGE 47

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OBITUARIES
and Related Notices

Steeles Memorial Chapel

Weisberg, Esaye	Nov. 26/05	84 Sandwood Dr
Grach, Yukhym	Nov. 26/05	Private
Reading, Lapedus	Nov. 26/05	6010 Bathurst St
Applebaum, Samuel	Nov. 26/05	Private
Grinstein, Zachar	Nov. 26/05	3560 Bathurst St
Atkins, Joseph	Nov. 27/05	10 Torresdale Ave
Favelyukis, Dvoyra	Nov. 27/05	4266 Bathurst St
Levenstein, Evelyn	Nov. 27/05	3560 Bathurst St
Penzner, Stanley	Nov. 27/05	4455 Bathurst St
Pollock, Victor	Nov. 28/05	135 Antibes Dr
Ison, Dorothy	Nov. 28/05	1555 Finch Ave E
Goldstein, Rozalia	Nov. 29/05	150 Neptune Dr.
Ginsberg, Esther	Nov. 29/05	214 Codsell Ave.
Bittan, Luna	Nov. 30/05	170 Red Maple Rd.
Tokman, Isabella	Nov. 30/05	Private
Puro, Doris	Dec. 1/05	Private
Sonshine, Greta	Dec. 1/05	10 West Pearce St.
Starr, David Harry	Dec. 1/05	7601 Bathurst St.
Leizerovitz, Eliezer	Dec. 2/05	5 Emerald Lane
Upiter, Louis	Dec. 2/05	133 Glasgow Cres.
Katz, Moishe	Dec. 2/05	7 Townsgate Dr.
Kiner, Bruce	Dec. 2/05	12 Luvern Ave.
Grossman, Joseph	Dec. 2/05	8 Dellbank Rd.
Kharkhurina, Lidia	Dec. 5/05	295 John Deisman Bl
Abtan, David	Dec. 5/05	40 Boake Trail

BENJAMIN'S PARK MEMORIAL CHAPEL

Alexander Gulko	Nov 21/05	30 Antibes Dr 1810
Irving Kramer	Nov 23/05	90 Fisherville Rd
John (Jack) Bergman	Nov 23/05	330 Spadina Rd
Lillian Skopitz	Nov 24/05	5935 Bathurst St
Hortensia Garami	Nov 25/05	18 Anvil Millway
Helen Eisenstat	Nov 26/05	16 Shornciffe Ave
Eddie Wigdor	Nov 26/05	260 Heath St W
Ethel Barnett	Nov 28/05	3 Acton Ave
Sally Clayman	Nov 29/05	32 Mill St
Anne Mayers	Nov 29/05	5959 New St
Michael Benson	Nov 29/05	58 Campbell Ave
Nathan Tessis	Nov 30/05	1925 Steeles Ave E
Norman Louis Gluskin	Nov 30/05	423 Yonge St #1108
Marvin Lagunoff	Nov 30/05	717 Bay St, #1810
Cyril Summerfield	Nov 30/05	3303 Don Mills #702
Emil Banck	Dec 1/05	1 Hycrest Ave #205
Ada Ashkenazy	Dec 2/05	22 Henry Welsh Dr
Morris Segal	Dec 2/05	72 Laureleaf Rd
Jessie Eklove Leffell	Dec 3/05	50 Rue Franc
Ray Rabin	Dec 3/05	300 Antibes Dr #1208
Frances Golden	Dec 4/05	1659 Bathurst St
Berta Millman	Dec 6/05	8 Covington Rd 204
Henry S. Tenser	Dec 6/05	61 Inverlochy Bl #2
Harry Gilbert	Dec 6/05	3900 Yonge St #709
Alex Bakerspigel	Dec 7/05	163 Clifton Ave
Lily Donnenfield	Dec 7/05	3900 Yonge St #1002
Jerry Saxe	Dec 7/05	3303 Don Mills Rd #3403
Marjorie Sheine	Dec 7/05	

The family of our beloved late

KLARA WISE ל"ז

wishes to express our sincere thanks and gratitude for the expressions of condolence and help during our bereavement. Klara passed away November 6th, 2005.

We would also like to thank you for the numerous donations given to the Canadian Cancer Society, the Alzheimer's Society and other numerous charities.

Victor, Peter, Jamie and Dina Wise, Miriam, Michelle and David Rosen

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W. Bank college seeks university status

By SHERI SHEFA
Staff Reporter

Since the Israeli cabinet voted to support a proposal to upgrade the College of Judea and Samaria to university status last May, the goal of turning the school into one of Israel's leading institutions of higher learning is likely to become a reality.

Established in 1982, the college, with a population of about 9,000 students, is located in Ariel, in the West Bank just 40 kilometres east of Tel Aviv.

In 1978, 40 families settled in the area and since then the population has grown to about 20,000.

The College of Judea and Samaria is the largest public college with a student body that is representative of the diversity in Israel, said Adina Abramov, the school's Canadian representative.

"The college is very inclusive," she said.

"There is a very large Arab student body, which is very unique. Ironically, you would think that because the school is in an area that is a hotbed of political activity, so close to so many Arab towns… But students from those towns are coexisting and learning together with Israelis, students from overseas, religious and non-religious students in harmony."

If the government accepts Education Minister Limor Livnat's proposal to officially recognize the college as a university, the school will be able to issue postgraduate degrees and will be able to apply for more government funding to further its scientific research.

While the college's academic qualifications are currently being reviewed by the Council of Higher Education, Abramov said that the school's officials expect the status to be changed this academic year.

"The standard of education there is really that of a university. It offers world-class technological research," Abramov said.

"They are co-operating on so many different research projects with universities around the world. Whether it is mechanics, or technology, or the field of medicine, they are doing cutting-edge research right now."

One of the most exciting projects that the college is taking on is the study of "functional foods."

The program, which formally began in February, offers students an understanding of food and nutrition as a way of preventing disease and even treating behavioural disorders.

The college also has a mechanical engineering department that developed an autonomous robotic rover program sponsored by the Israel Space Agency.

But Abramov is worried that the reputation and accomplishments of the college may be marred by the negative perceptions of the school's location and the ideologies of the people who support it.

The college, which is chaired by Moshe Arens, the former Israeli defence minister, is described as a Zionist institution.

According to its website, "each student must study one course per semester on some aspect of Judaism, Jewish heritage or Land of Israel studies, and the Israeli flag must be displayed in every classroom, laboratory and auditorium on campus."

Abramov insists, however, that while the school is Zionist, the main focus is on academics.

"This is a purely academic institution. The only thing that makes it Zionist is the location. There are the main supporters, the ones who are very staunch Zionists, who do want to strengthen that part of the land and their consideration is purely a Zionistic one, but then you have the scientific supporters who are interested in the advancements that are coming out of that college," she said.

"You have the people who love science and want to be at the forefront of the new scientific developments."

Many Canadians are also interested in seeing Israel lead the technological and scientific world, said Abramov.

"The idea is that it seems there is a growing interest among Canadians about Israel and Israeli scientific developments."

Israeli band fills club with spiritual sounds

By RACHEL ALBERT
Special to The CJN

Overpowering the mind-numbing death metal from the bar next door, the world-renowned Israeli band Reva L'sheva (Quarter to Seven) recently filled The Reverb club in downtown Toronto with spiritual sounds.

Organized by The House with partners Canada Israel Experience and Hillel, the event was widely publicized and thus well attended by people of all ages.

The House, an organization for university-aged students and upper-level high school students, aims to provide a comfortable environment for students to explore their Judaism through various programs. It has sponsored several events featuring Reva L'sheva as well as other local bands, including the evening's opening act Kol Tuv.

Kol Tuv got the night started with its renditions of familiar Israeli melodies, which they played in an up-beat, modern, '90s-rock style.

Reva L'sheva combines a unique blend of folk, funk, rock and blues with beautiful Jewish-related lyrics, often inspired by the late Shlomo Carlebach. The band played some of their classics, including *One Love* (*Ahavat Chinam*) and *For Us* (*Ken Tehiyeh Lanu*), as well as songs from their new album, *There We Will Sing* (*Ve'sham Nashir*).

Yehuda Katz is a member of the Israeli band Reva L'sheva, which played at a recent concert organized by The House, Canada Israel Experience and Hillel.
[Rachel Alpert photo]

The man behind the success of The House, Rabbi Rafi Lipner, was pleased with the evening.

"The nicest thing about the concert, which is really what The House is all about, was that it didn't feel like one big 'club-bing' atmosphere which happened to have had Jews. It felt more like [the] dancing [one sees] in the streets of Jerusalem on Independence Day," he said.

The House is always looking to feature local Jewish bands. For more information, visit www.checkoutthehouse.com. For more information about Reva L'sheva, visit www.revalsheva.com.

On Campus

New girls' yeshiva opens in Israel

By FRANCES KRAFT
Staff Reporter

When Rabbi Elie Mayer graduated from the Community Hebrew Academy of Toronto (CHAT) in 1993, he spent 1½ years in Israel before returning to Canada to attend York University.

Of his classmates, fewer than a dozen took part in an Israel program that year.

Last year, however, 41 of 299 graduating CHAT students headed to Israel to participate in one-year programs. About three-quarters of them attended yeshivot, according to CHAT's director of education Paul Shaviv.

Earlier this month, Rabbi Mayer visited his old high school and the Hebrew Academy of Montreal as part of a three-week tour to promote the fledgling women's yeshiva he co-founded earlier this year outside of Jerusalem.

Rabbi Elie Mayer

The Tiferet Center for Advanced Torah Studies for Women is located in Ramat Beit Shemesh, 40 minutes from Israel's capital, and has 48 students this year. Most are American or British; two are Torontonians. All have "a significant religious background," he said.

To Rabbi Mayer's surprise, he and Rabbi Azriel Rosner, his co-dean and the school's co-founder, had to turn away more than 150 applicants before Tiferet opened.

"There is no doubt that the idea of a year's study in Israel has become part of the rite of passage of many Jewish school leavers, particularly from the more traditional communities," said Shaviv, a native of England who has been involved in the Jewish education field in Canada since 1994.

Among the trends in post-high school yeshiva education are a growing number of programs for girls and the emergence of "what are known as American yeshivot, which tend to deliver their programs totally in English," said Shaviv.

Tiferet fits neatly into that profile. Most of its 19 faculty members are olim.

"We realized there weren't enough girls' schools [to meet a growing demand]," said Rabbi Mayer.

"I think people have seen the benefits of how [a year in Israel is] an opportunity before you start college to get to know yourself, find out who you are and what's important to you," said Rabbi Mayer in an interview while he was in town. "Studying and touring the land is very big in terms of getting perspective on your life, what you want to be and who you are."

Returning to university is "pretty much a given" at his school. With that in mind, Tiferet offers weekly workshops on "Combating anti-Semitism and anti-Israel propaganda."

Rabbi Mayer said he and Rabbi Rosner "both felt it was important. Since the intifadah, it's not just at a few campuses. It's all over."

As a student at York in the mid-1990s, Rabbi Mayer – now the father of five children ranging in age from 3 to 8 – quickly honed his own advocacy skills. "I was a political science major. I took [a course called] War and Peace in the Middle East. I had a debate every day with Palestinian or pro-Palestinian students in the class, many of whom were extremely supportive of suicide bombing in Israel. There were Palestinian student groups who would put up maps of the Middle East with no Israel... there was a lot of misinformation and anti-Semitism.

"When you go to a campus... a Jew, whether he likes it or not, represents Israel and needs to know how to respond."

But the main reason Rabbi Mayer became involved in education and Tiferet was because he wanted to transmit the feeling he gained during his yeshiva experience that Judaism was "exciting and real and relevant."

Although he came from an observant home – an alumnus of Camp Moshava, he met his wife Melanie at a Bnei Akiva shabbaton when he was 15 – his time at Beit Midrash L'Torah yeshiva "impacted me like no other experience I've ever had."

Jewish law students meet in Ottawa

At the Canadian Jewish Law Students' Association's 19th annual conference, from Jan. 13 to 15 in Ottawa, students from across the country will gather to explore the theme "Tikkun Olam: Creating a Better World."

Guest speakers at the conference, to be held at the Chateau Laurier, will discuss how the legal profession can advance social justice, among other topics.

Scheduled speakers include Terry Beitner, director and general counsel of the Canadian justice department's war crimes and crimes against humanity unit; *New York Sun* and *Jerusalem Post* columnist Daniel Pipes; Bruce Elman, dean of the law faculty at the University of Windsor; Warren Kinsella, former Liberal party adviser and author; Igor Ellyn, *Toronto Sun* law columnist and member of the International Association of Jewish Lawyers and Jurists; Canadian Jewish Congress president and University of Toronto law professor Ed Morgan; Israeli Ambassador Alan Baker; Quebec Revenue Minister Lawrence Bergman; and federal Justice Minister Irwin Cotler.

In addition to panel and roundtable discussions, the conference includes a Kabbalat Shabbat, gala dinner, parliamentary cocktail evening, and informal get-togethers. All meals are certified kosher by the Ottawa Vaad HaKashrut.

To register, visit www.cjlsa.ca.

SINGLES EVENTS

DEADLINE:
Wednesday 4 p.m.
8 days preceding issue date

For rates or to place an ad call 416-391-1836

The CJN encourages readers to direct any queries on events to the event's organizers

What are you doing for Shabbat Chanukah & New Year's Eve? Barry & Barbara's **Special Singles' Seminar *For Serious-Minded Jewish Singles*.** Let's do brunch, dinner, or the entire weekend together! Rotating Seating, Singles' Seminar & Romantic Interactive Workshop with **Dr. Heidi Gottlieb, Social Worker**. Facilitated Mingling. Meet US & Can. Guests. **$59.95** Brunch/Dinner Sun. Dec. 25 & Jan. 1), **$360** (all incl. Wkn Dec. 30-Jan.2). Under COR. **Advance Registration by pre-payment only by Dec. 20**. Only a few spaces left.
Ph. 905-882-0566.

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The Jewish Studies Program of the University of Waterloo gratefully acknowledges the establishment of the *Carole and Howard Tanenbaum Annual Lectureship in Jewish Studies.*

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We deeply appreciate Carole and Howard Tanenbaum's support and leadership.

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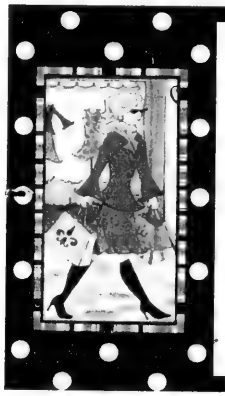

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YIDDISH CORNER

Edited by: ALEK SILVER

יידיש־ווינקל

רעדאַגירט פון: אַלעק סילווער

אַ גלעזל טיי...

פון אַלעק סילווער

אונטער אַן ענלעכן קעפּל האָט דער חשובער קאָ־לומניסט אברהם ראָזענצווייג אָנגעשריבן מיט עטלעכע חדשים צוריק אַ שיין אַרטיקל אין דער ענגלישער שפּראַך אין דער *Canadian Jewish News*. ער האָט געשריבן וועגן **אַ גלעזל טיי**, וואָס ער געדענקט נאָך פון זיינע קינדער־יאָרן. דאָס האָט דערוועקט אין מיר זכרונות וועגן אַ גלעזל טיי אין מיינע יונגע יאָרן. דער איינציקער אונטערשייד איז, וואָס מיינע זכרונות גייען זיכער צוריק מיט אַרום 40 יאָר פריער ווי זיינע. איז, מיט אייער דערלויבעניש, וועל איך שרייבן וועגן אַ גלעזל טיי אין מיין אַלטן שטעטל אין פּוילן.

אין אונדזער שטעטל סטאָפּניץ, פּונקט ווי אין הונ־דערטער אַנדערע אַזעלכע שטעטלעך, איז עס געווען אַ „טראַדיציע" צו טרינקען אַ גלעזל טיי אום שבת אין שפּעטן נאָכמיטאָג. קיין עלעקטריע איז ביי אונדז נישט געווען און ווען די זון האָט זיך אָנגעהויבן זעצן איז מען געזעסן אין דער האַלב־טונקעלער קיך און הנאה געהאַט פון אַ גלעזל טיי. געוויינלעך איז מען זיך צוזאַמען געקומען ביי מער פאַרמעגלעכע קרובים, וואָס האָבן זיך געקענט דערלויבן צו באַקן ספּעציעלע צובייסן צו דער טיי. אין אונדזער פאַל איז עס געווען ביי אונדזער מומע רייזל און פעטער בערל, דער שוסטער. זיי האָבן אויך „פאַרמאָגט" אַ גלאַנצנדיקן סאַמאָוואַר.

אין דער פרי איז אַריינגעקומען די „שבת־גויע" און איינגעהייצט דעם אויוון. זי האָט אַרויפגעשטעלט צוויי טשייניקעס מיט וואַסער, וועלכע האָבן זיך געוואַרעמט אַ גאַנצן נאָכמיטאָג. ווען עס איז געקומען די צייט פאַר אַ גלעזל טיי האָט מען דאָס וואַרעמע וואַסער אַריינגע־גאָסן אין סאַמאָוואַר, ווו עס איז געווען וואַרעם פאַר אַ לאַנגער צייט. פון פאָרנט האָט דער סאַמאָוואַר געהאַט אַ קליין קראַנטל, וואָס ווען מען האָט עס אויפגעדרייט איז דאָס וואַרעמע וואַסער געפלאָסן גלייך אין גלאָז אַריין.

אגב אין אונדזער אַלטער היים איז טיי געטרונקען געוואָרן **נאָר** אין אַ גלאָז, נישט אין קיין טעפּעלע. קאַווע אָדער „באַוואַרקע" (מילך מיט וואַסער) און הייסע שאָקאָלאַד־מילך האָט מען געטרונקען אין טעפּעלעך. אונטערן גלעזל טיי האָט מען געוויינטלעך אונטערגעשטעלט אַ טעלערל („פּאָדסטאַווקע"), וואָס האָט נישט צוגעלאָזט די היץ צום הילצערנעם טיש.

מיר האָבן אין יענע צייטן נישט געהאַט קיין טיי־זעקעלעך. די טיי־בלעטעלעך זיינען געקומען לויז אין אַ פּושקע. איז אין יעדער קיך געווען אַזאַ מין כלי, וואָס האָט אויסגעזען ווי צוויי לעפל מיט לעכעלעך און איז געווען צוזאַמענגעשווייסט ווי אַ ספּרונזשינע. מען האָט אַריינגעשאָטן די בלעטעלעך אין די לעפל, זיי פאַר־מאַכט און דאָס אַריינגעשטעקט אין גלאָז. מען האָט געוואַרט ביז די טיי האָט באַקומען דעם געהעריקן קאָ־ליר און דעם טעם, וואָס מען האָט געוואָלט. דערנאָך האָט מען איבערגעגעבן די לעפל צום שכן ביים טיש און ער האָט פאַר זיך געמאַכט זיין אייגענע טיי. נאָכן מאַכן עטלעכע גלעזער טיי האָט מען אַוועקגעוואָרפן די אָפּגענוצטע בלעטעלעך און גענומען נייע.

צו פאַרזיסן די טיי האָט מען גענוצט לויזן צוקער („מאָנטשקע" אָדער „פאַרין") און אַ טייל טיי־טרינקער האָבן גענוצט קלעצלעך צוקער. איינגעטונקן אַ קלעצל אין דער טיי, געגעבן אַ ביס און נאָכגעטרונקען דאָס הייסע געטראַנק. מיט דעם האָט מען זיך „דערהאַלטן דאָס לעבן". מיין פעטער ע"ה פלעגט נאָך יעדן זיפּ זאָגן: „אַ...אַ...אַ... ווי כ'בין אַ ייד... אַאַאַ...". די מומע האָט אַרויפגעשטעלט איר היימיש געבאַקענעם קוכן, אַ ביסל איינגעמאַכטס און שבת־אויפּס פון איר גאָרטן. עס איז דאַן געווען אַ מחיהדיקער שלוש סעודות.

נו, וועל איך נוצן אַ גלעזל טיי אָנשטאָט „שאַמפּיין" און אַלעמען ווינטשן אַ ניי יאָר 2006 מיט געזונט, פרייד און שלום. לחיים!

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Annan criticizes Iran leader for remarks on Shoah, Israel

Ha'aretz Daily Newspaper Ltd.

NEW YORK — UN Secretary-General Kofi Annan last week expressed shock that Iran's president questioned the extent of the Holocaust and suggested that a Jewish state be set up in Europe.

Annan pointed to a UN General Assembly resolution last month that rejected "any denial of the Holocaust as an historical event, either in full or in part."

He urged all UN members to "combat such denial and to educate their populations about the well established historical facts of the Holocaust, in which one third of the Jewish people were murdered along with countless members of other minorities."

Iranian President Mahmoud Ahmadinejad made his remarks last Thursday in Saudi Arabia, where he was attending an Islamic summit.

In October, Annan criticized Ahmadinejad for calling for Israel to be wiped off the map. Annan said Israel is a UN member with the same rights and obligations as other members and is protected by the UN Charter.

Ahmadinejad's comments were reported by Iran's official IRNA news agency.

"Some European countries insist on saying that Hitler killed millions of innocent Jews in furnaces, and they insist on it to the extent that if anyone proves something contrary to that they condemn that person and throw them in jail," IRNA quoted Ahmadinejad as saying.

"Although we don't accept this claim, if we suppose it is true, we ask the Europeans: Is the killing of innocent Jewish people by Hitler the reason for their support to the occupiers of Jerusalem?"

"If the Europeans are honest they should give some of their provinces in Europe – like in Germany, Austria or other countries – to the Zionists, and the Zionists can establish their state in Europe. You offer part of Europe and we will support it," he added.

The latest comments also provoked quick condemnation.

German Chancellor Angela Merkel called them "totally unacceptable," while British Foreign Secretary Jack Straw said, "I condemn them unreservedly. They have no place in civilized political debate."

The UN Security Council unanimously condemned the remarks.

"The members of the Security Council condemn the remarks about Israel and the denial of the Holocaust," the Security Council said in a statement. "The members of the Security Council reaffirm the rights and obligations of the State of Israel as a full and long-standing member of the United Nations."

All 15 Security Council members, including Algeria, signed the statement. A press statement is the weakest form of Security Council disapproval, well short of a resolution.

Earlier in his speech, before making his remarks about the Holocaust, the Iranian president said: "The question is where do those who rule in Palestine as occupiers come from? Where were they born? Where did their fathers live? They have no roots in Palestine, but they have taken the fate of Palestine in their hands?

"Isn't the right to national self-determination one of the principles of the United Nations charter? Why do they deprive Palestinians of this right?" he said.

Raanan Gissin, a spokesperson for Israeli Prime Minister Ariel Sharon, said in Tel Aviv that Ahmadinejad was voicing "the consensus that exists in many circles in the Arab world that the Jewish people… do not have the right to establish a Jewish, democratic state in their ancestral homeland."

"Just to remind Mr. Ahmadinejad, we've been here long before his ancestors were here," Gissin said. "Therefore, we have a birthright to be here in the land of our forefathers and to live here. Thank God we have the capability to deter and to prevent such a statement from becoming a reality."

White House spokesperson Scott McClellan said: "It just further underscores our concerns about the regime in Iran, and it's all the more reason why it's so important that the regime not have the ability to develop nuclear weapons."

In a news conference with French President Jacques Chirac near Berlin, Merkel also said: "With our historical responsibility in mind, I can only say that we reject [Ahmadinejad's comments] in the harshest possible terms.

"We will do everything to make it clear that Israel's right to exist is in no way endangered. I am firmly convinced that a majority in the international community has a similar opinion on this issue," she said.

Chirac said he agreed completely.

On Saturday, German church leaders joined international protests against Ahmadinejad's statements.

Roman Catholic Cardinal Karl Lehmann told the *Frankfurter Allgemeine Sonntagszeitung* newspaper that he was "outraged," and urged Ahmadinejad to show respect for other nations and religions.

Luthern Church leader Wolfgang Huber said the international community must take action against Iran, but he did not elaborate.

"Whoever denies the historical fact of the murder of millions of Jews during the Third Reich in Germany and denies Israels right to exist has committed incitement," the newspaper quoted Huber as saying.

Religious hardliners in Iran do not publicly deny the Holocaust occurred, but they say its scale has been exaggerated to justify the creation of Israel and continued Western support for it.

Close allies when Iran was ruled by the U.S.-backed Shah, Iran and Israel have become implacable foes since Iran's 1979 Islamic revolution.

Israel accuses Iran of giving arms and funding to militant Palestinian groups such as Islamic Jihad, and of building nuclear weapons. Iran denies the charges.

Tehran calls Israel a "terrorist state" and has developed missiles that can reach Israel. It says it would use them if Israel tried to bomb its nuclear facilities.

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Canada votes against Israel at UN again

By RON CSILLAG
Staff Reporter

Just days after shifting three of its votes to a more pro-Israel stance, Canada last week voted against the Jewish state in seven of 10 resolutions passed by the United Nations General Assembly.

Canada voted with Israel on one measure and abstained on another. A 10th resolution was passed by consensus and required no vote.

The resolutions were part of a package of 20 or so Arab-sponsored measures the session considers over several weeks this time of year.

The Canadian votes represented no change from last year.

Canada voted with the majority on resolutions that addressed the following issues: assistance to Palestinian refugees; persons displaced as a result of the 1967 Six Day War and subsequent hostilities; operations of the UN Relief and Works Agency for Palestine Refugees in the Near East (UNRWA); Palestinian refugees' property and revenue; the applicability of the 1949 Geneva Conventions to the "occupied Palestinian territory, including east Jerusalem"; Israeli settlements in the territories; and the risk of nuclear proliferation in the Middle East.

Canada voted against a resolution on the work of a special committee to investigate Israeli practices affecting Palestinian human rights. Canada was among 10 countries to oppose the measure, which passed anyway.

And Canada abstained on a similarly worded resolution on Israeli practices affecting Palestinian human rights, which also passed easily.

The votes cast last Friday came a week after Gilbert Laurin, Canada's chargé d'affaires at the UN, slammed this year's litany of anti-Israel resolutions as "divisive and unhelpful."

Canada won plaudits in Jewish communal circles for changing three votes from previous years. Two of the votes shifted from Ottawa's customary abstention to opposition, and one from opposition to abstention.

In his remarks to the world body at the time, Laurin called one resolution "unbalanced and unhelpful," and he condemned another for not making a stronger statement against suicide bombings.

The three changes to Canada's votes this year added to Ottawa's shift toward Israel on four other resolutions last year.

Privately, Israel advocates in this country are placing little stock in the latest round of voting, saying Canada's record on Israel at the UN is changing, even if slowly and incrementally.

The earlier shifts were "important and welcome," Marc Gold, chair of the Canada-Israel Committee, told *The CJN*.

"But the root problem remains the structural dysfunction at the UN that Canada has expressed a determination to reform," Gold said. "Until that's done, we will not be and ought not to be satisfied."

Canada has also said it wants fewer, more focused, and more balanced resolutions at the annual UN session on Palestine.

But observers note that Israel itself places little importance in how Canada votes at the UN. The Jewish state regards the European Union as a much more serious player and indicator of world opinion.

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More Likudniks moving to Sharon's new party

By DAN BARON
JTA

TEL AVIV — When Ariel Sharon quit the Likud party last month to form a new faction, his rivals predicted it would be a political retread of the centre-left Labor party.

But with Sharon's old colleagues bolting to follow him, the Kadima party could in fact turn out to be "Likud, the sequel."

Defence Minister Shaul Mofaz on Sunday became the latest senior Likudnik to defect, deepening the disarray in an Israeli ruling party still trying to recover from Sharon's departure.

"The combination of the prime minister and myself, which has so resoundingly proven itself over the past few years, is the right and proper combination to lead Israel over the next few years," Mofaz told reporters, adding that Sharon had promised Mofaz would keep the defence portfolio should Kadima win the March 28 general election.

Victory seems almost assured, with surveys predicting that as many as 40 of the Knesset's 120 seats will go to Sharon, who is popular for the relative smoothness with which he engineered Israel's withdrawal from the Gaza Strip this summer.

Sharon is also bolstered by his alliance with Shimon Peres, who quit Labor after being voted out as its leader, and by the support of other former Likud stalwarts such as Tzachi Hanegbi, Tzipi Livni and Ehud Olmert.

Kadima is followed in the polls by Labor under Peres' successor, Amir Peretz, who for years was the head of Israel's largest labor union. Likud is falling further and further behind.

Mofaz's walkout improves the prospects for Benjamin Netanyahu, the frontrunner in a Likud primary scheduled for next week. But in the general election, Netanyahu's more hardline stance on peace talks with the Palestinians looks doomed to fall on deaf ears, unless the Israeli security situation deteriorates drastically.

Shaul Mofaz

Tzachi Hanegbi

The possibility of that scenario appeared to be greater after the Hamas leader-in-exile, Khaled Meshaal, recently forecast redoubled terrorism in the new year, after a "truce" declared by Palestinian armed factions expires at the end of this month.

"I say it loudly: We will not enter a new truce, and our people are preparing for a new round of conflict," Meshaal told a Damascus rally last Friday.

Palestinian Authority President Mahmoud Abbas, who persuaded Hamas and other terrorist groups to scale back their attacks under the ceasefire he and Sharon declared in February, moved to maintain calm.

"We have agreed on one truce," Abbas said in a Gaza speech. "Therefore, we should continue with it until security prevails, in order that our citizens should not feel threatened by planes and tanks."

The declaration by Abbas fell far short of the counterterrorist crackdown required by the U.S.-led "road map" for peace

Israel, still smarting from the Islamic Jihad's suicide bombing in Netanya on Dec. 5, said that unless Abbas takes real action, it will consider converting the crossings on its boundary with Gaza to formal border terminals, which would slow the flow of Palestinian trade.

Moving to distinguish himself diplomatically, Peretz pledged that if elected prime minister, he would achieve peace.

"I will act to reach a permanent settlement between Israel and the Palestinians with the utmost speed," he told *Yediot Achronot* on Sunday. "By the end of our term, a permanent settlement must be behind us."

Canadian Jewish groups welcome move

Continued from page 1

Daniel Allen, executive vice-president of the American Friends of Magen David Adom, called the vote "proof positive that humanitarian concerns can come first, even in matters related to the Middle East."

Canadian Jewish groups also welcomed the development.

"Our community has long been troubled by the unjust lack of official status for Israel's national society, Magen David Adom… because neither of the existing emblems, a cross and a crescent, was suitable for Israel to adopt," said Ed Morgan, president of Canadian Jewish Congress.

He praised Switzerland for initiating the diplomatic conference that led to the change, and thanked the Canadian Red Cross (CRC) for backing MDA's cause.

Frank Dimant, B'nai Brith Canada's executive vice-president, said Magen David Adom's acceptance by the Red Cross "represents the only just outcome" to a "protracted struggle," and said "it's an example of the kind of exceptional hurdles Israel must continually jump through in order to gain the sort of recognition in international fora that other countries simply take for granted."

B'nai Brith also praised both the CRC and the American Red Cross for their efforts on the issue.

A conference to admit MDA to the international movement is expected sometime in 2006. If accepted, MDA would be eligible to request funds from the international movement and would have access to training, information and forums from which it's now excluded.

"It's a great day for MDA, but it's also a great day for the movement," said Devorah Goldburg, a spokesperson for the American Red Cross, which since 2000 has withheld dues to the international body to protest Israel's exclusion.

Syrian opposition nearly scuttled last week's effort. Syria demanded that MDA enter into an agreement with the Syrian Red Crescent Society similar to one MDA signed recently with its Palestinian counterpart on how the agencies would operate in eastern Jerusalem.

Under the pact, in which MDA recognized the Palestinian Red Crescent as the national group in the territories, Palestinian ambulances are guaranteed speedier passage through the West Bank.

With support from some Islamic countries, Syria insisted that the Syrian Red Crescent be allowed to operate in the Golan Heights, which Israel conquered from Syria in the 1967 Six Day War. Participants said the demand was an obvious non-starter for Israel, which doesn't consider the Golan occupied territory.

As the conference dragged on without consensus, concern grew that the protocol, thought to be a sure thing going into the meeting, might fail. It was Swiss Foreign Minister Micheline Calmy-Rey who finally pushed the measure through.

As guardian of the Geneva Conventions, Switzerland had hoped the measure wouldn't have to come to a vote: The Red Cross traditionally makes decisions by consensus, giving the appearance of unanimity.

However, after three days of intensive negotiations – in which Switzerland and Pakistan often acted as intermediaries for the feuding nations – it finally became clear that there simply was not unanimity, though there was the two-thirds majority needed to pass the measure.

Calmy-Rey finally put the issue to a vote at 2 a.m. last Thursday. It passed 98-27, with 10 abstentions. All Muslim and Arab states voted against it, except for Jordan, which abstained.

The MDA will continue to use the red Star of David when operating in Israel. When working abroad, MDA personnel will display the star inside the red diamond.

A spokesperson for U.N. Secretary-General Kofi Annan said Annan was "delighted" by the decision and "hopes in particular that it will open the way for societies that are not yet formally part of the movement, such as the Israeli Magen David Adom, to be admitted as full members."

Adam Ereli, the U.S. State Department spokesperson, called the decision a "historic and significant" step toward "meeting the movement's goal of being truly universal."

Arab opposition has shut Israel out of the organization for decades. The Jewish state's candidacy was rejected during the 1949 Geneva Conventions, which insisted that new aid groups adopt the Red Cross emblem.

Among the major stumbling blocks has been Arab and Muslim states' refusal to accept the Star of David, arguing that the official symbols couldn't be changed – though the conventions indeed were changed to include the Islamic red crescent.

Backers of Israel had believed that the protocol would be approved easily this year. But trouble began on the first day of the conference when Syria – which demanded a deal like the Palestinians' – made clear it wasn't ready to move forward.

That set off three days of negotiations and sparked a series of proposed amendments from the Organization of the Islamic Conference that would, for example, have removed any mention of MDA from the measure.

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Canadians aid lone IDF soldiers

By JENNY HAZAN
CJN israel Bureau

JERUSALEM — Olga German, 22, is completely alone. After making aliyah with her parents from Ukraine in 1990, she lost her mother to cancer in 1993 and then she lost her father to cancer in the midst of her Israel Defence Forces service, last July.

"When my dad died, I was left totally alone," German said.

A bright-eyed redhead who completed her military service this year and subsequently enrolled in the criminology program at Bar Ilan University, she said it was her dream to work for the FBI. To afford the three-year course, she originally intended to take it over six years and work at the same time.

"But even if they offered me a job, I would have to pass it up," she said with a smile, "because I will never leave Israel – no matter what."

Thanks to the newly established Heseg (achievement) Foundation for Lone Soldiers, German won't have to work at all to put herself through school. She is one of 111 recent graduates of the IDF without parents or extended family in Israel who recently received full tuition and living expense scholarships at the first annual Heseg Foundation Grants Awards Ceremony at Ganai Et-Arucha in Tel Aviv.

"This scholarship is saving my life," German said.

"All of the students who learn with me [at Bar Ilan] have parents who pay their rent, or their food, or their tuition, and I have nothing. This scholarship marks the difference between me being able to study, and not. I can't imagine where I would be without it."

The brainchild of Canadians Gerry Schwartz and Heather Reisman, the Heseg Foundation (Keren L'Chayalim Bodedim) represents their joint pledge to fund a minimum of 100 full scholarships each year for the next three years, to students enrolled in a minimum three-year program of study.

Under the auspices of the foundation, each scholarship recipient gets coverage for the full cost of their tuition for the entire duration of their degree, plus an average of 1,500 NIS per month to cover living expenses. At the program's peak – when more than 300 former soldiers are expected to be enrolled in studies – Schwartz estimates the foundation will distribute about $3 million (CDN) a year.

The only foundation of its kind dedicated exclusively to lone soldiers, the Heseg Foundation is the first to recognize the needs of the 5,000 to 6,000 volunteers in the IDF from abroad who enlist without the kind of support networks most domestic IDF soldiers have to make their stints of army duty easier.

The allotment of the grants is based on criteria – including need and military achievement – developed by Heseg's advisory board. The board includes Brig.-Gen. Eliezer Stern, head of manpower for the IDF and Maj.-Gen. Itzhak Eitan, head of Central Command. It is chaired by Itamar Rabinovich, president of the University of Tel Aviv. All were in attendance at the awards ceremony.

The ceremony also attracted Israeli Defense Minister Shaul Mofaz, Deputy Prime Minister Shimon Peres and Labor member of the Knesset Dalia Itzik, despite an Islamic Jihad terror attack that killed five and injured 66 in Netanya the same day.

"Your contribution through this foundation continues your long-standing tradition of support for the IDF and for Israeli society," Mofaz said. "Encouraging and supporting young individuals from abroad who have made the courageous decision to join their fellow brothers and help defend their nation and country by becoming lone soldiers directly supports the morale of the IDF and strengthens the Israeli society as a whole.

"Lone soldiers deserve every support. This foundation creates a new reality and provides new possibilities for these soldiers to build their future in Israel."

Peres echoed Mofaz's warm sentiments. Addressing the Canadian philanthropists, he said, "There is no other nation on earth that is more lonely than the Jewish people. We don't have a brother to our religion; we don't have a sister to our language; we don't have a partner to our history. We are really alone.

"You are helping today to help some of the best young Jewish people escape their loneliness so that they can help us to escape our loneliness."

The ceremony was a celebration that included music, food and drink. The building's halls were draped in festive Canadian flag/Mogen David decorations. Schwartz and Reisman arrived to the reception amid a sea of camera flashes and a flurry of excited scholarship recipients, who lined up and anxiously awaited their opportunity to thank the pair in person for their generous gift.

"For most of us, receiving this scholarship was the shock of our lives. It was the fulfilment of a dream," said 23-year-old recipient Carmella Fogel, who came to Israel from South Africa to serve as a combat soldier in the IDF.

Currently enrolled in an English-literature-and-language undergraduate degree program at the Hebrew University in Jerusalem, Fogel worked throughout her first year of studies last year, in the Hebrew University Mechina program. "I held down six jobs," said Fogel, who listed cleaning houses, babysitting and working as a waitress and as a shopkeeper among her long list of former positions.

"Last year, I had to work and it was so evident in my marks that I wasn't concentrating solely on what I was supposed to be doing.

"Without this sort of help from people, I don't know how I would make it through the studies."

Scholarship recipient Ben Ninio, 23, from Australia, said that the scholarship "covers a nice chunk of my costs. It makes a very, very big difference." Ninio completed his service as a combat soldier a year ago and is studying business management at the Interdisciplinary Center in Herzliya.

"In general, I think that lone soldiers are people with high motivation," he said. "The type of person who chooses to become a lone soldier may also be the type of person who will be more involved in his community after his service."

Reisman agreed with him. "This project is a real passion for us because it's an opportunity for us to invest in future leaders of Israel," she said.

Reisman is the founder of Indigo Books & Music Inc. and Schwartz is the chief executive officer of Onex Corporation, which he founded in 1983.

In addition to their numerous philanthropic efforts in Toronto, the couple is deeply involved with the Peres Peace Center (where they are building a library), the University of Tel Aviv (with which they are creating an exchange program with the University of Manitoba), and the Alyn Center for Disabled Children in Israel.

But the Heseg Foundation is the couples' latest project, and the one that has captured their hearts – and currently, most of their attention. "Lone soldiers as you know come here to Israel with no support, no family, and their ability to stay in Israel is very difficult when they get out of the IDF because they really have nobody to help them through," Schwartz said. "This program is designed to give them an opportunity to get well educated in Israel, stay here and have their families here, and become a permanent part of the country.

"We are a family. As Jews who live outside of Israel, I can tell you that that family extends to so many nations around the globe, and that every one of us in all of those faraway lands know that you're here – and you're here not just for yourself, or just for the State of Israel, you are here protecting the freedom of Jews around the world.

"As it turns out, today is a day of sorrow in Israel. What struck me most when I heard the news about what happened in Netanya earlier today was that those who fell are lost – not only to their families but to the State of Israel – and that you lone soldiers who are able to through these scholarships, commit yourselves to a life in Israel, take their place. As you take the place of those who have fallen, it makes me understand that Jews are not going to lose their freedom anywhere in the world and Jews are not going to be pushed out of the State of Israel," Schwartz said.

"Tonight you begin a new journey," Reisman added. "One whose destination is unknown, but whose future is truly limitless. In some way I worry a bit because we put a big responsibility on your shoulders. In you we invest our personal dreams for Israel and we want you to know that those are truly big dreams.

"But the very best part about the 21st century is that the coin of the realm is brainpower and heart power, and you – our inductees – are blessed with more than enough of both. It will be you – with your heart power and your brain- power – that will build the strength and the fabric of this country. But you should know that you are not alone.

"We are with you – now and forever," Reisman said.

Teen carries bombs

Israel Defence Forces troops arrested a 15-year-old boy attempting to smuggle two pipe bombs at a checkpoint near Nablus. He said he was trying to bring the bombs to Palestinians waiting on the other side of the checkpoint. The incident came a day after a Palestinian man fatally stabbed Nir Kahana, an IDF soldier, at a checkpoint near Kalandiya.

Fence behind schedule

Maj.-Gen. Moshe Kaplinski, the army's deputy chief of staff, told the Knesset that just 171 miles of the 474-mile route of the security fence are complete. Due to delays resulting from the rerouting of the fence in places where it was found to cause undue hardship to Palestinians, the new completion date will be the end of 2006, officials said.

Euthanasia law passed

Israel passed a law allowing the terminally ill to cut off life support. The bill was approved in the Knesset by a vote of 22-3, with one abstention. Under the new law, patients deemed to have six months or less to live can opt to have a special timer installed on their life-support systems, whose countdown system can be continually extended or not. Ethicists noted that since the mechanism gives the patient the option of not resuming life-support, it's different from active euthanasia and therefore consistent with Jewish morality. Health Minister Danny Naveh called the bill "one of the most complicated and important ever legislated by the Knesset."

Majority say corruption worse

Seventy-nine percent of Israelis believe corruption has worsened in the country in the past three years, and 65 per cent believe it "has worsened greatly," according to Transparency International's (TI) Global Corruption Barometer. TI, a non-profit organization that acts to curb global corruption in business and politics, surveyed 55,000 people in 69 countries, including 500 in Israel. Israelis felt the political parties were the most corrupt bodies of all followed by the Knesset and the religious establishment, including the rabbinate and the religious councils. The police, Tax Authority and the media were tied for fourth place in the perceived level of corruption. The IDF was ranked as the least corrupt body.

– JTA and Ha'aretz

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Trial drug may attack cause of Alzheimer's

By LEILA SPEISMAN
Staff Reporter

Alzheimer's disease is an irreversible, incurable brain disorder that affects 20 per cent of those over 85. That no doubt explains why more than 100 people braved a snowstorm last month to attend "Alzheimer's Disease: Understanding, Caring and Coping" a program at downtown's Windsor Arms Hotel.

The event was organized by the Alzheimer Society of Toronto and Weizmann Canada.

Contrary to popular belief, pure Alzheimer's disease is not the most common form of dementia in the elderly, said Morris Freedman, who is head of neurology, director of the behavioural neurology program and director of the brain health centre memory clinic at Baycrest,.

Alzheimer's disease is mainly a disorder of memory and cognition, said Freedman. Occasionally there is a genetic component, and research is being carried on in relation to that.

There are some drugs that help, especially Aricept, Exelon, Reminyl and Memantine, although, Freedman said, they should be seen as a crutch, helping people function for a time, while the disease is still progressing.

Other dementias – vascular dementia, mixed dementia, dementia with Lewy bodies and frontotemporal dementia – have not only different causes but different effects as well, he said.

Vascular dementia, he said, is caused by stroke, "even if the only evidence of stroke is what can be seen on a brain scan."

The 1997 Nun Study, a longitudinal study of aging and Alzheimer's disease of elderly members of the School Sisters of Notre Dame, showed that if someone has had a series of small strokes and suffers from Alzheimer's as well, then the result is much more severe than just one or the other.

In dementia with Lewy bodies, there are hallucinations, fluctuations in symptoms, and parkinsonism, Freedman said. Disorders of REM sleep (the deepest form of sleep) cause a person with that form of dementia to act out dreams physically, he added. In other words, if someone dreams of being attacked and of striking back in self-defence, he or she might well find themselves punching the person in bed next to them.

It is essential, he warned, to avoid the use of anti-psychotic drugs, such as Haldol or olanzapine, as they make the symptoms of Alzheimer's and dementia much worse.

Frontotemporal dementia may involve such results as a change in social conduct, poor hygiene and inappropriate jocularity.

For some reason, India has a very low prevalence of the disease, Freedman noted. While it is uncertain why this is so, it has been suggested that some ingredient in the ubiquitous curry may have something to do with it.

Joel Sussman, Morton and Gladys Pickman professor of structural biology at the Weizmann Institute of Science and director of the Israel Structural Proteomics Center, is researching the structure of proteins as a means of finding new treatments for such neurological disorders as Alzheimer's disease and autism.

Sussman said that 97.7 per cent of the DNA structure in human beings is exactly the same. It is the other .3 per cent that differentiates one from the other. That .3 per cent, he said, causes diseases to affect one person more than another, and causes a drug to work well on some people and not at all on others.

Everyone with HIV, for instance, doesn't get AIDS, and certain diseases, such as Tay-Sachs and Gaucher, affect mainly Ashkenazi Jews.

The idea, Sussman said, is to use this knowledge to design drugs that can target specific people, pathologies and characteristics.

A double blind study is currently being carried out by the Mayo Clinic, the Hong Kong University of Science and Technology and the Shanghai Institute of Materia Medica on Huperzine, a drug made from a moss in China that may break down the tangles formed in the proteins of the brain that are thought to cause Alzheimer's disease.

The program concluded with a presentation by Karen Henderson, a specialist in aging and long-term care. She read passages of a diary she kept during the 14 years she cared for her father who suffered from Alzheimer's.

Strong link between diet and prostate cancer: MD

By JANICE ARNOLD
Staff Reporter

MONTREAL — A Canadian researcher says he is optimistic that prostate cancer will be regarded as a preventable disease by the end of the decade, because of mounting scientific evidence that diet plays a major role in its development.

Dr. Neil Fleshner of Toronto's Princess Margaret Hospital says vitamin E, the trace mineral selenium and certain micronutrients found in soy and tomatoes are showing dramatic results in the laboratory of preventing prostate cancer, and slowing or even arresting its progression once diagnosed.

Fleshner was the guest speaker in Montreal at the recent inaugural Jewish General Hospital Prostate Cancer Lecture, whose aim is to raise awareness about the most common cancer of Canadian men.

Fleshner believes that prostate cancer is more closely linked to environmental factors than genetics. The association between diet and prostate cancer is stronger than that among other cancers, notably of the breast and colon, where there is some evidence of nutritional factors, he said.

Fleshner expects to publish results in a few months from a randomized trial he is heading that involves 310 men from across Canada with pre-cancerous lesions in their prostates, a condition associated with a high risk of getting cancer. For three years, half have been drinking a shake every day containing soy, vitamin E and micrograms of selenium, while the other half have been drinking a placebo.

A similar nutritional study of 28,000 North Americans with healthy prostates who are being followed over seven to 12 years is expected to report by about 2010, he said.

Fleshner foresees the day in the not-too-distant future when doctors will tailor a cocktail of micronutrients for their prostate cancer patients as a complement to traditional medicine.

Although vitamin E's popularity has suffered recently with reports that it has little positive effect on health and may even do harm in high doses, Fleshner said that, in vitro, up to 95 per cent of human prostate cancer cells are destroyed when treated with vitamin E. Selenium shows a similar effect.

Canadians' consumption of selenium is lower than in some other parts of the world because of the low concentration of the mineral in our soil, he said.

Lycopene, another micronutrient and potent antioxidant found in tomatoes, watermelons and guava has also been found to be beneficial. The environment, rather than genetics, has been suspected to be a significant factor in who gets prostate cancer. The rates of the disease vary widely around the world, with men in North America and northern Europe having the highest incidence and those in Japan and China among the lowest, he said. One in six North American men will get prostate cancer, an eight-fold higher rate than the Japanese.

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Arts & Travel

Religious allegories in kids' film cause concern

The lion, the witch and Jesus?

***Narnia* is a wonderful children's adventure, but critics say it promotes thinly veiled Christian theology.**

By JOE ESKENAZI
JTA

A potential mega-blockbuster film, financed by a fervent Christian and bursting with Christian overtones, is being mass-marketed to – guess who? – Christians.

U.S. church groups are buying up whole theatre showings. Advance screenings are being held for pastors and ministers, who have literally given the film their blessing. Catholic publishing companies are putting out companion guides.

And the Jewish community is… well, no one knows quite what to think.

The film in question isn't Mel Gibson's *The Passion of the Christ*. It's *The Chronicles of Narnia: The Lion, the Witch and the Wardrobe*, the special-effects laden adaptation of British author C.S. Lewis' classic 1950 children's book.

The $250-million film, which opened Dec. 9, was produced by the evangelical billionaire Philip Anschutz. Walt Disney Co. also helped, especially on the distribution end. In fact, many of the same firms that so successfully recruited whole congregations to attend showings of *The Passion* have been contracted again for *Lion*.

The firing up of the machinery that pulled Christians into theatres and made *The Passion* a huge hit, as well as *Lion*'s Christian overtones, have given some Jews reservations.

Rabbi Judah Dardik, spiritual leader of Beth Jacob Congregation in Oakland, Calif., read the entire seven-book *Chronicles of Narnia* series as a Jewish day-school student. It was only years later that he found out the books were steeped in Christian allegories.

He was "surprised and embarrassed. I hadn't realized. I felt duped," he said.

Rereading the series, he saw more and more allegories and could never appreciate the books as mere fiction again. Now he sees them as theology – beautifully written theology.

"Should Jewish children see this movie or read the books? I'm unsure," Rabbi Dardik said. "I read them… clearly it didn't affect my personal theology."

He added, "I haven't seen the movie, but I wouldn't be surprised if they fleshed out the Christianity a bit more to be satisfying to the Christian audience. That's the part that's most disconcerting to me."

Like Gibson, Anschutz is a figure who makes many wary. Walden Media in recent years began creating Christian-friendly films, short on sexual content or profanity – drug abuse and philandering were trimmed from last year's Ray Charles biopic *Ray*, for example.

Anschutz is also an outspoken evangelical Christian, and he was attracted to the Narnia tales for the same reason others in the business were repelled — its Christian messages.

But compared to the extremely negative reaction to *The Passion* from Jewish groups before, during and after its release, the marketing of Christian allegory as popular entertainment in *Lion* has hardly created a ripple.

The latent nature of *Lion*'s Christian message, and the fact that one can be completely oblivious to it yet still enjoy the story, is allowing the film's producers to promote *Lion* on two levels: they use one method for avowedly Christian audiences, and one for everyone else that features special effects and battle scenes.

Disney is allocating about five per cent of its promotional budget to wooing Christian groups.

Peter Sealey, a marketing professor at the University of California Berkeley and a former president of marketing and distribution at Columbia Pictures, said it's "a very effective use of that money… [the Christian] audience does not have as many films as it wants."

Sealey, however, sees "duplicity" in the way Disney is shying away from Lewis' Christian message in its general publicity materials. In a 16-page "Narnia Educator Guide" on the film's website, religion and Christianity aren't mentioned even once, he said.

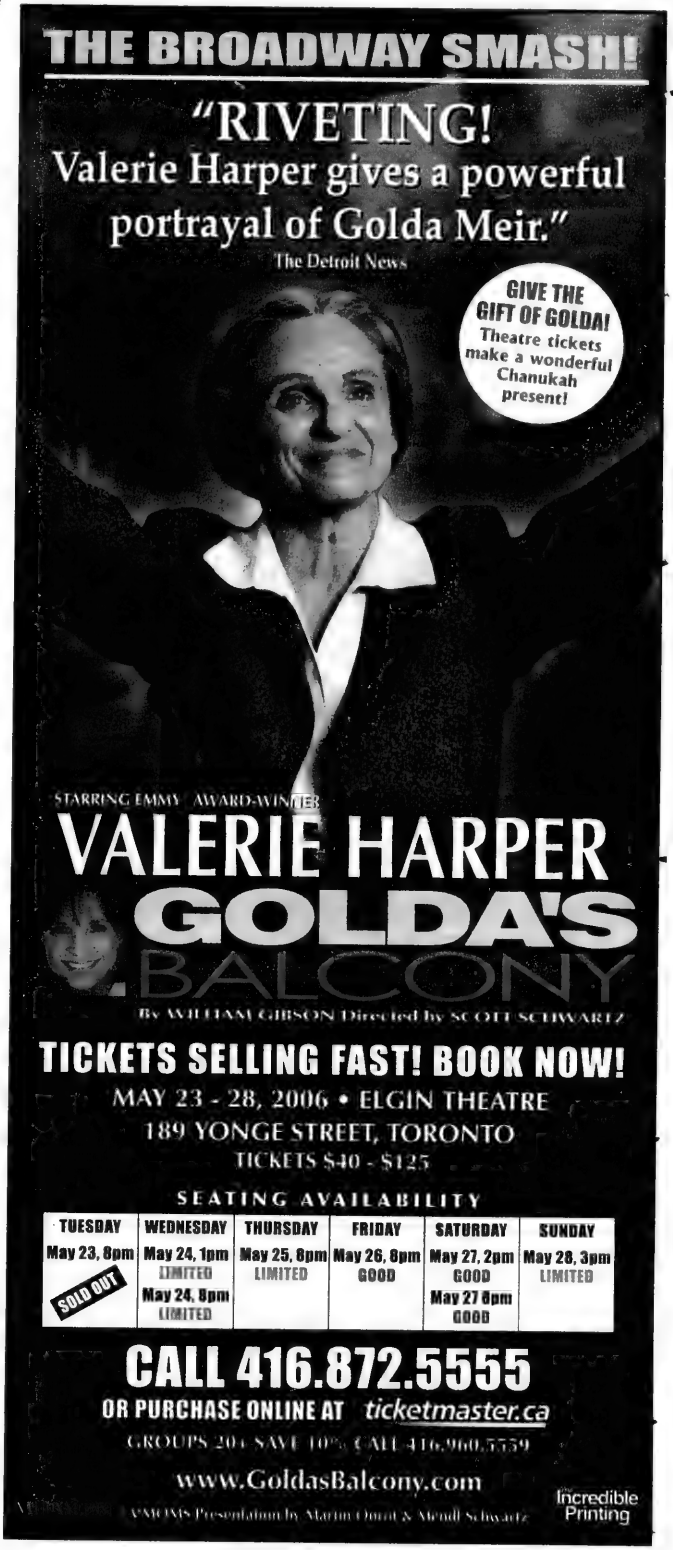
Disney "should let people know. The lion is resurrected… It's a great piece of entertainment and you can enjoy it if you're Christian or not. However, the underpinnings of the work reflect the New Testament."

The parallels between the Narnia tales and the New Testament are fairly obvious. For starters:

• Narnia is a magical kingdom created by the divine King Aslan that's in a state of perpetual winter due to a curse of the evil White Witch. Four children stumble into it via the enchanted, eponymous wardrobe and become Aslan's disciples. One child, Edmund, betrays his siblings and Aslan, Judas-style, to aid the White Witch. He is saved when Aslan allows himself to be sacrificed, not unlike Jesus.

• Aslan is resurrected and the White Witch is vanquished. The four children are crowned kings and queens of Narnia. Peter – not a coincidental choice of names – becomes High King.

• In the last of the *Chronicles of Narnia*, fittingly titled *The Last Battle*, an army described in a manner recalling the medieval Turks and aligned with a donkey in a lion costume (a false god?) invades Narnia. Those who believe in Aslan pass through a gate into another realm, where a beautiful kingdom is revealed. Aslan decrees that the four children, who died in the world of postwar Great Britain, can now live with him forever in paradise along with other believers.



Travel Talk

By Bill Gladstone

JEWISH SPIRITUALITY FOCUS OF WOMEN'S TOUR TO ISRAEL

Helaine Finkelstein, who trained as a spiritual psychotherapist in Toronto before making aliyah in 2004, is the *mashpiya* or spiritual guide for a new tour of Israel designed for women with a curiosity about Jewish spirituality. Scheduled to depart in February, the tour offers a rare opportunity to learn about Jewish spirituality and Kabbalah with leading international scholars and teachers, and includes visits to key spiritual centres around Israel.

"People today are thirsty for spirituality and this is an opportunity to taste the beauty and richness that exists in our own tradition," Finkelstein said. "We will delve into layers of meaning that most people have not been exposed to and explore our individual connection to our roots through meditation, expressive writing and dance, Hebrew yoga and song."

Limited spaces are available for the first tour, Feb. 26 to March 9, 2006. Early-bird registration ends Dec. 22. Sara Trop, Payless Travel, 416-665-1010, ext. 145, or e-mail Finkelstein at innerjourney@012.net.il

* * *

More Canadians visit Israel: The latest stats from Israel's Ministry of Tourism show that almost 42,000 Canadians entered Israel in the first 10 months of 2005, a 14 per cent rise over 2004. "The numbers tell the story – Canadians continue to embrace Israel as a favourite holiday destination," said Dani Shahal, director of the Israel Government Tourist Office in Canada. Nearly 1.6 million international tourists visited Israel from January to October, a 27 per cent increase over the same period in 2004.

* * *

Popular air-hotel package: El Al Israel Airlines and Dan Hotels have reduced the price of their popular joint air-and-hotel package by $200 per couple. Based on double occupancy, the package includes air and five night's accommodation and starts at $1,350 per person. It is being offered until Feb. 28, subject to availability.

"We've seen great success to date with these packages, greater than expected," said Joel Solish, sales representative for El Al in Canada. "Canadians are continuing to choose Israel as their vacation destination and the bookings and praise keep coming in." El Al's website is www.elal.com

* * *

Jewish health care at YIVO: The topic of Jewish public health in pre-World War II Europe is the focus of "Fighting for a Healthy New Generation," a new exhibit at Manhattan's YIVO Institute for Jewish Research.

Through photographs, documents, posters, books and artifacts, the exhibition highlights the critical work of the Jewish relief organizations devoted to child care and protection, and medical and social aid in central, eastern and western Europe from 1912 to '42. Various Jewish health societies worked diligently to reduce the spread of infectious diseases, lower the high mortality rate, improve hygiene and raise the standard of living for Jewish populations.

The exhibition is on display at YIVO through February 2006. It later travels to the Museum of Contemporary Jewish History in Paris and the Jewish Historical Institute in Warsaw. YIVO, Center for Jewish History, 15 West 16th St., Manhattan. Free admission. 212-246-6080. www.yivo.org

* * *

Lower East Side: The Lower East Side Jewish Conservancy, a not-for-profit educational organization, hosts a Noshing Tour Extravaganza of New York's Lower East Side featuring visits to three landmark congregations: Chasam Sopher (10 Clinton St.), B'nai Jacob Anshei Brezezan (180 Stanton St.) and Kehila Kedosha Janina (280 Broome St.) At each stop, the group samples ethnic delicacies ranging from herring and schnapps to authentic Greek-Jewish finger food. Begins Sunday, Dec. 25, 11:15 a.m. Details, 212-374-4100.

* * *

Jews of Czestochowa: The award-winning exhibit on the Jews of Czestochowa, sponsored by the consulate general of the Republic of Poland, continues its American tour with a showing at Seton Hall University in South Orange, N.J., from Jan. 22 to April 2, 2006, followed by various other venues throughout the United States.

Czestochowa, the most sacred Roman Catholic city in Poland, had a pre-World War II Jewish population of almost 40,000. The exhibit traces the arrival of Jews to the city after 1700, and recounts the history, growth and vitality of this once-vibrant community that the Nazis virtually obliterated. www.Czestochowajews.org

* * *

Kosher in the Caribbean: The American tour company Club Kosher offers family vacations at the Jamaica Grande Resort & Spa in Ocho Rios, Jamaica, for the weeks of Dec. 22 to 29, 2005, and Jan. 19 to 29, 2006. Besides tropical sun, lush greenery and a magnificent beach, the package also includes fine kosher cuisine supervised by Rabbi Moshe Avila and Koach Kosher. 203-799-7791 or www.ClubKosher.com.

* * *

New museum in Krakow: The Galicia Jewish Museum, which opened 18 months ago in Krakow, Poland, features an extensive photographic exhibit, "Traces of Memory," which explores the former Jewish life in Polish cities and towns as well as the devastation of the Holocaust. The museum is a short distance from the Old Synagogue. For details, e-mail aleksandra@galiciajewishmuseum.org

* * *

Jewish Singles Vacations: Jewish Singles Vacations, a group tour operator in Brookline, Ma., is offering a Mexican Riviera cruise aboard Royal Caribbean Cruise Line's Vision of the Seas. The trip is for Jewish singles from 35 to 55, and takes place Feb. 19 to 26, 2006. 617-782-3396 or www.tourgroups.com/jsv/

* * *

Dan Hotels luxury package: Israel's Dan Hotel group is celebrating the 75th anniversary of the King David Hotel by offering a new "ultimate luxury" package for guests of the famous hotel as well as of the Dan Tel Aviv and Dan Carmel in Haifa. The package includes complimentary limousine transfers from Ben Gurion International Airport. Guests are met on arrival by a uniformed chauffeur holding a name-sign and driven to their hotel. On their departure, they return via chauffeured limousine to the airport, where they receive privileged access to the Dan VIP lounges. www.danhotels.com or 212-752-6120.

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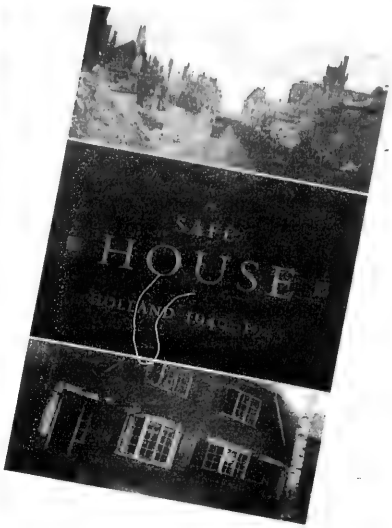

By ERIC LAYMAN
Special to The CJN

In 1983, Mosaic Press published a shorter version of this book, titled *Precautions Against Death*. In it, a courageous Dutch woman, Lucie Wolsak, hides four Jews in her home during the Nazi occupation, with her daughter Maria and son Wil as allies.

For most of the book, with Wil studying out of town, Maria is her mother's main support. Maria Jacobs wrote this book to celebrate her mother's heroism – and when it went out of print, was persuaded to bring out an expanded version with photographs, called *A Safe House* (Seraphim Editions).

The new version fills in more details of the characters' lives up to the present, and makes the story more relevant to current events such as the war in Iraq.

Hiding several people in a home where, officially, only three live, is as complicated as it is dangerous. At one point, two German soldiers are billeted on them. Meanwhile, hard-scrabble drudgery is required just to keep from freezing and starving.

Jacobs tells the story in a mixture of poems and prose; the prose carries the story forward, while the poems highlight reflective moments. While most of the poems are in the author's voice, some let the other characters speak.

The hidden guests are never mere victims. Active members of the household, they make their own contributions to keeping life livable, humane and, by building secret rooms in the house, as safe as possible.

Some poets believe readers respect a poem more if they have to work to get the meaning. One way to make them work is to write poems that need decoding; another is to make the themes challenging in their own right. Jacobs has chosen the second way.

Her style is plain-spoken, but with an eye for the telling detail: how the legs of a sawhorse set up to cut firewood wear holes in a carpet; how the cat drags home a grimy lump that, when cleaned, turns out to be a delicious cheese. This book is rich in moments like these.

Because of such moments, this is not a book to read in a hurry. Indeed, no good book of poems is, as poems need time to savour.

Reading more slowly should also make it easier to imagine the six years during which the main body of the story unfolds. One of Jacobs' major points is that "doing the right thing" is seldom a momentary act. Real heroism takes staying power and attention to detail.

The Nazi evil notwithstanding, this is an enjoyable book. It is a good story: a story of goodness, well told.

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Eye on Arts

By BILL GLADSTONE

TEATRON THEATRE COMPANY PRESENTS WARTIME PLAY *HOME OF THE BRAVE*

The Teatron Theatre Company opens its third season with *Home of the Brave* by **Arthur Laurents**, an award-winning drama dealing with the challenges of Jewish servicemen in the army during World War II. Set in a military hospital in the South Pacific in 1944, the play focuses on a group of soldiers, including Jewish Private Peter (Coney) Coen, as they deal with the pressure of battle and feelings of camaraderie, prejudice, love and disappointment.

Directed by **Ari Weisberg** and featuring **Tony Bossio**, **Lucas James**, **David McCormick**, **Dennis Mockler**, **Jonathan Siegel** and **Benjamin Taylor**.

Leah Posluns Theatre, 4588 Bathurst St. $40-$15. Previews Tuesday, Jan. 10, runs Jan. 11 to 15, 8 p.m. Matinées Jan. 11 & 15, 2 p.m.

On Thursday, Jan. 12, Teatron offers an opportunity to discuss the play's thought-provoking ideas with the cast and the director, immediately after the show. For tickets, 416-855-6651. [See picture on next page.]

* * *

Theatre at Holy Blossom: Holy Blossom Temple Stagecraft Company is presenting three performances of *Women's Minyan* by **Naomi Ragen** (not two as reported in last week's column). Set in the Meah Shearim quarter of Jerusalem, the drama focuses on a mother who seeks custody of her 12 children after being denied access by a religious court. $15-$10. Holy Blossom Temple, Thursday, Dec. 15, 7:30 p.m., Saturday, Dec. 17, 7:30 p.m. and Sunday, Dec. 18, 2:30 p.m. For tickets, call 416-789-3291, ext. 511.

* * *

Walking the Bible: Tales and locales of the Bible are coming to television in January as the American PBS network airs the three-hour miniseries *Walking the Bible*, based on a bestselling book by **Bruce Feiler**. Filmed in five countries, the series includes footage from Mount Ararat, where Noah's Ark supposedly came to rest, to the Dead Sea region, the lowest spot on earth.

Viewers will journey along with Feiler as he travels – by boat, jeep, camel and foot – the paths of Moses, Isaac, Jacob and the Israelites. Airs Jan. 4, 11 & 18, 8 p.m.

* * *

Names in the News

• Filmmaker **Steven Spielberg** recently turned over his Survivors of the Shoah Visual History Foundation to the University of Southern California. Since its founding in 1994, the foundation has grown into the world's largest digital library, with 52,000 videotaped testimonies of Holocaust survivors and witnesses from 56 countries in 32 languages. The famed director of *Schindler's List* had contributed $65 million to the cost of the $150-million (all figures US) project.

• The Disney Corporation has paid $2.6 million to the Hebrew University of Jerusalem for the right to market a new range of educational toys under the name "Baby Einstein." **Albert Einstein**, the famed physicist, left his intellectual property and writings to the university when he died 50 years ago. The university earns about $1 million per year by licensing out the right to use the Einstein image.

* * *

Chanukah Happenings

• Friends of Yiddish presents "A Chanukah Hulianke," featuring the Yiddish music of vocalist **Adrienne Cooper** and pianist **Marilyn Lerner.** Members $10, guests $18. Beth Emeth Bais Yehuda Synagogue, 100 Elder St. Saturday, Dec. 17, 8 p.m.

• Ventriloquist-storyteller **Judy Shier Weisberg** has developed a new Chanukah tale, *David's Story: A Chanukah Tale*. The audience joins Judy and "Yossel" in telling the story of a boy who joined the Maccabees. Please call 416-781-5807 for more information.

• *Hanukkah Swings* is the title of a new CD from California **Cantor Kenny Ellis**, who has put Chanukah songs to big-band arrangements. For details and ordering information, visit the website www.kennyellis.com

* * *

Arts in Brief

• **Solly Levy** presents his one-man show, *Sollyloquy*, in English for the first time in Toronto. Adults $15. Sephardic Kehila Centre, Saturday, Dec. 17, 8 p.m. Part of the proceeds to go to the night yeshiva. Salomon Beldeb, 905-669-7654, ext. 223.

• The **Canadian Ballet Theatre** (CBT) presents *The Nutcracker* in the grand tradition of Russia's legendary **Kirov Ballet**, with stars from the **Bolshoi** and **American Ballet Theatre**. The production is directed by CBT artistic director **Nadia Veselova Tencer** and produced by **Solomon Tencer** in association with the Koffler Centre of the Arts. $55-$45. Three performances, Winter Garden Theatre, Dec. 17 & 18. 416-872-5555.

• Opera York launches its eighth season in a new home, the St. Elizabeth Performing Arts Centre in Vaughan, built by architects **Diamond and Schmidt**. Its offering for the holiday season is the children's classic *Hansel and Gretel* by **E. Humperdinck**, featuring **Mary Lou Fallis** and **Andrew Tees**. $30 adults, $25 children ($20 each for more than one child). Open Dec. 26, runs through Dec. 30. 905-763-7853.

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By Naomi Ragen

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500 things you should know about Chanukah

By SHELDON KIRSHNER
Staff Reporter

Chanukah, the festival of lights, is almost upon us. So now is a prime time to immerse yourself in its rich history and customs.

Rabbi Jeffrey M. Cohen's primer, *500 Questions and Answers on Chanukah*, published by Vallentine-Mitchell, is the perfect place to start.

It is, by far, one of the best single-volume accounts of this special holiday. Sit down and read it, chapter by chapter, or all in one go.

It consists of nine chapters, beginning with the historical and religious background and then seguing to the sources, laws and rituals of Chanukah.

Rabbi Cohen subsequently deals with Chanukah themes and philosophical insights, and the lighting of the chanukiah. This is followed by chapters on Chanukah in the synagogue and home and Chanukah customs around the world.

In conclusion, he presents a Chanukah quiz for the younger generation.

You might wonder why we need another book on Chanukah. Rabbi Cohen lists two compelling reasons.

"First, because of the fascinating period of Jewish history that this festival spans," he writes.

"My second purpose... is to fill a vacuum. I am not aware of any other book in the English language that has treated this festival in such a detailed and comprehensive manner."

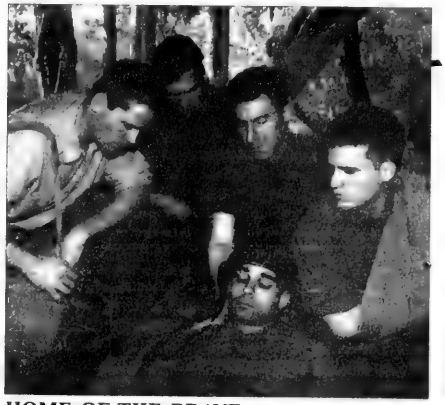
The rabbi's format, short questions followed by longer answers, is sound and truly enlightening.

He poses many questions, such as: What was Hellenism? How did the relationship between Judea and the Greek occupiers develop? Why did it go sour? What finally prompted the Jewish military revolt?

What is the origin of the name Maccabee? How many battles did the Maccabees have to fight before they regained the Temple and Jewish independence? What is the traditional view regarding the miracle of the Chanukah oil? Are there any prohibitions regarding the observance of Chanukah?

And so on and so on.

500 Questions and Answers on Chanukah is encyclopedic in breadth, and can be read by adults and children alike.



HOME OF THE BRAVE: Playing soldiers in the Pacific are, from left, Dennis Mockler, Benjamin Taylor, David McCormick and Lucas James, supporting their injured fellow GI Coney (Tony Bossio) in Teatron's production of *Home Of The Brave*. [See Eye on Arts item]

Rogers Cable to carry The Israeli Network

Most Rogers Digital Cable customers in Ontario will be able to receive The Israeli Network, the Ethnic Channels Group Limited (ECGL) has announced.

The Israeli Network is available to Rogers Digital Cable customers in Ontario on Channel 635. Rogers is the first operator in Canada to launch the network.

A free preview of the channel will be available to all Rogers Digital Cable customers in Ontario until Jan. 4, 2006. Then Rogers Digital Cable customers can purchase The Israeli Network, for $14.95 a month. Customers must have a digital set-up box, which they can rent for as low as $3.99 a month, plus an additional $1.99 a month digital services fee, or purchase a box, starting at $99.

The Israeli Network is the only 24-hour-a-day Hebrew-language TV channel featuring the best of Israeli TV for viewers in Canada. The network highlights selected shows from Israel's leading channels and showcases educational and cultural programs about Israel and the Israeli culture.

"We're thrilled to launch The Israeli Network on Rogers Digital Cable," says Slava Levin, ECGL's co-founder, chief executive officer, and president. "Our years of experience in the multicultural television and broadcast industry will allow us to make available to Rogers Cable viewer one of the best multicultural services on the dial."

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***Lion of Hollywood: The Life and Legend of Louis B. Mayer* by Scott Eyman, Simon and Schuster.**

By BILL GLADSTONE
Special to The CJN

Louis B. Mayer, the Hollywood titan who built and ran Metro-Goldwyn-Mayer as his personal fiefdom for three decades, was "probably the greatest single force in the development of the motion-picture industry to the heights of prosperity and influence it finally attained," according to *Variety*, the entertainment industry Bible.

To those who knew him, Mayer seemed as powerful, fearsome and perhaps at times even as carnivorous as the famous roaring lion that opened the countless films that his vast studio produced: the list includes *The Wizard of Oz*, *Meet Me in St. Louis*, *Ninotchka*, *The Thin Man* and *An American in Paris*. The studio was especially famed for its musicals featuring stars such as Fred Astaire, Ginger Rogers, Gene Kelly, Judy Garland and Debbie Reynolds.

A Russian-born Jew who spent his early years in Saint John, N.B., where his family had a scrap metal business, Louis B. Mayer (1885-1957) built an early chain of movie houses in the eastern United States and made his first fortune by purchasing the rights to D.W. Griffith's colossal commercial success, *Birth of a Nation*, for the New England states. Mayer is credited with helping to establish a cinematic image of Middle America as innocent and wholesome as, say, Judy Garland and Mickey Rooney as they appeared in MGM's famous series of Hardy family films. As Scott Eyman suggests in his engaging new biography *Lion of Hollywood: The Life and Legend of Louis B. Mayer*, Mayer simply universalized the traditional family values that he absorbed from his father and mother.

Far from harbouring any lofty or high-falutin' notions of art, the film industry pioneer is depicted as an uncultured sentimentalist who preferred bestsellers to classics. He saw motion pictures as "beautiful photographs that move" and felt that things that were too dark, unpleasant or realistic, or that otherwise made audiences squirm, had no place on the screen. Movies, he felt, should offer a sanitized version of life.

As one of America's most influential citizens, Mayer walked in privileged circles: he made and broke careers, hobnobbed with presidents and industrial magnates, and was variously loved, respected, feared or despised by everyone who was anyone in Hollywood. As Eyman meticulously chronicles through a rich parade of anecdotes, Mayer's personal sense of power knew no bounds. For instance, soon after Edward VIII abdicated the British throne in 1936, the studio magnate wanted to hire him to head MGM's European operations. "How much do you think he gets?" he asked his advisers, who delicately dissuaded him from cabling a lucrative offer to the ex-monarch.

Mayer built an extraordinary motion-picture factory from the ground up, one that seemed to churn out product as reliably as an automobile assembly line. He devised a writer mentoring program through which groups of up to a dozen veteran and novice writers shared offices, ate together, looked at movies together and rehashed old scripts in search of new workable ideas. At one time MGM employed 15 readers in New York and 10 in California who read 20,000 novels, stories and original scripts a year.

Eyman gives us the inside track on the making of many films, both famous and forgotten, and recounts episodes involving many celebrated producers and directors from Dore Schary to Nicholas Schenck, and especially Mayer's uniquely talented assistant, Irving Thalberg. However, his primary concern is Mayer himself, and discussion of MGM's huge vault of films is by necessity abbreviated. Thus, we are given only the tantalizing bare facts regarding director Victor Fleming's annus mirabilis of 1939, the year he directed most of two back-to-back American cinematic classics, *Gone With the Wind* and *The Wizard of Oz*: "Mayer yanked Victor Fleming off *The Wizard of Oz*, threw him onto the set of Tara, and had King Vidor finish *Oz*. Everybody at the dance had changed partners, and Mayer finally had what he wanted." Like a good entertainer, Eyman leaves us wanting more.

Knowing the machinery of Hollywood from the inside out, Mayer believed that it was his own correct choices – not someone's innate talent or screen appeal – that made actors like Spencer Tracy or Clark Gable great. He contended that he rescued Tracy from being just a reasonably good character actor playing unmemorable villains because he saw something wonderful about his face.

Mayer usually had terrific instincts about how to present his stars to the public, and knew, for example, not to attempt to turn a romantic heart-throb like Gable into an on-screen intellectual.

Because he had invested so much in his stars, he felt entitled to dictate their personal lives. Like other MGM actresses, June Allyson dropped a boyfriend on Mayer's insistence, but when she began dating Dick Powell and was again ordered to stop, she refused; her "tactical master stroke" was to ask him to give her away at the wedding.

A dreaded bully who didn't pull his punches, Mayer could reduce the meek to tears through ruthless negotiation tactics involving shouts, insults, tirades and worse. "If the tirade didn't achieve the desired results, Mayer would escalate into a full-scale tantrum, hurling himself to the floor, and rolling around on the rug," Eyman relates.

His weak spot was his sentimentality. Once, when actress Ann Rutherford told him she needed to buy a house for her mother and grandmother, tears welled up in his eyes and he readily acceded to her requested raise.

Still, his familial relations seemed to reflect little of the warmth and purity that he and his studio generally espoused. He neglected and then divorced his first wife, Margaret, and had poor relations with their two daughters. Daughter Irene ignored his orders and happily married the talented movie producer, David O. Selznick. On the plus side of the ledger, he hired so many relatives – his own and his wife's – that insiders joked that the true meaning of MGM was "Mayer's *ganze mishpocheh*."

Ultimately, due to his short-sighted habit of taking compensation in the form of cash instead of stock, Mayer lost control of the studio after a prolonged and debilitating power struggle.

As Eyman astutely observes, the legendary lion of MGM was motivated throughout his life by a desire to belong and be accepted as an American. For that reason, he used his Yiddish only with a few trusted associates and, out of fear of sparking an anti-Semitic backlash, rarely allowed references to the Jewish people in the studio's films. Yet it was his fundamentally Jewish concept of "home," universalized for mass consumption, that became his hallmark, Eyman concludes. "It's no accident that the primary motivation in so many of the great MGM films, from *The Wizard of Oz* to *Meet Me in St. Louis*, from *The Human Comedy* to *The Yearling*, is home – its creation, its preservation, or returning to it," he writes.

Lion of Hollywood: The Life and Legend of Louis B. Mayer is a richly detailed and eminently readable biography that will appeal to all fans of the popular American cinema.

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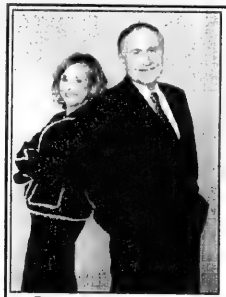

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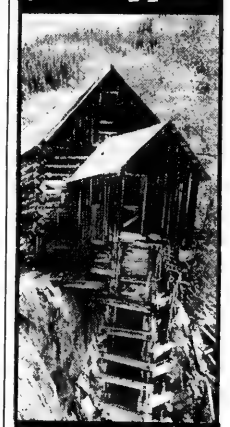
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Twelve-year-old tumbling champ faces career decisions ahead

By ELI SHUPAK
Special to The CJN

The next six months will go a long way in telling exactly where Loni Maxwell's tumbling career is headed. Her coach, Chris Hanley, says it will be up to the reigning 12-year-old Canadian champion to decide how far to push her limits.

Maxwell was recently back in action in Burlington at the season's first provincial qualifier for next April's Ontario championships. It was her first competition on the tumbling strip since she registered a surprising ninth place finish at the World Age Group Championships in Eindhoven, Netherlands, in late September. Though she has lots of talent, it was surprising because she wasn't as prepared as she could have been when she entered the event.

Maxwell took a number of weeks off last summer to attend Camp Kadima in Nova Scotia, and Hanley said it took quite a bit of time just to get back to the level she was at before going away.

"She just started to look OK two weeks before worlds," said Hanley. "Going over there, we really didn't have huge expectations. Even in the trainings over there, she was struggling. When it came time to compete, she performed really well and came through under pressure. She's a very good competitor and usually rises to the competition."

Maxwell finished as the best of four Canadians in the field of 34 in what was her first international competition.

Hanley helped Maxwell get ready for the event by showing her video footage of athletes who competed in previous worlds. The idea was to give her an appreciation of the kind of tumblers she'd be competing against.

"I thought I was going to do kind of bad because I thought everyone was going to do skills so much harder than mine," said Maxwell, who admitted to being very nervous before the competition. "[Fortunately], only a couple did skills that I was really worried about."

The Richmond Hill resident has been tumbling at Pulsar's Gymnastics in Newmarket since she took up the sport just over two years ago. Following a second-place showing at the Canada Cup competition in Ottawa last May, Maxwell became Canadian champion later the same month in Vancouver.

A Grade 7 student in the arts program at Baythorn Public School in Thornhill, Maxwell has taken to the sport naturally. It tends to be dominated by athletes who have retired from gymnastics – mainly because it is less time-consuming – and Maxwell is an ex-artistic gymnast.

She trains four days a week, with each session lasting at least two hours. About six hours is spent on the tumbling strip itself. There are also about two to three hours of physical conditioning and an hour is set aside for trampoline work.

"The key to her success is that, for a child that age, she has the drive and the ability to focus on what she's doing," said her mother, Vivian. "She manages to do very well under pressure."

In addition to participating in hip-hop, jazz, and acrobatics classes at Vibe Dance and Fitness in Thornhill, Maxwell enjoys snowboarding and swimming. She has also started taking private Hebrew lessons to prepare for her bat mitzvah next September.

Hanley said if Maxwell is to develop to her full potential she'll have to reconsider some of her extracurricular activities.

"A lot of motivation is required from me for her training," he said. "If she's going to continue down the path, she needs to become more independent and basically decide where she wants to take this sport.

"It's getting to the point now where she's got to make the decision to take that next step forward. The mental side of things has got to get a little bit stronger. Her overall dedication has to improve a little bit. She's young and getting at that pivotal stage where she has to make the decision of what she's going to do."

Champion admits he was nervous

Continued from page 1

Three of the seven players on the 2005 Canadian team were Jewish: Logan, Wapnick and Toronto's Zev Kaufman. Out of 105 players from 41 countries (including two from Israel) who competed in London, about 10 per cent were Jewish.

So what gives? Logan believes that "whatever concentrates Jews in mathematics, computer programming, law and other intellectual professions presumably has the same effect for Scrabble."

He said in his case, there must be a correlation between his being a mathematician and his success in Scrabble, but he's hard-pressed to say what it is.

In addition, he said, friends from common ethnic backgrounds tend to learn about the competitive Scrabble scene together. But he also noted that while some of the best Jewish Scrabble players hail from Canada, the United States and Australia, this has not been the case in the United Kingdom or New Zealand.

Certainly, for Logan himself, the win capped a dramatic tournament that, at certain points, could have gone another way. Logan won 20 out of 24 games in the first round, and then the next three in a row (he had to win three out of five) in the final round. Logan said he actually clinched a ticket to the finals in his 22nd game – against Australia's Naween Fernando.

"I was behind for most of it, but caught up at the end when my opponent blocked the wrong spot and I played a seven letter word on my last turn."

That word was "fifteen." Logan had those two magical blank tiles and won 432-386.

Logan admits he was was nervous before the first game of the finals, and not without reason, as things turned out. Logan had to play catch-up for most of the game. He was down by more than 80 points at one point, and Nemitrmansuk was ahead 432 to 386 when Logan went out with the word "twistier" in the last move. Final score in the first finals game: 524 for Logan, 409 for Nemitrmansuk.

"After the first game I was never seriously threatened in the finals," Logan said.

Logan prepared for the championship, in part, by playing as often as possible. For two years, he taught at a university in Liverpool and "played with a world dictionary all the time."

He spent his word-study time boning up on British words. "One of the problems with playing in the world championship is that a lot of words are acceptable there that aren't good in North America.

"My main method of preparation is to use a computer to practise finding the words available in a set of letters, but playing and analyzing my games is also important."

You also have to be lucky, Logan said, but that's less important in a tournament because of the number of games played. Luckily for Logan, he got both blank tiles – which makes you a favourite to win – in 10 of his games, and no blank tiles in only one or two of them. "It really helps," he said.

Kaufman, who was Logan's roommate during the championship and finished 58th, was delighted by his friend's victory.

"I'm very happy," he said, "Adam has been in every top 10, and in the past, just missed. He was overdue in winning it."

German soccer team repents

JTA

DRESDEN — A German soccer team apologized on behalf of fans who unfurled an anti-Semitic banner at a game Dec. 5.

The banner featured the word "Juden," or Jews, with the letter D emphasized as a slur against the Dynamo Dresden team. The image was broadcast live on German television. Germany's soccer scene is under increasing scrutiny as the country prepares to host the World Cup next summer.

In an open letter to the Dresden team, Michael Voigt and Sven Fischer, spokesmen for the FC Energie Cottbus team, wrote, "This 'JUDEN'-banner, and the point of view connected with it, represents neither the mindset nor the behavior of the entire Cottbus fan scene, and we strongly condemn it. Such incidents don't belong in a soccer stadium."

A German group, the Foundation for Active Soccer Fans, noted in a press release last week that it's routine for German soccer fans and players to call the opposition Jews, but this time it happened to occur during a live broadcast.

Playing the hate game

ARTS IN FOCUS
By Oren Shefa

Advances in the production and distribution of independent music, games and literature have made reaching impressionable youths around the world easier than ever before for white supremacist organizations.

Over the years, international watchdog groups that focus on inflammatory racism and extremism coming from white supremacist groups such as the National Alliance (NA) and the World Church of the Creator (WCOTC) have made it very difficult for these groups to gather without attracting attention to themselves. As a result, racist organizations have been forced to turn to other methods of delivering their propaganda in their efforts to recruit new members.

Throughout the world, disaffected white teens are becoming inundated with venomous messages of hate being spewed forth in the form of white power rock, violently racist video games and explicit comic books and graphic novels that portray neo-Nazi protagonists ridding the world of the so-called "non-white threat."

Underground white power rock groups are among the most influential weapons used by racist organizations. Leading the efforts is Resistance Records, an online distributor of neo-Nazi music, computer games and literature owned by the National Alliance (NA), one of the largest white supremacist organization in the United States.

Resistance Records was founded in 1993 in Windsor Ont., by Canadian musician George Burdi, leader of the most influential white power rock group of the time, RaHoWa – an acronym for Racial Holy War. Following an arrest in 1997, Burdi's passion for his cause soured (he has since left the movement, married an East Indian Hindu woman and formed a band that includes a black bassist and a Jewish guitarist) and the label was taken over by the NA.

Following the label's success in reaching many teens throughout the 1990s, Resistance Records released its most unsettling product to date in 2002. Its computer game *Ethnic Cleansing* allows gamers to choose between playing as a white-robed Ku Klux Klansman or a skinhead in this disturbing interpretation of the *Doom* franchise and other popular first-person shoot-em-up action games.

The premise involves the game's hero fighting in decrepit American streets and neighbourhoods in an effort to rid the world of non-whites. Blacks and Latinos are summarily eradicated, or "cleansed," uttering ape noises and stereotypical phrases upon their deaths, as the protagonist makes his way to a lair inhabited by evil Jewish masters awaiting execution. The game ends when Israeli Prime Minister Ariel Sharon, brandishing a rocket launcher and hurling insults, is defeated.

While not the first game of its kind, *Ethnic Cleansing* is by far the most advanced one released so far in terms of graphics, effects, storyline and level of background and auditory detail.

With the ability of organizations such as the NA to spread their message so easily throughout the world, putting a stop to this kind of destructive behaviour may prove to be impossible. Rallies and concerts, which at one time were the primary ways that neo-Nazi groups were able to distribute their message, are no longer necessary and have in fact become too risky with organizations such as the Anti-Defamation League and Anti-Racist Action, among a host of others, keeping a vigilant eye on such activity.

As technology continues to advance, so too will the quality and number of products that neo-Nazi groups will be able to use as weapons in what they say is a propaganda war between whites and non-whites. With suggestible teens being introduced to products that present hatred as fun and trendy, a rise in membership among global hate groups seems to be a certainty.

Low-Fat Sweet Potato Latkes

1 3/4 lbs. sweet potatoes peeled
1 onion
1/2 tsp. salt
1/4 tsp. white pepper
5 egg whites, lightly beaten
1/3 cup flour
canola oil

Grate potatoes and onion in processor; drain well in colander or in a cheesecloth. Place in large mixing bowl. Season to taste with salt and pepper. Mix in eggs. Add flour and mix well.

In large non-stick skillet, heat 2 tblsp. oil. Spoon out batter, being careful not to crowd; press into 3" pancakes. Cook 1 1/2 min. per side. Add as little oil to pan as needed to keep pancakes from sticking. Keep finished pancakes warm in oven until all pancakes are fried; bake pancakes at 450°F for 10 min. until golden brown. Turn over and bake additional 5 mins. Serve hot.

Makes approx. 4 servings.

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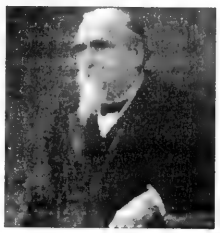
"Jews in history"

By JOE KING



Luigi Luzzatti, prime minister of Italy in 1910-11

Luigi Luzzatti (1841-1927) parlayed his success in organizing a mutual aid society for gondoliers in Venice into ultimately becoming prime minister of Italy.

Luzzatti was born into a prominent Venetian Jewish family. After his elementary studies, he took a law degree and then studied to become a professor of economics and constitutional law. He was deeply concerned about social injustice all his life.

After Luzzatti organized a mutual aid society for Venetian gondoliers, he was called a revolutionary and expelled from the city. However, instead of being discouraged, he journeyed from city to city in Italy, organizing mutual aid societies.

These organizations, he declared, would "assure you a subsidy in case of illness, a pension fund [that] provides for your old age. Workmen's associations enable you to acquire your own homes, cooperative warehouses provide food and other necessities at a low price."

Luzzatti entered the Italian parliament shortly after he turned 30. He was in cabinet and played other leading roles during the turbulent years that led to the seizure of power by Benito Mussolini and the fascists in 1922.

In 1910, he was named prime minister of Italy. He held that office for only a short time, but managed to push through legislation banning pornography, white slavery and cruelty to animals. Even out of office, he pressed for liberal legislation including compulsory accident insurance.

In 1925, he spoke out for a Jewish state, declaring: "The bold experience of colonization undertaken by the Jews in Palestine has a value transcending that of the problems of race and Zionism. It proves that the Jews can, after 20 centuries, be again unsurpassable cultivators, and it proves, too, that the Syrian land, for thousands of years a squalid, desolate, rocky desert, can become once more a smiling desert."

Excerpted from The Jewish Contribution to the Modern World.

Joe King is a veteran Montreal writer and publicist.

Roots of Empathy: a shared humanity

By AVRUM ROSENSWEIG

URBAN WRITER

Fifteen million human beings were slaughtered in World War I. Fifty-five million people were killed in World War II. Twenty million North American natives were wiped out when the "white man" arrived. Stalinism brought death to 20 million people.

The total of these destructive times alone exceed 100 million. Google "war casualties history" and you will be astonished at the lengthy list of battles in the last century alone, and the millions more butchered in places such as Rwanda and Sudan.

The reality of so much of our history is blood red. We need to figure out how to halt this horror and pursue a road of compassion, love and empathy. We must find out how we can create a peaceful world. The following might help.

I am currently reading a book called *Roots of Empathy* (Thomas Allen), by Mary Gordon. The title of the book is also the name of a schoolroom program created by Gordon that fosters empathy within children. Gordon's 20 years of work led her to the discovery that a "solution to bullying and other anti-social behaviour lies within each child's natural sense of caring and compassion."

Over two decades, Gordon has trained parents as volunteers and worked with school administrators and teachers. As part of the program, she invites parents to bring their babies into a classroom to interact with the students. According to Gordon's data, it has been proven that this "symbiotic loving environment" reduces aggression and increases tolerance and emotional understanding in children.

In this 250-page book, the reader learns about Gordon's work with various children. One of her most touching anecdotes is of Grade 8 studentDarren, who saw his mother murdered when he was four years old. In the classroom, Darren volunteered to hold a six-month-old baby in his arms. The mother was a tad nervous seeing Darren's shaved head, and a tattoo on the back of it. But she acquiesced.

Gordon writes, "The little baby snuggled right in, and Darren took him into a quiet corner and rocked back and forth with the baby in his arms for several minutes." She writes that afterward, Gordon approached the Roots of Empathy instructor and shyly asked, "If nobody has ever loved you, do you think you could still be a good father?"

Gordon – a recipient of the Distinguished Canadian Educator Award – maintains that through this interaction hope had risen up in Darren's heart and "through these moments of contact with the critical affection of the baby, an adolescent boy has caught an image of himself as a parent that runs counter to his loveless childhood."

Roots of Empathy is rife with stories of schoolyard bullies converting to supportive classmates. As well, the book notes there was a decrease in teenage pregnancies among the more than 68,000 students the program has reached.

It is a wonderfully fluid book, with a hopeful model that constitutes a new model for child rearing, Gordon contends, and "an approach that could very well change our world."

It is time we developed a shared and multi-dimensional strategy to end war, hatred and violence. It has to include the wealthy entrepreneur, a home parent, a Lebanese shepherd – all kinds of persons – and draw upon wisdom, knowledge and compassion found in the essence of Torah, the teachings of all great religions, and in classic literature and poetry.

A true desire and consciousness must exist. Then we must find "the way." Roots of Empathy might be a piece of that puzzle.

"Little did we guess that what has been called the century of the common man would witness as its outstanding feature more common men killing each other with greater facilities than any other five centuries together in the history of the world." – Winston Churchill

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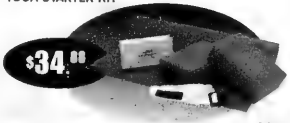

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Arts & Travel

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Spielberg's *Munich* is more than a routine thriller. *Page 47*

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No lasting stroke damage to Sharon

Ha'aretz Daily Newspaper Ltd.

JERUSALEM — Physicians at Hadassah University Hospital, Ein Karem, in Jerusalem said Monday they hoped to release Prime Minister Ariel Sharon on Tuesday, after a new series of tests, including a CAT scan and an MRI, to determine the effects of the stroke he had on Sunday evening.

The stroke, termed a mild cerebral vascular event, "will not leave behind any damage or any traces," said Dr. Tamir Ben-Hur, chief of the hospital's neurology department.

"There's an excellent chance it won't repeat itself," Ben-Hur said. "After a rest, he can return to full functioning.

"I want him to rest in the coming days, but he is used to hard work, so you can't compare him to anyone else. I think after he rests he will be able to return to normal activity."

A senior aide to Sharon said it would be several days before he returns to his gruelling work schedule.

"It might be a few days before he returns to his full work level… his 20-hour day," Ilan Cohen said. "They say, in the next few days, he needs to get more rest and return to full capacity gradually."

Ben-Hur said the clot had been caused by a minor malfunction in the heart, which he said is not uncommon in otherwise healthy people. Sharon's condition will be closely monitored after his release from hospital, his doctors said.

The prime minister was rushed to the medical centre's trauma unit Sunday after having the stroke and briefly losing consciousness.

Doctors said Monday that Sharon had been conscious throughout the hospital stay. "There was no paralysis, and in medical terms, he wasn't confused," Ben-Hur told a news conference. "He had some difficulty in his speech, which was caused by a small blood clot."

Full blood supply to the brain was restored, Ben-Hur said.

Continued on page 39

Israeli Prime Minister Ariel Sharon

God's mailman

Rabbi Shmuel Rabinovich "posts" thousands of letters addressed to God at the Western Wall between the stones of the ancient, venerated site. Israel's Postal Authority is swamped every year with such letters, sent to God from all over the world. *[RNS/Reuters photo]*

Israel ponders Iranian nuclear threat

By LESLIE SUSSER
JTA

Iran may be just months away from being able to produce a nuclear bomb, and a fierce debate is raging in Israel over how to react.

The critical date could come in March, when a series of developments will converge:

- It will be too late to stop Iran from making a bomb, according to Israel's chief of military intelligence, Maj. Gen. Aharon Farkash-Ze'evi.
- The International Atomic Energy Agency (IAEA) is due to issue a report that month on Iran's nuclear drive that could lead to sanctions against Tehran or highlight the international community's inability to act in concert on the issue.
- Israeli elections are scheduled for March 28, with the Iranian nuclear threat already shaping up to be a hot campaign issue.
- The *London Sunday Times* claims Israel has ordered elite forces to be ready by late March for a possible strike against Iranian nuclear facilities.

Please see related stories on pages 3, 40

Both Prime Minister Ariel Sharon's office and Israeli defence officials dismissed the *Sunday Times* story as a "baseless fabrication."

At the same time, Sharon says Israel will not be able to tolerate a nuclear Iran and that the Jewish state has the capability to act to prevent it.

Continued on page 41

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The News in Brief

CANADA

Hate Hearing Ends

TORONTO — A human rights tribunal hearing against a London, Ont., white supremacist who posted anti-Jewish and anti-black messages on the Internet heard closing arguments last week. Tomasz Winnicki's lawyer, Chi-Kun Shi, argued Canadians can handle the messages he posted and said they should be allowed in a society that values free expression. Ottawa lawyer Richard Warman launched the complaint against Winnicki in September 2003, alleging he violated the Canadian Human Rights Act by posting the messages because they would likely expose Jews and blacks to hatred or contempt. A ruling in the case could take several months, the *London Free Press* reported.

WORLD

Mayor Partly Cleared

LONDON — London's mayor was partially cleared last week of charges stemming from his comparison of a Jewish journalist to a concentration camp guard earlier this year. The panel hearing Ken Livingstone's case cleared him of a misconduct charge, ruling he did not make the comments in an official capacity because he said them after leaving a reception. But Livingstone, who refused last week to apologize for the remarks, still faces a second misconduct charge of harming his post as mayor. If found guilty, he could be removed from office.

Kids Picket Wal-Mart

BOSTON — Children from a Jewish Sunday school in Boston joined their parents and siblings at a Dec. 11 rally outside a local Wal-Mart to protest the company's alleged use of sweatshop labour. The fifth-graders from the Boston Workmen's Circle school were among 150 people who took part in the protest as part of a school lesson on labour history. A company spokesperson told the *Boston Globe* that it's not Wal-Mart's policy to sell products made in sweatshops.

'Jew Jersey' Wins

NEW YORK — A media watchdog website last week awarded the *Denver Daily News* its "correction of the year" for an apology for a typo that referred to New Jersey as "Jew Jersey." Calling the paper's apology "entirely inadequate," the Regret the Error website asked: "The *News* offends an entire state and a major religion and all it can muster is 39 words?" The July 27 correction read as follows: "The *Denver Daily News* would like to offer a sincere apology for a typo in Wednesday's Town Talk regarding New Jersey's proposal to ban smoking in automobiles. It was not the author's intention to call New Jersey 'Jew Jersey.'"

Circumcision Warning

NEW YORK — The New York City Health Department last week issued a warning against a certain type of circumcision. It concerns *metzitzah b'peh*, a method used only in some haredi communities that involves the mohel placing his mouth directly on the wound. The warning comes after a New York rabbi's use of *metzitzah b'peh* in 2004 allegedly led to the death of a baby who contracted herpes.

Brunner in Brazil?

SAO PAULO — Brazilian officials were investigating last week whether a Nazi war criminal is hiding in their country. During World War II, Alois Brunner was an assistant to Nazi Adolf Eichmann, the organizer of the "Final Solution" to kill Europe's Jews. The Austrian-born Brunner, who would be 95 if he's still alive, is believed to have spent the past 40 years in Syria under the name Dr. Georg Fischer before moving to South America.

Judge Threatens Portus Co-founder With Jail

JERUSALEM — A Tel Aviv judge last week threatened the Israeli co-founder of Portus Alternative Asset Management with jail time if he didn't turn in more than 100 diamonds he allegedly bought using cash from the failed hedge fund.

Portus' receiver, KPMG, says Boaz Manor, who fled to Israel last March after the Toronto-based firm collapsed, used $8.8 million of Portus money to buy the stones, and it wants Manor to turn them over, the *Globe and Mail* reported.

Manor filed an affidavit saying he doesn't have them. The matter was to be heard in court on Sunday.

KPMG has gone to court in Canada and Israel to force Manor to co-operate in accounting for $800 million in missing investor money. He has denied wrongdoing and says he's mentally ill and can't answer KPMG's questions.

The OSC has laid three charges each against Manor and Portus co-founder Michael Mendelson, saying they destroyed documents and improperly sold Portus products to investors. Mendelson is reportedly negotiating a deal with the OSC. The RCMP is also investigating the Portus case.

Earlier this month, two KPMG vice-presidents travelled to Israel to conduct a court-ordered questioning of Manor, but he appealed the order and is now not expected to speak to KPMG until the new year, the *Globe* reported.

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Political leaders condemn Iranian president

Denies Holocaust took place; suggests Israel be moved to another country

By PAUL LUNGEN
Staff Reporter

Leaders of all three national parties have condemned the most recent anti-Semitic remarks by the president of Iran, who last week denied the Holocaust and suggested Israel be moved to Europe, the United States, or perhaps even Canada.

Prime Minister Paul Martin issued a statement "vigorously condemning" the "appalling" comments by Mahmoud Ahmadinejad. "These statements are irresponsible, contrary to Canadian values and have no place in the discourse of member states of the United Nations," Martin stated.

"His revisionist position goes against the fundamental principles of human rights and is contrary to historical fact."

The Canadian government, he noted, called in the Iranian chargé d'affaires, "to express outrage at the [Iranian] president's comments... Canada once again urges Iran's president to refrain from spreading messages of hate and to show more restraint, tolerance and realism. Canada wishes to be clear that it will never accept anti-Semitism in any form."

Conservative leader Stephen Harper said in a news release, "The entire civilized world must be repulsed by these sentiments, particularly as they are being expressed by the head of state of a member state of the United Nations."

He urged the "world community, including the United Nations, [to] speak with clarity and resolve in the face of these irresponsible and hateful remarks. These attacks underscore the need for the world community to support a just settlement in the Middle East that includes a secure Israel and a democratic Palestinian state."

New Democratic Party leader Jack Layton said "these are deeply, deeply disturbing comments that Canadians would absolutely not associate with and must not."

Ahmadinejad's latest broadside came on live television during a tour of Zahedan in southeastern Iran. The Iranian president said Europeans had created "a myth in the name of Holocaust and consider it to be above God, religion and the prophets.

"If you committed this big crime, they why should the oppressed Palestinian nation pay the price? This is our proposal: if you committed the crime, then give a part of your own land in Europe, the United States, Canada or Alaska to them so that the Jews can establish their country."

Those remarks came only days after Ahmadinejad suggested Israel could be established in Germany and Austria. In October, he called for Israel to be "wiped off the map."

Ahmadinejad's comments solidified concerns in Israel over Iran's nuclear program and prompted speculation about a pre-emptive attack. The London *Sunday Times* reported – and the Israeli government denied – that Prime Minister Ariel Sharon had ordered the military to prepare a strike by the end of March. However, Maj.-Gen. Aharon Ze'evi, head of Israeli military intelligence, reportedly told a Knesset committee that "if Iran's nuclear efforts are not halted by the end of March 2006, there will be no more reason for diplomatic activity."

Jewish organizations also raised concerns over Iran's nuclear program. The Los-Angeles-based Simon Wiesenthal Center stated, "Not since Adolf Hitler has the head of a sovereign state used his position so openly to threaten the Jewish people with genocide." It urged its supporters to call on Jan Eliasson, president of the UN General Assembly, to convene the UN's 191 member states "to censure Iran and declare its president persona non grata."

In Toronto, Leo Adler, spokesperson for the Canadian branch of the Wiesenthal Center, applauded the party leaders' quick response to the Iranian president's remarks.

Continued on page 19

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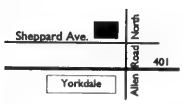

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Greater Toronto Area

Superb historical fiction

From the editor's desk

In late September I received an e-mail from a friendly reader, Jeffrey Paul, who enthusiastically recommended that I read and possibly review *The Last Kabbalist of Lisbon* by Richard Zimler.

He described the book as "a fabulous read and educational. [It] deals with life for the converted Jews, the 'New Christians' in Portugal around the year 1500, and traces the lives of the Zarco family through the narration of Berekiah Zarco."

Subsequently, my e-mail correspondent told me of two other historical novels by Zimler, *Guardian of the Dawn* and *Hunting Midnight*, each revolving around one of Zarco's descendants.

My curiosity was piqued. The subjects interested me and I was flattered that Jeffrey Paul had made the effort, with no gain for himself, to tell me about the books.

Thus, I acquired all three novels and read them consecutively over a period of some weeks. I had to actually force myself to put them down. Each was a compelling literary experience.

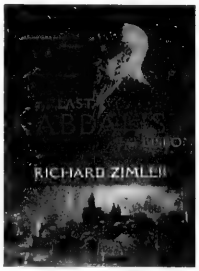
The Last Kabbalist of Lisbon (Overlook Press, 1998) is set against the background of the massacre in Lisbon, in April 1506, of some 2,000 New Christians, Jews who had been forcibly converted in 1497 by King Manuel. Many, if not most of the New Christians were secret Jews who treasured the traditions of their forebears and practised them even at great risk to themselves and to family.

The story begins brilliantly with an author's note purporting to explain how Berekiah Zarco's manuscript – the very novel that the reader proceeds to read - was discovered by Zimler. It is an introductory tale within the tale. And with that beginning flourish, the reader enters the late Middle Ages world of Catholic Europe across whose spired and steepled landscape lies the terrifying shadow of the Inquisition.

At its core, the story is a murder mystery. But it is also much more. It is a work of history, theology and literature that moves with lightning speed. And yet the mystery is merely the vehicle. The descriptive power of the novel is remarkable.

Hunting Midnight (Delta Trade Paperbacks, 2003) tells the story of John Zarco Stewart some three centuries later, in 19th century Portugal, through London and then to pre-Civil War America.

Religious intolerance and the spectre of Inquisition once again casts a pall on the descendants of the Jews in Iberia.



Midnight is a person, not a time of day, the name of an African healer and a freed slave who is brought into the family by John's father and loved as a member of the family.

This story, too, is a mystery but of betrayal, not murder. Its larger theme, however, is that of justice and love. It moves rapidly and with unforeseen twists and turns like a river ceaselessly flowing through lush mountain and forest.

Guardian of the Dawn (Delta Trade Paperbacks, 2005) is set in the late 16th and early 17th centuries, in the exotic world of colonial India. Tiago Zarco's family has escaped religious oppression in Europe. But it follows them and intrudes upon his family with maniacal and brutal evil.

Zarco and his father are betrayed, imprisoned and tortured. Who betrayed them?

As with *Kabbalist* and *Hunting Midnight*, the story holds the reader's interest like a vice grip. But the plot is only part of the reading pleasure. The research into and detail of the period and the place of the stories are a great splendour in and of themselves.

Zimler is a superb writer. The stories soar with an arcing, though aching and tearful trajectory through the chambers of the reader's heart.

Born in New York, Zimler now lives in Portugal, where he is associate professor at the University of Porto. His books have been widely acclaimed in the United States, receiving high praise from reviewers at the *Wall Street Journal*, the *New York Times* and *Newsday*, to name but a few.

After I read the books, I e-mailed Jeffrey Paul thanking him for having recommended the Zimler books to me. I felt a debt of gratitude to him that required acknowledgment.

He responded promptly and politely. His words are a fitting conclusion to this tribute to the writing of Richard Zimler.

"I am very gratified to hear that you appreciate and enjoy Richard's novels, as I have. As a matter of fact, you are not in my debt at all. We are in Richard's debt, not really a debt in the colloquial or conventional sense, but a profound moral debt, to someone who has taken the trouble, and to someone who has the talent and intestinal fortitude to do all the historical research of our people's stories and then compose a beautiful and interesting narrative as the medium through which this obscure history is to be conveyed. And on all levels, Richard succeeds admirably."

I whole-heartedly agree with Paul and, as he did, I recommend the Zimler oeuvre to anyone seeking enthralling, entertaining reading.

– *MBD*

SeeJN

BOOK FAIR: Bialik Hebrew Day School recently held a weeklong Scholastic Book Fair at which parents, students and staff browsed through a selection of books for readers of all ages. Proceeds from the book fair will go to the school's library.

Greater Toronto Area

Canada's role in Darfur not seen as election issue with parties

By PAUL LUNGEN
Staff Reporter

It's still fairly early in the federal election campaign, but one issue that seems to have completely slipped under the radar of the mainstream political parties and the media is the calamitous situation in Darfur.

Election 2006

As many as 10,000 Sudanese refugees continue to be killed each and every month by roving bands of janjaweed, militias supported by the government in Khartoum, said Dr. Norman Epstein, founder of C.A.S.T.S. (Canadians Against Slavery and Torture in Sudan).

While Canada has advanced the "responsibility to protect" doctrine, which gives countries the right to intervene in the internal affairs of other nations to prevent atrocities, political parties and voters have turned a blind eye to the ongoing mayhem in Darfur, he said.

Epstein said C.A.S.T.S. is hoping to make the situation in Darfur – which he has characterized as an "African Auschwitz" – into a campaign issue. The group is putting together a "primer" on events in Africa so that voters, armed with the information, can "raise it in town halls."

C.A.S.T.S putting together a 'primer' on events in Africa so voters can 'raise it in town halls'

Mark Weintraub, Canadian Jewish Congress' spokesman on Darfur, is likewise disappointed in Canada's tepid response to the ongoing genocide.

It now appears too much stock was placed on peace talks that have made little progress, with the result that the janjaweed continue to rampage and refugees continue to suffer, he said.

"We see that the sense of satisfaction that there would be an end to the killing has turned to disappointment," Weintraub said in a telephone interview from Vancouver.

Canada's political parties are ignoring Darfur. "It is not an election issue," he said. "It must be an election issue and we will do our best to make it an election issue."

To mid-December, the campaign has focused primarily on domestic concerns, including child care, health issues, crime and corruption – with some America-bashing thrown in. Little has been said on Canada's deployment of troops to Afghanistan, let alone on foreign policy on Darfur.

Epstein said some progress on the Darfur file was made early in the year. Canada raised the issue in international fora, it sent a handful of support troops to the region as well as armoured personnel carriers (they languish in Senegal as the Sudanese government refuses to allow them to enter) and it pledged $380 million (since 2000) for Darfur refugees and the African Union (AU) military force. It also appointed an advisory team that includes Sen. Roméo Dallaire, former head of UN forces in Rwanda, and the prime minister has named a Special Envoy for Peace in Sudan, Sen. Mobina Jaffer.

But it can do much more. "It should walk the walk and not just talk the talk," he said.

Canada remains in a good position to exercise its unique leverage to move things ahead, Epstein continued. Canada has good diplomatic relations with the United States, the European Union and with African nations.

A multinational force must be put in place to protect aid convoys and NGO workers.

Ottawa, he said, seems to be "putting all its eggs in the AU basket." However, the AU force does not have the mandate to actually prevent the janjaweed from slaughtering innocent Africans (they are there as ceasefire observers), nor does it have sufficient military strength or logistical support to intervene, he said.

"Things have really stalled and the situation is even unravelling more. There is more insecurity in Darfur," he said. Civilians continue to be murdered and even those who have fled to refugee camps are in danger.

Meanwhile, the international community's policies continue to employ "bizarre logic." At the same time that many members of the Khartoum regime face indictment by the International Criminal Court, "the international community continues to negotiate with those genocidaires for permission to go in and protect civilians and provide aid. The Khartoum regime is obstructing that," Epstein said.

Weintraub said Congress will re-evaluate its advocacy program in coming weeks after it is briefed by contacts returning from Darfur. In the meantime it is attempting to co-ordinate its advocacy efforts with the American Jewish World Service, a humanitarian NGO.

* * *

Websites of the three major parties make only passing reference to Darfur.

The prime minister's website states, "protecting civilians in armed conflict and ensuring that the international community is equipped to deliver effectively on its responsibility to protect are top priorities of Canada's foreign policy."

Continued on page 38

Eglinton-Lawrence profiled. Please see page 38.

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Mock, Farber named to group to study hate crimes

By PAUL LUNGEN
Staff Reporter

The Ontario government has appointed a nine-person committee to study ways of countering hate crimes and improving services for hate crime victims.

The committee will be chaired by Karen Mock, former national director of B'nai Brith's League for Human Rights. One of the committee members is Bernie Farber, CEO of Canadian Jewish Congress and an expert on anti-Semitism and extremist groups.

The committee has a six- to eight-month mandate and will gather information to determine best practices across the country, said Mock, who has also served as executive director of the Canadian Race Relations Foundation. It is charged with developing a set of practical recommendations and guidelines that could be implemented in the province. Among the priorities to be examined will be how to improve reporting of hate crimes, how to ensure victims are better served and what proactive steps should be taken to educate the public and police.

Mock said committee members each bring a unique set of skills and knowledge to the table. She expects they can put their knowledge to good use by building on current practices so that government does not have to "reinvent the wheel" when it comes to addressing hate crimes.

Farber said both the Dalton McGuinty government and the prior Mike Harris government have shown "they are taking the issue of hate crimes seriously."

Farber said he is considering suggesting the committee examine whether Ontario police units are well-trained in addressing hate crimes and whether they share information with each other. Only a few Ontario police forces are currently linked in the Hate Crime Extremism Investigative Team, he said.

In August, the McGuinty government announced it was providing $200,000 to the Hate Crime Extremism Investigative Team, a body that co-ordinates intelligence information among five Ontario police departments. At the same time, Monte Kwinter, minister of community safety and correctional services, said the team would expand to include 10 police forces. The expanded investigative team includes police units in Toronto, York, Durham, Halton and Oxford, as well as London, Waterloo, Guelph, Hamilton and Ottawa.

Creation of the new advisory group was announced in advance of International Human Rights Day earlier this month. "These nine individuals are representative of our diverse Ontario communities and are well-placed to recommend ways to improve services for victims of hate crimes and prevent further victimization," said Attorney General Michael Bryant. "The McGuinty government has zero tolerance for crimes of hate. The advice of this distinguished panel will help strengthen our ability to fight these crimes."

"The experienced individuals who will sit on our Hate Crimes Community Working Group will provide valuable advice to help support our government's commitment to tolerance and equality – the building blocks of strong and prosperous communities," Kwinter said.

In addition to Mock and Farber, the committee includes Marie Chen, Germaine Elliott, Ijaz Qamar, Uzma Shakir, Howard Shulman, Anne-Marie Stewart and Jane Tallim.

CHANUKAH PALS: Samara Bernstein-Hendry, a student at the Toronto Heschel School, plays with a child at a Chanukah carnival put on by her class at a shelter for women and children. As part of a Grade 8 social action project, the students played games with the kids and gave them stuffed animals they had collected. [Rachel Albert photo]

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Miracles perhaps, but resolve always

Calendar year 2005 winds down in the whirl of a number of important events unfolding in the Middle East. And as we know from the pages of history, ancient and recent, what starts there seldom ends there.

Last weekend, Israel's 77-year-old Prime Minister Ariel Sharon suffered what the media described as a minor stroke. As of this writing, his aides downplayed any permanent disabling impact on the prime minister's ability to function and to lead. But the sudden illness will necessarily become an issue in the upcoming election. The prime minister's health will now become as much of an issue for voters as his policies because those policies are so manifestly and so intricately tied to the man himself.

One of the new developments that those policies must address is the seemingly surging support for Hamas among ordinary, rank and file Palestinians. Hamas outperformed the other parties in West Bank municipal elections last week and is hoping to capitalize on the higher municipal profile in the upcoming broader elections for the Legislative Council.The flip side of this unpleasant two-headed coin is the seemingly slipping support for the Fatah party of Mahmoud Abbas.

Hamas' Syrian-based leader Khaled Mashaal last week repeated his organization's determination to fulfil Iranian President Mahmoud Ahmadinejad's insistent aspiration that Israel "be wiped off the map." In fact, Mashaal was reported to have been a guest of the government and of military officials in Iran last week. It is not likely he and his hosts discussed humanitarian relief for the victims of Darfur or pollution abatement efforts under the Kyoto Accord. To even the most starry-eyed, anti-Israel apologist, it should be apparent that the level of co-operation and co-ordination between the Tehrani underwriters of terrorism and the terrorists themselves is becoming bolder and more publicly pronounced.

When one adds a nuclear ingredient to the toxic, anti-Jewish, anti-Israel stew cooking in Ahmadinejad's seething mind, it is not an overstatement to say that the Jewish people inside and outside Israel face worrisome developments over the horizon of the incoming new year.

But worrisome developments, as we all know, are not new to us. They are the dark, blotchety droplets of ink that spill so frequently onto the pages of Jewish history. At this time of year, however, we are reminded by the Chanukah candles we will soon be lighting, how to respond to them.

It is true that we can see miracles on the pages of our past. But we must also see – and rely more upon – the resolve, courage and determination of a small, often besieged people that enabled those miracles to happen.

25 years ago in *The CJN*

A Canadian Jewish Congress task force on small communities recommended the establishment of a permanent national committee with a part-time staffer to help these communities survive. Other suggestions included grants for religious, educational and cultural programs, training seminars, a national newsletter and cross-country educational and cultural tours.

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Sleeping in democracy

Are the nations of the world appeasing the president of Iran or just paying him homage to reap the rewards, as is Russia, by aiding Iran's nuclear escapades?

How can we disregard the virulent rhetoric of Mahmoud Ahmadinejad, Iran's president, as he threatens to annihilate the Jewish state and expounds upon his hatred of the West? The mullahcracy of Iran is a known sponsor of world terror. Such statements of extermination by a president of a United Nations member nation is not just a threat to Israel, it is a threat to the world.

On July 25, on Iranian TV Channel 1, Ahmadinejad praised the martyrdom of suicide bombers, saying, "Islam will conquer all the mountaintops of the world." His latest proposal is to remove Israelis from Israel and resettle them in a new location in the centre of Europe that "he" would re-name "Israel." He claims that Israelis are indigenous to Europe, while he disregards the majority Sephardi population who have always lived in Israel or who lived in the region around the Mediterranean. Of course, Ahmadinejad's plan shows a disregard for the Europeans that he would displace. He is willing to reign over this planet if we let him.

Those who sleep in democracy will wake up in tyranny.

Harry Grunstein
Hampstead, Que.

* * *

Anti-Semitism not only cause of Holocaust

Reviewing the memoirs of George Jonas, *Beethoven's Mask*, Sheldon Kirshner finds it strange that its author "first became aware of the Holocaust after his immigration to Canada" in 1956 ("Jonas speaks his mind in a pungent memoir," *CJN*, Dec. 15). "I thought it was just gentiles killing Jews," Jonas quips, tongue in cheek. But, mind you, the term Holocaust as a referent to the Shoah, the Nazi genocide of the Jews, spread only slowly after the war. As late as the 1970s, the Holocaust entry is absent from the *World Book Encyclopedia* and even from Nathan Ausubel's *Pictorial History of the Jewish People*. The phenomenon often precedes its name.

The reviewer calls Jonas' view that anti-Semitism alone does not explain the Nazi Holocaust a "fatuous claim." However, the fact is that in Poland and Hungary, for example, anti-Semitism exceeded that of Germany, and in spite of the long history of the hatred of Jews in other countries as well, it did not result in a catastrophe comparable to the Shoah. The incomprehensible crime of the Holocaust was perpetrated by a unique combination of anti-Semitism with eugenics and social Darwinism, particularly the idea of the survival of the fittest. Moreover, the genocide was organized and implemented with the total support of the state, the military, the police, the medical establishment, industry and the railway system. Anti-Semitism alone sure was not enough.

I might be wrong on this, but the reviewer seems to belittle the sufferings of people under Communism. The concept of the dictatorship of the proletariat is a cornerstone of Marxism and "applied Marxism" did not produce in Europe or elsewhere benign regimes. Communists rule by enslavement and terror. After all, historians estimate that Stalin murdered more people than Hitler did.

Paul Z. Hartal
Montreal

* * *

Hats off to Chabad!

Regarding Frances Kraft's article "Chabad launches Mississauga minchah minyan" (*CJN*, Dec. 15), I grew up often hearing my father speak of Mississauga, as that is where his office was located.

Part of his working there entailed planning his lunches, as there was no kosher food in Mississauga, and very often, calculating where to catch a midday minyan. To Rabbi and Rebbitzen Slavin, and to all of Chabad, I salute you, for continually going where no other Orthodox Jews venture.

Sarah Turk
Thornhill, Ont.

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Should donors rein in academic extremists?

By STEVEN PLAUT

North Americans were stunned when the story emerged of Ward Churchill at the University of Colorado, who justified the 9-11 attacks on the United States and described the victims of those attacks as "Little Eichmanns." They were even more shocked to see the numbers of academic extremists rushing out to show solidarity with Churchill, not because they wanted to defend free speech but because they agreed with the contents of what he said.

What has not been appreciated by and large by the Jewish communities in North America is the extent to which political extremism has taken root so deeply inside Israeli universities as well. In many ways, academic extremism in Israel is much worse than that in North America. After all, Israel is in the middle of a war for its very existence. The pronouncements by campus extremists in North America do not really do real harm. Those by Israeli extremists are picked up within moments by anti-Semites, Arab terrorists and others, and used as propaganda weapons on behalf of the war to annihilate Israel.

Documentation of the activities and statements of Israeli academic extremists is now available online, archived and organized by a group calling itself "Israel Academia Monitor." It is Israel's new cousin to the "Campus Watch" website that operates in the U.S., itself long controversial because of its practice of publishing some of the loopier citations and statements made by faculty members in North America who pose as Middle East "experts." Israel Academia Monitor provides a well-documented record of the most outrageous statements and most seditious activities of Israel's own academic extremists. The information is organized by campus and makes no secret of its desire to see the information reach donors to those universities, as well as alumni, journalists and others. And it has Israel's academic extremists running scared.

Campus Watch has long been denounced for its "McCarthyism" by those who object to its activities. Similar denunciations of critics of the Israeli academic left are becoming more common. And free speech is precisely what the hysteria is all about, namely, the right to free speech for critics of the extremists! Israel's far leftists believe firmly in their right to denounce Israel as a Nazi-like, oppressive, racist country, all this during a time of war, but not of anyone else to criticize them. The extreme left has been attempting to silence the critics of the anti-Zionists, much the way Communists have always tried to delegitimize anti-communism as "anti-democratic."

The attacks on Israel Academia Monitor (and Campus Watch) are coming from people who insist that in the name of democracy they have the right to endorse terror, collaborate with and promote anti-Semitism, promote law breaking, demand that Israel be annihilated, and use their classrooms to impose their extremist political agenda on their hapless students, all within the rubric of free speech and academic freedom. Free speech for "progressive" me but none for "reactionary" thee.

When the British Association of University Teachers (AUT) declared a boycott of two Israeli universities last year (later reversed), it turned out that the main initiators were themselves Israeli tenured academics, one in particular from the same University of Haifa targeted by the boycott. Other Israeli academics have long been calling for "divestment" and international boycotts of Israel in general.

The British AUT saga was only one manifestation of the growing academic plague of extremism. The international "divestment" and "boycott" campaigns against Israel have shone light on Israel's academic extremists and helped bring to public attention the damage they cause. Many of these people endorse boycotts of their own universities, and quite a few openly endorse Arab terrorism against Israelis. They continue to draw salaries at state-financed universities, funded by the very same taxpayers who are targeted by Arab terrorists.

Four Israeli universities are today the centres of anti-Israel tenured extremism (nearly all of the extremists by the way are leftist Jews; few Arabs are as venomously outspoken), although each of the other schools also has a few such people. Many academic extremists have been part of the international campaign to boycott Israel. Most have been involved in attempts to organize mutiny and insurrection among Israeli soldiers, and promoting refusal to serve in the army until Israel adopts the policies endorsed by its Arab Communist parties. The four are Ben-Gurion University, Tel Aviv University, the University of Haifa, and the Hebrew University. The other universities have fewer anti-Israel fanatics, although they too contain some.

Several Israeli faculty members have been jailed for their activities: one was arrested for interfering with anti-terror operations of the Israeli army, several were arrested for refusal to serve in the army and one was recently arrested for being part of a violent attack on Israeli soldiers by international "anarchists."

Some Israeli academics have openly endorsed the activities of Tali Fahima, the Jewish woman now in Israeli prison for aiding the planning of terrorist atrocities by her Jenin "boyfriend." A few professors in Israel nominated her for a Nobel Prize! Other Israeli professors openly endorse Mordecai Vanunu, recently released from Israeli prison after serving a long sentence for espionage against Israel. Limor Livnat, Israel's minister of education, has spoken out against the campus anti-Israel extremists and has denounced several by name for exploiting their classrooms for purposes of anti-Israel indoctrination. She boycotted a meeting of the board of governors of Ben-Gurion University after one of its faculty members published articles in Europe claiming that Israel is guilty of "symbolic genocide" when it targets Hamas terror commanders.

In other cases, classrooms at Israeli universities are misused by the radicals to impose their extremist views on their students. One professor at my own university told his students in class that Israeli soldiers are Nazis, and several professors at other universities have been cited in the media for saying similar things. At another university, a professor granted automatic exemption from exams and homework to students in prison for refusing to serve in the army, but not to students doing reserve duty. Some professors have come out openly in justifying and rationalizing Palestinian terror attacks against Jewish civilians. At least one academic has openly endorsed Hezbollah rocket attacks on Israel. Dozens of Israeli professors now endorse the "one-state solution," also known as the Rwanda solution, whereby Israel would simply be eliminated altogether and folded into a larger Palestinian state with an Arab majority.

These are only a small sample of illustrations of the growing problem. A far more detailed and fully-documented exposure of these people can be found on the website operated by Israel Academia Monitor, at www.israel-academia-monitor.com. The Monitor expresses the desire for donors to Israeli universities to review the material and make their views heard. That is what enrages the radicals. But what is wrong with donors also having freedom of speech? Should not donors take responsibility for and a moral interest in how their generosity is misused by politicized academics at "their" universities?

Let us be clear.

No one is denying freedom of speech nor academic freedom to extremists, even though there are serious questions as to whether their activities always fall within the category of protected speech. During World War II, Oswald Mosley, founder of the British Union of Fascists, and his people were not granted academic lectureships in the United Kingdom when Winston Churchill was prime minister, and Lord Haw-Haw was never granted an honorary PhD as a celebration of free speech. I doubt there are many European countries in which an avowed Holocaust denier could hold a university lectureship today, although in Israel at least one admirer of Norman Finkelstein does.

Outside Israel, academic freedom does seem to have its boundaries. Many European countries have laws making expressions of anti-Semitism a crime. Israel has a law against open endorsement of terror violence, and an "anti-racism" law. While Kahanists and radicals from the Israeli fringe right have been indicted, no Israeli leftist has ever been indicted under it. Why not?

Many of the leftist extremists on Israeli campus have embarrassing academic records, consisting of little more than political propaganda misrepresented as scholarly research, yet they enter the system and stay around thanks to the political solidarity by other academic leftists.

There is a great difference between affirming their rights to free speech and insisting that taxpayers and others have to foot the bills for their hostile polemics. Israeli universities are all (with one exception) state-financed, with foreign donors covering what the taxpayer does not. Taxpayers and donors have the right to demand accountability and to resist being coerced into financing sedition and radicalism.

Critics of the Israeli far left and donors to Israeli universities should be as entitled to express their opinions as the extremists and radicals themselves. Israeli professors unhappy with this should move to the Palestinian Bir Zeit University where they can preach their ideas to those who will appreciate them.

Steven Plaut teaches at University of Haifa in Israel.

Opinions

The legacy of Hakoah Vienna

Now available on video, the documentary *Watermarks* recounts the amazing story of eight elderly Jewish women who, in their prime, achieved great success as swimmers in their native Austria.

Lawrence Hart in Hamilton

Having escaped Europe just before World War II began, the eight friends settled in different parts of the world. And while the commonality of their upbringing and the experiences they shared as champion swimmers created among them a unique and lasting kinship, their communication became inevitably less consistent as time passed.

It was left to the ingenuity of writer and director Yaron Zilberman to once again unite them and to bring them back to Vienna – to the haunts of their youth and to the very pool where they had trained and competed. With poignancy and dramatic understatement, we see them swimming their ceremonial laps as the film nears its end.

But inasmuch as *Watermarks* serves primarily as a tribute to a group of remarkable women, and deservedly so, it serves as well to cast a spotlight on the illustrious sports club that all of them represented during their swimming careers.

Hakoah Vienna was founded in 1909 as a response to the notorious Aryan Paragraph that prohibited Austrian clubs from accepting Jewish athletes. From relatively humble beginnings, Hakoah grew rapidly into one of Europe's largest sports organizations. In addition to its famous swimmers, who dominated national competitions during the 1930s, Hakoah became widely recognized for its accomplishment in many other sports as well.

In 1924, the Hakoah soccer team became the first to beat an English squad on British soil, and a year later, the same team went on to win the Austrian championships. The Hakoah water polo team was the prevailing force in national meets between 1926 and 1928, and a Hakoah wrestler brought home two bronze medals from the 1932 Olympics.

When Austria was annexed by Germany in 1938, Hakoah was disbanded. During its abbreviated lifespan, the club (according to a film synopsis of *Watermarks*) "embodied the full complexity of Jewish experience in Austrian culture" and "represented the revival of the Jewish body as a vehicle for community and national identity." More is the tragedy and more is the sobering lesson, therefore, that only 39 members of Hakoah survived the ensuing Shoah.

As a final footnote to the Hakoah Vienna narrative, it was agreed in 2001 that, as part of a Holocaust compensation package, the former Hakoah sports field would be re-established on land provided by the city of Vienna.

In announcing the initiative, Austria's Special envoy for Restitution Issues, Ernst Sucharipa, "recognized the tremendous symbolic value of this particular measure as a testimony to the vitality of the Jewish community of Austria."

The lion lies down with lambs

It is with a deep sense of gratitude that I look back on the opportunity I've been afforded to experience first-hand the miracle of Jewish national rebirth. And as if that, in and of itself, were not enough excitement for one brief lifetime, suddenly I'm getting the sense that I might also be around for the final and crowing event in the Jewish redemptive calendar. From my vantage point, at least, it's looking very much like the onset of the End Times Golden Age the prophets of the Bible promised us.

Ross Culiner in Jerusalem

There are, of course, certain basic prerequisites that must be met in order for us to be certain that the Kingdom of Heaven is upon us, and that we are, indeed, on the threshold of the millennium we've all been waiting for so anxiously these past few thousand years. Not the least of them is the termination of strife and discord – the end of war, beating swords into plowshares and all that stuff. The lamb will lie down with the lion.

And lo and behold, seated before the TV munching on dinner, I saw it happen. I darn near kaplutzed! Call me a liar if the cuddliest of lambs didn't snuggle right up to the lion as though it was a harmless pussycat. The first and most gentle lamb, MK Yossi Beilin, with a Meretz-style cherubic look on his face, began to lick, slobber and baa-baa a tribute to that hitherto dreaded and ferocious feline, Kadima's Ariel Sharon, right on public television. Beilin is not the only sheep to be doing this, of course. A whole flock of darlings – Laborites Haim Ramon and Shimon Peres included – have sidled up recently to the unchallenged king of the political jungle.

Oh my! Something of note is taking place in Israeli society, and by extension, its politics, when the flower children of yesteryear start bunking up with the infamous "warlord" Sharon.

Admittedly, much of the ferocity has gone out of the lion's roar in his advancing old age. There are even moments when, in jolly grandfatherly fashion, the one-time crusader-expansionist mews a bit like a conciliatory kitten about "painful concessions" and "two states" and "peace, peace, peace" and "safeguarding a Jewish majority."

And it's been a long time since last he pranced over hill and dale throughout the West Bank (Forgive me! I meant Judea and Samaria! How could I forget?) while, with sweeping gestures of his massive arm and an unquenchable fury in his eyes, he made bold statements about "the greater Land of Israel" and, with gaping maw, bit off more territory for the Jewish people than the Jews themselves could chew or swallow. He's even stopped growling altogether about how the Kingdom of Jordan, and not Palestine, is the real Palestinian state.

Alas, hard realities have bruised the old bruiser. And as for the lambs, well, they ain't bleating quite so meekly as once they did, either. The pervasive stench of blood and burning flesh in the slaughterhouse of Israeli streets has turned the stomachs of not just a few benign and sweetly yelping herbivores. Fangs, if only the tiniest ones, can be spotted poking through their soft gums.

Four brutal years have taken a toll on all the animals in our tiny corner of the forest. Most have migrated to a more sensible and sober place in the middle ground, where the public is already grazing and beating some, if not yet all, of its swords into plowshares.

And take a look at the Likud, will ya. The exodus is rapidly turning into a panic-stricken flight from a sinking ship. The ideological "hardliners" and rank-and-file stalwarts are looking so terribly bewildered and forlorn, as they stand there in stunned confusion watching the train speed on by them into the future.

Wait a second! Am I mistaken, or did I actually hear Shinui's Tommy Lapid whisper sweet nothings to Shas, like two desperate lovers off in the shadows? Can't be!

Yes, people, it is the dawning of Salvation. Love, sweet love is breaking out all over the place. No more lions, no more lambs.

My, oh my! The things one lives to see!

Culiner@netvision.net.il

Israel's next political big bang

Prime Minister Ariel Sharon's dramatic departure from Likud to form a new party, Kadima, and the huge impact it's had on Israel's political system has kept Israelis enthralled for weeks. Sharon took one-third of the Likud Knesset faction with him, as well as Shimon Peres and other MKs and ministers from Labor. This finally looks like the "big bang" pundits have anticipated for many years.

Gerald Steinberg in Jerusalem

But beyond the personalities and policies, these developments are also harbingers of long-overdue structural reform. Israel's political system has not changed for more than 100 years – since the days of Theodor Herzl, when there was no state to govern and the Polish approach to democracy was considered state of the art.

There was no need then for a strong political centre, and as a result, we now have 14, 15 or perhaps even 16 parties (it's hard to keep up) in the Knesset. It's amazing that the system has worked at all in Israel's hypersensitive environment of external threats and internal divisions between religious and secular, old timers and immigrants, Ashkenazim and Sephardim, etc.

But 20 years ago, once the founding fathers – former prime ministers David Ben-Gurion and Menachem Begin – had passed from the scene, we reached political gridlock. Since 1992, Israel has had six prime ministers, and we're now heading into our sixth national election. Both Likud and Labor seem to have more candidates for prime minister than dues-paying members. This is no way to run even an ordinary, boring country, and Israel is neither ordinary nor boring.

At the same time, the Israeli public has moved a long way during this period and has become more pragmatic and less ideological. Sharon discovered that most Israelis recognize the need for change: neither the status quo – and responsibility for the lives of millions of Arabs – nor messianic peace promises would work.

This accelerated the process leading to the big bang. First, on the left, the Labor party split between the realists and dreamers, who left to join Meretz, and left the voters behind. Amir Peretz's surprise victory over Peres in Labor's leadership vote by a margin of 1,500 votes reflected the extreme weakness of Labor rather than a grand victory by a new and popular national leader.

Then, it was Likud's turn to undergo a similar split between ideologues (on the right) and pragmatists. The opposition to disengagement was intense – not enough to give former prime minister Benjamin Netanyahu the votes to overthrow Sharon, but certainly enough to block passage of the next budget and prevent the government from functioning. This threat is what led Sharon to reluctantly leave Likud and set up a new party fixed squarely in the centre of the Israeli political spectrum and made up of religious and secular Jews, Ashkenazim and Sephardim, and representatives from all other sectors.

But the main source of gridlock in Israeli politics is not the division between ideologues and pragmatists. The root of the problem is a 19th-century political structure based on amorphous and easily corrupted parties that lack accountability.

As a result, even a major victory for Kadima will not necessarily provide a solution. For the "big bang" to succeed, Sharon, Peres and their associates in this new adventure will have to put most of their energies into finally changing the country's political system. Israelis have been waiting for 57 years to vote for regional representatives to the Knesset.

It's far too early to predict how all of this will turn out, but the good news is that there is hope. New faces are starting to emerge who are emphasizing co-operation between different segments of Israeli society rather than polarization. And Israelis are revelling in the new politics, because there are finally some opportunities for making positive changes. This alone is worth the price of admission.

The Kirshner File

The passing parade...

They died recently, leaving footprints in time…

Leo Sternbach was a research chemist instrumental in the development of two major tranquilizers, Valium and Librium. **Urie Bronfenbrenner**, a psychologist, was best known for his comparative studies of child rearing. **Joseph Rotblat**, a 1995 Nobel peace Prize winner, was a physicist who called for the elimination of nuclear weapons. **Morris Ziff**, a chemist at the University of Texas, detected the causes of rheumatoid arthritis and similar diseases.

Sheldon Kirshner in Toronto

Jacob Marinsky helped discover promethium, No. 61 in the periodic table of chemical elements. **Leopold Felsen**, an authority on electromagnetics, was the co-author of the seminal book on the subject, *Radiation and Scattering of Waves*. **Marvin Chodorow**, an applied physicist, helped refine the use of microwave tubes in the treatment of cancer, telecommunications and radar. **Sidney Waxman** was a horticulturist who propagated the dwarf pine, the staple of suburban front lawns.

Marshall Edelson, a psychiatrist, wrote several important books, including *Psychoanalysis: A Theory in Crisis*. **Howard Ernest Gruber**, a cognitive psychologist, was known for his books on Darwin's theory of evolution (including *Darwin on Man: An Introduction to Scientific Creativity*). **Irwin Freedberg**, a past president of the American Dermatological Association, advanced understanding of the genetic foundation of the skin, hair and nails. **Zoltan Ovary** was an immunologist whose experiments measured the number of antibodies required to set off an allergic reaction. **Marshall Horwitz**, a virologist, was an expert on the immune system. **Isidore Edelman**, a medical doctor, was a founder of the genome centre at Columbia University.

Sara Levi-Tanai was a choreographer and founding director of Israel's Inbal Dance Theatre. **Lea Nikel** was one of Israel's leading abstract painters.

Sid Luft, the movie producer whose credits run the gamut from *A Star is Born* to *Kilroy was Here*, was the husband of Judy Garland. **Louis Friedland**, a Music Corporation of America broadcast executive, played a prominent role in the syndication of TV programming. **Armand Deutsch** was a Hollywood film producer and bon vivant who produced *Ambush* and *The Magnificent Yankee* and whose circle of friends included Ronald and Nancy Reagan and Frank Sinatra.

Lloyd Bochner of Toronto was a television, film and theatre actor who appeared at the Stratford Festival and starred in the TV series' *Dynasty* and *Twilight Zone* and in the movie *The Man in the Glass Booth*. **Don Adams** (Donald James Yarmy) was the fumbling secret agent Maxwell Smart in *Get Smart* and was the voice of the popular cartoon show *Inspector Gadget*.

Fred Fox was a radio and TV comedy writer who wrote for Bob Hope, Red Skelton, Lucille Ball, George Burns, the *Gary Moore Show*, the *Andy Griffith Show* and *Diff'rent Strokes*. **Danny Simon**, a TV comedy writer and the younger brother of playwright Neil Simon, worked with Woody Allen and Mel Brooks on such programs as the *Colgate Comedy Hour* and *Make Room for Daddy*. **Gary Belkin**, the comedy writer, wrote jokes for Sid Caesar and Carol Burnett and the TV series *Car 54, Where Are You?*

Lou Myers, a satiric artist and graphic essayist, helped modernize cartoons in magazines such as the *New Yorker* and in a slew of advertising campaigns. **Gerald Gladstone** was a Canadian visual artist whose work was showcased at Montreal's Expo 67. **Harry Freedman**, a Toronto composer and musician, wrote 200 works, notably *Celebration*, *Borealis* and *Images*. **Harold Leventhal** was a folk music promoter who managed the careers of Bob Dylan, Joan Baez, Harry Belafonte, Theodore Bikel and Johnny Cash. **Jerome Roth**, one of America's great oboists, was a member of the New York Woodwind Quintet.

Judith Rossner wrote 10 novels with sales of 10 million, but her most famous one was *Looking for Mr. Goodbar*, which became a movie starring Diane Keaton. **David Westheimer** wrote the novels *Von Ryan's Express* and *My Sweet Charlie*. **Al Aronowitz**, one of the first journalists to cover rock 'n' roll, contributed to the *Saturday Evening Post* and the *New York Post*. **Endre Marton**, a foreign correspondent, won the George Polk Award for the first story filed on the 1956 anti-Communist uprising in Hungary. **Byron Preiss**, a publisher, specialized in illustrated books by celebrity authors ranging from Jay Leno to Jerry Seinfeld. **Tobias Schneebaum**, a writer, artist and explorer, wrote *Wild Man* and *Where the Spirits Dwell*, and was at the centre of the documentary film *Keep the River on Your Right: A Modern Cannibal Tale*. **Maxim Ghilan** was a left-wing Israeli journalist and editor who wrote for Uri Avneri's magazine *Haolam Hazeh* and edited the journal *Israel and Palestine*. **Peter Lust** was a Montreal-based, German-born author and journalist who wrote on Germany and whose book, *The Last Seal Pup*, was a Canadian best-seller.

Raymond Klibansky was a McGill University philosopher and author of the esoteric classic *Saturn and Melancholy: Studies in the Natural History of Philosophy, Religion and Art*. **Thomas Spira**, a University of Prince Edward Island historian, was the founder and editor of the *Canadian Review of Studies in Nationalism*. **Sheldon Paul Zitner**, a University of Toronto English professor and Shakespeare-an scholar, wrote the standard book-length commentary on *All's Well That Ends Well* and critical articles on *Hamlet* and *King Lear*. **Eva Kolinsky**, the doyenne of German studies in Britain, wrote *After the Holocaust*, a pathbreaking history of Jewish survivors in post-war Germany.

Robert Johnston, an archeologist, helped develop a method to read badly faded and blackened ancient texts, including the Dead Sea Scrolls. **Seymour Finger**, a U.S. diplomat, was an ambassador at the United Nations and author of *American Jewry During the Holocaust*. **Abraham Goldstein** was dean of Yale University's law school from 1970 to 1975 and the author of *The Insanity Defense*. **Sanford Katz**, a civil rights lawyer, was a member of the defence team in the celebrated 1971 Panther 21 conspiracy trial. **David Zenoff** was a Nevada Supreme Court justice who performed Elvis Presley's 1967 marriage ceremony to Priscilla Anne Beaulieu.

Nan Kempner was a New York socialite, jetsetter and fashion arbiter. **Robert Denning** (Besser), an interior decorator, was a partner in Denning & Fourcade, one of the most high-profile decorating firms in the United States. **Karl Linn**, a graduate of the Kadoorie Agricultural School in pre-state Israel, was a U.S. landscape designer whose clients included municipalities and hotels. **Shelley Appleton** was an organizer and general-secretary of the International Ladies Garment Workers' Union, chair of World ORT Union and president of the *New Leader* magazine.

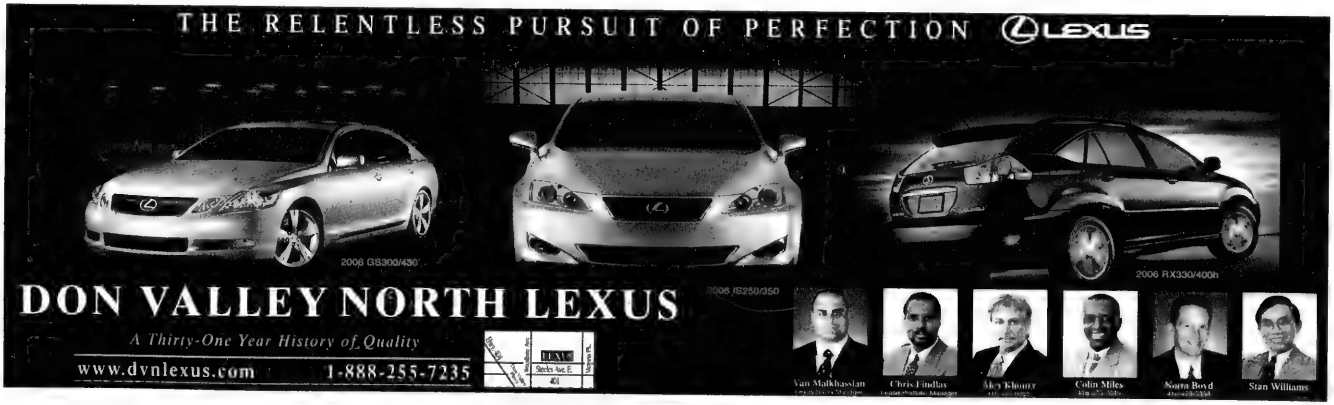
Alexander (Sasha) Gomelsky, the father of modern basketball in the Soviet Union and a member of the U.S. Basketball Hall of Fame, won four Olympic medals as a coach in 1964, 1968, 1970 and 1988. He also coached three national Soviet teams. **Sonny Hertzberg**, a City College basketball guard, was the New York Knicks' scoring leader in the 1946-47 season. **Norman Mager** helped the 1950 City College basketball squad win the National Collegiate Athletic Association championship. **Solly Cantor**, a Toronto boxer, won Canada's 1951 lightweight crown and was inducted into the Canadian Boxing Hall of Fame. **Maxie Spoon**, a Canadian Boxing Hall of Fame member, was a Golden Gloves and middleweight champion from Montreal.

Preston Robert Tisch, a former U.S. postmaster general, was a principal of the multi-billion dollar, New York-based Loews Corporation whom some credit with coining the phrase "power breakfast." **Jake Superstein**, an Edmonton businessman and real estate developer, was the founder of Alexandra Petroleum Ltd. **Abe Hirschfeld**, a flamboyant New York real estate magnate who briefly acquired the *New York Post* in 1993, ran unsuccessfully for political offices. **Norman Raab** was the co-founder of the Villager line of classic preppy women's clothing.

Jacob Trobe directed humanitarian relief programs in postwar Germany and Italy for the American Joint Distribution Committee and was one of the first civilians to enter the Bergen-Belsen concentration camp. **Franzi Groszmann** was one of the last survivors of the parents who placed their children on trains in the Kindertransport rescue project from 1938 to 1940. **Lisa Fittko** guided Jewish and non-Jewish refugees, including the literary critic Walter Benjamin, from France to Spain in 1940 and 1941. **Frederik Jacques Philips**, the former president of the Dutch electronics company that bears his name, saved hundreds of Jews during the Holocaust.

Cyril Harris, the former chief rabbi of South Africa, was a close friend of Nelson Mandela and spoke at his presidential inauguration in 1994.

J.B. Stoner, an anti-Semitic propagandist in the United States, was a founder of the National States Rights party and ran for vice-president on its ticket in 1964, receiving 6,980 of 70.6 million votes cast.



Born to teach: experience dates back to childhood

By FRANCES KRAFT
Staff Reporter

Although Esther Etigson teaches junior high – an admittedly demanding job – she says she doesn't have to raise her voice to control her class.

Her personal warmth, evidenced by positive comments to students about everything from their haircuts to efforts at schoolwork, combined with her refusal to brook any nonsense, have set the tone in her class for almost 30 years at Associated Hebrew Schools.

Etigson took over her first classroom when she was just a Grade 6 student at Beit Yaakov, a religious girls' school in Haifa. "I remember the principal sending me to grade 1 and 2 classes if a teacher didn't make it in on time."

By that time, she had already taken on her first student as a tutor, a project for which the enterprising youngster, the third in a family of seven, received 50 gruschim – about the equivalent of 50 cents – per hour.

A native of Morocco who immigrated to Israel with her family at the age of six months, Etigson initially resisted becoming a teacher. She registered to study interior design and architecture for the Technion – Israel Institute of Technology, but instead returned to Beit Yaakov to attend their teachers' program. "I loved it," she said.

After graduating as a teacher of English and Hebrew, the newly minted 20-year-old educator came to Canada in the summer of 1969 to work for a year as a private Hebrew tutor for a local family. She wanted "to see the world ," and perfect her English.

It was that year that she met Lawrence Etigson, a Torontonian then working on his PhD. They were married in 1971, but she was widowed at a young age.

In 1976, when their son, Uri, now a rabbi in Israel, was just a toddler, Etigson sought a teaching position at Associated. Her husband was already ill, and her telephone inquiries about finding a job had not led anywhere.

Without an appointment, she knocked on the office door of Rabbi Akiva Egozi, the school's educational director, with whom she hadn't yet been in touch, and asked for five minutes of his time. "So rude and bold!" she exclaims now, as if she can't quite believe what she did.

That year, she took on her first class in Toronto – a group of Grade 1 students. Since then, she has taught grades 2, 5, 6, 7 and 8. Currently she teaches grade 7 and 8 Torah, Chumash and Toda'ah (customs and laws).

Etigson, who received a Teacher of Excellence award (a privately sponsored award recognizing Jewish day school teachers) in 2002, says it's important to deal with children in a way that's fair and consistent. She believes that "kids need structure, limits and privileges."

A significant privilege she offers her students is the chance to be treated as young adults, she said. "I teach them mutual respect."

> ***A lesson from the teacher:*** *" I think every kid has a potential. You just have to find it. If you haven't found it, it doesn't mean it's not there."*

From the first day of class, her students know the rules, as well as the meaning of the small bell she rings to let them know that class is about to begin. "I used it in Grade 1, and it works just as well in Grade 7."

Recently, Etigson has rediscovered a love for painting, which – along with Shabbat and gardening – balances the time she spends as a teacher.

Over the years she's been involved in other creative pursuits – ceramics, macramé, jewellery-making – but it was an evening course in water colours that she took eight years ago that led her to become an accomplished painter, mostly of water colour landscapes, and more recently abstract acrylics.

She finds painting absorbing to the point that she loses track of time. Teaching, which requires a different kind of focus, is also rewarding for her. "I think it's a very special gift to be able to teach kids."

Esther Etigson, seen with one of her water colours, believes that fairness and consistency are important attributes for teachers. [Frances Kraft photo]

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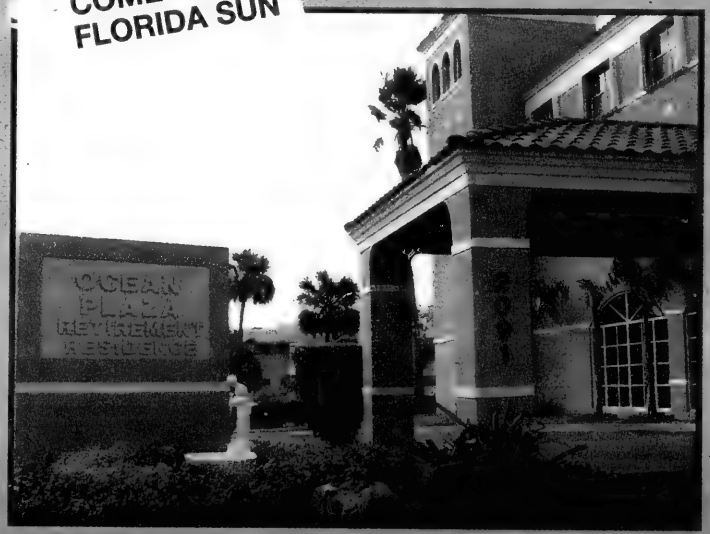

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Cousins reunite in Australia after 61 years

By CYNTHIA GASNER
Special to The CJN

After a 61-year separation, first cousins Brenda (née Babrow) Baskind, formerly of Johannesburg, who now lives in Toronto, and Michele (née Babrow) Levy of Cape Town came face to face.

"The last time Michele and I were together was in 1944 in South Africa where I was born and grew up. I was six months old and she was five years old," Baskind says.

"Our fathers were brothers and after my mother and father divorced in 1950, we lost touch with my father's family. My father died a short time later."

Baskind, her husband, Colin, and their three children, Alana, Stacey and Clif, came to Canada in 1987.

When Baskind's mother died in Johannesburg in 1999, her family went to South Africa for the funeral.

"While we were in Johannesburg for the funeral, I was surprised to get a phone call from my long-lost cousin Michele… She called to wish me long life and to express her condolences," Baskind says.

"Michele told me that she had heard about my mother's death from mutual friends and she decided to contact me after all those years."

Baskind says that although they did not meet at that time because of distance, they began to correspond.

Six years later, the Baskinds were invited to Levy's grandson's bar mitzvah, in Australia, where Levy's daughter and her family live.

Baskind, a nursery school teacher at Holy Blossom Temple, says, "I told them that we couldn't come to Australia in October because of my work. We were planning to visit Colin's sister in Perth, Australia, in December."

On Yom Kippur 2005, Baskind's sister-in-law died. "Our family went to Australia in October for the funeral and shivah. By coincidence, this sad occasion brought Michele and me together," Baskind says.

Although they hadn't met since 1944, Baskind says that after 61 years, they immediately felt a family connection. "We shared a great deal of information about my late father and his family because I knew very little about them."

She adds, "My cousin Michele has two sons living in the United States. Perhaps, when she comes to visit her children, we can make a time to get together."

First cousins Brenda (née Babrow) Baskind, left, and Michele (née Babrow) Levy, recently reunited in Australia after a 61-year separation.

Michele (née Babrow) Levy, 5, holds her first cousin Brenda (née Babrow) Baskind, who is six months old, in South Africa in 1944.

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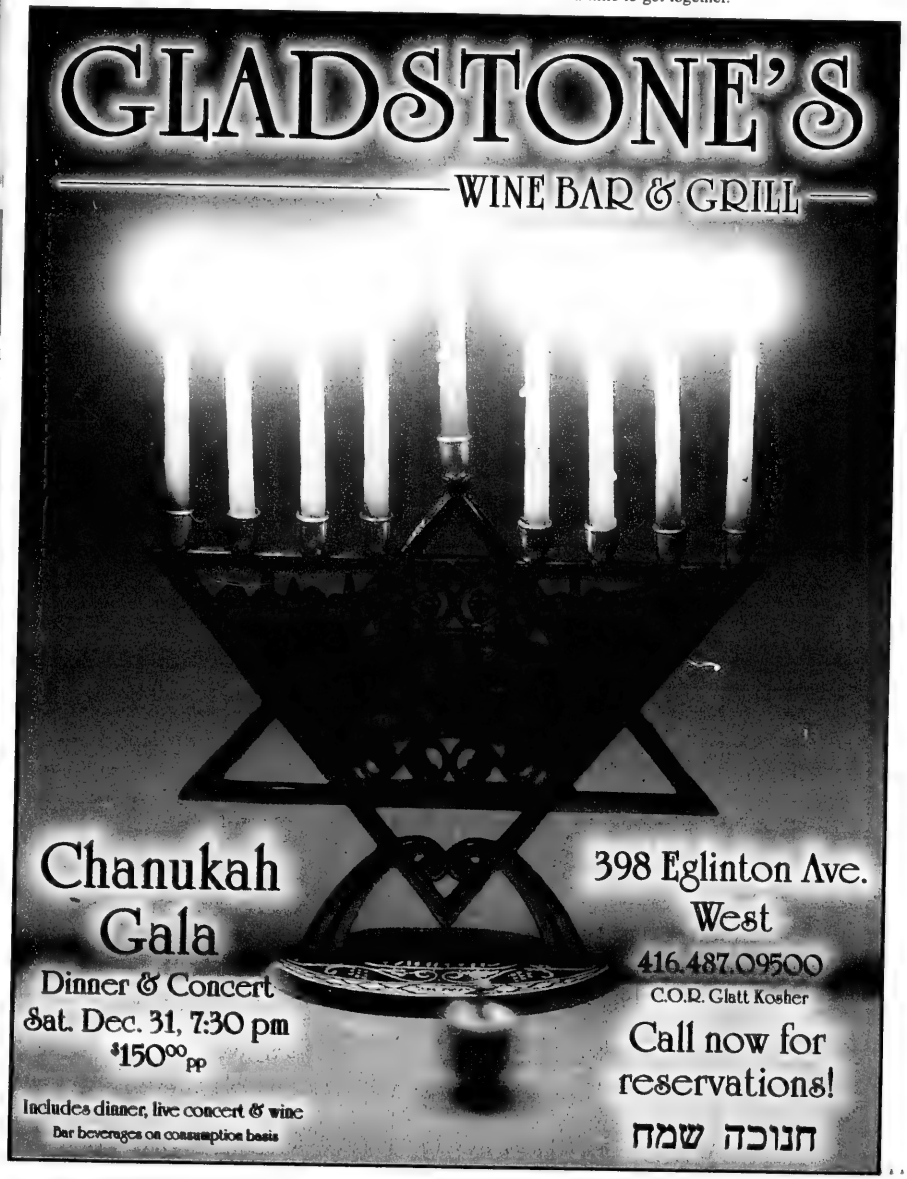

Mideast crisis divides French Jews, Muslims: author

By ADAM MICHAEL SEGAL
Special to The CJN

Despite the wave of social unrest and anti-Semitism that has recently gripped France, there is a future for French Jewry, says an award-winning author.

Erna Paris believes France's 600,000 to 700,000 Jews will continue to make decent lives for themselves, but their contentment will be rather ironically linked with the integration of Muslims, the primary perpetrators of recent anti-Semitic acts.

"The best hope for the Jews is the proper integration of Muslims," Paris told an audience of several hundred gathered recently at Beth Tzedec Congregation.

"France [needs] a renewed pluralism that better tolerates diversity… and the Jews of France must be part of that process."

Paris, who studied in France and is a renowned writer on Jewish issues, attributed the strife between France's Muslim and Jewish communities to both historical factors and the ongoing crisis in the Middle East.

Historically, Jews and Arabs from North Africa immigrated in large numbers to France in the 1960s following the end of the war in Algeria," Paris said.

But unlike the North African Jews, the Muslims did not land in their new country as French citizens, she added.

"You have two communities moving to France from Algeria at the same time, but under inherently different circumstances."

Moreover, many native French were opposed to seeing the same people whom they fought in Algeria now living in France, Paris said.

"People on the right were unhappy to see their former enemies living with them."

Paris noted that discrimination against Muslims in France has contributed to the growth of urban ghettos and the resulting social turmoil, such as the riots that occurred mostly in the outskirts of Paris in late October and November.

Paris said that "what happens in Israel is usually mirrored in France," adding that strong support by French Jews and Muslims of their respective Israeli and Arab brethren has made relations between the communities precarious at times.

She cautioned against the trend among some Jews in France to have "hardened" attitudes toward Arabs and said relations will improve between the communities if both employ a "successful marginalization of radicals."

The situation is currently uneasy, and the riots illustrate the depths of the problem and should therefore prompt action, she said.

"The events may have opened a window to dialogue. Time is right for change."

During a question and answer session, an audience member alluded to the French government being anti-Israel.

Paris disagreed with that statement and said the French public isn't overtly anti-Israel either.

"Research demonstrates French leaders are not anti-Semitic… and in general, public opinion is not anti-Israel," she said.

While generally pleasant, some of the question and answer exchanges became heated.

One audience member labelled Paris a "typical peace-loving Canadian."

She took it as a compliment.

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12:00 am Jewish Christian Polemics and the Challenge of Modern Christian Missionaries
◆ Rabbi Immanuel Schochet, Rabbi of Beth Joseph Congregation
1:00 pm Lunch
1:45 pm Christian Influences on Jewish Enlightenment
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Jewish Life

Protecting marriages and relationships

By RABBI DAVID CADOCH

RABBINICAL REFLECTIONS

One of the most subtle and dangerous threats to shalom bayit is a person who pretends to be a friend but abounds with jealousy and envy. These are the kind of friends you must guard your home from.

So let's be bold and ask the daring question: Who is a true friend? Our sages foresaw such dangerous elements and taught us from Mishnah Avot, Ethics of the Fathers, where we find the following well-known remark: "Whenever love depends upon something and it passes, then the love passes away too. But if love does not depend upon some ulterior interest, then the love will never pass away. What is an example of the love which depended upon some material advantage? That of Amnon for Tamar. And what is an example of the love which did not depend upon some ulterior interest? That of David and Jonathan." (Ethics 5:19).

Friendships are forged from personal interests, but that does not mean that all interested "friendships" are false. For instance, when a friend is concerned about the welfare of a family member in a matter of sickness or tragic incident or any other difficulty, the key to determining the authenticity of this "interest" lies in the way a person conducts themselves.

Rabbi Samson Raphael Hirsh writes, in his sefer *Horeb*: "Compassion is the warning voice of duty, which points out to you your brother in every sufferer, and your own sufferings in his, and awakens the love which tells you that you belong to him with all his sufferings with all the powers that you have. Do not suppress this compassion! If you do, it will no longer well up of itself, and you will have cut yourself off from the company of all your fellow creatures. You yourself will have destroyed the first proof of your mission as man and Israelite. Your heart becomes a stone and there no longer sounds in it the voice of God, reminding you of your mission."

So compassion is definitely a sign of sincere friendship. The same thought is expressed in the words of Mishle (Proverbs 17:17): "A friend loves at all times and becomes as a brother in adversity."

So what are the "friendly" threats to shalom bayit? An example of such a threat is a "friend" making derogatory statements about one's spouse or family, even in confidence, with the spirit of wanting to cause strife and dissension between a couple.

We are not describing someone who misunderstood a situation or witnessed an event that would warrant such a remark, such as in the case of an abusive wife or husband. We are talking of a person who envies the lot of another. Such a person will disgrace and degrade another in the presence of their own family or take a spouse aside and plant a seed intended to destroy her or his image of a family member.

There is a story of Rabbi Moshe Feinstein: A woman was once having an argument with her husband regarding a Shabbat halachic matter. As they were walking, they met with Rabbi Feinstein and some students. The woman proceeded to ask the rabbi to confirm if her interpretation was the correct one.

He responded that he had to verify that law and asked the couple to call him some other time. Rabbi Feinstein's students asked him why he did not answer such a simple question? He responded that it was wrong to humiliate the man in the presence of his wife. It would have violated a fundamental law in shalom bayit – that a positive image a husband and wife have of each other must always be protected from derogatory damage.

Rabbi David Cadoch is a chaver of HaGaon HaRav Leib Baron shlitah's Beth Din of Montreal and a member of the Rabbinical Council of America.

Chrismukkah? Bah humbug!

By ELLIOTT MALAMET

JEWISH EDUCATION
The Next Generation

'Tis the season for Chrismukkah, which as any fan of the television series *The OC* will tell you, is a postmodern hybrid of Christmas and Chanukah – a celebration of both, and hence of neither.

There is a strange factuality to this merger of the holidays, in the sense it's a sociological commentary about the dilution of religion in both faith communities in the 21st century. Or in the words of one of *The OC*'s characters, Seth, Chrismukkah is "eight days of presents followed by one day of many presents."

How do I, an inveterate non-TV-watcher, know all of this? From the source of much of my contemporary cultural education: my students. They urged me to watch the show's Chrismukkah episode a couple of years ago, and after some cajoling, I relented and was treated to a fairly depressing slice of current religious confusion, which was all the more saddening for being accurate in certain ways regarding how many Jews (fail to) understand and celebrate their Judaism.

The grand merger of the two holidays is always at a premium in what I call "overlap years," those calendrical coincidences when Chanukah and Christmas end up falling at the same time.

Matityahu and his white-bearded visage morphs into Saint Nick and egg nog washes down the sweet taste of sufganiyot. All of this bespeaks what some Israelis call "the Torah of galut," the massive assimilation/obliteration of authentic Jewish nationalism and Torah sensibilities by the forces, not of evil, but of the world simply doing what it does. Except for some of my Orthodox students, no one I teach sees anything wrong with the annual onslaught of Christmas movies and the ubiquitous renditions of *Silent Night*. The Miracle of Modin becomes transposed to 34th Street and nary an eyelash is batted at the shifting of geography and spiritual priorities that all of this entails.

Whence Chanukah? Well, there is the compensatory slew of presents, meant to somehow immunize Jewish children from feelings of being cheated by their gentile neighbours' Dec. 25 haul under the tree. And lighting the chanukiyah is a user-friendly mitzvah when combined with a round of latkes and dreidel playing. Lest I sound the like the grinch who stole Chanukah, I must say that I have nothing against any of these activities, and I will this year, as in years past, enjoy these Chanukah delights with my own children.

But the critical issue here is context. Chrismukkah, facetious or otherwise, repeats the myth of Chanukah as just another mom-and-pop retail holiday that's battling against – or combining with – the corporate empire of the Yuletide. As intermarriage skyrockets, Chrismukkah tells a story of religion that is no longer tailored around the will of God, but the comfort and sensitivities of blended families and multicultural mantras. But does this do justice to the true spirit of Chanukah?

The battle against the Seleucid Greeks was meant to preserve Jewish particularity. The Maccabees are not about beer and athletic events. They are about the ethical necessity of monotheism, the non-negotiability of mitzvah, and the distinctiveness of the Jewish people.

The loss of this message in the world of *The OC* makes it difficult to muster up even a lighthearted "Ho, ho, ho."

Jewish Life

Chanukah and the gift of reading

Books
Bernard Baskin

If you are considering Chanukah gifts, don't overlook books. The shelves of bookstores overflow with suitable volumes for every age, taste and preference.

The joys of reading are multiple and various. They are concerned with the great and inexhaustible pleasure of learning – about ourselves, about others, about the world around us.

Where we ourselves are concerned, books can furnish unexpected insights into our psyche and irradiate the dark places of the heart. Good books can help us find those hard to get at nooks and crannies of our own personality and can help us reach out.

About others, through historical fiction, biography, memoirs, letters and diaries, we have a window thrown open for us into the lives of persons living and dead – in all places and at all times. If we enter this world properly, we are able to say with Whitman, "I was there, I saw, I suffered."

Books also enable us to learn about our world. Here the choices are ample and unending. What does archeology teach us about the formation of the Bible? What are the latest findings in biology? What are the 613 mitzvot? Is Canada here to stay?

Once, when Benjamin Franklin was dining out in Paris, a friend posed the question: "What condition of man most deserves pity?" Each guest proposed an example. When it came Franklin's turn, he said, "A lonesome man on a rainy day who does not know how to read."

Love of books lasts when most other pleasures pass. It will support us when all other recreations are gone. Reading is to the mind what exercise is to the body.

Books are not just pages of lifeless paper, but minds alive on our shelves. Abraham Lincoln said, "The things I want to know are in books; my best friend is a man who'll get me a book I haven't read."

Just as the touch of a button on our television set will fill the room with music, or voices, so the opening of a book can call into range the voice of someone distant in time and place, allowing us to hear that person speak to us, mind to mind, heart to heart.

A new book is published in North American every 10 minutes. This startling statistic calls to mind the comment made by Emerson, "Whenever a new book comes out, I read an old one." This perceptive comment offers wise counsel – that some of life's greatest treasures are found in old books. They line the walls of our libraries, encouraging us to take them down and reread them.

Finally, there is one supreme consolation about books. The joys they offer are safe, as well as enduring. Many people have exercised themselves to death, many have played themselves to death, many have worried themselves to death – but no one has ever thought himself to death or died from the ecstasy of learning. Our body gradually dies, our emotions become dull, but the mind continues to live, and can grow ever more alive, volatile and encompassing.

For the love of latkes

By MARK MIETKIEWICZ

Chanukah is almost here. And to celebrate, it's time to pay tribute to the wonderful and tasty latke. Today, we're sampling the potato latke and its many oily variations on the World Wide Web.

When he appeared on *Good Morning America*, Rabbi Marc Gellman shared a classic latke recipe (potatoes, onions, eggs, oil) with a little twist: nutmeg. The rabbi also gave advice about the latke's faithful companion, apple sauce: "Core but do not peel about eight Mutsu or Rome apples. Cook with one-quarter cup of apple cider and cinnamon stick." **[http://tinyurl.com/7zo2q]**

If you ever tire of the traditional potato latke, don't despair. The Jewish Food LATKE archives have more than 100 varieties to tempt you, including Drunken Apple, Walnut, Cauliflower-Cheddar and Sephardic Bonuelos. **[http://tinyurl.com/aw44r]** Over at the RFCJ Recipe Archive, there are dozens more such as Chestnut Flour, Risotto and Norwegian Lox. But I think I'll pass on the Brain Latkes. **[http://tinyurl.com/b25j4]**

What to do if you love latkes but not the fat? The American Institute for Cancer Research suggests trying a no-oil Lean Latke. Coat a skillet with cooking spray and smooth the grated potatoes into a large, plate-sized pancake. One serving contains 162 calories and less than one gram of fat. And if a latke just isn't a latke without oil, then go ahead and splurge. Add one tablespoon. **[http://cookwithaloha.com/latkes.htm]**

Every year, amateur cook Roger Mummert holds court in his Long Island kitchen for chefs with the tastiest and most extreme latke recipes. Last year, the event was covered by National Public Radio, which archived its radio report along with recipes for winners, including Larry's Firecracker Latke Poppers, Spana-Latke-Kopita and Mexi-Latkes with Jalapenos and Red Peppers. **[http://tinyurl.com/6rvvv]**

There are many sites that give recipes, but I particularly like one that spends time on how to make a great latke. At the All Recipes site, there are tips about what kind of potatoes to use (russet), how to keep them from turning pinkish-brown (keep them under water) and how to make sure they don't fall apart when you're frying them (squeeze the potato mixture in a cheesecloth.) **[http://tinyurl.com/329ku]**

Who would have imagined that there's a whole sub-genre of latke humour lurking on the web? In the "Ritual Slaughter of the Latke," Raphael Finkel elucidates the intricate (and phony) Jewish laws that ensure that latkes are kosher. For example, just as kosher meat must be salted, Finkel says we must "remember to salt the potato and leave it to drain for at least 24 hours. We do this in memory of Lot's wife, Latke, who was turned to salt. Use a lotta salt, in memory of Lot's daughter, Lotta." **[http://tinyurl.com/cjs3f]**

Believe it or not, a scholarly book titled *Desperately Seeking Certainty: The Misguided Quest for Constitutional Foundations* has a recipe in it for potato latkes. Honest! The authors use that as a starting point to envisage how that recipe might be reinterpreted by leading jurists like U.S. Supreme Court Justice Antonin Scalia. "Scalia would conclude that latkes were a liberal distortion of the recipe as originally understood, so he would make matzah instead." **[http://tinyurl.com/amy93]**

Then there is the classic "Latke vs. Hamantash: A Materialist-Feminist Analysis." Robin Leidner, of the University of Pennsylvania's sociology department, tries to settle, once and for all, the age-old question: which food is more liberating for women – latkes or hamantashen? Let's just say that things don't come out to well for our favourite pancake. **[http://tinyurl.com/8w84p]** Meanwhile, the heavy thinkers at MIT engage in an annual food fight on the same weighty subject. **[http://web.mit.edu/mgilbert/www/lhd/]**

Speaking of weight, I'll leave the last word to writer Marjorie Ingall, whose wishes for a modern-day Chanukah miracle are probably shared by latke fans everywhere. **[http://tinyurl.com/bvty5]**

"My hope is that a miracle will occur and the calories of eight days will count as the calories of one."

Mark Mietkiewicz is a Toronto-based Internet producer who writes, lectures and teaches about the Jewish Internet. He can be reached at highway@rogers.com.

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CARNIVAL CHARACTERS:

From left, Joey Hotz, Ethan Zand, Daisy the Clown and Benjamin Nashman whooped it up at the Bathurst Jewish Community Centre's annual Chanukah carnival on Sunday. More photos on page 28.

[Rachel Albert photo]

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Party leaders denounce comments

Continued from page 3

"We want to commend the Canadian government for speaking out and calling in the chargé d'affaires and being forceful in its opposition to what the Iranian president is saying," he said. "More than that, we want to commend the Canadian [party] leaders for standing up for Israel and against that kind of comment."

In Ottawa, Shimon Fogel, CEO of the Canada-Israel Committee, the community's chief advocacy agency on Israel, said, "I'm happy [the party leaders] all reacted negatively to the comments and series of statements. I'm satisfied with the strength with which the prime minister conveyed his condemnation. I'm please he continues his understanding over the last months or so that there is a worrisome orientation in Iran to Jews and they are determined to pursue a nuclear program."

Fogel urged the Canadian government to "take a leadership role internationally to isolate Iran and Iran's leadership."

Turning to Harper's remarks, Fogel said he appreciates the Tory leader's condemnation of Ahmadinejad, but was "concerned over the absence of any linkage to [Iran's] nuclear threat and with the linkage he draws to the resolution of the Palestinian issue. Iran's hatred of Israel is a stand alone issue and not related to the Palestinian issue," he said. "The reality is, Iran is not motivated by any concern for Palestinians."

In Ottawa, Ronen Gil-Or, chargé d'affaires for the Embassy of Israel, said, "We are happy with the Canadian response and the prime minister's statement and the support he got from the head of the parties."

Gil-Or said Canada was one of the first countries to see the dangers presented by the head of a country with nuclear ambitions making such statements.

He said Israel supports the European Union's threat of imposing sanctions, "if Iran continues to bring messages of Holocaust denial to the world."

Iran's nuclear program "threatens the whole world, not just Israel," he added.

In a news release, B'nai Brith Canada urged the government of Canada "to use its influence to mobilize support for the convening of an emergency special session of the United Nations to discuss Iran's violations of UN principles and to consider international sanctions."

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Greater Toronto Area

New JWI boss tackles domestic issues

By CAROLYN BLACKMAN
Staff Reporter

Lucy Alt, recently installed as national president of Jewish Women International for a two-year term, first joined the organization 43 years ago so she could go bowling.

"My friend's chapter – Don Mills – was starting a 10-pin bowling league, and to bowl, I had to join."

She quickly learned about the organization, however, and "felt at home right away. I got more and more involved and moved up through the ranks."

Among other positions, she has been on JWI's Toronto council and its national executive board. She has also been vice-president and president-elect, and she has worked on member leadership training.

Having worked at Bell Canada for 26 years – she retired nine years ago – Alt says that her corporate skills and the skills she learned from her volunteer work are transferable. "I did training sessions at work using skills I picked up through JWI."

Volunteering has always been part of her life. "I did at night what I now do during the day. I had a supportive husband before we knew what supportive husbands were.

"I got everything done because I learned to prioritize. Don't expend energy on things you have no control over. It doesn't get you anywhere. Work at things where you can make a difference."

Alt has taken on the JWI presidency at an exciting and challenging time, she says.

"We are becoming a one-issue organization. Our mandate is to raise funds and develop resources and programs concerning violence against women.

"It is a huge problem. Violence against women is in all arenas, and we have [made] it our responsibility to create a world that is safe."

Among other projects, JWI has put out a dating violence video aimed at teens and has distributed a brochure that has been translated into five languages – English, French, Russian, Hebrew, Spanish – with facts about domestic abuse and advice for women on how to protect themselves.

"We conducted a survey about domestic violence, and we were surprised to discover how many women could not recognize the signs," says Alt.

She says another challenge she faces is developing the organization so that it meets the needs of the community and modern women, she says.

"We realize that although the membership mode still exists, it is not universal. It is no longer attractive to everyone. We are trying to make [the group] more project-oriented.

Lucy Alt

"We've learned that many women want to become involved in short-term projects, because the thought of a long-term commitment scares them.

"We value our members tremendously, but we are offering another way to become involved.

"Volunteer organizations across North America are in the same boat. We have an aging membership, and to attract younger members we need a paradigm shift. It's painful to let go of things that worked so well, but we had to let go of a membership-based-only organization."

As a result, JWI is moving out of its "comfort zone," she said.

"We've determined that we will maintain and value our membership, but we will also have a place for supporters and donors. It makes for an interesting, effective organization.

"People have changed their way of volunteering, and we have to recognize that."

Finkelstein to join Jewish Agency

By FRANCES KRAFT
Staff Reporter

Maxyne Finkelstein, executive vice-president of UIA Federations Canada for almost seven years, will leave that position June 30 to become the Jewish Agency for Israel's (JAFI's) chief executive officer for North America.

She will be based in New York after taking on her new role next July.

The CEO position has been vacant for more than a year. David Sarnat, whose title was executive vice-president, last served an equivalent role.

Finkelstein, a native of Montreal who served as executive director of the Jewish Federation of Montreal (now Federation CJA) before moving to Toronto in 1999, said she will work closely with federations in both the United States and Canada to build relationships, represent JAFI's interests, and generate income for the quasi-governmental agency that deals with social service needs in Israel and overseas.

She will also be responsible for the hundreds of Israeli shlichim at North American schools, youth groups, aliyah offices and university campuses. This is a new aspect of the role she is taking on: previously the shlichim were the purview of an Israeli shaliach, she said last week in a phone interview from Vancouver, which she visited as part of a cross-country tour in her UIA role.

At UIA, she said, she has worked very closely with the Jewish Agency.

"It's an honour for me to be able to represent their interests and work on behalf of things that are so important historically," she said, referring partly to the agency's role in facilitating aliyah on a large scale from the former Soviet Union and Ethiopia.

Among the things that appealed to Finkelstein about the new job, for which JAFI approached her, was the agency's involvement in Jewish identity and education initiatives, including Birthright Israel.

A UIAFC search committee has been struck to find a replacement for Finkelstein.

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Shaare Zedek Foundation gets new executive director

By CYNTHIA GASNER
Special to The CJN

Jerry Tollinsky was recently appointed national executive director of the Canadian Shaare Zedek Hospital Foundation.

Tollinsky brings more than 20 years of entrepreneurial experience in Montreal and Toronto to the foundation. He says this is his first venture into the field of health-care support, but he sees very little difference between this new challenge and his previous work in educational fundraising. He was the director of development for the Community Hebrew Academy of Toronto (CHAT), a position that he created.

Working together at the Canadian Shaare Zedek Hospital Foundation offices in Toronto are Jerry Tollinsky, left, the organization's newly appointed executive director, and Jeff Rosenthal, newly elected president.

"At Shaare Zedek, I hear stories every day that underscore the warmth and love that emanates from the doctors and nurses as they administer life-saving medical treatment," he says.

"Shaare Zedek is known as the 'hospital with a heart,' and I am privileged to work closely with a young local leadership team that is committed to supporting this great place."

Tollinsky says Shaare Zedek faces enormous financial challenges "in order to maintain its standard of excellence and to continue to grow.

"Canadian families have been trusted supporters for more than 30 years, and I am excited to have the opportunity to participate in that great mission."

He adds that Shaare Zedek blends science and compassion, caring for everyone who requires care, "no matter what their race, religion or political affiliation."

Jeff Rosenthal, the newly elected national president of the Canadian Shaare Zedek Hospital Foundation, says Tollinsky brings "a wealth of knowledge to the position [of national executive director].

"It is my hope and belief that Jerry will help us move Canadian Shaare Zedek Hospital Foundation to the next plateau."

Rosenthal says he is following in the footsteps of some very committed volunteers, leaders who have given freely of their time and ability in order to raise funding for Shaare Zedek.

"It is our mission to take the significant work that has been done by them to date and build on it. With Jerry as part of our team, we hope to increase the breadth and depth of our volunteer base, which in turn will result in incremental funds raised for the hospital."

Tollinsky was raised in Montreal and attended Sir George Williams University. He worked as a volunteer for community organizations in the city. In 1977, he moved to Toronto with his family and worked in sales and marketing. In 1997, he became involved in communal work here.

He served as national executive director of the Canadian office of Bar-Ilan University and he is a past president of the Beth Avraham Yoseph of Toronto Congregation (BAYT).

Tollinsky and his wife, Anne, have two children, a son, Martin, who lives with his wife and three children in New Jersey, and a daughter, Joelle, who lives in Jerusalem, having made aliyah in 2003.

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CHANUKAH FOOD IDEAS

New cookbook offers recipes to make with your kids

By CAROLYN BLACKMAN
Staff Reporter

Cooking with your kids is a great way to spend quality family time, says cookbook author Susie Fishbein.

"And sharing what you make together is even more fun," says Fishbein, who was at the recent Kosherfest 2005 in New York City.

Author of *Kosher by Design*, *Kosher by Design Entertains* and the newly published *Kosher by Design, Kids in the Kitchen*, Fishbein says that sometimes the "pickiest of eaters will eat something because they made it themselves.

"I've seen some kids gobble up something that they'd never eaten before. They just have to eat their own creations," says Fishbein, a self-taught cook who often cooks with her own four children.

Recipes in her new book are suitable for kids ages 10 and older, she says, and each one is coded with a chef's hat – one hat is an easy recipe that requires few cooking skills, and three hats are for those who are comfortable in the kitchen.

Each recipe also begins with an equipment list, and the beginning of the book features a full colour equipment chart with a clear picture of each item including everything from the simplest measuring cup, cutting board, measuring spoons, mixing bowls and wooden spoons, to the slightly more sophisticated immersion blender, tongs, pastry brushes, peppermill and sifter.

No instruction is left unexplained, she says. "In my alphabet soup recipe, I tell them to use their can opener to open a can of tomatoes. I don't want kids to look at the can and wonder how to open it."

She stresses, however, that although the recipes are easy for kids to make, they're also great for adults who "want to put together something quickly and easily. Who doesn't enjoy vegetable dumplings served with teriyaki sauce, steak fajitas or sweet potato pie?"

Not only is cooking fun, she says, it can also be a learning experience. Kids learn math through measurements, nutrition through food selection, and independence through increased skills.

"They also learn to be creative because I encourage them to put their own touches in a recipe – different spices or toppings."

Here are a selection of recipes from her newest book.

MEATBALLS 2 WAYS

Equipment list:
medium mixing bowl
latex glove or large Ziploc bag
measuring cups and spoons
can opener
1-2 medium pots with lids
mixing spoon

Ingredient list:
1 lb. ground beef
¼ cup flavoured dry breadcrumbs
1 tsp. onion powder
1 large egg

Red sauce:
1 16-oz. can of whole berry cranberry sauce
1 26-oz. jar of your favourite marinara sauce

Brown sauce:
¼ cup dark brown sugar
3 tbsp. all purpose flour
1¼ cups water
¼ cup white vinegar
3 tbsp. soy sauce

Place the ground beef into the mixing bowl. Add the breadcrumbs and onion powder. Crack the egg and add it to the bowl. Place the glove or Ziploc bag over your hand and mush the mixture with your hand until it is all combined.

To make the red sauce, use your can opener to open the can of cranberry sauce and open the jar of marinara sauce and empty both into a medium pot. Place over medium heat and cook for 5 minutes, stirring with a spoon every few minutes. Roll half of the meatball mixture into balls, the size of large marbles, and carefully add them to the pot. Set the heat as low as possible. Cover the pot and cook for 40 minutes.

To make the brown sauce, place the brown sugar, flour, water, vinegar and soy sauce into a medium pot. Mix to dissolve the flour. Place over medium heat and cook for 3 minutes, stirring with a spoon every few minutes. Roll the other half of the meatball mixture into balls, the size of large marbles, and carefully add them to the pot. Set the heat as low as possible. Cover the pot and cook for 40 minutes. Makes 8 servings.

Susie Fishbein

ZESTY CHICKEN

Equipment list:
8-in. square baking dish
small mixing bowl
measuring cups and spoons
spoon

Continued on page 23

New cookbook offers recipes to make with your kids

Continued from page 22

Ingredient list:
5 pieces of chicken, with bone and skin – you can use the legs, thighs or the breast
1/4 cup mayonnaise
2 tbsp. ketchup
2 tsp. dry onion soup mix

Preheat oven to 350. Wash and dry the chicken pieces and place them into the square baking dish. In a small mixing bowl, mix the mayonnaise, ketchup and onion soup mix. Stir with a spoon to combine.

Pour the dressing mixture over the chicken and spread it over each piece. Place the baking dish into the hot oven and bake, uncovered, for 1 hour or until the chicken is done. Makes 5 pieces.

EASY MEAT ROAST

Equipment list:
heavy baking pan
cutting board
sharp knife
garlic press
measuring cups and spoons
small mixing bowl
aluminum foil

Ingredient list:
4 lbs. beef brisket
1 large onion
5 garlic cloves, minced
1/2 cup ketchup
1/2 cup chili sauce
3 tbsp. brown sugar

Preheat oven to 350.

Place the meat in a heavy baking pan that is just big enough to hold it. On your cutting board, with a sharp knife, slice the onion rings. Spread the onions over the meat. Place the cloves of garlic, one at a time, into your garlic press. Squeeze the press so that the minced garlic gets all over the meat.

Pour the ketchup, chili sauce and brown sugar into a small bowl. Stir to mix. Pour over the meat. Cover the pan with aluminum foil and place in the hot oven for 2 1/2 hours. When the meat is done, carefully remove it from the oven. When it is cool enough to handle, carefully slice it into thin slices. You can re-heat it in the sauce. Makes 8-10 servings.

SESAME BROCCOLI

Equipment list:
large pot with lid
measuring cups and spoons
wooden spoon or silicone spatula
strainer

Ingredient list:
12-oz. broccoli florets
1 cup water
1 tbsp. roasted or toasted sesame oil
1/4 cup soy sauce
2 tbsp. honey
1 tbsp. sesame seeds

Place the broccoli florets into a large pot. Add the water. Bring the water to a boil over medium heat. Cover the pot and let the broccoli steam for 7-8 minutes. Remove the lid. The broccoli should be bright green and softened. Mix the broccoli with a wooden spoon or silicone spatula.

Place a strainer in the sink and carefully drain any water out of the broccoli. Return the broccoli to the pot. Add the sesame oil, soy sauce, honey and sesame seeds. Mix to combine. Turn the heat to medium and cook for 3-4 minutes. Remove from the heat and serve. Makes 4-6 servings.

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CHANUKAH Food Ideas

Treat your family to homemade cookies

By SUE EPSTEIN
Special to The CJN

Cookies seem to be one of the foods that will make almost every adult recall fond childhood memories.

As a food person, I find it interesting when attending a simchah or kiddish to simply stand and watch what people choose to eat. Both adults and children usually pick the cookies or squares first. With the busy lives we lead today, however, most of us don't have the time, or don't make the time, to bake fresh cookies. They come out of a package or, at best, from the local bakery.

Cookies are not something that you can just put into the oven, set the timer and walk away until the bell rings. Perhaps this is why many of us don't take the time to make them, but your family will certainly appreciate your effort if you do.

You have to watch cookies and baby them a little. If they're not browning evenly, reverse the cookie sheet from back to front. If the bottoms are burning before the tops get done, place an extra cookie sheet underneath. Check your oven temperature – it may be too hot.

If you bake cookies immediately after mixing the dough, they will spread more than if the dough is chilled for a few hours.

When baking cookies on baking paper, you can shape the whole batch of dough, then slide the baking paper onto the cookie sheet, bake the cookies, then slide that batch off and the next one on. Let the cookie sheet cool for a few minutes, however. If you put the dough on a hot cookie sheet, the cookies will spread very thin. Be sure to have cooling racks handy or the bottoms will get soggy and the cookies will be limp instead of crisp.

Cookies should be completely cool before you store them in airtight containers. If you don't have enough airtight containers, use freezer bags and suck the extra air out of the bag. Cookies freeze beautifully.

Keep cookies soft by adding a piece of apple or bread to the container, and change it every day.

Store bar cookies in the pan they were baked in if possible, then cover them tightly with foil or plastic wrap. Meringues should be stored in tightly covered containers to keep them crisp. And don't bake them on a humid day – they'll get too soft.

The following recipe for basic cookie mix followed by several variations enables you to make a variety of cookies at one time without a lot of fuss.

BASIC COOKIE MIX WITH VARIATIONS

8 cups flour
4 cups packed brown sugar
1 tbsp. salt
1½ tsp. baking soda
1½ cups shortening

Mix flour, brown sugar, salt and soda. Cut in shortening until mixture resembles fine crumbs. Seal tightly in storage containers no longer than 10 weeks. Makes 15 to 16 cups cookie mix.

Toffee Bars
4 cups cookie mix
½ cup margarine, softened
1 egg
1 tsp. vanilla
1 bar (4 oz.) milk chocolate, broken into sections
½ cup chopped nuts

Preheat oven to 350. Mix cookie mix, margarine, egg and vanilla. Press into a greased, 9x13-inch baking pan. Bake in preheated oven for 25 to 30 minutes, until light brown. Remove from oven and immediately place chocolate pieces over soft crust. When soft, spread evenly. Sprinkle with nuts. Cut into bars while warm. Makes 4 dozen.

Spice-raisin cookies
4 cups cookie mix
1 cup raisins
⅓ cup molasses
1 egg
1 tsp. ground ginger
½ tsp. ground cinnamon
½ tsp. ground cloves
½ tsp. ground nutmeg
3 tbsp. water
vanilla butter frosting (recipe follows)

Mix cookie mix, raisins, molasses, egg, ginger, cinnamon, cloves and nutmeg. Stir in water. Drop by teaspoons onto ungreased cookie sheet. Bake in a preheated oven at 375 for about 9 minutes, until almost no indentation remains when touched. Immediately transfer to wire racks to cool. Frost. Makes 4 dozen.

Vanilla butter frosting
3 cups powdered sugar
¼ cup margarine, softened
1½ tsp. vanilla
2 tbsp. milk, water or orange juice

Cream together sugar, margarine and vanilla. Add enough liquid to produce a smooth, spreading consistency.

Chocolate bonbon cookies
4 cups cookie mix
¼ cup (4 tbsp.) margarine, softened
2 eggs
2 oz. melted unsweetened chocolate (cooled)
1 tsp. vanilla
½ tsp. almond extract
1 cup chopped nuts
powdered sugar frosting (recipe follows)
coconut, nuts or candied cherries for garnish

Mix cookie mix, margarine, eggs, chocolate, vanilla, almond extract and nuts. Shape into 1-inch balls. Place about 1 inch apart on ungreased cookie sheets. Bake in a preheated oven at 375 until set, 10 to 12 minutes. Cool slightly before removing from cookie sheets. Roll about 30 cookies in powdered sugar while warm; cool. Roll in sugar again. Frost remaining cookies and decorate with coconut, nuts or cherries. Makes 5 dozen.

Powdered sugar frosting
1 cup powdered sugar
½ tsp. almond extract
1 tbsp. milk, water or juice

Beat ingredients together until mixture reaches spreading consistency.

Sparkle cookies
4 cups cookie mix
⅓ cup softened margarine
2 eggs
1½ tsp. cream of tartar
½ tsp. baking soda
½ tsp. almond extract
red and green granulated sugar

Combine all ingredients except coloured sugars and mix well. Shape dough by teaspoons into balls. Roll in sugar. Place 2 inches apart on ungreased cookie sheets. Bake in a preheated oven at 400 until light brown, 8 to 10 minutes. Immediately remove from cookie sheets; cool. Makes 4 dozen cookies.

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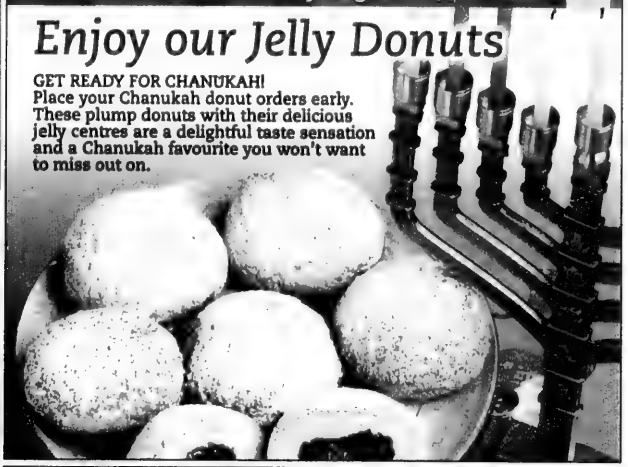

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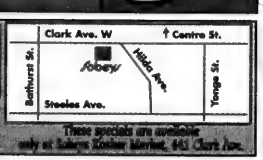

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Festival 'to present a different side of Israel'

By LAUREN BRESLIN
Special to The CJN

Breath mints inscribed with the words "Refresh your love of Israel" may well capture the flavour of IsraelFest 2006, where the mints will be distributed as part of a week-long celebration of Israeli arts and culture at four Toronto-area campuses.

The annual festival, scheduled for the week of Jan 23 to 29 at York University, University of Toronto, Ryerson University and Seneca College, and run by members of Hillel, is meant to present a positive image of the Jewish state.

"Some students only look at Israel through the [Arab-Israeli] conflict," said Orna Hollander, Hillel's Israel affairs co-ordinator at York. "The idea is for IsraelFest to present a different side of Israel – to show the campus what Israel is like beyond the conflict."

IsraelFest kicks off with a gala evening at the Miles Nadal JCC featuring Ethiopian-Israeli comedian Yossi Vassa – often dubbed "the Eddie Murphy of Israel" – who will perform in both English and Hebrew.

Throughout the week, organizers from participating campuses will host a varied slate of activities, including a workshop on religious pluralism in Israel, a panel discussion on young Zionist expression, an Israel social action fair and an Israeli café.

The York event will host a charity four-on-four basketball tournament to raise money for Israeli non-profit organizations, and U of T's campus radio station will be broadcasting Israeli music. Both campuses will also feature screenings of Israeli films.

"This is really a time for us to focus on Israel's unique, multicultural and diverse character from an arts and culture standpoint," Hollander said.

The organizers are aiming for a feel-good atmosphere of fun and learning, but past IsraelFests have had their share of strife.

Last year at U of T, for example, the Arab Students Collective scheduled another event to take place at the same time called Israel Apartheid Week, which condemned Israel as a racist state.

Yet despite what happened last year, Hillel organizers have chosen not to omit politics entirely from IsraelFest.

"We're not going to ignore the political culture that is part of what makes Israel a unique place," said Leemor Zalin, Hillel's Israel affairs co-ordinator at U of T and Ryerson.

"We don't want to say that Israel is just deserts and camels and falafels. Part of what makes Israel really special is the political culture there – the idea that there are more opinions than there are people."

To represent the diversity of political viewpoints in Israel, the U of T event will present a student-made movie produced specifically for IsraelFest.

"We have some students going to Israel and we're sending them with a video camera, and they're going to be putting together a film to show all of those different opinions."

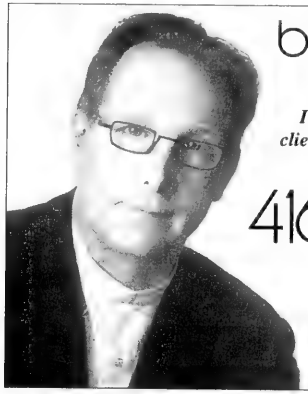
IsraelFest will also promote the travel and study-abroad opportunities available in Israel.

Representatives from Hebrew University and Tel Aviv University, as well as birthright israel programs such as Canada Israel Experience, will take part in the Israel education program and a volunteer options fair.

"People will be able to walk around and see what their options are if they want to go to Israel," Zalin said.

Both Zalin and Hollander encourage students of all religious backgrounds and political viewpoints to take part in the week-long festivities.

"The whole point of IsraelFest is to engage the general public," Zalin said. "It's not for Hillel or for the Jewish community – it's for everyone."



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BARRIE KIDS BAKE: Teacher Maytal Helfand of Am Shalom Congregation's Sunday school, along with students Kelsey Dann and Erin Mazor, whose face is hidden, take cookies out of the oven for a bake sale held at the synagogue. Students donated the proceeds to Jewish Family and Child Service in Toronto.

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Coast to Coast

Jury convicts Edmonton man in Internet hate case

By PAUL LUNGEN
Staff Reporter

An Edmonton jury deliberated for slightly more than three hours last week before finding Reinhard Gustav Mueller guilty of promoting hatred of Jews on an Internet website.

The conviction is believed to be the first ever under the Criminal Code for using the Internet to promote hatred of an identifiable group.

Mueller, who also goes by the name Reni Sentana-Reis, now faces a maximum of two years in jail. Crown prosecutor Steven Bilodeau told reporters he will ask Judge Phil Clarke for a jail term for the 62-year-old Edmonton man.

Clarke turned down a Crown request that he order a psychiatric examination of Mueller, who acted on his own behalf and offered a bizarre explanation for his views.

Mueller, 62, testified that ancient writing declared him a spiritual leader called the Lion of the Tribe of Judah and that he has authority over the destiny of the Jewish people, the *Edmonton Journal* reported.

The *Edmonton Sun* reported that Mueller claims he is of ancient Egyptian descent and "has authority recognized by all high councils of this galaxy." In addition, Mueller has assumed the titles of Grand World Councillor, Lion of Judah, Starship Commander Dexter and Guardian of the Arab Prophetess Uthrania Seila.

A website, called Federation of Free Planets, which Mueller admitted operating from 1999 to 2003, described Jews as subhumans and demons. On the site, Mueller alleged the Holocaust was greatly exaggerated, that Jews were responsible for creating the Ebola and AIDS viruses, and that they had caused the destruction of the World Trade Center and were responsible for the Columbia space shuttle disaster.

He called on visitors to the website to rise up against an alleged Jewish conspiracy and isolate and neutralize Jews.

Mueller told the jury he is not a hatemonger, but an investigative reporter.

He called the conviction "a dark day for Canada."

Ironically, Mueller drew police attention to himself when he reported someone had left a box of Molotov cocktails in his front yard. He told police he was likely targeted because of his "politically incorrect" website. Police investigated the site and charges resulted.

Len Rudner, director of community relations for Canadian Jewish Congress, said, "to the best of my knowledge, this is the first time there's been a successful conviction under [hate crime laws] for contents on an Internet website."

He said it was significant that an existing piece of legislation was applied to a new medium. "But there was never anything in Section 319 [of the Criminal Code regarding hate crimes] that would act as a bar to it applying to the Internet," he added.

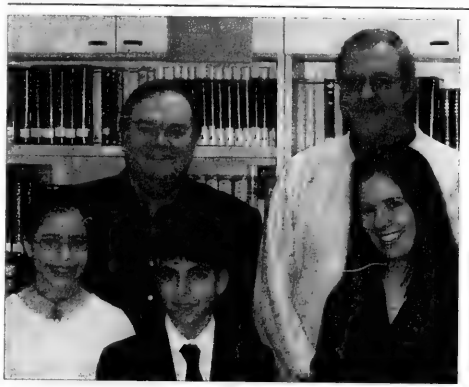
Ottawa human rights lawyer Richard Warman said the charge and conviction of Mueller "just shows how on top of things the Edmonton [Police] hate crime unit is. They really have become the poster child of what a hate crimes unit can do."

Warman said a second Edmonton man, Glenn Bahr, has also been charged under the Criminal Code for material he allegedly posted on two websites.

Warman said Mueller's conviction may lead law enforcement officials in other jurisdictions to lay hate charges. "I hope it shows that just because the technology has changed, it doesn't mean the law has changed," he said.

Warman said he has asked police in London, Ont., to charge Tomasz Winnicki under the Criminal Code. Police have told him the matter is under investigation, but Warman has also laid a complaint to the Canadian Human Rights Commission regarding Internet postings allegedly made by the London white supremacist. "The postings engaged in profanity-laced attacks alleging Jews were murderers bent on destroying Western civilization and that blacks were animals, subhumans, criminals and should be segregated," Warman alleged.

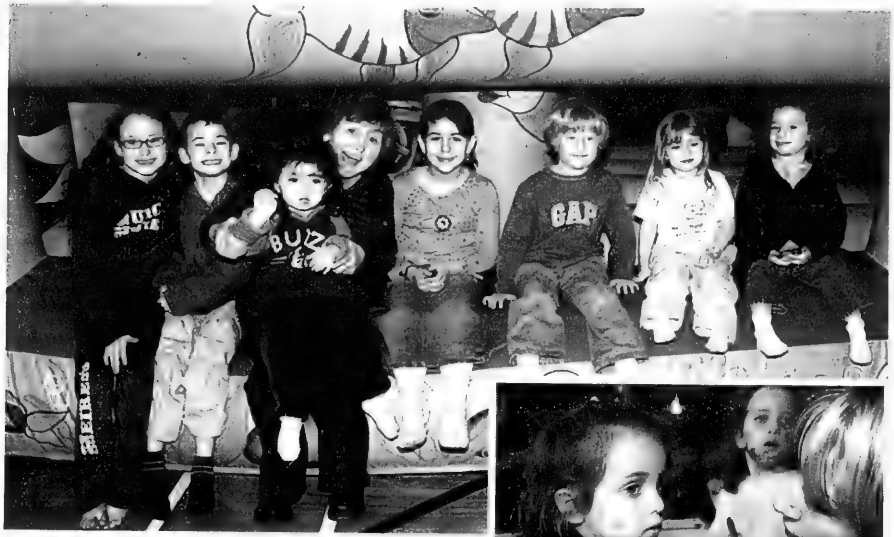
Final arguments in that case were held on Dec. 12 and Warman expects a decision in the next few months.



READY FOR RADIO? Operations manager Steve Kowch, back left, of CFRB radio and the station's morning host Ted Woloshyn judged the Associated Hebrew Schools' recent Grade 8 English public speaking finals. With them are, front row from left, winners Sarah Silverberg (second place), Ari Satok (first place) and Michaela Hirsh (third place).

Greater Toronto Area

Kids just want to have fun



Children brought their parents on Sunday to the Bathurst Jewish Community Centre for the annual Chanukah carnival. Seen here, top photo from left, Haley Adler, Josh Adler, Michael Arshofsky, Judy Smulewicz, Shani Elmakis, Benjamin Weinstein, Danna Saban, and Lexi Adler. At right is Mia Dealmeida getting her face painted.

[Rachel Albert photos]

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שישאר ביניו

גידי קורן וחברים

סינית אני מדברת אליך

ראינו לפני שבועיים הצגה מרגשת בתיאטרון בית ליסין, שמבוססת על סיפור קצר של הסופרת סביון ליברכט. סיפרה של ליברכט"סינית אני מדברת אליך", כמו גם ספריה האחרים, הציבו אותה בעשור האחרון במקום מרכזי של ספרות ישראלית עכשווית. היא גם בִּיקרה והרצתה בטורונטו מספר פעמים.

המחזה, שנכתב על ידי הסופרת עצמה ובויים על ידי עודד קוטלר, מספר את סיפורה האופייני של משפחת ניצולי שואה, אי היכולת של האם להתאושש ולהיות חיובית ולו רק לרגע אחד, והאֶפֶקט המצטבר על ביתה היחידה שבורחת מהבית אחרי מותו הטרגי של האב, שהיה הדמות השפויה היחידה בסביבה.

עד כאן-קו עלילה די צפוי שהטיפול בו די שגרתי. אך יש במחזה מפגש רב עוצמה בין הילדה לבין השכן בן עדות המזרח, שמשפחת הילדה תמיד הסתכלה עליו כיצור נחות, והוא, מסתבר, עשה עבורם הרבה יותר ממה שהם היו עושים אי פעם עבורו. מאחר ואינני רוצה להרוג לכם את קו העלילה (כי זה מחזה שאתם חייבים לעצמכם) אסתפק בזה.

אין מה להגיד-תיאטרון חכם עם שחקנים מצויינים (שרון אלכסנדר, טלי רובין, קרן צור, חגית בן-עמי). ממש נחת. צריך לקוות שיגיע הֵנה-אך קל למצוא כרטיסים אפילו לאותו יום בתל אביב. תשע בסולם קורן.

אלימות-יוג'ין נכט

קשה לחשוב על נושא יותר חשוב בישראל מאשר האלימות הגואה. אלימות מילולית בכנסת, אלימות ברחוב, אלימות של נוער בבתי ספר. ועל כן מרענן לראות שאמן ישראלי יליד רומניה (אביו היה מוסיקאי ידוע שם ויש רחוב על שמו בבוקרסט) תוקף את הבעייה הזאת ברמה אמנותית וטיפולית.

הסטודיו למשחק של יוג'ין נכט מעלה בימים אלה הצגה על אלימות בהשתתפות "כיתות האומן" של הסטודיו.

וכך מציג יוג'ין עצמו את הפתרון המקורי שלו:

"במציאות הקשה בה אנו חיים, גל האלימות בקרב הנוער גובר מיום ליום. החלטתי להכין, ביחד עם כיתות האומן של הסטודיו, הצגה בנושא אלימות.

תקוותי היא שבְּמקום שבו המילים כבר איבדו את כוחן להשפיע, ההצגה תצליח לחדור ללב האדם.

ההצגה מוקדשת לעשרות הקורבנות ולאלה שעדיין מאמינים שאפשר לעצור את כדור השלג ומוכנים לעשות זאת". יישר כוח, יוג'ין.

חקלאות בישראל 2005

אני פוגש את בן עמי מלמד, שכן של הורַי, בן שמונים. הוא מספר לי שהוא עדיין יוצא כל בוקר עם שחר לעבֵּד את הפרדס שלו. אבל זה רק בשביל הכיף. את רוב הפרדסים עקרו כי מחיר המים עלה פי עשרה, וההוצאות עולות על מחיר תפוז יפו המפורסם.

אני פוגש את נְדה, בת משפחה מושבניקית בת שמונים. אני שואל איך החקלאות, והיא מביטה בי בתימהון: "אין חקלאות, שום כלום. אי אפשר לחיות מזה".

וכדי לתת לי דוגמא מוחשית היא מספרת:

"לפני עשרים וחמש שנה, כשגידלנו אגוזים, אני זוכרת ששק אגוזי פֶּקאן שילם לנו חופשה של שבוע בנהריה. היום שק פֶּקאן הוא אולי כרטיס רכבת לחיפה". עצוב, אבל שישאר בינינו.

מודעות פרסומת

בכל העולם-מודעות פרסומת הן שיא ההגזמה המגוכחת של החיים. בתור מי שנוסע הרבה - יד על הלב-בישראל מִפלס ההגזמה שם את כל העולם בכיס. הינה דוגמא קטנה לסיום:

"קנה וילה בכרכור, הפרובאנס של ישראל".

מי שהיה בפרובאנס-מודעה כזאת תעשה לו חֶרְרָה והוא לא יתקרב לכרכור. אבל כמובן למי שלא היה-"פרובאנס " מצלצל צרפתי, וזה טוב לעסקים. כמו הקומיקאית שאומרת שאם אתה רוצה למכור בושם-תן לו שם בצרפתית. אפילו צואת תרנגולות מצלצלת טוב כשאומרים במבטא צרפתי "קָקָה דָה פּוּלָה". אבל שישאר בינינו.

Israel's image has improved, but remains fragile

According to Reports

By PAUL MICHAELS

The *National Post* editorial "A small victory for Israel" (Dec. 10) argued that "an important shift is under way in world opinion" about Israel. As proof, it cited recent pro-Israel moves at the United Nations, including Canada's votes against several anti-Israel resolutions.

The *Post* also noted that Israel's Magen David Adom is finally being allowed to join the International Committee for the Red Cross, following decades of stonewalling by a large bloc of Muslim and other countries. (See "From the editor's desk" *CJN*, Dec.15, for details.)

The international community has also started to view Israeli Prime Minister Ariel Sharon in a new light after his successful withdrawal of settlers and soldiers from Gaza and parts of the West Bank this past August. The following month, he was warmly received at the United Nations General Assembly, where he delivered a speech that stressed Israel's desire to achieve peace, and reinforced his status as a statesman.

"I [must] emphasize the immensity of the pain I feel in my heart at the recognition that we have to make concessions for the sake of peace between us and our Palestinian neighbours," Sharon said. "The right of the Jewish people to the Land of Israel does not mean disregarding the rights of others in the land. The Palestinians will always be our neighbours. We respect them and have no aspirations to rule over them. They are also entitled to a national, sovereign existence in a state of their own."

Sharon's star rose even further last month when he shocked the world by abandoning the right-wing Likud party to form the new, centrist Kadima party to contest the upcoming Israeli elections.

Meanwhile, other events in the Middle East are improving Israel's position by taking the spotlight off its conflict with the Palestinians. These include:

- The national elections in Iraq and the prospect for democracy in the region.
- The ongoing UN investigation into Syria's role in last February's assassination of former Lebanese prime minister Rafik Hariri, and the suspicion that Syria was involved in the Dec. 12 assassination of Gibran Tueni, a prominent anti-Syrian journalist and parliamentarian.
- Recent terror acts in Arab countries, including Iraq, Saudi Arabia, Egypt and Jordan.
- Iran's continued threats against Israel, most notably President Mahmoud Ahmadinejad's call for Israel to be "wiped off the map" and his denial of the Holocaust. His genocidal rants have only raised the alarm that the Iranian regime, in the grip of a clique of like-minded fanatics that is racing to acquire nuclear weapons, is a major threat to international peace. Consequently, sympathy for Israel, especially in the West, has welled up in a way that would have been unimaginable even a year ago.

But while Israel's image has improved, it remains fragile. It may be that international expectations will always remain unfairly high. For example, in the wake of the withdrawal from Gaza and the West Bank areas, many now expect Israel to leave the rest of the West Bank after elections in March.

Similarly, Israel has been faulted for not sufficiently supporting Palestinian Prime Minister Mahmoud Abbas. But many Israelis fear that Abbas' "weakness" in not controlling the various Palestinian factions is a strategic move to keep Israel without a viable peace partner.

It's not only people on the right who are making this claim. Most Israelis, including those on the centre-left, feel this way.

As Barry Rubin wrote in the *Globe and Mail* ("And the big loser is... Mahmoud Abbas," Dec. 8): "The fact that the Palestinian national movement is collapsing and its leaders are paralyzed is the single most important fact dooming any hope of Middle East peace for years to come."

Abbas' Fatah party is dealing with violent competition for power from its own young guard, and it continues to face an ongoing challenge from the increasingly popular Hamas. Meanwhile, Israel must continue to try to thwart terror attacks by Islamic Jihad and groups such as the Al-Aqsa Martyrs Brigades, a faction of Fatah, although this at times requires resorting to raids, arrests, roadblocks, and in some cases, targeted killings.

Analysts warn that the PA may use Israel's actions as a convenient excuse to put off elections, thus trying to lay responsibility for any postponement at Israel's door.

Paul Michaels is communications director for the Canada-Israel Committee.

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Hamilton UJA campaign rebounds from slow start

By WILF GEROFSKY
Special to the CJN

HAMILTON — Organizers say Hamilton's UJA campaign is back on track after a delayed launch and a leaky roof at the city's JCC building got it off to slow start.

The launch of the 2006 campaign – which aims to raise a record $1.1 million, a 10 per cent increase over 2005's record-setting $1-million haul – was delayed intentionally so as not to conflict with a mid-September fundraiser by Shalom Village, the city's Jewish seniors complex, said Gerald Fisher, executive director of UJA Federation of Hamilton.

The unusually late High Holy Day season also hampered this year's campaign, whose proceeds support local needs and those in Israel and elsewhere abroad, Fisher said.

Yet, despite initial problems, organizers say things are picking up.

"Currently, commitments for 2006 are actually equivalent to those at the same point in the campaign last year," said campaign chair Larry Levin.

Canvassers have had good responses, and the number of donors who have increased their donations over last year is heartening, he said.

"It speaks to the level of support of our wonderful Jewish community. The beneficiary agencies are counting on us, whether our office is functional or not, and we won't let them down."

The worst problem the campaign has had this year, Fisher said, has been water damage to the JCC building, which houses the offices of UJA Federation of Hamilton, as well as office machinery and records that are essential to the campaign.

After water leaked into the building during the summer, many federation staffers opted to work at home due to concerns that dampness and mould would affect their health, and most campaign meetings have been held at Temple Anshe Shalom.

An engineering consulting firm was hired to assess the damage to the JCC, and the necessary work on the roof and other water-damaged areas has either been completed or is under way. The firm also did air quality tests and declared the facility safe.

"But still, that's not much help to those loyal and valued staff members who have respiratory or allergy problems and still believe their health is being imperiled by working in the building," Fisher said.

With snowbirds beginning to head south and the deadline to make tax-receiptable donations for 2005 drawing closer, the campaign's difficult start was even more worrisome, he added.

But donors have come through. "One of the very nice things about the Hamilton Jewish community is the good strong core of people who have given to the UJA all their lives and continue to give," Fisher said.

He noted that the changing face of Hamilton Jewry has meant campaign organizers have had to work hard to broaden the campaign's donor base, as families that once contributed a disproportionate chunk of UJA receipts or bailed out earlier drives have left.

"The guys who you could go to 10 or 15 years ago and say, 'We're in trouble, could you dig a little deeper?' they're long gone," he said. "Besides, that's no way to organize and provide leadership to the community."

Over the past few years, the UJA donor base has been significantly expanded through community analysis and amateur detective work. As a result, the campaign has become broader and more inclusive, Fisher said.

Leaky roof spurs debate on future of Jewish Community Centre

By WILF GEROFSKY
Special to The CJN

HAMILTON — A leaky roof at Hamilton's JCC that has led to expensive repairs and the relocation of programs has raised questions about the aging building's future as it faces more repairs and longstanding complaints about its location.

The leaks, which occurred after August's heavy rains, necessitated repairs to the northern and western parts of the roof. They were completed in September under the direction of consulting engineers Trow Associates, and no leaks have been reported since, according to a JCC statement on UJA Federation of Hamilton's website.

Mould was also found in three interior areas, and as a result, an arts and crafts room, a children's playroom and the centre's two squash courts were closed.

Since the repairs, Trow Associates has assessed the facility for air quality and the presence of mould and declared it safe for use, the JCC statement said.

The repairs cost about $45,000, said developer Larry Szpirglas, who has been acting as a consultant to the JCC.

In the meantime, the JCC relocated most of its programs off site as a precaution while addressed lingering doubts about health and safety in the building, Szpirglas said.

Sunday programs for children and adults were moved to Adas Israel Synagogue, and Camp Kadimah, a children's winter camp, was moved to the Yeshiva of Hamilton boys high school.

Summer rain caused $45,000 in damage to Hamilton's JCC.

Some employees of UJA Federation of Hamilton, which is housed in the JCC building, also decided to work off site out of concern about health issues.

It's not the first time the roof has failed – a similar situation occurred three years ago – and the facility, which was originally a private racquet club, is more than 30 years old.

The latest leaks have intensified a debate about the JCC's location that has split the community since the JCC bought the building in 1987, said federation executive director Gerald Fisher.

At the time, Hamilton's Jewish community had already shifted westward, and the existing JCC building in the east-central part of the city was no longer conveniently situated.

The present building, although closer to the population it's meant to serve, is located at the base of the Niagara Escarpment in the Ancaster area of Hamilton on a road about a kilometre from the nearest bus line, and Fisher said he often gives lifts to children and seniors he sees walking to the centre.

Indeed, Jewish Social Services, (JSS) the multi-service agency that does family counselling and provides relief for needy families, is moving out of the building, because of its location.

"It's not just because of the problems with water and mould," said agency president Susan Roth. "We can offer better service to our clients by being in a location that is closer and more accessible."

In its favour, the building has good racquet-sports facilities – nine indoor and outdoor tennis courts and two regulation squash courts – and sits near an urban conservation area on a large parcel of scenic land that's used for youth camps, a growing part of the JCC's programs.

Szpirglas said urgent decisions need to be made about the facility's future, because significant investments are required to eventually replace the cedar facing on the outside of the building and pay for needed mechanical improvements.

"The [original] campaign to raise money to purchase the property fell short, leaving the JCC with a significant bank mortgage," said federation president Leslie Lasky.

"The campaign did not provide any resources for maintenance and capital replacement, leaving the JCC with the need to take 'creative shortcuts' in building repair and maintenance, staffing and operations," he added.

He said the community needs to consider a number of questions: Should the building be repaired? Should it be torn down and rebuilt on the present site? Should the property be sold and the JCC relocated to a more convenient location? Or should Hamilton be thinking about a "virtual centre" without walls that uses other buildings such as shuls and schools for existing JCC programs?

"The issue isn't just about repairing a leaky roof," Lasky said in a column in the *Hamilton Jewish News*. "It's about providing a facility and a program that the community truly wants, uses and can afford. It's about having a centre that attracts a larger Jewish membership, that reaches out to enhance a sense of community and Jewish identity."

He said that over the next few months, the federation will seek input from all stakeholders, including JCC members, users, donors and young families.

Fisher said the process will start in January and "take several months, but we should have resolution by Pesach, ready for the allocation process in the spring."

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Vancouver suburb allows chanukiyah at city hall

By PETER CAULFIELD
Special to The CJN

VANCOUVER — The city council of Richmond, B.C., has voted to change its policy regarding the display of religious symbols at City Hall, allowing a chanukiyah to be lit their during the eight days of Chanukah.

Richmond Mayor Malcolm Brodie said the city's old policy allowed religious symbols to be displayed at the city's library and cultural centre, which is close to, but separate from, City Hall.

He said few, if any, religious symbols were ever displayed at the city's cultural centre, however.

The mayor said he welcomed the policy change, because the old policy was "outdated," adding that, by and large, the change has been applauded by Richmond residents.

"When the new City Hall was built in 2000, the intention was that it be a central meeting place for all the people of Richmond," he said. "Richmond has a very diverse population, and all of our residents need to feel respected and included."

Indeed, City Hall has not been without symbolic representations of the holiday season.

Since 2000, it has hosted a month-long Winter Wonderland in December that features a display of 32 Christmas trees sponsored by Richmond merchants.

The City Hall chanukiyah is being provided by Chabad Lubavitch of Richmond, which pushed for last month's policy change.

Chabad's Rabbi Yechiel Baitelman said that his group "wrote to City Hall several times over the past few years. The last letter [requesting to set up a chanukiyah] was sent in October 2004."

Every Chanukah, the Lubavitch movement holds public candlelighting ceremonies in cities across Canada and around the world, including one outside the downtown Vancouver Art Gallery.

"This has been done at the urging of the [late Lubavitcher] Rebbe [Menachem Mendel Schneerson] in order to fulfill the obligation of Chanukah of *pirsumei nisa*, the publicizing of the miracle of Chanukah and the message it carries," Rabbi Baitelman said.

"Richmond City Hall is a public place, where every citizen of the city is represented and 'owns' a part of it as well," he said.

"What better place to publicize the message of Chanukah, a message that is not limited to Jewish people, but in fact applies to all. The Chanukah menorah has a universal message – the power of one little candle to light up the whole world."

Located south of Vancouver across the Fraser River, Richmond is home to 170,000 people, including 4,000 to 5,000 Jews, or roughly 20 per cent of Greater Vancouver's Jewish community.

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Ottawa teen wins book review contest

By TANIA HAAS
Special to The CJN

OTTAWA — An Ottawa teenager has won a coveted position on a book review panel for Indigo Books & Music, Canada's largest book retailer.

Adam Moscoe, 14, beat out thousands of entrants from across the country to sit on Indigo's junior advisory board for a year. Moscoe will join four other teenagers from Halifax, Toronto, Vancouver and Victoria as a "Junior Booklover," a position that requires him to recommend books and write reviews before the books hit the shelves.

Adam Moscoe

"I pretty much represent teen readers in Canada," Moscoe said. "I receive advanced copies of books, read and review the titles. Since publishers are biased in their reviews, Indigo needs objective opinions – and that's what I provide."

The winners also receive prizes, including a $1,000 gift card from Indigo, a trip for two to Toronto, and an Apple iPod. Moscoe also donated $500 from Indigo's Love of Reading Fund to the library at the Ottawa School of Speech and Drama, which has about 400 students in after-school, evening, weekends and pre-professional programs.

Amanda Lewis, the school's artistic director, said the money will be used to buy materials for its library, such as monologues, scenes and information about teaching methods.

Moscoe's mother Margie is also enjoying her son's recent celebrity.

"Around Rosh Hashanah, we were told that he was one of 10 finalists," she said. "All the contest winners were invited to Toronto, and our whole family made the trip. He was on [CityTV's] Breakfast Television, the *Ottawa Citizen* interviewed him and he toured [Indigo's] Eaton Centre store with [CEO] Heather Reisman."

Moscoe recently spent a weekend working at an Ottawa Chapters and assisted shoppers with their book choices, especially for the teenagers on their holiday gift lists.

Former French prime minister reassures Quebec Jews

By ELIAS LEVY
Staff Reporter

MONTREAL – Former French prime minister Alain Juppé is anxious to reassure the Jewish community of Quebec.

Prime Minister Jacques Chirac, a close colleague of Juppé's for many years, the French government and all the public institutions in France are leading the move to vigorously fight anti-Semitism there, Juppé said.

Juppé met with leaders of the Montreal Jewish community recently when he and his wife were here.

A series of articles that appeared in the *National Post* shortly before Juppé's visit to Canada, titled *France's Jewish Exodus*, surprised him with their clearly alarmist tone, he said.

"Not a single line in those articles mentions the important measures taken in recent years by the French government to combat anti-Semitism."

It is undeniable that there is and always has been anti-Semitism in France, he added. But this harmful scourge has also reappeared with force in other democratic countries. To corroborate that statement, he cited some statistics taken from surveys conducted by the Anti-Defamation League. In 2002-2003, anti-Semitic acts increased by 17 per cent in the United States. In 2004, anti-Semitic incidents rose by 42 per cent in Great Britain.

"I don't want to deny or minimize this serious phenomenon. I just want to say that France is not resigned to anti-Semitism. We are fighting it with as much energy as possible, and it would appear that we are seeing some positive results. When you say France is not doing anything to combat anti-Semitism, or that it is ignoring or minimizing it, it's not true. We are combating it very strongly, although I can't say we have been 100 per cent successful."

Juppé is very aware of the tension that has been felt in recent years in the Jewish community in France.

"I understand perfectly the anxiety felt by the French Jewish community. I know that for some time, there has been an increase in the number of applications for immigration to Canada, the United States and Israel… For France, it has become a major challenge. We are determined to combat the morbid phenomenon that is anti-Semitism. With the exception of the extreme right and the extreme left, which, in the name of solidarity with the Palestinians, plays down anti-Semitic acts, most political groups in France are involved in this crucial fight for the future of our country."

Juppé maintains that Chirac and the French governments of the last few years have proven their unwavering resolve to curb anti-Semitism. One proof is the draconian policy of zero tolerance that they intentionally established.

"And let's not forget the very strong public declaration Chirac made on Nov. 17, 2003: 'Any attack against a French Jew is an attack against the state,'" Juppé recalled.

France was not satisfied with making placating statements, Juppé said. It acted at three levels.

• It strengthened the legislation aimed at combating and severely punishing anti-Semitic acts. Since 2003, much stronger penalties have been imposed on those who perform racist, anti-Semitic or xenophobic acts. Since 2004, special prosecutors have been appointed to treat racist or anti-Semitic cases. In every court of appeal, there is now a referent magistrate who specializes in prosecuting anti-Semitic acts.

In July 2004, the French Parliament adopted a law increasing the penalties for racist and anti-Semitic acts in the media. As a result of that law, the anti-Semitic television station Al Manar, which broadcasts from Lebanon, was banned in France. In November 2003, a special law created an interministerial committee, chaired by the prime minister, to fight racism and anti-Semitism.

• Steps were also taken at the educational level. Today, there are specialized teams in all schools responsible for identifying and combating anti-Semitic incidents. A government pamphlet describing the pernicious ravages of anti-Semitism and racism is distributed in all schools in France.

• The third part of the major policy aimed at fighting anti-Semitism is a close co-operation with the European Union, the European Council, the Organization for Security and Co-operation in Europe and the United Nations, to become involved with international activities designed to stamp out anti-Semitism.

Juppé said the Jewish institutions, including the CRIF – the umbrella political institution for French Jewry – are working closely with the government. There has been constant dialogue between the Jewish community and the French governing bodies. "They are working hand in hand at both the national and the municipal levels. As a former mayor of Bordeaux, I can state this with certainty."

He said the French government's policy of fighting anti-Semitism is beginning to show clear results: from January to the end of September 2005, anti-Semitic acts in France decreased by 50 per cent.

"You know that in the preceding few years, anti-Semitic acts increased by 100 per cent. It seems that the trend has been reversed. Even Israeli Prime Minister Ariel Sharon acknowledged this when he was in France in July.

"At that time, Sharon said, 'In the fight against anti-Semitism, France is an example for the other European countries to follow.' You don't hear statements of that kind from Sharon very often. He had said the opposite just a few months earlier."

This article appeared in full in French in the Montreal edition of CJN *on Dec. 8. Translation by Carolan Halpern.*

Azrieli launches project to publish survivors' memoirs

By JANICE ARNOLD
Staff Reporter

MONTREAL – One of Canada's leading industrialists is putting his considerable resources at the disposal of his fellow Holocaust survivors living in this country to enable them to publish and distribute their memoirs.

"It's five minutes to midnight," said David Azrieli, underlining the sense of urgency of this project, as aging survivors and their memories pass away. His aim is to make it possible for any survivor to have their previously unpublished manuscript printed in high-quality book form and disseminated to research institutions, museums or libraries.

This is a joint project of the Azrieli Foundation, based in Toronto, and Concordia University's Institute for Canadian Jewish Studies, who will be the co-publishers. Upward of 50 softcover copies of each manuscript will be published at no charge, with the author getting five copies, and the rest going to institutions in Canada, the United States, Israel, and possibly elsewhere. The author will retain the copyright.

"We believe it is critical to preserve important historical records," the foundation's executive director Naomi Azrieli said.

The project is looking for written memoirs or diaries about events the author lived through before, during and/or after World War II. Submissions will also be accepted from the descendants of deceased authors.

They can be in any language (the foundation will have them translated in English), typed or handwritten, in hard copy or electronic. They can be any length sufficient to print as a book. Shorter material may be anthologized. Inclusion of photos and other images will be considered.

For now, the program is not accepting oral or videotaped testimonies.

Manuscripts will be vetted by an editorial board composed of Norman Ravvin, director of the Concordia institute, and retired English professor Mervin Butovsky and history professor Kurt Jonassohn. The selection process, however, will not be rigorous and manuscripts will only be lightly edited for grammar and obvious factual errors.

Several years ago, Butovsky and Jonassohn, with a modest grant from the CRB Foundation and Concordia's imprimatur, undertook a similar project, limited to Montreal. They gathered 57 memoirs, which were photocopied and bound in small runs. Distribution has been primarily via posting on the website of the Montreal Institute for Genocide and Human Rights Studies, with which Jonassohn is affiliated.

"We are sure there are a good number of other survivors in Canada who have written memoirs, which they could not find a commercial publisher to accept or who cannot afford to self-publish. There may be others out there who until now had not thought of publishing their memories," said Naomi Azrieli.

The fear is that these stories are being lost as survivors pass away. She would love to see these memoirs get into public libraries or schools across Canada to find a new audience besides Holocaust and Jewish studies researchers.

Eventually, the project hopes to have a website where the memoirs could also be published.

On the point of authenticity, Ravvin said that the project partners cannot take responsibility for the accuracy of what authors write, although with the new resources more fact-checking may be possible.

"We will not be acting as scholarly editors, nor are we going to attempt to dress up the authors' prose. We are not trying to make the authors into literary stars. The important thing is to let their voice come though," he said.

No significant changes will be made without the author's approval.

Once manuscripts are past the editorial board, Tamara Feder, the Azrieli Foundation's program director, has most of the responsibility for getting them ready for publication.

The institute may also hold public events related to the project, such as readings by the survivors of their memoirs, Ravvin said.

"Concordia is pleased, after the last few difficult years, to be able to remind the community that it has an active Jewish studies program," he added.

The project may republish some of the earlier works collected, probably as an anthology because most are about 30 to 40 pages in length.

"In the period after the war, many survivors did not want to talk about their experiences," said David Azrieli. "But often they sat down and wrote something, just for themselves. Now manuscripts from the early '50s are turning up, sometimes discovered by their children. There is a desire to have the world know what happened to the people before it is too late."

Azrieli, 83, published his own memoir *One Step Ahead*, written by another daughter, Danna Azrieli, in 1999. It was republished by Yad Vashem four years ago. He escaped Poland, and undertook a danger trek through the Soviet Union and into Iraq, eventually arriving in 1942 in Palestine. His parents, a brother and a sister perished in the Holocaust.

Azrieli immigrated to Canada in 1954, and became a prominent real-estate developer in Canada and the United States, and later in Israel, where he built the country's first enclosed shopping mall. His most recent major project is the Azrieli Centre in Tel Aviv, the tallest building in Israel and the largest commercial complex in the Middle East.

"My father got a sense of just how difficult it is to get published. He had a daughter to help him and all the resources in the world, yet it still took years," Naomi said.

David Azrieli has a long association with Concordia, where he established a Holocaust collection housed in the main library, which today comprises more than 5,000 volumes. For more information, call 416-322-5928 or e-mail memoirs@azrielifoundation.org.

Hamilton educator becomes cantorial soloist

By HOLLY GINSLER
Special to The CJN

HAMILTON — Laura Wolfson, an educator for the past eight years at Temple Anshe Sholom here, has now taken on the additional role of cantorial soloist.

She takes over the position from Lindi Rivers, who has moved to Holy Blossom Temple in Toronto.

As cantorial soloist, she will preside over the High Holy Days, bar and bat mitzvahs, Shabbat services and all the festivals, as well as at funerals.

The first time she sang officially as cantorial soloist was at a bat mitzvah in November.

"Some cantorial soloists are more like performers that you listen to and don't sing along with. Others are more invitational… they want people to sing along with them and consequently choose melodies that you can sing along with. That's the kind of cantorial soloist that I want to be."

Wolfson has an undergraduate degree from the University of Toronto in psychology and women's studies, and a master's degree in social work from Wilfrid Laurier University.

Before working in Hamilton she was a geriatric social worker in Kitchener-Waterloo; and a religious school teacher, youth group adviser, temple president and religious school principal for a number of years at Temple Shalom, Kitchener-Waterloo's reform synagogue.

She taught Hebrew at both Beth Jacob Synagogue in Kitchener-Waterloo and Beth Isaiah in Guelph.

Although she went to religious school and attended Holy Blossom services on the High Holy Days while growing up in Toronto, she says she was raised in a fairly secular home.

A trip to Israel when she was 15 stirred her interest in the Jewish world, the Jewish Diaspora and Jewish history, she said.

When she returned to Canada, she continued to study Hebrew and became active in her youth group. She also received a bursary from the UJA Federation of Greater Toronto, which made it possible for her to learn Jewish leadership skills.

This bursary paid for her master's tuition, and in return, she made a commitment to contribute her skills to the Jewish community.

She has also become more personally involved in Judaism. "Even though I didn't grow up in a kosher home, I keep kosher now [and attend synagogue]."

Laura Wolfson

She became more drawn into Judaism while living in Kitchener. "In Toronto you can be Jewish by osmosis; you can be Jewish because you live in a neighbourhood where there are a lot of other Jews… In Kitchener where there is such a minority, I realized there is much more of a need to affiliate, so if you want Jewishness in your life, you have to go to synagogue and become more involved."

Music has always been a big part of her life, she says. She loves to sing and has participated in many choirs over the years. She was a lay service leader in Kitchener-Waterloo and uses music a lot in her teaching.

She started basic vocal training two months ago for her position as cantorial soloist. "I learned how to chant Torah and Haftarah for my bat mitzvah and I never forgot it. I've also attended synagogue every Shabbat since my early 20s, so I know five melodies for every prayer."

"I want to feel the music and I want to convey the emotion of the prayer," Wolfson says. "I try to sincerely feel the prayers and know what I am singing."

In the spring, she will be studying with a cantor in Toronto, where she will learn some specific High Holy Day melodies. The Union for Reform Judaism also offers intensive one-week training programs for cantorial soloists in Cincinnati or New York during the summer months, which she plans to attend.

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City of Vaughan — The City Above Toronto

2006 MUNICIPAL ELECTION
CANDIDATE REGISTRATION/NOMINATION

2006 MUNICIPAL ELECTION

N.B. CE document est également disponible en français au bureau du Secrétaire, a l'Hôtel de Ville de Maple au 905-832-8561.

This notice is for anyone proposing to be a candidate in the municipal election on November 13, 2006 in the City of Vaughan.

Candidates may file a registration/nomination form during regular business hours after January 1, 2006 with the last day for filing being September 29, 2006. A prescribed fee which may be refundable, in the amount of $200.00 for Mayoral candidates and $100.00 for all other candidates payable by cash, certified cheque or money order, must accompany the registration/nomination form. Candidates must not spend or raise funds for their election campaign until their registration/nomination form has been filed.

Nomination forms will be available as of January 2, 2006 in the Clerk's Department, Vaughan Civic Centre, 2141 Major Mackenzie Drive, Vaughan (Maple), Ontario, Mondays through Fridays, 8:30 a.m. to 4:30 p.m., and on Nomination Day, September 29, 2006, from 9:00 a.m. to 5:00 p.m.

First Published: December 8, 2005

John D. Leach
City Clerk and Returning Officer, City of Vaughan

Coast to Coast

Menorah to glow atop Tremblant

By DAVID LAZARUS
Staff Reporter

MONTREAL – For the third consecutive year, a seven-foot Chanukah menorah will sit atop Mont Tremblant, one of the most popular ski resorts in the country.

On Dec. 25, everyone will be be given potato latkes as the first Chanukah candle is kindled at a public ceremony at 3:30 p.m.

The non-Jewish public reaction to the menorah has been very positive, said David Lyons, a developer at Tremblant who played an instrumental role in getting the resort to have a Chanukah menorah, in the spirit of seasonal holidays.

Lyons also approached the resort in his capacity as member of the House of Israel Congregation in Ste. Agathe, a 40- minute drive to the south.

The congregation's spiritual leader, Rabbi Emanuel Carlebach, will preside over the ceremony.

Mont Tremblant has had a Chanukah menorah for at least a decade, Lyons said, but it was usually placed in a less visible area or on land that eventually became the site of one of the resort's many condominium developments.

At that point, "I and Rabbi Carlebach approached the Mont Tremblant Resort Association, and they readily agreed to have a proper menorah in a very prominent place. It was a very nice thing for them to do and they were happy to do it."

For the first candlelighting, Lyons said, Rabbi Carlebach is arranging for the latkes to be heated, and he will light a lantern as the first candle, while the menorah itself will be comprised of light bulbs.

There will also be a public ceremony for the eighth and final candle on Jan. 1. In between, although there will be no other public ceremony, the menorah will still be lit every day. Lyons will ensure that the correct number of bulbs is glowing each day.

The week is also set to include other Chanukah-related events, including a wine and latke party at Mont Tremblant's Chateau Beauvallon, an evening at the House of Israel Synagogue with CBC's Robert Rabinovitch, and a Shabbat dinner at the shul in memory of Moshe Chaim Carlebach, son of Rabbi Carlebach and his wife Chanie, who died a number of years ago.

On the evening before the first candle – Dec. 24 – the synagogue will also host a "pre-Chanukah" carnival.

Lyons expects a good showing of people for the Tremblant events. "There's a lot of Jewish people with homes in the [Tremblant] area."

On the shul's website, House of Israel president Murray Itscovitch said that Rabbi Carlebach is once again "making sure that we continue to express our joy by keeping the lights burning brightly in the Laurentians."

The Canadian Jewish news

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Family Moments

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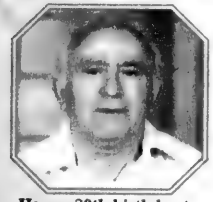
Mazel Tov to...



Happy 80th birthday to Herman Rapaport from your wife Hedy and son Abraham.

Monique Irwin and Morrie Joseph are very excited to announce the engagement of

Jordana (a.k.a. Georgi) Irwin to Danny Joseph

(Kari would approve).

Also shepping tons of naches are Twin Sis Amanda Ratner & Jonathan, Omi & Opi, and Josette.

Mazel tov to Elissa & Dov Atlin, who were married on June 9.

Happy seventh birthday on Feb. 5 to Rachel Deena Petrinec. We all love you. Mom, Dad, Bubbie, Zaidie, aunties, uncles and cousins.

Happy third birthday Ryan Forberg. Love, parents Steve & Sue, Bubbie Gail & Zaidie Joe, Grandma Rina & Grandpa Matt and Great-Bubbie & Zaidie Forberg.

Happy seventh birthday on Dec. 1 to Jesse Gale, daughter of Maxine & Josh Schulman. Love, Bubbie Henna & Zaidie Irving Pomeranz.

Mazel tov to Leslie & Ryan Kimel on the birth of Logan Riley. Happy grandparents are Ron Kimel, Barbara Kimel and Lou & Arlene Chelin.

SEND US YOUR PHOTOS!!

Label the back of all photos (25 words or less) and enclose a self-addressed, stamped envelope for return. Send all your photos to: The CJN, Family Moments, 1500 Don Mills Rd., Suite 205, North York, ON. M3B 3K4

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What's New

By REBECCA NADLER

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What's New deadlines: Monday, Jan. 9, is the deadline for the Jan. 19 issue and Monday, Jan. 16, is the deadline for the Jan. 26 issue. I receive calls on deadline days only. Phone 416-391-1836, fax 416-391-0829 or e-mail rnadler@cjnews.com.

Thursday, Dec. 22

CHANUKAH PARTY

The B'nai Brith Dr. W. Filderman Lodge hosts a Chanukah party with dinner and dancing. 6 p.m. at 15 Hove St. $15. RSVP to **Felicia Löwy**, 416-631-0634, or **Neti Badulescu**, 416-733-1214.

Saturday, Dec. 24

PARSHAH DISCUSSION

Morley Goldberg gives a lecture on the weekly portion, Vayeshev. 9:30 a.m. at Beth Tikvah Synagogue. 416-221-3433.

THE MUSIC OF SHABBAT

Phyllis Angel Greenberg presents "The Music of Shabbat," a seminar designed to enhance your Shabbat experience, at Darchei Noam Congregation following services. 15 Hove St. 416-638-4783 or www.darcheinoam.ca.

BETH JACOB 'MOVIE NITE'

Join Beth Jacob Congregation for a double bill at "Family Movie Nite." The evening includes the film *A Series of Unfortunate Events*. 7 p.m. 147 Overbrooke Pl. $3 for refreshments. For info, call **Marlene** 416-635-9287.

CHINESE AND A MOVIE

Nothing to do on Dec. 24... Join Hillel of Greater Toronto and the Miles Nadal Club Schmooze for dinner and the film *Everything Is Illuminated* at the Al Green Theatre. Dinner at 7:30 p.m., movie at 8:30 p.m. Kashruth observed. Members $20, non-members $25. RSVP 416-924-6211, ext. 0.

Sunday, Dec. 25

JEWS AND CHRISTIANS

Torah in Motion and Jews for Judaism host the "The Third Annual Conference on Jews and Christians," with **Rabbi Ysoscher Katz**, of Yeshivat Chovevei Torah, New York, **Rabbi Reuven Mann**, of New York and a panel of converts and Noachide non-Jews. 9:15 a.m.-3:45 p.m. at Shaarei Tefillah Congregation. $25 in advance, $35 at the door, TiMPass holders $10 for lunch. www.torahinmotion.org, 416-633-5770 or 905-761-0040.

BJCC FAMILY FUN DAY

Come out to the Bathurst Jewish Community Centre, 10 a.m.-2 p.m., for a Family Fun Day that includes swim and gym, holiday cooking, clowns, face-painting, sing-songs, arts and crafts, entrance into the Family Place Place at the Jewish Discovery Museum and the Family Resource Centre at the Promenade Mall. $18 per family. Pre-registration at 416-636-1880, ext. 235, or in person at the BJCC.

CANDLES AND LATKE FEST

Join the Beach Synagogue for candlelighting in Kew Beach Park at 6 p.m. and in the synagogue at 6:30 p.m. followed by a "Latke Fest." Bring salads and desserts. 109 Kenilworth Ave. 415-694-7942.

Monday, Dec. 26

FAMILY CHANUKAH PARTY

The Beth Radom Congregation and Sisterhood are holding a Chanukah party with food, dancing with a DJ and fun for the whole family. 6 p.m. at 18 Reiner Rd. Members: adult $10, child $5, family $25. Non-members: adult $12, child $7, family $30. RSVP 416-636-3451.

Tuesday, Dec. 27

CHANUKAH SKATING SHOW

Join Chabad Markham for "Canadian Champion Figure Skating Show for Chanukah" at the Thornhill Community Centre, 4-7 p.m. The celebration includes family skating, a children's carnival, BBQ and more. $20 per family, $5 per child. 905-886-0420, ext. 225.

Continued on page 37

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Continued from page 36

Wednesday, Dec. 28

AMPUTEE SUPPORT

Chazak V'ematz, an outreach support group to help Jewish amputees adjust to life, meet for a Chanukah get-together, 2-3 p.m. at Baycrest. For information, call **Ruth**, 416-783-3717.

Friday, Dec. 30

PARADE OF CHANUKIYOT

Join **Rabbi Arthur Bielfeld** and Congregation Am Shalom in Barrie as they celebrate Chanukah and light the sixth candle. 5 p.m. 767 Huronia Rd. 705-792-3949.

CHANUKAH CELEBRATION

Celebrate Chanukah and Shabbat with Temple Har Zion, 5-7 p.m. Bring your Chanukah candles, enjoy activities for all ages and share a dairy potluck dinner. RSVP to **Rhona**, 905-889-2252, ext. 7.

Monday, Jan. 2

A PEEK IN THE RAV'S MAIL

Rabbi Nathaniel Helfgot, of Yeshivat Chovevei Torah and editor of *Community, Covenant and Commitment: Selected Letters and Communications of Rabbi Joseph B. Soloveitchik*, speaks on the topic "A Peek Into the Rav's Mailbox." 8 p.m. at Shaarei Tefillah Congregation. www.torahinmotion.org or 416-633-5770.

Other news

HEBREW CLASSES

Keren Hatarbut Institute offers Hebrew-language classes for adult, teenagers and preteens at beginner, intermediate and advanced levels. Beginners will speak, write and read Hebrew in 14 sessions. Classes are taught on Wednesdays and Thursdays beginning the week of Jan. 4. Reasonable tuition. 788 Marlee Ave. For registration, call **Joseph Klinger** at 416-787-0197.

The Canadian Zionist Federation offers Hebrew-language studies with **Gila Leaman** beginning Jan. 8, at beginner, intermediate and advanced levels. Classes are offered on Sunday and during the week, during the day and in the evening. To register, contact 416-633-3988 or e-mail czf@jazo.org.il.

MUSEUM OF POLISH JEWS

The Polish-Jewish Heritage Foundation presents **Ewa Junczyk Zoimecka**, director of development at the Museum of the History of Polish Jews, Warsaw, Thursday, Jan. 5, 7:30 p.m. at the University of Toronto, Wolfond Centre, 36 Harbord St. $5. Zoimecka gives a multimedia presentation and talks about the museum, set to open in 2008. For information, visit www.pjhftoronto.ca.

HOME OF THE BRAVE

Teatron Theatre presents the play *Home of the Brave* by **Arthur Laurents**, a drama that deals with anti-Semitism in the United States army during World War II. The play tells the story of soldiers who volunteer for a dangerous mission to a Japanese-occupied island. Prejudice, fear and friendships are exposed and tested under the pressure of the tense situation. Previews, Tuesday, Jan. 10, 2 and 8 p.m. Opening night, Wednesday, Jan. 11, 8 p.m. Performances, Thursday, Jan. 12, Saturday, Jan. 14, and Sunday, Jan. 15, at 8 p.m. Matinees, Wednesday, Jan. 11., and Sunday, Jan. 15, at 2 p.m. For tickets, call 416-855-6651 or visit www.teatrontheatre.com.

CRAFT DISPLAY

"Hiddur Mitzvah: Enhancing Our Lives," a display of the work of Pomegranate Guild members that provides a glimpse into how beauty and spirituality can enhance everyday life, is on exhibit in the foyer of Shaarei Shomayim Congregation. Monday to Thursday, 10 a.m. to 3 p.m. Friday, 10 a.m. to noon.

EATING DISORDERS SUPPORT

Eating Disorders of York Region provides services, education, support groups for families and friends of individuals who are affected by eating disorders. They work with anorexia, bulimia, compulsive overeating, disordered eating and body awareness, in a non-judgmental and non-threatening environment. Join them in Richmond Hill Thursday evenings from 7:30-9 p.m. For information, contact **Robyn** at 416-576-0457 or visit www.edoyr.com.

JIAS TORONTO

Jewish Immigrant Aid Services, 4600 Bathurst St. #325. www.jias toronto.org. To register, volunteer or for information on these programs call **Joanna** at 416-630-6481, ext. 30.

Conversation Cafés: Newcomers to Canada are invited to practise speaking English in a casual and friendly environment with JIAS volunteers. Offered in two locations, BJCC and Bathurst & Steeles.

JIAS Toronto offers programming for newcomer children and teens. For information, call **Jodi** at ext.28.

JF&CS GROUPS

Jewish Family & Child Service, 4600 Bathurst St. Information/registration, call **Shawna Sidney**, 416-638-7800, ext. 215, or register online at www.jfandcs.com.

When You're About to Separate – What To Tell The Kids: A workshop for parents about to separate or in the early stages of separation. Dealing with how and when to tell the children as well as ideas and strategies to best meet your child's needs will be discussed. Tuesday, Jan. 17, 6:30-8:30 p.m. at the Promenade Mall, Suite 313.

Fathering After Divorce: A four-week group to help single fathers understand the crucial role they play in their children's lives and maintain the important connection they have with their children. Thursdays, beginning Jan. 19, 7-9 p.m. at the Lipa Green Bldg., 4600 Bathurst St.

FOR SENIORS

The Earl Bales Seniors In The Club House In The Park. Sunday dance, Jan. 15. Casino Rama, Wednesday, Jan. 18. Beginners Hebrew, Wednesdays 12-1:30 p.m., $25/month. Bridge, Thursdays, 12:30-3 p.m. Call 416-395-7881.

Aluma Canadian Israeli Club meets 7 p.m. Thursdays at 15 Hove St. Dec. 22, discussion; Dec. 29, Chanukah party; Jan. 5, bingo. Call **Menachem Wallach**, 905-731-7748.

BERNARD BETEL CENTRE

1003 Steeles Ave. W., 416-225-2112.

Russian Golden Age Club hosts a Chanukah party, Thursday, Dec. 22 at 7 p.m.

All About Osteoporosis, a lecture, Thursday, Dec. 22, 1-2 p.m.

Intergenerational Program: With grade-school students, Thursday, Dec. 22, 1-2:30 p.m.

Register now for classes in Learning To Use the Computer, Crafts, Get Fit and Torah Discussions. Classes begin Jan. 9.

Israeli Club Etrog for Hebrew-speaking seniors meets every Tuesday. Call ext. 110.

WAGMAN CENTRE

55 Ameer Ave. 416-785-2500.

Fitness programs begin Monday, Jan. 9, and run through April 2006. For information, call ext. 4636.

BATHURST JCC

Bathurst Jewish Community Centre and Koffler Centre of the Arts, 4588 Bathurst St., 416-636-1880 or www.bjcc.ca.

Lunch 'n' Learn with **Rabbi Moshe Stern**, Friday, Jan.6, 12-1 p.m. No charge. Bring your lunch, coffee/tea are served.

Joker's Club resumes March 1.

Current Events with **Peter Diament** every Thursday, 12:45-2:15 p.m.

Red Cross water safety assistant-instructor and instructor courses, Jan. 8-Feb. 26, For info, contact gungar@bjcc.ca.

The Koffler School of Music now accepting registrations for classes beginning in January. Babies Music, age newborn to 3; Jammin Tots, age 3-5; Suzuki violin beginning at age 3; private lessons piano, violin, guitar (children and adults). For registration, call ext. 228.

Registration now open for:

Mah Jongg classes Mondays, beginning Jan. 9, 7:30-9:30 p.m., and Wednesdays, beginning Jan 11, 1-3 p.m.

Bridge classes with **Shawn Mahood** Tuesdays, beginning Jan. 10. Beginner, 12:30-2:30 p.m. Intermediate, 2:30-5 p.m.

Ballroom dance on Mondays, beginning Jan. 2. Latin dance Tuesdays, beginning Jan. 10. Yoga Thursdays beginning Jan. 12.

MILES S. NADAL JCC

Miles Nadal Jewish Community Centre, 750 Spadina Ave., 416-924-6211 or wwwmilesnadaljcc.ca.

Good Age Club: Weekly programming for 55+ that includes speakers on health, lifestyle, investments, current events, games, films and trips. All welcome. Thursdays, 1-3 p.m. For information, contact 416-924-6211, ext. 155.

BROTHERS HONOURED: Joseph and Wolf Lebovic were honoured at the recent Jewish National Fund (JNF) annual Negev dinner in Toronto. Proceeds from the dinner will be used to build a reservoir at Lachish in the northern Negev. From left are Joe Rabinovitch, executive vice-president of JNF Canada, Dr. Sharon Marcovitz Hart, president of JNF Canada, Joseph Lebovic, Wolf Lebovic, Ron Hoffman, president of JNF Toronto and Ben Prossin, executive director of JNF Toronto.

SINGLES EVENTS CAN BE FOUND ON PAGE 30

OBITUARIES
and Related Notices

Steeles Memorial Chapel

Olkhovetskai, Sofia	Dec. 6/05	Private
Ipp, Dr. Tania	Dec. 5/05	645 Castlefield Ave
Levine, Zimel	Dec. 6/05	10 Shallmar Blvd
Zeller, Helen	Dec. 7/05	Private
Rubinoff, Jennie	Dec. 7/05	6200 Bathurst St
Campbell, Ruth	Dec. 10/05	Private
Rotenstein, Ganya	Dec. 10/05	3560 Bathurst St
Malioua, Fiby	Dec. 10/05	53 Sassafras Circle
Marczak, Antoni	Dec. 11/05	205 Cummer Ave.
Weinberg, Sara	Dec. 13/05	8 Baintree St. E.
Friedman, Andor	Dec. 13/05	3560 Bathurst St
Kirschner, Erika	Dec. 15/05	226 Goulding Ave

BENJAMIN'S PARK MEMORIAL CHAPEL

Michael Benson	Nov 29/05	58 Campbell Avenue
Jessie Eklove Leffell	Dec 3/05	50 Rue Franc
Ray Rabin	Dec 3/05	300 Antibes Dr.
Frances Golden	Dec 4/05	1659 Bathurst St.
Berta Millman	Dec 6/05	8 Covington Road
Henry S. Tenser	Dec 6/05	61 Inverlochy Blvd.
Alex Bakerspigel	Dec 7/05	163 Clifton Avenue
Harry Gilbert	Dec 6/05	3900 Yonge Street
Lily Donnenfield	Dec 7/05	3900 Yonge Street
Jerry Saxe	Dec 7/05	3303 Don Mills Road
Marjorie Sheine	Dec 7/05	3560 Bathurst Street
Ida Rogers	Dec 8/05	645 Castlefield Ave

HEBREW BASIC BURIAL

Elsie Lipovitch	Nov 27/05	2045 Finch Ave. West
Anne Papernick	Dec 4/05	429 Walmer Road

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Eglinton-Lawrence

By FRANCES KRAFT
Staff Reporter

"You never think you've done as much as you can until the whole issue is resolved," says veteran politician Joe Volpe, referring to government funding for religious schools, currently extended only to Catholic schools.

The Liberal incumbent in the federal riding of Eglinton-Lawrence and Canada's minister of citizenship and immigration, Volpe says he has made the case for government funding on behalf of constituents, and he expects to continue.

Volpe, who has represented the riding since 1988, won the last election with 28,360 votes, more than twice as many as his closest competitor. His two main competitors for the seat in the Jan. 23 election are first-time candidates Peter Coy for the Conservative party, and Maurganne Mooney, representing the NDP. Patrick Metzger is the Green party candidate.

The riding, which has a population of 106,879 including a sizeable Orthodox community in the Bathurst-Lawrence area, is bounded by Yonge Street and the railway tracks west of Caledonia Road. Highway 401 is its northern boundary, and the southern boundary runs along Eglinton Avenue West.

Before last June's federal election, Volpe told *The CJN* that Canada's voting record on Israel-related matters at the United Nations had to change.

In his interview last week, he noted a recent improvement, which he said reflected Canadian values, adding that he was pleased that his voice was heard. "I'm excited about the fact that it's starting to move."

On issues closer to home, Volpe responded with a qualified yes when asked whether Canada is doing enough to address security issues. Should a tragedy occur, he said, his answer wouldn't "meet the test of facts."

He noted, however, that current safeguards include the multiple levels of clearance potential immigrants and citizens face.

Since the last election, he added, the federal government has devoted $12 million to fight racism and anti-Semitism. "We've built a series of programs where we are proactive."

Volpe also noted current efforts to improve health care. While people who are sick "probably don't think it's working very well," he noted that Ottawa has allotted an additional $4 billion a year for "delivery of medical services for those in need."

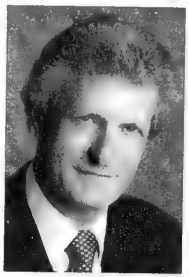
Mooney, a 35-year-old aboriginal court worker, is a longtime activist who most recently advocated for decriminalization of adult prostitution.

Top election issues, in her view, include the environment, health care and gun violence, "which is linked to poverty and social safety net issues."

She would like to see "action on building up our OHIP system" as well as recognition of foreign medical credentials, and the instituting of controls so that "privatized health care doesn't eat at our system."

Peter Coy

Maurganne Mooney



Joe Volpe

Mooney, who was a third-generation member of the Armed Forces, said she does not believe Canada is doing enough to address security issues and the fight against terror. "We [the NDP] support peaceful resolutions."

She also believes more could be done to support Israel, although she said she is just starting to grasp some of the dynamics of the issue.

"The NDP supports peaceful resolution and Israel's right to have safe borders," she said. "We also support Palestinians' right to have their own separate state."

She said it is "discriminatory" to fund one form of religious education and not others, but added there is also a crisis in public school education.

"There have been too many cuts made to our education system. Perhaps if there was more money restored to education, we would have more money for religious education."

A mother of two, Mooney described herself as a strong advocate for child care. "I think the government has a responsibility to have child care spaces available, with a [payment] scale based on your income."

Coy, a British-born business analyst, decided to run because he "just got fed up with the continued mediocrity of the Liberal government."

In the economic sphere, he said, "we're not making the most of our opportunities. The standard of living hasn't risen at all over the last 12 years. We're falling behind in productivity, and [in] our influence in the world."

Locally in Eglinton-Lawrence, where Coy and his family are 14-year residents, he said, "We feel the city's being neglected."

Like Mooney, he cited a lack of adequate public transit. He also noted worsening air quality.

As the recipient of a hip replacement in October, Coy, 54, faced a 14-month wait (eight months from the time he saw his surgeon) "in pain and discomfort" before his operation.

"There's not enough funding from the provinces," he said. "We have to make the resources available to the health-care system and we have to co-ordinate those resources very carefully." That would allow patients to be treated in places with shorter waiting lists, he explained.

Coy said he was "stunned" to learn that Canada recently voted against Israel at the United Nations 11 times and in its favour only four times. "I don't understand how we can't support a democracy – the only democracy in that part of the world."

To protect Canada against terror, he said that border security needs to be beefed up and intelligence services improved.

Like Volpe, he believes education funding is a provincial matter, but said he would represent his constituents' views on funding for religious schools.

Child care, said Coy, is one area that clearly defines the difference between Liberals and Conservatives. The Conservative plan puts money – albeit "not a huge amount" – in the hands of parents, said Coy, who would also promote the idea of day care in the workplace.

Political parties take a stand on Darfur

Continued from page 5

The Conservative website quotes foreign affairs critic Stockwell Day saying "Canada must do everything possible to encourage a UN coalition of nations, who are willing to show a presence in Darfur, to deter the atrocities of murder, rape and forced evacuation."

During question period prior to parliament's dissolution, Day said, "If the UN is determined to follow the same pattern that led to the Rwandan Genocide, then Canada must urge other nations to join in a multilateral mission to protect the people of Darfur."

A news release on the NDP website quotes foreign affairs critic Alexa McDonough saying, "Canada must urge the UN to take stronger and more tangible action on Darfur. Safety of UN personnel must be of paramount concern but it's imperative that the developments that have led to their removal (after aid workers were attacked) spur the international community into providing a more effective response to the crisis that continues in Sudan."

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No external signs of a stroke remain

Continued from page 1

Hadassah Ein Karem director Dr. Yair Birenbaum, one of the attending physicians, said Sharon "looks fine, feels fine, and he wants to go home."

"We hope to release him tomorrow," Birenbaum said. "He will continue to be observed and evaluated on an ambulatory basis."

A senior aide to Sharon said after visiting him Monday morning that the prime minister's condition had improved overnight, and that there were no external signs of stroke.

"In examinations this morning, he looked good and felt good," said cabinet secretary Yisrael Maimon. "As his doctors informed us, his condition improved overnight.

"He's walking about the room, he's walking by himself. His mood is excellent," Maimon told Army Radio. "He has no deformation, neither in his face nor anywhere else on his body. He looks excellent."

"There is no doubt that what he had last night was mild, very mild," Sharon's longtime personal physician Dr. Boleslav Goldman said early Monday. "He is sleeping well."

On Sunday night, several hours after Sharon was admitted to Hadassah, Goldman said the prime minister was "talking freely, moving and joking.

"Unequivocally, there was no permanent damage caused to him," Goldman said. He added that Sharon's functioning was in no way damaged. "He is talking to everyone now and asking about what's happening, what people are saying and how they are taking the news."

Close to midnight, Sharon spoke to *Ha'aretz*.

"I'm fine," he said. "Apparently I should have taken a few days off for vacation. But we're continuing to move forward" – a play on the name of his new party, Kadima, which means "forward."

Goldman said Sharon will remain in hospital for at least 24 hours, and possibly for several days.

Sharon's aides reported Sunday night that the prime minister was in a jovial mood after recovering from the effects of the stroke. At one point, he asked whether "the public knows and is taking an interest in what is happening?"

When Maimon retorted that the media were busying themselves with the possibility of an interim prime minister, Sharon asked: "Why? Are there already people interested?"

When Goldman arrived at the hospital from Tel Aviv, Sharon jokingly scolded him, saying, "Why did it take you such a long time to get here?"

Sharon received get-well messages from Palestinian Authority President Mahmoud Abbas, Egyptian President Hosni Mubarak and U.S. envoy Elliott Abrams, who was speaking on behalf of the U.S. government, Sharon's aide Raanan Gissin said.

Officials in the White House and U.S. State Department, as well as European Union envoy Javier Solana, also called to wish Sharon a speedy recovery.

On the streets of Gaza City, meanwhile, dozens of armed men from the Popular Resistance Committees, a small but fiercely militant group, fired guns in the air and handed out pastries to motorists to celebrate the news that Sharon was ill.

The celebrations quieted soon after news emerged that the prime minister's life was not in danger, Israel Radio reported.

President Moshe Katsav was in constant touch Sunday evening with Maimon and Hadassah University Hospital, Ein Karem director, Prof. Shlomo Ben Yosef, who updated him on Sharon's condition.

"I wish Sharon a speedy recovery, from the bottom of my heart," MK Benjamin Netanyahu, who is seeking to become Likud chair, said after meeting with Likud activists in Sderot.

Shas chair Eli Yishai and MK Moshe Gafni of United Torah Judaism spoke with cabinet secretary Maimon and sent good wishes to the prime minister. Yishai relayed a message from Shas spiritual leader Rabbi Ovadia Yosef, expressing the rabbi's wishes for the prime minister's speedy recovery.

NOTICE Re: 35th World Zionist Congress Elections

The voting in Canada for the 35th World Zionist Congress will utilize only mail-in ballots. Every individual not younger than 18 on June 30, 2006, who is either

(i) a member as at December 31, 2005, of a constituent organization of the Canadian Zionist Federation in good standing as of December 31, 2005.

(ii) and or an individual member of the Canadian Zionist Federation as at December 31, 2005, will receive a ballot by mail. This ballot will contain complete instructions for its proper completion and return.

Only ballots properly completed and returned by mail during the period from February 15 - April 15, during the period for return of the ballots as described on the ballot will constitute votes in the election.

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Conservative rabbi's comment sparks outrage

By FRANCES KRAFT
Staff Reporter

Comments by an American rabbi earlier this month at the biennial convention of the Conservative movement caused a flurry of anger among some of the more traditional Canadian attendees.

Speaking at a panel discussion at the meeting, which was held in Boston from Dec. 4 to 8 and devoted to deciding where the movement is headed, Rabbi Menachem Creditor of Temple Beth Israel in Sharon, Mass., said that allowing non-egalitarian synagogues in the Conservative movement is immoral and amounts to "institutional misogyny."

"We were outraged over the language," said Toronto-based Paul Kochberg, president of the United Synagogue of Conservative Judaism's (USCJ) Canadian region and one of about two dozen Canadians, out of some 700 participants, at the meeting.

Rabbi Creditor "crossed the line of free speech," Kochberg added, calling the remarks "intemperate and inappropriate." He added that Canadian egalitarians at the meeting were "very supportive of our objections, because there's a strong feeling of pluralism."

In a phone interview with *The CJN* last week, Rabbi Creditor, 30, who was ordained by the movement's Jewish Theological Seminary (JTS) four years ago, said he did not mean that non-egalitarianism is immoral.

"I believe that a movement that espouses conscious change of tradition as part and parcel of tradition cannot advocate change, legitimize a moral response to a question, and then allow the inherited tradition which posed the problem to remain a legitimate option," he explained. In addition to his pulpit, Rabbi Creditor directs the Shefa Network, a group of left-leaning Conservative rabbis.

In the Toronto area, there are only two fully egalitarian Conservative congregations, one in Richmond Hill, and a fledgling congregation in Mississauga. The other six affiliated synagogues are non-egalitarian or partially egalitarian.

Rabbi Creditor's choice of words, the fact he is a member of the Conservative movement's Rabbinical Assembly (RA), and the fact there was no counterbalance on the panel precipitated the strong emotional reaction, said Kochberg, who was elected chair of the movement's council of regional presidents at the meeting. Also, he noted, there was no opportunity for rebuttal or interaction during the program.

The four-person panel was responding to an address by JTS philosophy professor Rabbi Neil Gillman, who urged Conservative Judaism to "abandon its claim that we are a halachic movement," which he called "irrelevant to the vast majority of our lay people."

Rabbi Gillman proposed a new definition for the movement based on "living with ambiguity," which he said more precisely describes a movement that may be guided by Jewish law, but evolves according to changing social and cultural norms.

Rabbi Menachem Creditor

Most lay people interviewed said the constant struggle with tradition gave Conservative Judaism an intellectual honesty that they like.

The panel occurred early in the conference, and Rabbi Jerome Epstein, executive vice-president of USCJ, later reaffirmed publicly the movement's commitment to halachic pluralism.

On the Shabbat following the convention, at least two Toronto rabbis raised the issue in their sermons, and last week the Rabbinical Assembly, Ontario region, which represents 22 Canadian rabbis, released a statement authored by its president, Rabbi Wayne Allen of Beth Tikvah Synagogue.

A "new orthodoxy has taken root in the Conservative movement, one that threatens its delicate cohesiveness," he wrote. "In legitimating egalitarianism, this new orthodoxy finds it necessary to delegitimate tradition.

"That the official representatives of the movement have publicly and forcefully repudiated the attack is notable and commendable. But only time will tell whether the Conservative movement will ultimately surrender to a homogenized version of egalitarianism."

In a phone interview last week, Rabbi Allen said that many of his Rabbinical Assembly colleagues in Toronto "see ourselves as dinosaurs, heading towards extinction."

Rabbi Philip Scheim of Beth David B'nai Israel Beth Am Congregation, who describes himself as "on the left wing of the right wing," said that a closer embrace of liberal values would cost the movement congregations.

In fact, in a post-convention sermon, Adath Israel Congregation's Rabbi Steven Saltzman – who attended the panel but was not a registered delegate to the convention – proposed the establishment of a Canadian "sovereignty association within the Conservative movement" that would agree to disagree with the American movement.

Rabbi Saltzman told *The CJN* he was not angered at Rabbi Creditor's comments. He said that, "if 95 per cent of the movement is fundamentally egalitarian, that should be the established norm of the movement, and anyone who is not prepared to live by the norm ought to find another home."

Other key issues in the movement include the ordination of gay and lesbian rabbis – an issue that was not formally discussed at the biennial – and the status of non-Jewish family members in synagogue life.

Movement leaders unveiled a plan for outreach to intermarried families. Rabbi Epstein said Conservative congregations should work to bring the entire family into congregational life, encouraging the couple to raise Jewish children and encouraging the non-Jewish spouse to convert. The new initiative proposes special scholarships and extra attention for children of intermarriage.

The outreach document is called *Al Ha'derech*, or "on the path," an indication that it's not meant to dictate policy but rather suggest a way to guide what the movement is now calling "potential Jews" toward greater Jewish involvement.

Rabbi Scheim of Beth David said he believes that, to a certain extent, local synagogues are already trying to be welcoming to intermarried families. He would like to see similar efforts addressing less affiliated fully Jewish couples as well, he added.

Adath Israel, however, does not allow intermarried Jews to be members, making it an anomaly in the Conservative movement.

With files from JTA

Germany backs Israel in face of Iranian threats

Ha'aretz Daily Newspaper Ltd.

BERLIN — German Chancellor Angela Merkel plans to visit Israel next month, in part to signal solidarity following recent anti-Israel outbursts by the president of Iran, the government in Berlin said Sunday.

Merkel will travel to Israel in late January, a government spokesperson said on customary condition of anonymity.

The visit will underline "Germany's unconditional defence of Israel's right to exist," she added, confirming a report by the weekly *Der Spiegel* that one of the trip's aims is to send a signal of opposition to recent comments by Iranian President Mahmoud Ahmadinejad.

Last week, Ahmadinejad called the Nazi Holocaust a "myth" and said if Europeans insist it did occur, they should give some of their own land for a Jewish state, rather than the one in the Middle East.

The comments came just two months after the hardline president called for Israel to be "wiped off the map."

German Foreign Minister Frank-Walter Steinmeier wrote in an article for the *Bild am Sonntag* newspaper that the Iranian president's comments present a test to German-Iranian relations.

"There is a danger that Iran could become completely isolated internationally," Steinmeier said.

"If Iran wants to be a respected partner of Europe, its president can neither deny historical truths nor threaten Israel," he wrote. "Only an Iran that shows responsibility and keeps to the international rules can be a respected member of the international community."

Steinmeier renewed his warning that Ahmadinejad's outbursts would make talks between European negotiators and Tehran on Iran's nuclear program more difficult.

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The remarks sparked outrage in Israel and the United States, and European leaders warned on Saturday they would consider diplomatic options for sanctions against Tehran.

Meanwhile, Iranian Foreign Ministry spokesperson Hamid Reza Asefi said on Sunday that the international reaction to Ahmadinejad's remarks was overblown.

"The West had a very emotional attitude about Ahmadinejad's comments. Westerners have to learn to tolerate others' opinion," he told a press conference, dismissing the European sanctions threat as "baseless and illogical."

Asefi said Ahmadinejad did nothing wrong and was simply articulating Iran's position on Israel.

The response to Ahmadinejad's remarks hiked tensions as Iran and the Europeans prepared to enter a new round of negotiations this week over Iran's nuclear program. The United States accuses Iran of aiming to produce nuclear weapons, a charge denied by Tehran, which says its program is intended only to generate electricity.

In the U.S.-backed talks, the Europeans are trying to rein in the program to ensure it can't produce weapons. Iran, however, has rejected a proposal under which uranium enrichment for its program would be carried out in Russia rather than in Iran.

Asefi said Iran had some propositions for the EU envoys, but would not give further details. "We have several plans on hand to propose to Europe… We have not demanded anything excessive. The European side should not make an excessive demand either," he said.

Ali Larijani, Iran's top nuclear negotiator, told the country's state news agency IRNA that the United States and other Western countries are trying to deprive Iran of its achievements.

"Their problem is not with the atomic bomb, they want to thwart Iran's scientific advancements," he said.

Former IDF chief: Saddam's WMDs in Syria

Saddam Hussein moved his chemical weapons to Syria before the U.S.-led war on Iraq began, a former Israeli military chief said. "He transferred the chemical agents from Iraq to Syria," Moshe Ya'alon, who was Israel's top general during Operation Iraqi Freedom, told the *New York Sun* last week. "No one went to Syria to find them." The remarks came as U.S. President George W. Bush admitted that much of the U.S. intelligence regarding Iraq's weapons of mass destruction was incorrect.

Terrorists kill Israeli

An Israeli man was killed when terrorists opened fire on a vehicle near Beit Hagai in the West Bank. Yossi Shuk, 35, was shot Friday as he was driving near Kiryat Arba close to Hebron, the army said. Islamic Jihad and the Al-Aqsa Martyrs' Brigades, the terrorist arm of the Palestinians' ruling Fatah party, claimed joint responsibility. Shuk, married and a father of five, including a month-old daughter, was critically wounded after being shot in the head. Tensions have escalated in recent days between Israel and Palestinian terrorist groups, especially Islamic Jihad. Israeli troops fired rockets at the Gaza Strip on Friday, a day after six rocket attacks against Israel. Israel shut down the West Bank on Thursday after troops identified and detonated a massive car bomb on the Bethlehem-Jerusalem road following a tip from the Palestinian Authority.

Israel-Egypt trade grows

Egypt's trade with Israel is expected to more than double this year. An agreement that allows Egyptian goods made with at least 11.7 per cent Israeli products to enter the United States free of customs duty is behind the 130 per cent increase in Egyptian-Israeli trade, from $58 million in 2004 to a projected $134 million in 2005, according to figures from the Israeli Export Institute. The United States brokered the Qualified Industrial Zone agreement this year to induce Egypt to take a more prominent role in the Palestinian-Israeli peace process once Israel withdrew from the Gaza Strip last summer.

Hamas wins big in cities

Hamas won major West Bank cities in municipal voting. Preliminary results on Friday showed the Islamist terrorist group winning 13 of 15 seats on the Nablus council, eight of 17 seats in Jenin and nine of 15 seats in El Bireh, a large suburb of Ramallah. Analysts said the wins were the result of a split between the old guard and young guard in Fatah, the ruling party of Palestinian Authority President Mahmoud Abbas. In previous rounds of municipal voting, Fatah had managed to hold a lead. Israel has said it will not deal with Hamas should it win a place in government in legislative elections next month.

Israel ponders Iranian nuclear threat

Continued from page 1

"We have the ability to deal with this and we are making all the preparations to be ready for such a situation," he declared in an early-December news conference.

But does Israel really have a military option against the Iranian nuclear threat? And can it go it alone, as it did against Iraq's Osirak nuclear reactor in 1981? Most leading Israeli pundits are skeptical. And some fear election rhetoric could compromise Israeli policy, hurt Israel's international standing and generally prove counterproductive.

Iranian statements over the past few months underline just how dangerous the threat to Israel could be.

In October, Iran's hardline president, Mahmoud Ahmadinejad, said Israel should be "wiped off the map," and earlier this month he said Israel should be dismantled and re-established in Europe or North America.

Israeli officials say a bomb in the hands of leaders with ideas like these adds up to a rogue regime with a predisposition and the means to destroy Israel.

Israel's dilemma is acute: how to get the international community to act without seeming to be goading it into action, or alternatively, how to act itself without incurring international opprobrium or aggravating the situation.

Powerful voices in the international community are cautioning Israel against attacking. In Norway to receive the Nobel Peace Prize earlier this month, the IAEA's director, Mohammed ElBaradei asserted that force simply wouldn't work.

"You cannot use force to prevent a country from obtaining nuclear weapons," he told the Oslo-based *Aftenposten*. "By bombing them half to death, you can only delay the plans. But they will come back, and they will demand revenge."

It is precisely because of the complexity of the issue that Sharon has been keen to put it on the election agenda. His message is plain: Labor leader Amir Peretz is too inexperienced to handle it, and Likud front-runner Benjamin Netanyahu too unreliable.

Indeed, Netanyahu seemed to play into Sharon's hands by declaring that if he became prime minister, he would bomb Iran's nuclear facilities the way Israel bombed the Iraqi reactor under former prime minister Menachem Begin.

This drew a sharp response from *Ha'aretz*. "Whoever publicly recommends an Israeli military option sins doubly. He incites the Israeli public unnecessarily; presents Israel as pushing the U.S. into a major new war; drags this sensitive subject into the overheated rhetoric of an election campaign; and invites Iranian threats and various anti-Israel reactions," the paper wrote in an editorial.

Official Israeli policy remains deliberately vague.

On the one hand, Israeli officials insist that for now the policy is to help mobilize international pressure on Tehran, but they refuse to rule out a future Israeli military strike.

"At the moment, in the current phase, the focus is in the sphere of international diplomacy," Amos Gilead, head of the Defense Ministry's strategic policy team, explained on Israel TV. But then, commenting on the *Sunday Times* story, he said he denied "the specifics" of the report, including the timetables and the Israeli intelligence operation in northern Iraq. But, he added, "it's impossible to say in advance that all the options will be ruled out."

Leading Israeli pundits, however, doubt whether Israel really has a military option.

Writing in the *Ma'ariv* newspaper, analyst Ben Caspit pointed out the chief difference between Iraq in 1981 and Iran today: Whereas Iraq's nuclear capacity was concentrated in one weakly guarded reactor, Iran's fuel enrichment program uses centrifuges housed in several well-protected sites across the huge country.

"To attack, we would need a lot of intelligence, multiple strikes, the ability to hover over Iran for long periods and in large numbers, lots of luck, lots of bunker-busting bombs, and with all that, the chances of success would be slight," Caspit wrote.

The former commander of the Israeli air force, reserve Maj. Gen. Eitan Ben-Eliyahu, said that if there is an attack some time in the future, Israel would only be part of a larger force – partly because the job is just too big for Israel to handle alone.

There would be too many targets, each target would need several fighter-bombers, protected by fighters, accompanied by rescue planes to pick up crew members who might be shot down, he argued.

"Maybe," Ben-Eliyahu said, "there will be a joint decision for joint action one day, involving countries like the U.S., Britain, Germany and Turkey."

Reuven Pedatzur, a strategist at the Netanya Academic College, said he doubts that any such joint action will ever materialize. Nor is it likely, he said, that Israel or any of the other players will take action to stop Iran alone.

"Iran may well come to possess nuclear arms," Ben-Eliyahu said. "And if that happens, Israel will have to learn to live with the Iranian threat and to neutralize it by means of credible deterrence."

Israel's deterrent capacity is impressive. Its Arrow anti-missile defence system is the most advanced of its kind in the world.

Israel, according to foreign sources, also has an impressive second-strike capability: it has F-15 fighter bombers that can reach Iran without refuelling, Dolphin submarines that can launch nuclear weapons from the sea, and it has long-range missiles of it own.

Theoretically, an Iranian nuclear attack on Israel could be blocked by the Arrow system, while an Israeli second strike could destroy Iran.

That equation, strategists like Pedatzur believe, should be enough to deter Ahmadinejad and the ayatollahs who effectively rule Iran, even if they do finally manage to produce a bomb.

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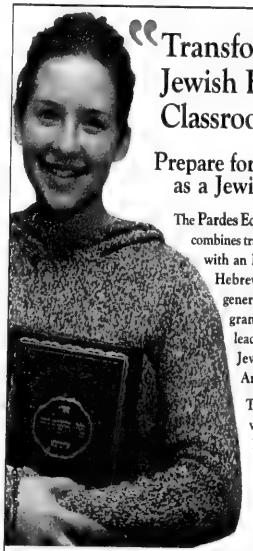

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Montreal-born actor lands roles in big-budget films

By BRYAN BORZYKOWSKI
Special to The CJN

Just as Montreal-born actor Sasha Roiz begins to chug back his morning coffee, he starts to laugh.

"I had no idea things would work out like this," says Roiz, chuckling.

Acting professionally for only three years, the 31-year-old has had more success than many people who have been in the business for years. Fresh out of theatre school he landed a role in the huge summer blockbuster *The Day After Tomorrow*, and followed that up with parts in *Attack On Precinct 13*, and the upcoming *16 Blocks* with Bruce Willis. However, until the big movies came calling, Roiz wasn't sure how the acting biz would work out.

"I was always kind of confident with what I could do," he says. "But I had no idea what to expect. It's always hard to fathom how it's going to work."

No one, especially Roiz, would have expected his first audition, let alone his first role, to be for the multi-million dollar hit, *The Day After Tomorrow*.

"I started doing a lot of theatre in Montreal, and then the very first on- camera thing I had to do was for *The Day After Tomorrow*. It was really quite the initiation when that's the first bit of camera work you're doing and it's a $200 million film with massive sets. I couldn't even figure out which camera I was looking for. I was terrified, but it was great."

Working with Dennis Quaid and Jake Gyllenhaal gave Roiz valuable insight into the world of big budget films, but it was his parents who got the most out of the experience.

"It was a lot of fun for me, but it was more bragging rights for my parents than anything. For my dad to be able to call his friends around the world and tell them they could see me on the screen, it was great."

For Roiz's Ukrainian father, having his son act in a blockbuster didn't just allow him to show off to his pals, it legitimized his career choice.

"For immigrant parents it's always a nightmare when your kids go into anything not stable, because stability is all they've ever wanted," says Roiz. "He sees how hard I've been working and [my parents] are thrilled for me now. Plus my brother got into law school so that's left me to do whatever I want."

Finding out their son wanted to act for a living wasn't the first time Roiz's parents questioned his career path. Before the actor headed to the big screen he was the drummer for the Juno nominated rock band, Tricky Woo.

"The band started in my parents' basement," says Roiz, who hasn't played drums since leaving the band five years ago.

Like his acting career, Tricky Woo's rise to success was brisk.

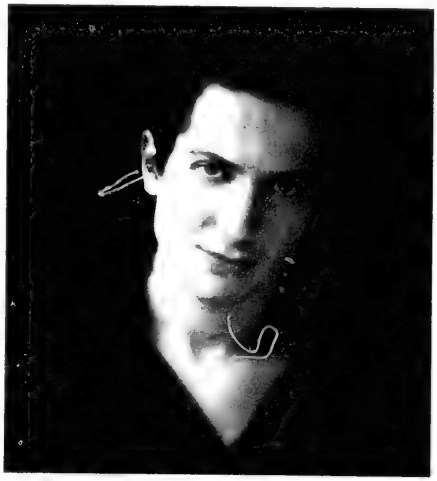
"Again, it's just one of those things. It just went and suddenly we had Juno nominations and toured all over the place. It was fantastic. I think it's what gave me the courage to go into acting."

Roiz quit the band to go to theatre school, but he couldn't leave rock and roll behind just like that - he managed Tricky Woo until they disbanded in 2001.

"I was in school, but I kept running to pay phones all the time and talking to agents and doing publicity. I think everyone in theatre school thought I was dealing drugs," he jokes.

Roiz's time in Tricky Woo helped him discover an important thing about himself – he could sing. This discovery eventually led him to the *Lord of the Rings* musical, where he almost landed a role.

"I almost ended up in *Lord of the Rings*," he says proudly. "I went through all the auditions and I could have had the part if I wanted it. But I didn't want to be tied to the production."



Sasha Roiz has role in upcoming Willis film

Normally, you'd have to be nuts not to take a part in one of the most anticipated musicals of the year, but when you're in movies with Bruce Willis, like he is in *16 Blocks*, turning down such an important role is understandable. In this Richard Donner directed film, Roiz plays Kaller, a bad cop who tries to stop Willis' good cop character.

"It's not really more than chasing Bruce," he says. "There were a lot of chase scenes and a lot of gun shooting."

But running after Willis wasn't the best part about filming *16 Blocks*. After working for 10 days in New York, the still-green actor returned to Toronto more confident about his career choice than ever before.

"It was really exciting to be in New York. As an actor, to be there for any kind of work is great. You feel like you've arrived."

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New Canadian edition of The Book of Lists

By BARBARA SILVERSTEIN
Special to The CJN

Max Bluestein controlled the gambling scene in Toronto in the 1950s.

When Johnny Papalia, a Hamilton-based underworld boss, wanted a piece of the gambling action in Toronto, Bluestein refused to negotiate. So Papalia resorted to some non-verbal persuasion methods.

On March 21, 1961, three of Papalia's goons beat Bluestein with an iron bar and brass knuckles, and then ground a broken bottle into his mouth.

He survived, but never fingered Papalia. Nor did the hundreds of witnesses in the bar that night. Columnist Pierre Berton called it "the most remarkable case of mass blindness in scientific history."

This story is among the many unusual tidbits of information in the inaugural Canadian edition of *The Book of Lists: The original compendium of curious information* (Knoff Canada, 2005), compiled by American siblings David Wallechinsky and Amy Wallace, and Canadian CBC producers Ira Basen and Jane Farrow.

The 2005 Book of Lists (there are American and Canadian editions) is a revival of the 1977 U.S. version, a bestseller by the late popular novelist Irving Wallace and his son, Wallechinsky.

Longtime CBC radio producer Basen, and his colleague Farrow, a radio producer and host, put together the *Canadian Book of Lists* last winter. In a recent interview, Basen explained that he and Farrow gathered a lot of Canadian content, but they also incorporated information previously collected by their U.S. co-authors.

"We tried to find Canadian content for all the lists," Basen said. "When we couldn't find any, we left the [original] list."

For example, he pointed out that there is no Canadian equivalent for underworld nicknames like Charles "Lucky" Luciano, "Scarface" Al Capone or Israel "Ice Pick Willie" Alderman, so he created another category about Canadians.

"There were no Canadian mobsters with great nicknames like the Americans… I wanted to recognize the existence of Canadian mobsters. So we decided to leave that list and do that other list on Mob hits."

The original *Book of Lists* was preceded by *The People's Almanac*, published in 1974, Basen said. "I got it as a present. It was a smart and interesting list.

"New editions of the *Book of Lists* continued to appear until Irving Wallace's death in the early '80s. My parents had that in their bathroom. I have a lot of lingering affection for the original."

Continued on page 45

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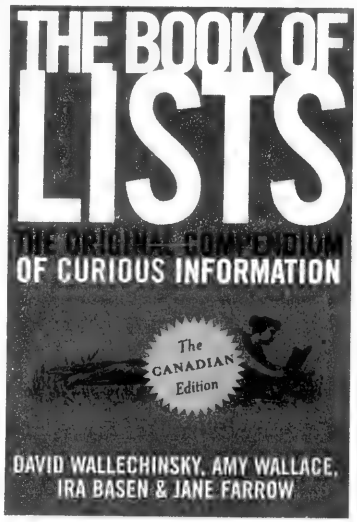
CBC producers co-wrote Lists book

Continued from page 44

He noted that Amy Wallace worked on those books as well.

When the siblings Wallace and Wallechinsky resurrected the franchise of the *Book of Lists*, they decided to have different editions from different countries, Basen noted, adding that a British edition appeared in 2004.



The U.S. editors approached Random House (Canada) to publish a full Canadian edition and asked Farrow, the author of two volumes of *Wanted Words*, to do the *Book of Lists*. "Jane convinced him to sign me on."

The editor knew Basen and had already signed him at different publishing house to do a book on media spin and publicity, but had to convince the senior boss at Random House, that Basen was the right person for the list project.

"One of the ways this editor was able to do it, was to tell his boss about a good-by party I had for Jane. [She had gone to Chicago for a year.] As part of my speech, I gave a list of things that had been invented in Chicago, as a joke. So as part of his pitch, he said, 'Ira already thinks of lists all the time.'"

Unlike their American counterparts who had more than 20 contributors over a 30-year time span, Basen and Farrow had the daunting task of doing all the research themselves within a four-month period, Basen said. "I had no idea how to find some of the things. We were intimidated. The [American] lists were so amazing and so esoteric… My only contact with Wallace and Wallechinsky was in one conference call."

He said they spent a lot of time at the library and on the web and sometimes they just got lucky. They happened to stumble across the biography of R.B. Bennet, prime minister of Canada from 1930 to 1935. "One of the things we found out about him was that he died in his bathtub. So we tacked this on to the American list of Famous Things That Happened in Bathtubs."

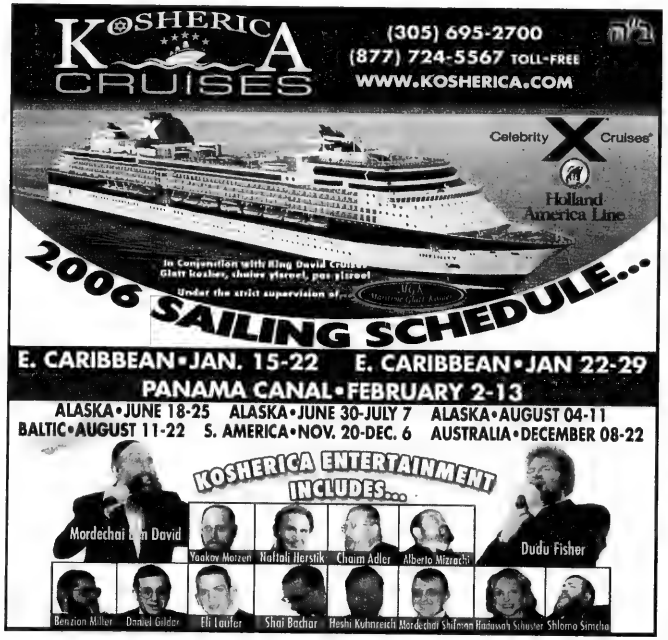
Sometimes he happened to know about a story, like that of Bluestein. It was a piece of history, Toronto native Basen was aware of as a child. He had grown up around the corner from Bluestein in the Eglinton and Bathurst area. "I didn't know him. Everyone in the neighbourhood knew that a mobster lived there. You never went too close to his house.

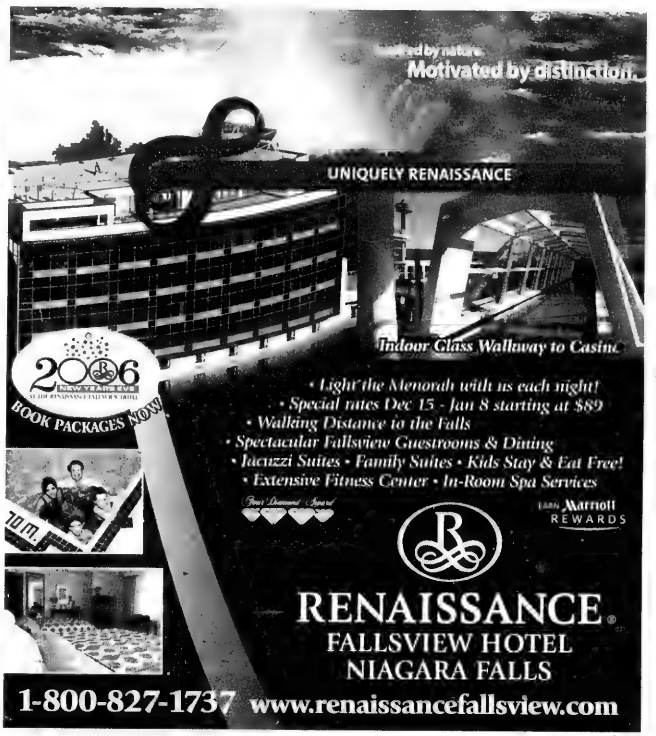
"When I put together mob hits I included him because they could have killed him. They wanted to send him a message. Gambling was so lucrative, other crime families wanted to get into it. They beat him within an inch of his life."

There are 30,000 copies of the book, which is a big run for a Canadian book, and it is being sold by many retailers, not only bookstores, and there are plans for a mass-market paperback edition, a smaller and cheaper version, Basen said.

"We're on the subway ads. We're hoping to catch a wave. If this book catches on, we can do a second edition that gets written by the readers.

"We fully expect to get all kinds of e-mails at thebookoflists@Randomhouse.com. We never pretended this was a comprehensive list. If there are any leads on who can tell us about a Canadian who died laughing, please tell us. We want to fill in the gaps that we were not able to do."





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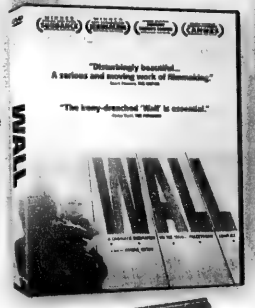

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Arts & Travel

Eye on Arts

By BILL GLADSTONE

CHAVA ALBERSTEIN – 'ISRAEL'S JOAN BAEZ' – PERFORMS HERE WITH LES YEUX NOIRS

The Ashkenaz Foundation presents Israel's legendary political songstress **Chava Alberstein** and France's virtuosic Jewish-Gypsy ensemble **Les Yeux Noirs** in concert.

Alberstein, who begins a North American tour with this performance, has been lauded as Israel's version of Joan Baez and the voice of her nation's conscience because of her anti-government political views. Known for their fusion of Yiddish, Gypsy and manouche (French Gypsy) music, Les Yeux Noirs was founded by the Jewish Slabiak brothers. Members of the group play violin, accordion, cello, guitar, cimbalom, bass and percussion.

The concert is a fundraiser for the Ashkenaz Foundation and 2006 Ashkenaz Festival. George Weston Recital Hall, Toronto Centre for the Arts. Saturday, Jan. 21, 7:30 p.m. Regular tickets $25-$75. Ticketmaster, 416-872-1111, or www.ticketmaster.ca. Patron tickets start at $250 and include a post-concert gala reception. 416-979-9901 or www.ashkenazfestival.com

* * *

Everything Is Illuminated: The Nadal JCC Club Schmooze & Hillel of Greater Toronto present "Chinese & A Movie" with kosher Chinese dinner (7:30 p.m.) followed by screening (8:30) of *Everything Is Illuminated*, directed by **Live Schreiber**, with **Elijah Wood**, **Eugene Hutz** and **Boris Laskin**. $25; members $20. Nadal JCC, Al Green Theatre, 750 Spadina Ave. Saturday, Dec. 24. RSVP by Dec. 20. 416-924-6211, ext. 0.

* * *

Names in the News: According to a recent profile in London's *Jewish Chronicle*, **Pinchas Zukerman** is a huge fan of ice hockey – but that shouldn't surprise anyone who knows that the Israeli violin virtuoso has been music director of Canada's **National Arts Centre Orchestra** in Ottawa since 1998. The *Chronicle* story offered an additional revelation of considerable local interest. Zukerman, it seems, "has painstakingly built an education program for the next generation of music-makers, starting by giving every child in the province of Ontario the humblest of musical instruments – the recorder."

* * *

TJFF Chai Tea: The Toronto Jewish Film Festival presents the third in its Chai Tea series with *Va, Vis et Deviens* (*Live and Become*, 2005). Made by Romanian-born French director Radu Mihaileanu, the film was one of the hits of the last Toronto International Film Festival. It tells the heartwarming story of a young Ethiopian boy whose mother attempts to have him pose as one of the Ethiopian Jews being airlifted to Israel from a Sudanese refugee camp. In French and Hebrew. $15. Sheppard Grande Cinema (Sheppard and Yonge). Sunday, Jan. 22. Tea 4 p.m., film 5 p.m.

* * *

A Titanic Musical: The Civic Light Opera Company presents the first-ever Toronto production of *Titanic, the Musical*, with a cast and orchestra of 60, directed by **Joe Cascone**. The composer is **Maury Yeston** (*Nine, Grand Hotel, Phantom*) and the playwright is **Peter Stone** (*Annie Get Your Gun, 1776, The Will Rogers Follies*). $20 - $17.50. Fairview Library Theatre, Feb. 2-18. 416-755-1717 or www.CivicLightOperaCompany.com

* * *

Ragtime Auditions: Encore Entertainment is holding auditions soon for a production of *Ragtime*, planned for next May. A strong ethnically diverse ensemble with a variety of vocal ranges is sought. The musical director is **Ellen Kestenberg**. Non-paying. Audition dates, Jan. 15 & 17, 7-10 p.m. Toronto Centre for the Arts. 416-733-0558 or merlegarbe@rogers.com

* * *

New Year's Eve: First Night Toronto presents an evening of family entertainment and events on multiple stages and venues, culminating in a fireworks display and a countdown to the New Year. $10. Distillery Historic District. Saturday, Dec. 31, 3 p.m. to midnight. www.firstnighttoronto.ca

* * *

Liturgical Music: Shalshelet, the Maryland-based Foundation for New Jewish Liturgical Music, seeks submissions of original compositions for the Second International Festival of New Jewish Liturgical Music. The best submitted compositions are featured in an annual concert, workshops and a CD. Submission deadline, Dec. 30. www.shalshelet.org

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Arts & Travel

Spielberg's *Munich* is hard-hitting and soul-searching

By SHELDON KIRSHNER
Staff Reporter

Steven Spielberg's much anticipated new film, *Munich*, which opens in local theatres on Dec. 23, works on two levels.

It is, first and foremost, a Middle East thriller, turning on an Israeli covert hit squad whose mission is to avenge the deaths of Israeli athletes killed by Palestinian members of Black September at the 1972 Summer Olympics in Munich, Germany.

In the wake of that horrific incident, Israel bombed PLO bases in Lebanon and Syria, but it also carried out a series of deep undercover assassinations – which it has never officially acknowledged – aimed at eliminating the masterminds of the Munich massacre. Golda Meir, the Israeli prime minister, wanted to strike fear into the hearts of all Palestinians bent on terrorizing Israel.

The Mossad, having been handed the audacious and dangerous assignment, executed the plan in Europe, but at some cost to its own operatives.

Yet *Munich*, based on a riveting, though questionably accurate, book by Canadian writer George Jonas and a brooding script by Tony Kushner and Eric Roth, is more than just a routine bang-bang thriller.

Munich, at its core, is a political meditation on Israel's bitter, increasingly bloody struggle with the Palestinians over the ownership of a historically, religiously and strategically important strip of real estate.

There are constant references to this overarching theme, and because this intrinsically interesting film is inspired by real events, Spielberg, one of Hollywood's most accomplished directors, can take liberties and bend facts to suit his own artistic needs.

The movie, shot on location in Malta and Hungary, revolves around a young and inexperienced Israeli intelligence officer named Avner (Eric Bana).

The son of a Holocaust survivor and a war hero, Avner is recruited by Ephraim (Geoffrey Rush), a tough-as-nails, emotionally distant Mossad agent who typifies Israeli resolution.

Avner, played with cool detachment by Bana, must leave behind his pregnant wife (Ayelet Zurer) and relinquish his identity and health benefits to join the team.

Before he is dispatched, Avner meets Golda Meir (Lynn Cohen), portrayed as a motherly, soft-spoken figure who bewails the deaths of Jews in Germany and remarks, "We have to show them [the Palestinians] we're strong." As well, Avner has a curt meeting with the Mossad's paymaster, an unsentimental Galicianer who insists on receiving receipts for all expenses incurred.

Golda Meir, played by Lynn Cohen

Avner's teammates are a hardy bunch. Steve (Daniel Craig, the new James Bond) is the gung-ho South African getaway driver. Hans (Hanns Zischler) is a cerebral German Jew adept at forging documents. Robert (Mathieu Kassovitz), a Belgian toymaker, has a knack for building explosive devices. Carl (Ciaran Hinds), an older man, is in charge of keeping the sometimes chaotic operation on an even keel and monitoring expenses. These actors acquit themselves with aplomb.

As the Israelis go about their deadly business, taking care not to harm innocent civilians, they are torn between their desire to kill the 11 Palestinians believed to have planned the Munich murders and their own growing doubts about their stealth operation.

Robert grouses that he was trained to dismantle bombs, not to set them off. And in a titanic battle with his conscience, he wonders whether he is acting righteously in the best Jewish tradition.

Avner, having been shell-shocked by the brutal methods the team must use to hunt down the Palestinians and a wily Dutch sympathizer, is most beset by moral qualms.

He asks some hard questions. If the Palestinians committed crimes, why didn't we arrest them? Are we killing terrorists or Palestinians? The latter is a particularly loaded question. And in a penetrating moment, Avner expresses doubt whether the operation will bring the desired result: peace. Indeed, the film's subtext is that Israelis and Palestinians are killing each other needlessly.

The Palestinian case is given ample airing. A Palestinian woman cries out that Israel has spilled the blood of her compatriots. A Palestinian man, claiming that Jews exploit Christian guilt over the Holocaust, voices a steely determination to fight the Israelis for as long as it takes. "Home is everything," he says in a reference to a land he has never even seen.

Through Avner's mother (Gila Almagor), Spielberg makes the case for Israel's legitimacy. She assures Avner that his mission is right, both for Jews and Israel. "We have a piece of land on earth at last," she declares, citing Zionist mantra.

Her *cri de coeur*, however, is qualified by one of Avner's fellow hitmen. In a tart observation brimming with the imperatives of Realpolitik, he asks: "How do you think we gained control of the land? By being nice?"

But this harsh comment is balanced off by a sympathetic remark proffered by a sleazy French businessman whose stock in-trade is valuable information. Since the world has been "rough" with your "tribe," he muses, you have a right to deal ruthlessly with your enemies.

Munich, a hard-hitting, soul-searching two-and-a-half hour film, pulsates with action and reflects the dilemmas of a conflict whose end is hardly in sight. Some viewers may not like it, but no one will be indifferent to it.

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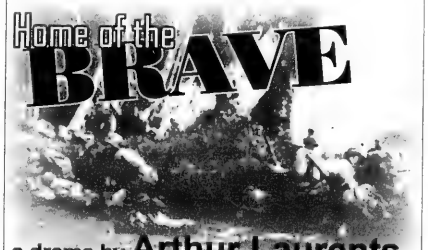

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Books & Authors

Chanukah treats for those who love reading

By BILL GLADSTONE
Special to The CJN

Radiant Days, Haunted Nights: Great Tales from the Treasury of Yiddish Folk Literature, edited by Joachim Neugroschel (Overlook Press)

This intriguing collection of obscure Yiddish folk tales, translated for the first time by Joachim Neugroschel, spans more than four centuries. It begins with the midrashic *Song of Isaac*, written by an anonymous author about 1510, and concludes with numerous tales from Europe in the 1920s. Most of the contents date ostensibly from the early 20th century.

Unlike traditional literary stories, folk tales are typically handed down the generations anonymously in multiple variants: they are the straw that talented writers often use to spin into gold. This collection boasts many famous authors – S. Ansky, Mendele Moykher Sforim, Der Nister, Sholem Aleichem and Sholom Asch – as well as many lesser names, offering many intriguing tales.

The anonymous *Story of Bovo* dates from 10th-century Denmark and, as Neugroschel explains, was drawn from the Arabian Nights. It took 500 years to filter into Yiddish culture, initially as a mock verse epic, then as prose. It circulated widely in pamphlet form throughout the 19th century and was highly popular among Ashkenazim.

In *The Fish That Swallowed the Prophet Jonah*, Mendele Moykher Sforim offers a well-reasoned conjecture, supported by popular and scientific evidence, that the aforesaid sea-creature was a shark, not a whale as often supposed. Master humourist Sholem Aleichem makes a rare excursion into popular fantasy with *The Red Jews*, in which he describes a fictitious tribe who live beyond the Sambatyon River and have lost most of their Hebrew, except for a few words and phrases like "interest-free loan," "cash on the barrelhead," "charity," "alms," "lekhaim," "mealtime" and "meshugge."

Perhaps the most surprising inclusion is the anonymously written *Sir Gawain*, dating from 1789, a Yiddish version of the popular Arthurian legend, retaining the same heroic knight but minus the Christian quest for the holy grail.

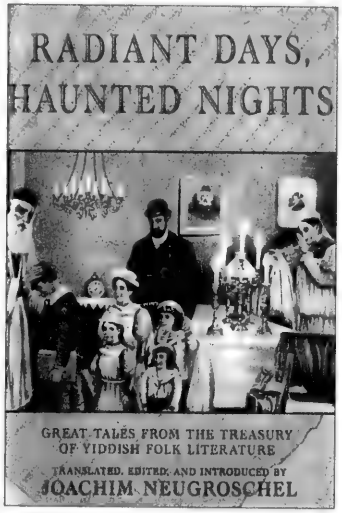
With this diverse assortment of tales, Neugroschel, an accomplished translator, opens a welcome gate onto a verdant but rarely visited pasture.

* * *

A Crack in the Edge of the World: America and the Great California Earthquake of 1906. Non-fiction by Simon Winchester (HarperCollins)

The bestselling author of *The Professor and the Madman* and *Krakatoa* opens this recent non-fiction book with a view of the earth from the moon and a description of the tiny momentary ripples an astronaut with a powerful telescope might have discerned in the vicinity of southern California when the earth cracked apart at San Francisco nearly a century ago.

In fact, those brief perturbations, the result of a tumultuous subterranean grinding of tectonic plates in collision, measured 8.25 on the Richter scale. The San Francisco quake wrecked 490 blocks, toppled some 25,000 buildings, broke open gas mains, cut off electrical power and sparked enormous fires, leaving 700 people dead and a quarter million homeless.



Winchester tells the story masterfully, balancing scientific and human-interest concerns against a wider exploration of modern planetary geology. Not since John McPhee has anyone written so engagingly and dramatically about the earth's geological processes.

* * *

Extremely Loud & Incredibly Close.
A novel by Jonathan Safran Foer. (Houghton Mifflin)

Safran Foer illuminates everything in the comic, traumatized life of Oskar Schell, his nine-year-old hero, whose childishly eccentric quest begins after he loses his father in the World Trade Center on 9/11. Equal parts Holden Caulfield, Leopold Bloom and an underaged Hamlet, Oskar roams New York in search of the lock that will fit the mysterious key that his father left behind.

Oskar's spunky, fanciful imagination and juvenile sense of humour transform his lugubrious mission into one of picaresque hilarity as he encounters a motley assortment of characters from Coney Island to Harlem. The book, like the story, is filled with many distractions, as when the text gives way to drawings, photographs, scribblings and other diversions. It's as if the novelistic structure is being purposely reduced to a pile of smoking rubble like the Twin Towers. By the end, even time seems to disintegrate, at least in Oskar's telling.

Hailed as a literary wunderkind for his earlier novel *Everything Is Illuminated*, which was recently translated worthily into film, Foer again demonstrates his marvellous inventiveness, ease of expression, ear for comic dialogue and knack for poetic and experimental prose. *Extremely Loud & Incredibly Close* also demonstrates an artistic vision in full force, from which we may continue to expect good things.

* * *

Shakespeare: The Biography, by Peter Ackroyd (Chatto & Windus, London)

Despite a paucity of original sources, many biographers have attempted to fill the void in literary history that Shakespeare left behind. The most recent is British novelist and literary scholar Peter Ackroyd, who expertly weaves the scarce primary material with much illuminating secondary material plus his comprehensive knowledge of London and his deep understanding of Elizabethan society and stage. The result is an extraordinary and intimate account of "the Bard" at nearly 500 pages.

Shakespeare "wrote at extreme speed and intensity; he seems to have been able to summon up the energy and the inspiration at will, with the words and cadences emerging from some deep well of his being. He left some lines unfinished in the rapidity and restlessness of creation… He hardly ever punctuated, preferring to rely instead upon the roll and rush of creation. In some instances he seems to have left spaces between his words, where punctuation marks could be inserted after the fit had passed. He did not mark act or scene divisions… Samuel Johnson remarked that the endings of his plays were sometimes written with undue haste, as if the exigencies of the moment forced him to hurry."

Readers of Ackroyd's earlier biography of Dickens (or, for that matter, Ezra Pound, T.S. Eliot, William Blake and Thomas More) will already appreciate his gift for presenting his thoughtful discussions in a most satisfying lucid and logical manner. His writerly imagination allows him to go places that most scholars have hitherto failed to penetrate.

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World Medical Association honours Ontario doctor

By CYNTHIA GASNER
Special to The CJN

Dr. May Cohen, medical practitioner, researcher and professor emeritus in the department of family medicine at McMaster University in Hamilton and an indefatigable advocate for women's health issues, was recently honoured by the World Medical Association (WMA).

Cohen is one of 65 physicians from 58 countries selected for international recognition in a coffee table book, *Caring Physicians of the World*, which was recently published by the WMA for distribution at its general assembly in October in Santiago, Chile.

Dr. May Cohen

The publication notes that these physicians represent "the finest traditions of our great profession and show how physicians today are working to the highest professional standards in different cultures and under different pressures."

Cohen has displayed these qualities in what she refers to as "my two careers in medicine – one as a practising family physician in Toronto and then as an educator and advocate for women patients and physicians." She served as president of the Federation of Medical Women of Canada from 1991-1992.

Born in Montreal in 1931, Cohen grew up in Toronto. Her father, Sam Lipshitz, a community leader who had come from Poland when he was 17, and her mother, Manya, a teacher, were politically left of centre and worked tirelessly for equality, justice and guaranteed human rights.

"I absorbed the importance of this mission as I was growing up," Cohen says.

Cohen attended Harbord Collegiate, where she graduated as the top student in Ontario, and graduated from medicine at the University of Toronto in 1955 as the Gold Medalist for academic excellence. She was awarded eight scholarships.

She knew Gerry Cohen from the time they were in pre-kindergarten. They married when May was 21. Gerry practised family medicine in Toronto and Hamilton, and he quips that May was always slightly ahead of him at school.

"I have no traditional biases regarding gender role expectations," Gerry says. "I know how proud I feel about May's accomplishments."

May received a Medical Research Council scholarship after graduation and pursued two years of endocrinology study. She wanted to continue in a medical specialty, she says, but "we wanted to have children, so in 1957, I joined Gerry in our general family practice in Bathurst Manor."

She often put her own personal needs second to her responsibilities as a physician and a wife and mother.

"For the individual patient," she says, "I share with that patient my best knowledge and ability, but at the same time recognize that I must respect the fact that while I may possess greater biologic and medical knowledge, the patient is in the best position to know what is best for his or her life."

In 1977, May and Gerry were recruited by the department of family medicine in the Faculty of Health Sciences at McMaster University in Hamilton where they would teach and practice family medicine. May later became associate dean of health services in the Faculty of Health Sciences.

"May has enhanced the relationship between hospitals, universities and the community," Gerry said in an interview.

She retired from McMaster in 1998 and says she is busier than ever. Her legacy continues with the establishment of the annual Eli Lilly-May Cohen Chair in Women's Health at McMaster.

Among her many other awards, Cohen was the City of Hamilton's Women of the Year in 1986, she received the Governor General's Award in 1945 for her contribution to the equality of women in Canada, and the Canadian Medical Association's Medal of Service in 2000. She was inducted into the Hamilton Gallery of Distinction in 2001.

"As a woman physician and a family doctor occupying a major leadership role in medicine, I also found it very important to be seen as a role model by younger women in medicine," she says, adding she is pleased that there are more and more women in medicine.

"Going to McMaster was the best thing that happened to us – to learn from brilliant people in all kinds of specialties, [by] teaching residents, you have to learn, developing research skills and having the opportunity to explore. A world opened for both of us."

The second half of her medical career began in the 1970s. She was invited to facilitate a workshop in Shelburne, N.S., where she says she became aware of the unmet health-care needs of women who shared their experiences with her.

"This inspired me to begin to advocate for the improved health care of women through curricular and health system changes."

While on sabbatical in 1988 in Australia, she says she was "inspired by health-care professionals who were doing so much to define women's health and to develop appropriate health care facilities to meet the needs of women.

"One of the turning points in my medical career occurred after attending to a young, dying mother of a nine-month-old baby who was brought into the emergency room of a local hospital following an illegal abortion." That's when she became an advocate for the pro-choice movement.

She believes that scientific knowledge is the absolute foundation of the practice of medicine, but it is not sufficient to make a caring and competent physician or academic.

What she finds most difficult, she says, is seeing the profession becoming more and more a business, and observing that many physicians have become cynical, disillusioned, resistant to change.

"They appear to ignore the personal satisfaction and privilege that are the real rewards of being physicians and the awareness that medicine has responsibility as a social good."

PUBLIC NOTICE

TORONTO

Participate in the City Budget Process

The City of Toronto is now considering the 2006 Operating Budget.

There are several ways to have your opinion considered:

1. Present an oral deputation (presentation of your views) in front of a Council Committee
2. Submit a written deputation to a Council Committee as listed below
3. Send a letter or an email to your local City Councillor

Please inform the appropriate Committee if you intend to present an oral deputation. There will be a 5 minute presentation time limit.

All meetings are held at Toronto City Hall, 100 Queen St. West, 2nd Floor, Committee Room 1 or 2.

Administration Committee
Thursday, January 5 at 11:00 a.m.
Contact: 416-392-7039

Planning and Transportation Committee
Monday, January 9 at 9:45 a.m.
Contact: 416-397-7769

Works Committee
Wednesday, January 11 at 10:00 a.m.
Contact: 416-392-1032

Community Services Committee
Thursday, January 12 at 10:00 a.m.
Contact: 416-392-4379

Economic Development and Parks Committee
Monday, January 16 at 11:00 a.m.
Contact: 416-392-8013

Public deputations can also be made at the joint meeting with Budget Advisory Committee and Policy and Finance Committee on February 16, 2006.

Toronto City Council will review and approve the final Operating Budget at the Council meeting of March 27 to 31, 2006.

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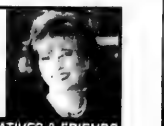

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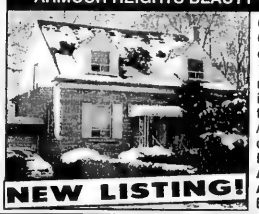

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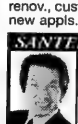

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Former IDF chief sued in U.S.

By SHMUEL ROSNER
Ha'aretz Daily Newspaper Ltd.

Moshe Ya'alon [File photo]

WASHINGTON, D.C. — A group of Lebanese nationals has filed a civil suit against former Israel Defence Forces chief of staff Lt.-Gen. Moshe Ya'alon for war crimes and other human rights violations.

The class action suit, filed by the Center for Constitutional Rights (CCR), is in relation to the hundreds of civilian deaths and injuries in the 1996 shelling by the IDF of a United Nations compound in south Lebanon's Kafr Kana.

The lawsuit was filed in the U.S. District Court for the District of Columbia.

CCR attorney Jamil Dakwar told *Ha'aretz* that the amount of compensation would be determined by the jury at the trial.

Ya'alon is currently in Washington, D.C., as a research fellow at the Washington Institute.

CCR and the Palestinian Center for Human Rights (PCHR) have filed a class action suit against Avi Dichter, the former head of the Shin Bet security service. That suit was submitted on behalf of the family members of 14 Palestinians who were killed when the IDF dropped a one-ton bomb on a Gaza neighbourhood in July 2002 during the targeted killing of Hamas leader Salah Shehadeh. The compensation sought in that case is estimated in the millions of dollars.

Unlike previous suits for damages against senior Israeli defense officials, the suits submitted against Ya'alon and Dichter will be processed by U.S. courts because the two are currently staying in the United States.

Hamas leader rejects EU warning to halt aid

Ha'aretz Daily Newspaper Ltd.

DAMASCUS — The political leader of Hamas on Monday rejected the European Union's warning to halt aid to the Palestinian Authority if the militant Palestinian group wins next month's parliamentary elections but fails to renounce violence.

The leader, Khaled Mashaal, dismissed the EU's move as "a flagrant interference" in the Palestinians' internal affairs and urged the Palestinian Authority not to bow to EU pressure.

EU foreign policy chief Javier Solana said Sunday that European taxpayers would have a hard time supporting the Palestinian Authority if it included a party that supports violence and advocates Israel's destruction.

"It would be very difficult for the help and the money that goes to the Palestinian Authority to continue to flow," Solana told reporters in Tel Aviv.

The EU's stand "harms its advocates and the European stand, more than it can harm Hamas," Mashaal told the Associated Press by telephone in Damascus. "It reflects the double-standard policy and playing with the values of democracy and freedom.

"So long as people have opted for democracy, they should respect its results and should not confiscate the right of the Palestinian people to choose [their leaders]," Mashaal said.

He added that the Palestinian people would not accept "such a flagrant intervention" in their internal affairs and would not bow to "such pressures."

The Palestinians receive about $1 billion a year (US) in international aid – about half the Palestinian Authority's budget – and EU assistance is slated to reach 260 million euros ($312 million US) in 2006.

The EU warning reflected growing international concern that Hamas, which has killed hundreds of Israelis in suicide bombings and remains committed to Israel's destruction, could win the Jan. 25 parliamentary vote.

Hamas, labelled a terrorist organization by the United States and Israel, swept municipal elections in several West Bank cities last week.

Mashaal also reiterated that Hamas would not renew a truce with Israel when it expires at the end of the year. "The general climate in light of the continuing Zionist aggression and [Israel's] refusal to release Palestinian detainees does not encourage us to renew the truce," he said.

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Ex-McGill player now coaches the defence

By ADAM GRACHNIK
Special to The CJN

MONTREAL — Shuffling across the ice, Adam Shell isn't wearing McGill University's legendary red and white jersey, nor is he twirling a hockey stick in his hands, as he has done in past years.

Instead, he's sporting a crisp new suit and grasping a clipboard.

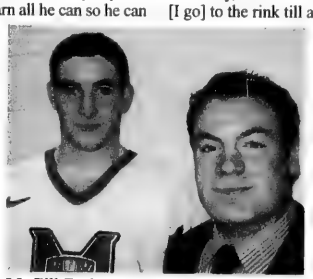
Shell, 25, is an assistant hockey coach with the McGill Redmen of Canadian Interuniversity Sport (CIS), a team he suited up for during his four years as a McGill undergraduate.

Now, he's living a double life – as an accountant by day and a hockey coach by night. He's trying to learn all he can so he can climb the coaching ranks for a chance to lead an NHL squad to the Stanley Cup.

"Once I stopped playing, it took me a little time to realize that coaching is the profession that I wanted to pursue. I started with coaching minor for two years, while I was completing my CA, and then this opportunity at McGill came to fruition," said Shell, who is originally from Thornhill.

Shell played junior A hockey with the Shelbourne Wolves and Thornhill Rattlers before enjoying four solid seasons with the Redmen.

With him coaching the defence, the team is off to its best start in club history, enjoying an impressive, 10-0-2 record – good enough to be ranked second in Canada. They've also allowed only 13 goals, the least in the country.



McGill Redmen Adam Shell, right, and Sam Bloom. [Adam Grachnik Photo]

Shell credits much of the success to the coach he once played for.

"It is a much different relationship going from playing for [McGill head coach Martin Raymond] to being an assistant to him. I truly enjoy it," Shell said. "Marty has been a true mentor for me."

Considering the balancing act with his own schedule – working for Pricewaterhouse Coopers during the day, coaching at night and trying to enjoy life in his 20s – Shell could be a role model to many.

He said his busy lifestyle is rewarding, and it's also the best way to stay off the couch.

"I am lucky to work at PricewaterhouseCoopers, who have been quite flexible in allowing me the time to get to the rink. Generally, I work for the firm from 8 a.m. to 4:30 p.m. and then [I go] to the rink till about 9 p.m.," Shell said.

"This past semester was quite taxing, though, as most weekends are spent travelling. That adds to the toll on the body and health."

Always a student of the game, Shell enjoys coaching the many young players on the team. One of them is rookie Sam Bloom, 19, a Toronto native who played two years of junior A hockey with the North York Rangers.

"I have gotten in some games. It's a good team and been a good experience," said Bloom, a man of few words, while preparing for exams. "You're busy a lot, but it depends on how much time you want to spend."

The management student, who has a Jewish father, has one goal and two assists in 10 games this season. Bloom plays forward, so his interaction with Shell is limited. Nonetheless, he said he enjoys Shell's leadership and how he relates to the players.

Shell is hoping that after a few years with McGill, he will earn the opportunity to take his coaching to a higher level.

But even if he achieves his dream, he wouldn't be the first Jewish head coach in the NHL.

Cecil Hart – a direct descendant of Canada's first Jewish settler Aaron Hart – holds that distinction. Hart coached the Montreal Canadiens to Stanley Cup championships in 1929-30 and 1930-31. He is a member of the International Jewish Sports Hall of Fame.

Maybe, one day, Shell will be there too.

Beth Tfiloh teams take titles in hoops tourney

By SHERI SHEFA
Staff Reporter

The boys and girls basketball teams of Beth Tfiloh Hebrew School in Baltimore both walked away as champions from the 10th annual Israel Becker Basketball Tournament hosted by the Community Hebrew Academy of Toronto (CHAT).

Nine teams from Boston, Baltimore and Toronto and about 200 players, coaches and teachers participated in the weekend-long tournament that took place from Dec.7 to Dec. 11 at CHAT's Downsview campus and the Bathurst Jewish Community Centre.

While Beth Tfiloh's varsity girls team coasted to a 37-22 win against the Gann Academy girls varsity basketball team from Boston, the boys' game was a nail-biter to the very end.

The Beth Tfiloh Warriors boys team faced the CHAT Tigers in the final, and from the start, these two evenly matched teams kept the score close.

Although the Tigers trailed by 10 points at the half, they quickly regained their composure and managed to narrow the lead.

With less than a minute left in the fourth quarter, the Tigers were within three points of the Warriors.

Tunny Warner, the 17-year-old CHAT senior and the Tigers' MVP, scored a game-tying three-pointer that sent the home crowd into an early celebration.

But in dramatic fashion, Beth Tfiloh's Paul Auster, 16, silenced Tiger supporters when he drove to the basket in the dying seconds to give his team a two-point lead and a 46-44 win with only two seconds left on the clock.

"It feels excellent," said Auster, just moments after being named the tournament's MVP.

"I mean, we came here with a plan to win and thank God we competed and won against a great team."

He added that the only thing running through his head when he had possession of the ball with just five seconds left in regulation time was that he needed to go for the win.

"It was exciting. My heart was racing and thank God I made [the shot]."

Cindy Kipper, the development co-ordinator of the tournament, which was chaired by Marla Rosenfeld, said she was pleased that the event was a success.

"In terms of the games themselves and the comradery of the teams, the tournament was a success," she said.

The tournament was established 10 years ago by the friends of Israel Becker, a 1988 CHAT graduate who was killed in a car accident.

"Because it was established by classmates of Israel Becker – sports were so important to him and his friends wanted to pay tribute to his life – the fact that they still have this in mind is wonderful," Kipper said.

"This is a tournament to remember Israel Becker and what he's done for this school and it's just a way for Jewish athletes to get to know each other, to meet each other," said Auster, who has played with the Warriors for two years.

Kipper said that this was a big undertaking for CHAT, both logistically and financially, and that without the help from the CHAT community, generous donations and parents who opened their homes to the visiting teams, it may not have been such a success.

For game results and more information, visit www.israelbecker.com.

Of house and home

Sandie Benitah
20 Something

I'm finally on my own.

The fridge has food I like to eat. The sofa has pillows I chose myself. On TV is a show only I like to watch.

I sit on my couch and survey the setting for this new stage in my life: my own apartment, a basement pad complete with its own set of bills and responsibilities.

It's supposed to signal maturity, self-assurance and independence. Yet, right now, it represents just the opposite to me.

My mom jokes that it's like she's sent me to boot camp.

I vacuum three times a day for fear dust will attract bugs, and I'm only eating salad after a fiasco in the kitchen involving burned fries and rock-hard hamburgers. (Thankfully, you don't have to cook chocolate.) My dependable little car has been replaced by a 10-minute walk in sub-zero temperatures to a bus that's always crowded and never on time.

Instead of buying clothes at Club Monaco, I'm shopping for thumbtacks at Home Depot. Instead of eating at Miami Grill, I'm getting food from No Frills. Instead of painting the town red, I sit home wondering what colour to paint the walls so the place feels more like a warm, cozy place I'd like to live in.

Oops! Did I just call this apartment home?

It's not home, and I know that because of how homesick I've been since I moved out of my parents house a few weeks ago. Home is where I've rushed back to on nights when it's just too sad for me to be here alone. And home is not even in my old bedroom. It's in my mom's bed, right beside her, where I insisted on sleeping when I spent the night.

That's right, my apartment hasn't made me more mature. I'm actually less self-assured and more dependent than ever. I need to ask how to do everything, from cooking an eggplant to cleaning a carpet.

Most people move out of their parent's house to grow up. Me? I've regressed 10 years.

Nonetheless, although my mom calls every night offering to pick me up and return me to the comforts of my old life, I keep saying no. (It's a good thing she can't see how I nod my head yes.)

And even though I can't remember why I chose to move out, I know there must have been a reason.

At least I'm getting healthier with all the salads I'm eating and walking I'm doing. I'm also facing fears I didn't even know I had (my heart races each time I open the door to a furnace room where I keep my vacuum cleaner).

And for the first time, I appreciate how much effort it takes to make a house a home. My parents put so much love and care into our home growing up that it's no wonder my new place seems so cold.

My boss told me it took him 20 years to stop calling his parents' house home. A friend said it took her a month to stop crying.

But they both also said moving out was the most rewarding thing they ever did for themselves, and that if they could do it again, they wouldn't change a thing.

I've never liked taking the bus, but I've always been up for an experience, so I'm not giving up.

And as I sit on my couch and look around, I notice little things that I've done, almost subconsciously, to make my place feel more like home.

The colour scheme of my furniture is the same as in my parents' family room, and the food in my fridge is organized and prepared the way I remember it growing up.

And when I need to drown out the deafening silence, I just turn up the TV.

Honey Roasted Holiday Mix

6 cups popcorn
1 (5-ounce) can wide chow mein noodles
1 cup honey roasted peanuts
5 Tablespoons butter
3 Tablespoons sugar
1 teaspoon vanilla
1/2 teaspoon cinnamon

In large roasting pan, mix popcorn and chow mein noodles. Melt butter and sugar together, stir in vanilla and cinnamon. Pour over popcorn, toss to coat. Bake at 250°F for 1 hour, stirring every 20 minutes. Add nuts, spread on paper towels to cool. Store airtight.

Makes 11 cups.

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About Life

Dear Ella,

I feel really glum this time of year. Every December, the Christmas season is upon us. I can't do anything without being reminded of this holiday. It invades every part of my daily routine.

I can't walk through a mall without hearing Christmas music. I can't walk on the street without seeing Christmas lights. I can't turn on the radio without hearing Christmas songs. And every show on TV has a Christmas theme. The office is full of holiday treats and people are generally very happy.

As a Jew in Canada at Christmas, I can't help feeling left out. I like the idea of it – the gift-giving, the family, the lights. It's a warm holiday at a very cold time of year. I know it's a religious holiday, but it's become so commercialized that I hardly ever hear the religious aspect anymore. The point is, I feel guilty even thinking this way. I can't be the only one, can I?

Feeling Left Out

Dear Feeling Left Out

Unless you're willing to move to Israel, you're stuck with this all-encompassing holiday season.

This time of year is a very lucrative period for most businesses. Therefore, the holiday is marketed very aggressively. The results are exactly what you describe.

Anywhere you turn, you can't get away from it. So what are you supposed to do? Nothing. Stop feeling guilty. There is nothing wrong with enjoying a beautifully decorated house. It's pretty. The shows on TV are still good, regardless of the theme, and the tunes are often very catchy. Unless you hibernate in your home and hide from outside stimuli, you can't avoid this season. Enjoying pretty lights doesn't make you a bad Jew.

Chanukah falls around the same time of year, so we can have the same feelings of gift-giving and family spirit through our very own holiday.

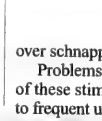
Lighting candles, family get-togethers, community programs, parties, latkes and Chanukah gifts and gelt will give you the warm spirit you are missing. Don't fight your way through this season. Live through it the Jewish way.

Readers may submit their questions to Ella at The CJN., *email: eb@cjnews.com. But Ella is not a professional counsellor. She brings to the questions posed by readers her unique brand of earthy wisdom. Her advice is not a replacement for medical, legal or any other advice. For serious problems, consult a professional.*

An urgent request

By AVRUM ROSENSWEIG

URBAN WRITER



"Noah, the tiller of the soil, was the first to plant a vineyard. He drank of the wine and became drunk, and he uncovered himself within his tent." (Genesis, Chapter 9, verses 20 and 21).

According to some Jewish scholars, the beginning of the Book of Genesis provided our ancestors with explanations of how various parts of their world came to be. In the passage quoted above, we read an account of the beginning of viticulture and winemaking. Some other commentators use the passage, which alludes to acts of an immodest nature, as an opportunity to comment on the problems associated with alcohol.

Imbibing for pleasure has been part of society since the early days of creation, and the first sip of an intoxicant is often seen as a rite of passage into adulthood. And although it's still considered to be the bad brother, pot has become increasingly popular, and it's often preferred over schnapps by more and more of us.

Problems can arise, however, when the use of these stimulants evolves from moderation to frequent use, and when they act as stepping stones to a different, far more risky menu of drugs, especially among youth.

We all knew many young people who sipped leftover wine and scotch on the Shabbat kiddush table and got high on motza'ei Shabbat. It is, however, becoming painfully obvious to parents and community leaders that the occasional joint is often being replaced by dangerous drugs such as ecstasy, cocaine and heroine, and/or the daily downing of a 24-ounce bottle of booze.

Principals and teachers in both public and private schools will tell you privately that many of their students are regularly doing drugs. Rabbis know it, and so do parents.

So, unlike Immanuel Kant, the 18th-century philosopher who said Jews don't get drunk because their marginal position in society requires them to always be in control of themselves, we are no longer hiding (as much as we used to) from the reality that countless Jews are self-medicating in a serious way.

The question we need to address, however, is what are we doing for them, especially teens and young adults, even if they don't seem to want help?

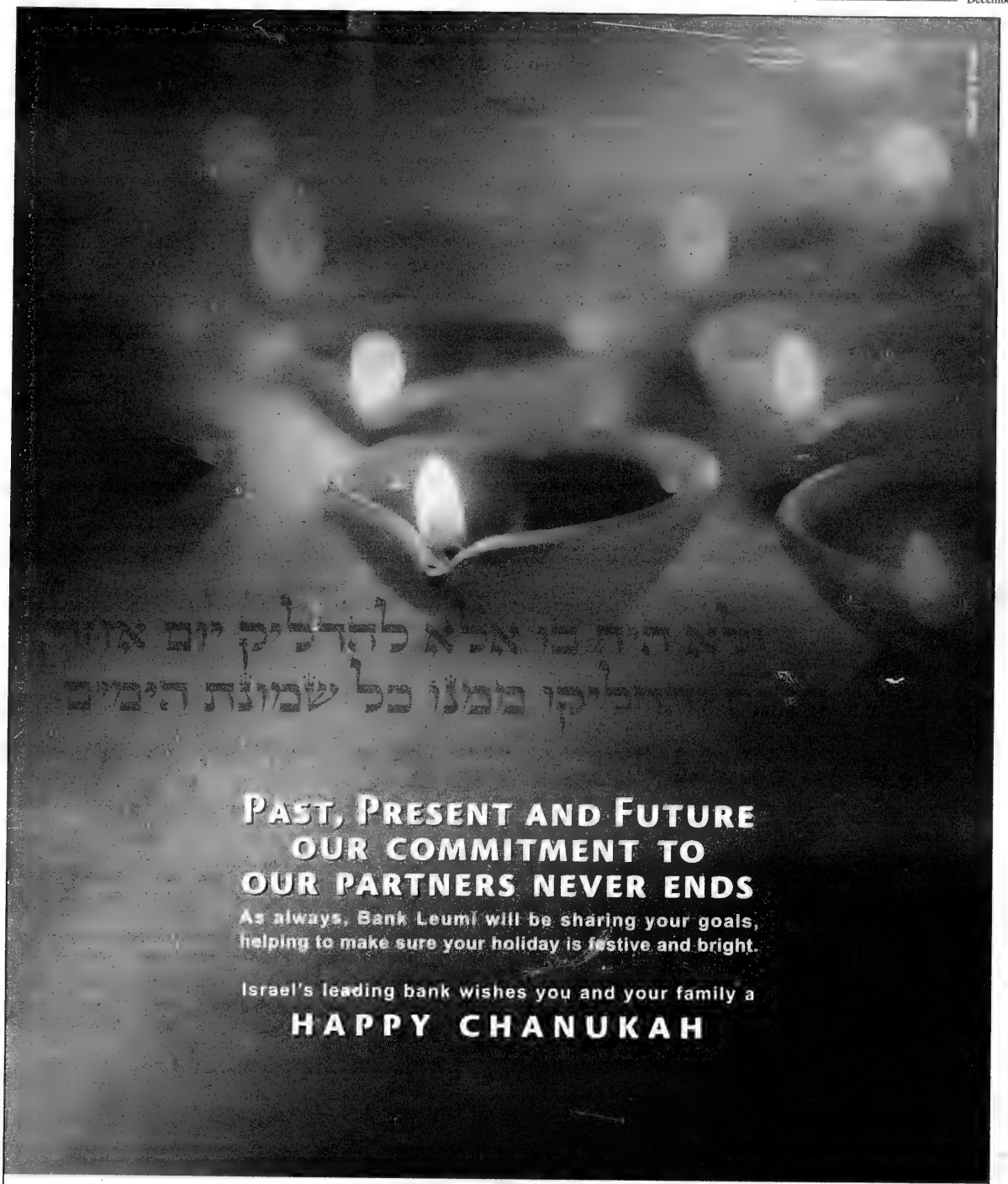
Last week, I had a long discussion with a local Jewish mother about her son's excessive drug use, his deeply downhearted state and his lack of interest in getting help. This very scared mom said she has done her homework about how to help her son, and the answer she keeps hearing is, "In order to help, your son must want help."

So, the question I ask you, the reader, is: Have you gone through this hellish roller-coaster with your child, and if so, what have you done to help him or her? If you know of methods that worked, even when your child didn't reach out in an obvious manner, let me know. I will publish appropriate responses (anonymously) in my next column.

Please e-mail me at avrum@veahavta.org with any thoughts on people or organizations that are superlative in this area, or techniques you found that were helpful in returning your child to a safer place.

Depression, mental health problems and substance abuse are common among teens and people in their early 20s. It's an especially challenging age, and we need to hear cries for help even when tears are not flowing. We must embrace our young Jews who are lost in harmful highs and in pain – with love, creative solutions and purpose.

(Good news: JACS, a non-profit agency that helps substance abusers, recently launched the Benjy Hayward Teen Program, which sends volunteers into schools to hang out with, and distribute information on rehab programs to, students who are abusing drugs and alcohol. Visit www.jacstoronto.org for details.)



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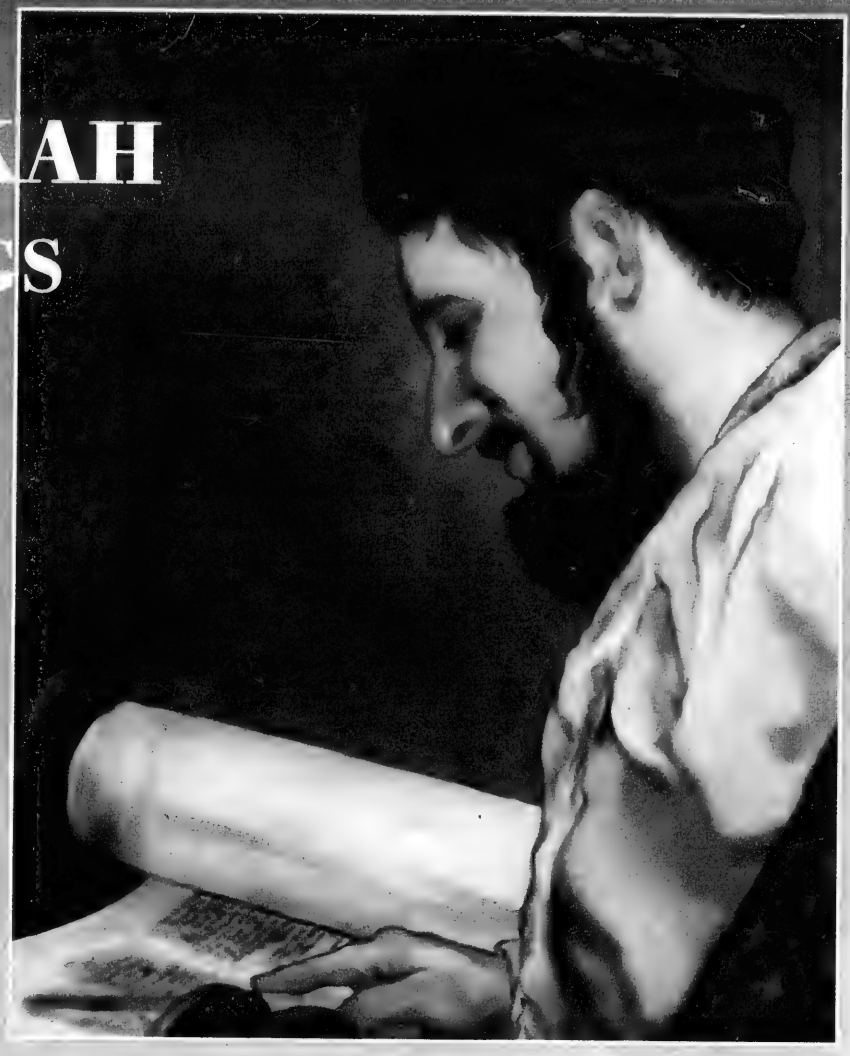
Section B

Chanukah Greetings



[Peter Kovachev]

Imagining Rashi

Rabbi Solomon ben Isaac, Shlomo Yitzhaki, 1040 - 1105

Editorial

It is quite possible that the name Rashi, the beloved acronym for Rabbi Solomon (Shlomo) ben Isaac (Yitzhaki), is one of the very first names young Jewish students, wherever and whenever they have lived in the past 900 years, learn from their teachers. And once learned, his name has never been forgotten. Such has been the stature and the everlasting contribution to Jewish civilization of that great sage from Troyes.

Before calendar year 2005 gives way to 2006, *The CJN* is commemorating Rashi's 900th yahrzeit by devoting the pages of this Chanukah Greetings supplement to his life and teachings. We therefore commissioned a number of writers and scholars to help open, as it were, some of the pages of Rashi's book for us.

Martin Lockshin has written an introductory overview of Rashi's imprint on Judaism. Judith Shapero provides the reader with a sense of the exegetical context that Rashi inherited. Eric Lawee discusses Rashi's status in his and the subsequent scholarly Jewish world. Rabbi Shmuel Klitsner elaborates upon Rashi's methods of study, and Baruch Sienna, in effect, conducts a seminar on how to arrive at the question that Rashi doesn't always articulate.

Of course, there is some overlap among the essayists. But each cuts the multi-faceted Rashi crystal with new reflective light.

We even commissioned talented Toronto artist, Peter Kovachev, to imagine the way young Rashi might have looked. Kovachev also explains his reasoning in an accompanying article.

The CJN is also pleased to again publish the winning entries in the Canada Israel Experience Photo Contest. There is additional material in the supplement that we hope will enlighten, and perhaps too, delight our readers.

In the unknowable eternity of God's reach through time, 900 years of Rashi's scholarship has been barely a whisper in the wind. But in the mystery-laden history of the Jewish people, his voice has been a constant echo of all the voices that have called us to our Book, our traditions and our purposes in life.

And this brings us to the chief debt we owe our essayists. In helping us to know Rashi better, they help us to know ourselves better. In providing more insight into Rashi, they also enable us to have more insight into ourselves, into who we are, into who and what we must still be. As we prepare to light the candles of Chanukah, these are appropriate thoughts.

We acknowledge a special debt to Martin Lockshin for his advice, assistance and guidance in helping us with the supplement.

Chag urim samayach.

–MBD

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Imagining Rashi

By PETER KOVACHEV

When the editor asked me to imagine and depict a portrait of Rashi for this feature, I was a little concerned. We have no idea what Rashi looked like, as there are no known descriptions or depictions of the great rabbi and scholar. Portraiture was rare in late 11th-century France, and the few examples we have from the period are highly stylized, almost cartoonish, illuminations of a few kings and noblemen.

Nor did I have useful examples of other imagined treatments to go by. The most common imagined portrait of Rashi we are likely to come across in books and stamps is an anonymous depiction, probably from the 19th century. In it we see a frail-looking, hunched-over, white-bearded man in a sloppy, oversized turban who looks to be about 100 years old. Another depiction has him a little younger, and again in the de rigueur white beard, but this time dressed in what looks like a serf's costume hacked out of sackcloth with a dull knife.

'A man who lived in the mainstream of a dynamic age'

I decided that I had to look elsewhere – not in the world of images, but in the biographies and descriptions of Rashi's times and place.

So, we know that Rashi was a native of the city of Troyes, an important market town, a trade hub in France's Champagne province. We know too that he was an involved family man, a busy scholar and teacher, a judge, a vintner and someone who dealt regularly with the leaders of his community, with his Christian neighbours and with some of the most interesting political personalities of his times. This told me quite a bit, and so I began to imagine him in the prime of his life as a fit, energetic, expressive and personable man in the centre of a cheerful and well-appointed household. I could almost hear the sounds of the Andalusian lute in the background, and smell the lingering scent of rose water and exotically spiced dishes.

From what we know about French Jewish life of the High Middle Ages, it is very likely that Rashi would have dressed elegantly, in the common style of the middle-class townsman. In his city of Troyes, where two important trade routes – to the Near East and to the wealthy Italian city states – intersected, he would have found excellent tailors, not to mention the best fabrics to be found in Europe.

There were fitted and layered tunics with flowing sleeves, tailored hose of finest linen, fancy hoods and skillfully wrapped turbans. From the Orient and from across the Pyrenees came embroidered and woodblock-printed silks, thick velvets, damasks, and brocades in bright hues and intricate arabesque weaves.

Perhaps, as a scholar, Rashi would have leaned towards the sober rather than the flamboyant, avoiding clashing colours and too much fur and jewelry. We don't know of course, but what went for sober in an age when fashions leaned towards the Orient was a far cry from the poorly dyed and roughly tailored garb of his northern European contemporaries or the modest and monochromatic costume of the 18th-century shtetl.

Frankly, I hoped that my imagined portrait of Rashi as a young and cheerful man, clad in fine silks and with a costly Persian wall tapestry in the background, would be somewhat iconoclastic. I saw no point in trying to hold on to the established and most likely inaccurate visual stereotype of him as a frail and unapproachable scholar in a far away land and a distant time, a pale recluse scribbling away in a musty study.

If a picture is said to be worth a thousand words, then it should generate at least a few of them that properly describe a man who lived in the mainstream of a dynamic age and who lived life to the fullest: a brilliant and prolific intellectual, a wise judge, a hard-working businessman, a respected community leader, a loving parent, and to indulge in an understatement, a good Jew.

Peter Kovachev is a portrait artist and a web designer living in Toronto. He can be reached at peterk@lambo.ca and has a website at www.barzel.ca.

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Rashi left his imprint on Judaism

By MARTIN LOCKSHIN

When I teach a Jewish history course, I often begin by checking the students' level of knowledge. One of my favourite – and, for me, most depressing – exercises is to ask each of the students to write down the names of three Jews who lived after biblical times but before 1800.

Sadly, only a minority of students can come up with three such names. When they can, not surprisingly the two names that appear most often are those of Moses Maimonides (1135 or 1138-1204) and Rashi (Solomon ben Isaac, 1040-1105), probably the two post-biblical Jews who have had the greatest enduring effect on the history of Judaism.

Last year, we commemorated the 800th anniversary of the passing of Maimonides; this year we commemorate the 900th anniversary of Rashi's. This supplement examines Rashi's contributions to Judaism.

It's easy enough to describe to the non-expert how great Maimonides' contributions were. He revolutionized the field of Jewish law with the first comprehensive organized code of law. He also revolutionized the field of Jewish philosophy with a controversial work, the *Guide of the Perplexed*, which had wide effect on philosophers both inside and outside of Judaism. His innovative teachings aroused an unprecedented level of opposition in rabbinical circles. (It is hard to be innovative and to work outside the box without arousing ire from the unimaginative.)

It is difficult to describe to the non-expert what precisely Rashi's impact was. First of all, unlike Maimonides, Rashi never elicited much opposition. In this supplement, Eric Lawee describes how even in Spain, a different world in many ways from Rashi's home in northern France, Rashi achieved near iconic status soon after his death. The true greatness of Rashi's accomplishments is that he became so universally beloved so quickly, and retained his venerated status even into the 21st century.

'He established a familial dynasty of Torah scholars, not a common pattern, then or now'

How did Rashi leave his imprint on the last 900 years of Judaism without stirring up the opposition that Maimonides did? What kind of person was Rashi? Is his personality reflected in his works?

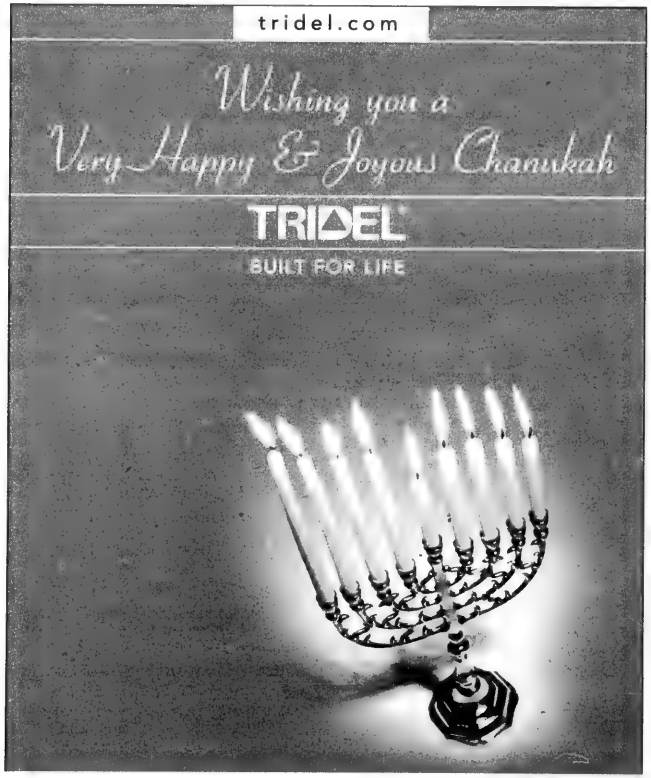
Biography and autobiography were not well-developed literary genres in pre-modern Jewish circles. More often than not, the meagre biographical information that we have about important rabbinic figures can best be called generic hagiography or Jewish "lives of the saints." In the standard folk literature, we find that each of the great rabbis was a child prodigy, had a photographic memory, was renowned for living a life of deprivation, regularly lobbied the gentile authorities on behalf of the Jewish community, rarely slept and was always cheerful. Even if we assume that all of these characteristics are found in all of the great rabbis of pre-modern times, such descriptions do nothing to help us understand the personality of any individual rabbi.

Even the one unique and widely believed "fact" about Rashi's life that I was taught as a child – that Rashi produced and sold wine to make a living – appears, according to recent historians, to have no basis. It's true that Rashi lived in the Champagne district of France and it's also true that he knew a lot about wine making. Jews in those days generally made their own wine, but not everyone who knows how to bake bread sells bread for a living, and not everyone who knows how to make wine makes enough wine to sell it for a living. One of the leading historians of medieval Judaism, Haym Soloveichik, (in "*Can Halakhic Texts Talk History?*") doubts that the soil around Troyes – Rashi's hometown – was rich enough to allow the production of enough grapes to make more wine than needed for home consumption. Soloveichik examines the "evidence" that Rashi was in the wine business, and concludes: "Rashi may nevertheless have been a vintner, but by the same measure he may have been an egg salesman." Soloveichik argues further that extreme caution has to be used when reconstructing someone's life or character from their religious writings.

So what do we know of Rashi? For one thing, he established a familial dynasty of Torah scholars, not a common pattern then or now. Rashi had no sons, but it is clear that his daughters had some involvement in his scholarly activities. This supplement includes a creative piece of historical fiction by Maggie Anton, describing Rashi and his nuclear family. His grandsons Samuel and Jacob ben Meir, his son-in-law Judah ben Natan and his great-grandson Isaac of Dampierre, are the most famous names among his descendant-disciples, but there were many more.

Like many of his contemporaries, Rashi wrote mostly commentaries. Yet his commentaries, both biblical and talmudic, eclipsed all

Continued on page B4



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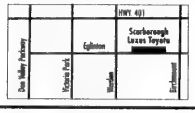

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Continued from page B3

previous commentaries and have never been superseded. In this supplement, Judith Shapero discusses the early history of Bible commentaries, Rabbi Shmuel Klitsner analyzes some aspects of Rashi's interpretive method and Baruch Sienna discusses how Rashi's works have lived and remain relevant to our day.

Two aspects of Rashi's character stand out when I examine his interpretive works. First of all, Rashi, as opposed to almost all of the other great Jewish Bible commentators, often admits when he does not know how to interpret a specific verse or phrase. (See, for example, his commentary to Genesis 35:13, Exodus 22:28, Numbers 26:16, Deuteronomy 33:24, Isaiah 23:15 and Psalms 83:11.) You virtually never find such admissions in the commentaries of Rashbam, ibn Ezra and Ramban – Rashi's page-mates in standard printed editions of rabbinic Bibles –although presumably they all had their doubts from time to time.

'He rarely disparages the works of others'

Rashi also stands apart from other Bible and Talmud commentators in that he rarely disparages the works of others. His commentaries are essentially free of the kind of insults that we find in Rashbam: "Those who interpret these verses as referring to other matters are totally wrong" (commentary to Exodus 3:11); in ibn Ezra: "He who interpreted… and brought proof from his own daughter's behaviour interpreted foolishly" (commentary to Genesis 38:15); and in Ramban: "The intention of the classical rabbis wasn't at all what Rashi claimed [it to be]" (commentary to Exodus 24:1). Much of commentary literature appears to be unnecessarily filled with nasty insults, but not the commentaries of Rashi.

But Rashi does occasionally get angry. In a fascinating legal opinion written in answer to a query posed to him in Jewish law (a responsum) Rashi writes about a husband who was trying to annul his marriage (i.e. to terminate it without making any support payments), claiming that he had been misled since his wife's family history of physical defects had been withheld from him when he entered the marriage. Rashi makes it clear that the husband is not behaving as a Jew should. "Had he spent as much time trying to build his relationship with her as he spent trying to push her away, he would certainly have come to love her," says Rashi. Rashi expresses his disgust with the behaviour of this man. Prudently, though, he suggests that if the man is unwilling to behave lovingly and respectfully toward his wife, he ought to divorce her and make all the required support payments. (Rashi's responsa, number 207. The full text of this responsum may be found in English translation in Jacob Marcus' *The Jew in the Medieval World*, 1999). Rashi, then, was willing to use harsh language when it was called for, but not to disparage the works of his fellow scholars.

Scholars debate about the extent to which the zeitgeist and current events influenced Rashi's writings and his approach to questions of interpretation and of law. Many try to identify anti-Christian polemics as a central theme in Rashi's works. Lately, though, scholars such as Shaye Cohen, of Harvard University, and Daniel Lasker, of Ben-Gurion University of the Negev, have begun to question just how central that issue was for Rashi. Rashi, to be sure, was not kindly disposed to Christianity. But in his works we occasionally see some surprising glimpses of neighbourly relations between Christians and Jews in northern France. One of Rashi's responsa (number 144) centres around the question of what to do with a food gift basket that he received from a Christian neighbour on a Jewish holy day. The overt legal issue discussed in the answer is whether a Jew may benefit from a gift that was delivered on the holiday. But the social reality reflected in the question – that Rashi's Christians neighbours sent him gifts on Jewish holidays – opens up a surprising window on Rashi's world.

Continued on page B5

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'A Jew is always a Jew'

Continued from page B4

The most dramatic historical event of Rashi's lifetime was the first Crusade, which took place in 1096, nine years before he died. While the Jewish communities of northern France were spared the worst ravages of the Crusaders, the neighbouring Jewish communities of Germany suffered tragic losses. The Jews of France and Germany generally saw themselves as one community; the German catastrophes were keenly felt in France. For Rashi, who had spent many years studying in Germany, it must have been a horrifying experience to learn of the near total destruction of the communities that had hosted him in his student days.

Again scholars disagree about the extent to which we can find reactions to the Crusades in Rashi's commentaries. A common theory is that Rashi's first comment on the first verse of the Torah – a comment where he highlights the Jewish claim to the land of Israel – might be best understood in light of the Crusades. As Christians and Muslims fought to the death about control of the land, Rashi, so the argument goes, felt the need to emphasize the superiority of the Jewish claim. Yet this theory is not very convincing since Rashi probably wrote his Torah commentary earlier than 1096.

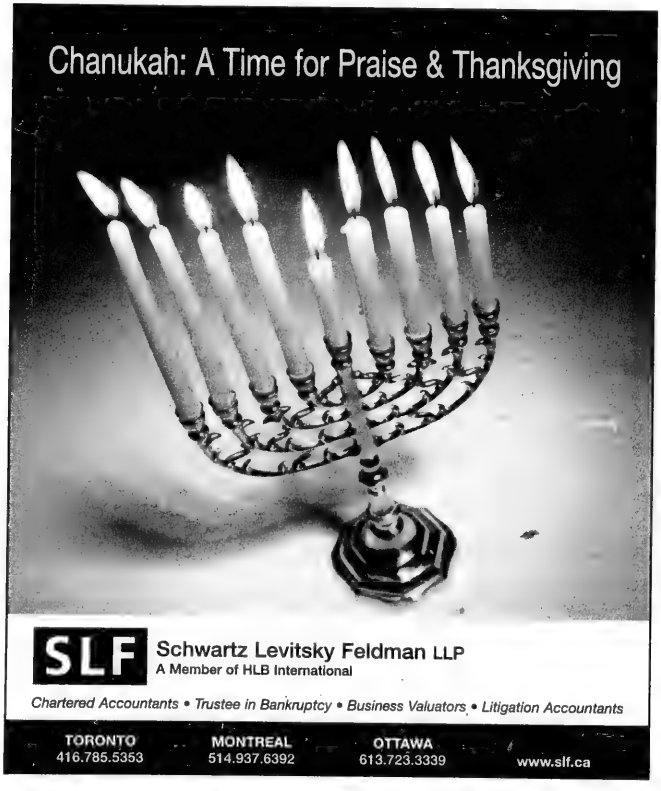
But the Crusades do play a significant role in the responsa written by Rashi. Many of the questions submitted to Rashi revolve around of the status of Jews who converted to Christianity during the terrible events connected with the Crusades. There we can see Rashi's greatness as a creative and compassionate leader of the Jewish community.

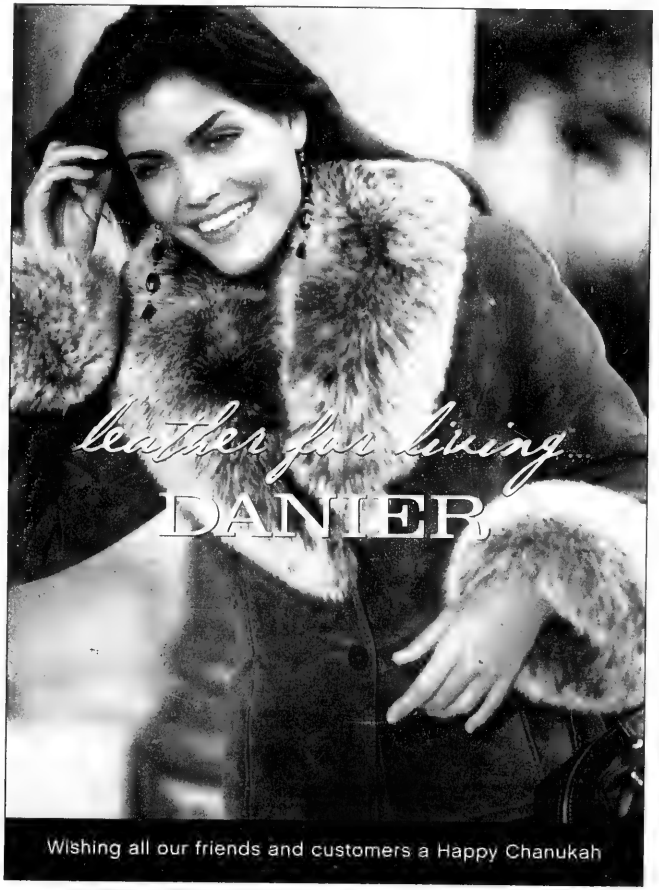
The late historian Jacob Katz, in *Exclusiveness and Tolerance*, was the first to explain the innovative nature of Rashi's approach to apostasy during the Crusades. Rashi was the first to argue that a Jew is always a Jew, no matter what he or she has done. "*Yisrael af al pi she-hata yisrael hu* – an Israelite even if he or she has sinned is still an Israelite," taught Rashi. The teaching appears to be nothing new since the line, *Af al pi she-hata yisrael hu*, is actually talmudic in origin. But in the Talmud (Sanhedrin 44a) it means, "Even if the Jewish people has sinned, it is still the Jewish people." By subtly shifting the meaning of the Hebrew word Yisrael from meaning "the Jewish people" to meaning "the individual Jew," Rashi introduced to Judaism the teaching that not only is it the case that sin does not diminish the status of the Jewish people as Jews, but sin also does not diminish the status of any individual Jew as a Jew. This approach was certainly compassionate at the end of the late 11th century when many Jews became Christians out of fear for their lives and were looking for opportunities to return to the fold whenever it became possible. Rashi taught them that they had never stopped being Jews. (See Rashi's responsa, numbers 171, 173, 175 and 246, for example.)

Our knowledge of antiquity, of Semitic languages and of literary theory may have advanced greatly in the 900 years since Rashi died. So there are many good reasons for the student who wants to understand the Bible to turn to more recent Bible commentaries. But we are unlikely to find better teachers and role models than the great sage of Troyes, Rashi.

Martin Lockshin is a professor of Hebrew and humanities and chair of the division of humanities at York University.

Dry Bones





Sigad Festival

Thousands of immigrants from Ethiopia recently converged on Jerusalem to celebrate the Sigad Festival. The holiday has its origins some 2,500 years ago and recalls the yearning for Zion by Ethiopians in exile.

[Israel photos]

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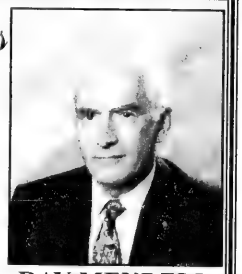
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Early history of commentators

By JUDITH SHAPERO

Did biblical interpretation begin with Rashi? What happened to the efforts of Jews to interpret the Hebrew Bible before Rashi? What influence did earlier works have on him?

Biblical interpretation was a thriving Jewish enterprise before Rashi entered the scene. Still, it is clear that few before Rashi had the profound impact on biblical interpretation that he did, and his work quickly overshadowed much of the work of those who came before him.

The process of biblical interpretation actually began within the Bible itself. Certain books or sections of the Bible can be seen as interpretations of earlier ones. For example, the book of Chronicles offers a new perspective on the events described in the books of Samuel and Kings.

The idea of biblical interpretation – that is, of studying and trying to understand the holy text — is described in the book of Nehemiah. The Jewish people returned to Zion after the Babylonian exile and were engaged in a covenant renewal with God.

A major feature of the renewal ceremony was the reading aloud of the Torah. Nehemiah 8:8 states: "And they read from the scroll of the Teaching of God, explaining it and giving the sense; so they understood the reading." It was not enough to read the Torah aloud. The process of understanding was not yet complete. First the holy text must be explained and interpreted in order to have it be relevant and meaningful for the people.

This text shows that 2,500 years ago, Jews were already involved in biblical exegesis, which continued to be a dominant form of Jewish religious expression throughout the ages.

So Rashi was hardly the first Jewish Bible exegete. Before he wrote his famous commentary, Jews had already developed a number of different ways of writing works of Bible interpretation, including rabbinic-style midrash, emerging grammatical analysis, and rational exegesis coming from the Muslim Jewish world. How much influence did those works have on Rashi?

Rashi was immersed in the culture of rabbinic midrash and drew heavily upon works from that school when composing his own Bible commentaries. But the midrashim that he cited quickly became the dominant understanding of a particular biblical verse or phrase. Students would often study the Bible by putting one finger on the biblical verse and one finger on Rashi's comments for that verse and would read both simultaneously.

Rashi's comments became so ingrained in the minds of students of Torah that they often could not distinguish between what they read in the Torah and what they read in Rashi. The popularity of the midrashim that Rashi did not include in his commentary – and the corpus was huge – paled in comparison.

In Rashi's time, there were many popular midrashic collections and biblical commentators that drew upon rabbinic midrash. Rashi did not quote from midrash indiscriminately, however, but worked into his commentary only those midrashim that supported his exegetical aims.

In his commentary to Genesis 3:8, Rashi offers a rare glimpse into his relationship with the other popular midrashic collections. "There are many midrashic explanations, and our teachers have already collected them in their appropriate places in Bereshit Rabba and in other midrashim."

Rashi acknowledges the collections but then distinguishes his enterprise from theirs. "I, however, am only concerned with the grammatical-contextual sense of Scripture (*peshuto shel miqra*) and with such aggadot that explain the words of Scripture in a manner that settles well with them."

In this statement, Rashi distinguishes between two main categories of biblical interpretation – pshat and drash. Drash is the traditional rabbinic method of interpretation. Based on the root meaning "to seek," interpretations based on drash offer creative explanations of individual elements within a text, focusing on the religious meaning of the text rather than on context. The midrashic (from the same root as drash) collections use this method of interpretation to come up with a myriad of imaginative and religiously meaningful interpretations.

Rashi sees no need to offer simply another collection of midrashim. Rather, he incorporates only those midrashim that settle well with the context of the verse and solve a difficulty in the text. Furthermore, he introduces the novel element of grammatical analysis that forms the backbone of many of his interpretations.

This focus on grammar and lexicography was a crucial element in his biblical exegesis.

The scientific study of the Hebrew language originated with the Jews living under Muslim rule, particularly in Spain; so it was not directly part of Rashi's world. It paralleled the rise of the study of Arabic among Muslims.

In the early middle ages, Jews under Islam absorbed the dominant surrounding culture more than the Jews who lived under Christianity did, and there was a very high level of cultural symbiosis. The Jews under Islam, like their gentile neighbours, were involved in both religious and secular intellectual pursuits.

Muslims believed that the literary and linguistic excellence of the Arabic language used in the Qur'an was proof of the

Continued on page B9

Created original hybrid form of commentary

Continued from page B8

perfection of Islam itself. This spurred Jews to praise the special qualities of the Hebrew language. Muslim pride in the Arabic language led to the grammatical study of their holy language and stimulated Jews to do the same. Jews embarked upon the scientific investigation into Hebrew grammar and philology that in turn helped Jews understand the Hebrew Bible in innovative ways.

The same linguistic enterprise was not to be found among Jews living under Christianity. French Jewish scholars did not at that time create original works on Hebrew grammar. The Jews living under Christianity were further hampered by the fact that several key early works on Hebrew grammar, composed in Spain, were written in Arabic.

The Jews living under Christianity had no facility with the Arabic language and thus were dependent upon translations of the works into Hebrew. Those translations did not arrive in France until after Rashi's death. However, two path-breaking grammatical works were written in Hebrew and made their way to the Jews living under Christian rule in time for Rashi to have known and used them.

The two 10th-century Spanish grammarians whose works most influenced Rashi's were Menahem ibn Saruq and Dunash ibn Labrat. Menahem ibn Saruq compiled the first Hebrew-language dictionary, a lexicon of the Bible. His dictionary, called the *Mahberet*, established the idea that the Hebrew language was governed by a fixed set of rules and could be explained in a systematic manner. Dunash ibn Labrat was a younger contemporary who engaged in a heated dispute with Menahem on several specific grammatical and theological points. In his work criticizing the *Mahberet*, Dunash made his own worthwhile contributions to the emerging field of Hebrew grammar. Both these author's works were known to Rashi, and he incorporated their grammatical discoveries into his own innovative analysis of the biblical texts.

We therefore can say that even though Rashi's Bible commentary has dominated Judaism for the last 900 years, he was by no means the first Jew to write in this genre.

He may have been the father of pshat interpretation among exegetes living in the Christian world. But this interpretive enterprise actually originated with the Jews living among the Muslims.

Those Jews had access to Muslim culture because of the shared language of Arabic and a shared intellectual outlook. Those exegetes incorporated not only the Muslim world's emphasis on linguistics, but also its renaissance of rationalism and philosophy. However, due to linguistic, geographical and cultural barriers, most of these works did not have a direct impact on Rashi's interpretations.

Rashi created his own original hybrid form of commentary, judiciously utilizing some of the rich corpus of midrashic exegesis that preceded him, combining it with those contemporary grammatical insights to which he had access, and forging a bold new direction of biblical interpretation that continues to resonate into modern times.

Judith Shapero teaches Jewish studies at York University and at the Florence Melton Adult Mini-School. She is completing her PhD in Bible at the Jewish Theological Seminary of America.

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Likud leadership hopeful Silvan Shalom kisses a fish for luck during a campaign tour in Tel Aviv's Carmel market earlier this month. [Israel Sun photos]

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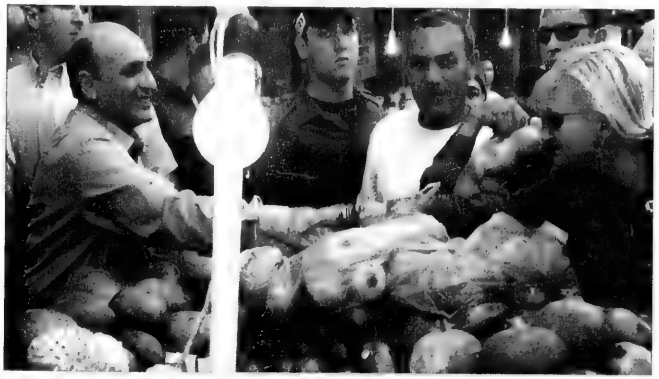

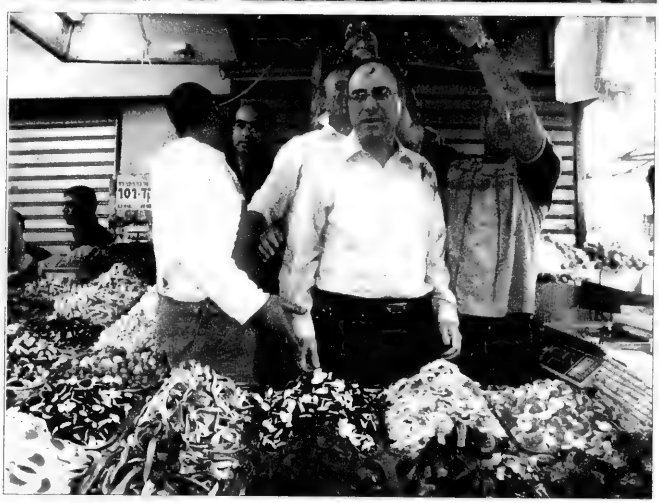

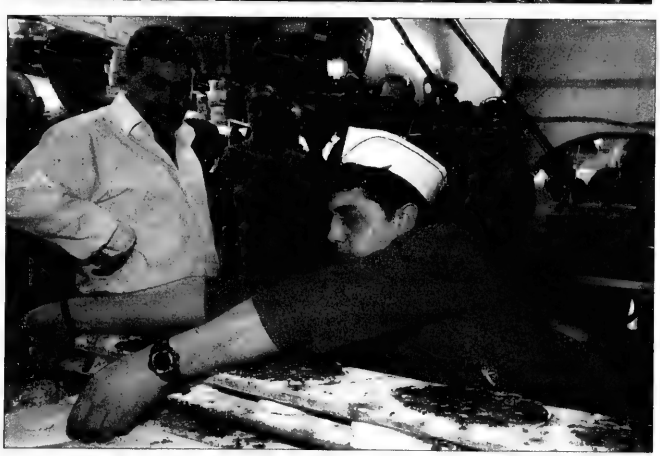

Israeli politicians meet the people in one of the most people-friendly places in Israel: the open-air market. On page 10, Silvan Shalom shmoozes with a seller of fish. (He is not actually kissing the fish. It simply looks that way.) On this page, Shaul Mofaz (top), Silvan Shalom (middle) and Amir Peretz meet the voters and seek out their votes amid the crowded stalls of the Carmel Market in Tel Aviv. [Israel Sun and Isranet photos]

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Rashi in Spain: the case of the Torah commentary

By ERIC LAWEE

In Jewish legend, Rashi travels to places far and wide in the Jewish world, including Egypt, where one chronologically impossible tale has him spending "many days" in the home of Maimonides.

By contrast, historians know of no occasion on which Rashi ventured beyond what medieval Jews came over time to call "Ashkenaz," a designation that initially referred to the German Jewish settlements in which Rashi studied but eventually also encompassed his native northern France, where Rashi achieved his stature as Ashkenazi Jewry's most famous medieval figure.

If Rashi remained within the orbit of Ashkenaz, things were otherwise with his two major works, the commentary on the Torah and commentary on the Talmud. These masterpieces of Jewish learning travelled from their northern French home to the four corners of the Jewish world, slowly gaining the status that they still enjoy as "the classic commentaries on the two classics of Judaism." (This is the brilliant formulation of my teacher of blessed memory, Yitzhak Twersky, who used it to convey something of Rashi's towering significance to Harvard undergraduates.)

Works were immediately studied and sifted, adopted and adapted by Sephardi Jewry

When Rashi's works arrived in the Jewish communities of Iberia, or "Sefarad" as it was called in medieval Hebrew, they were immediately studied and sifted, adopted and adapted, and, by turns, admired or rejected, by Sephardi Jewry's leading scholars. The Spanish rabbis who read Rashi were, however, shaped by traditions of Jewish and general learning and a larger cultural milieu very different from the Ashkenazi heritage that moulded Rashi's religious outlook and ideas. This being so, Rashi's arrival in Spain marks one in a long list of encounters between Ashkenazi learning and literature and its Sephardi counterpart – encounters that, in some ways, continue to shape alternatives in Jewish life and thought down to this day. Snapshots of this encounter as it played out in the Sephardi reception of Rashi's Torah commentary follow. Before turning to them, however, a few words are in order about the Spanish fate of Rashi's Talmud commentary.

Talmud commentary: indispensable aid

Rashi's Talmud commentary was ushered into the precincts of Sephardi scholarship around the turn of the 13th century by Meir Halevi Abulafia (Ramah), the pre-eminent Spanish talmudist of his day. At the time, not all of this work was available at local Jewish bookstores. In one of his few surviving letters, Ramah enjoins a friend travelling to northern Spain to acquire for him Rashi's commentaries to several talmudic tractates. With the arrival of Rashi's commentaries in Spain, Sephardi Halachah would, for the first time, open itself to the achievements of northern European rabbinic learning.

Rashi's Talmud commentary quickly achieved a central place in Spanish rabbinic literature. A century and a half after Ramah, Isaac bar Sheshet (Rivash) extolled "the great luminary, our master Solomon (the memory of the righteous be for a blessing), who uncovered the Talmud's darkest depths." Indeed, opined this premier 14th-century halachist, were it not for Rashi, the ways of the Babylonian Talmud "would have been forgotten from Israel" entirely.

Rivash's Castilian contemporary, Menahem ben Zerah, agreed. He also suggested that the "holy spirit" had rested on Rashi as he composed his talmudic expositions. Even if this ascription of semi-prophetic talmudic insight to Rashi was intended only figuratively, as seems likely, it speaks volumes about the esteem in which the Talmud commentary was held in Spain within a century and a half of its arrival there.

Torah commentary: first encounters

Sephardi tradition first crossed paths with Rashi's Torah commentary in the early 12th century when a leading Bible scholar, Abraham ibn Ezra, departed Muslim Spain ("al-Andalus") for a life of itinerant scholarship in Christian Europe. While sojourning in Italy, France and England, ibn Ezra encountered Rashi's biblical scholarship and its goal of relaying the Bible's "plain" or "contextual" meaning (*peshuto shel miqra*). While endorsing the aim, ibn Ezra issued a rather severe verdict on Rashi's realization of it. In his judgment, Rashi had succeeded in uncovering scriptural *peshat* only "one time in a thousand." Not all Sephardi scholars shared this view.

The 14th-century Saragossan Torah commentator, Bahya ben Asher, seeking a model for the "contextual method" of scriptural interpretation at its best, found it in the commentaries of "the great luminary," Rashi.

Bahya's teacher, Moses ben Nahman (Ramban), the most influential Jewish biblical interpreter to emerge from Spain, also gave Rashi's Torah commentary a respectful hearing, even as he took issue with many of its specific findings. In an introductory poem to his own Torah commentary, Ramban conceded Rashi's place as the "first-born" among commentators and announced his intention to be "infatuated with the love of Rashi's words." Of course, a person aware of his infatuation with another can guard against the weakened powers of critical judgment that infatuation usually entails. So it was with Ramban. While engaging Rashi regularly, thereby doing much

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'All the sages of Israel believed in Rashi'

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to enshrine Rashi's Torah commentary as a pivot of later Jewish Bible study, Ramban disputed, without a smidgen of apology, numerous interpretations of Rashi, including – and perhaps especially – ones grounded in rabbinic midrash.

An example is Rashi's reading of the dramatic scene depicting Jacob's and Joseph's reunification after many years of separation. Explaining the Torah's ambiguous description of one of the two crying on the other's neck, Rashi, on midrashic authority, proposed that Joseph had wept on his father's neck while his father's thoughts were directed elsewhere, as Jacob was just then in the middle of reciting the *Shema*. By contrast, Ramban found this reconstruction psychologically implausible. Who, he asked, was more likely to burst into tears in such a situation, "the aged parent who finds his son alive after despairing of his return and mourning him or the young son now ruling [the whole of Egypt]?"

In the later Middle Ages, Spanish scholars focused on Torah commentaries

Education, Halachah, ordinary bookshelves

Naturally, the Torah commentary was not read only by scholars. Though scant, some later medieval evidence suggests it was the companion of Jewish children in Spain as they inaugurated their careers of Torah study. More certain is the special status conferred on the commentary in another sphere of Torah learning.

Building on an idea stated by his father Asher ben Yehiel (Rosh), Jacob ben Asher ruled in his legal code (Arba'ah Turim) written in Spain in the first half of the 14th century that Rashi's commentary could be used to meet the second part of the twofold talmudic obligation to review the weekly Torah portion twice in Hebrew and once in interpretive paraphrase (*targum*). As, however, the rulings in this code often reflected Ashkenazi traditions imported from Germany to Spain by Jacob's father, this halachic innovation does not clinch the case for Rashi's central role in daily Hispano-Jewish religious life.

More revealing are data in a very different source, a record of the contents of 26 representative – as opposed to scholarly Spanish Jewish libraries confiscated by Christian authorities at the beginning of the 15th century. In it, references to Rashi's "glosses on the Law [i.e., Torah]" (*"glosa de rabi Salamon de la Ley"*) are conspicuously plentiful. By the late Middle Ages, then, it would seem that the Torah commentary was on many an ordinary Spanish Jewish bookshelf.

Inspired work

The most exalted image of Rashi to emerge from the Middle Ages – and perhaps from any period in Jewish history – was one projected by an anonymous kabbalist living in Castile on the eve of the Spanish Expulsion of 1492. This mystic admonished his readers not to think even "for a moment" that Rashi's talmudic or biblical commentaries were the product of human industry (in the kabbalist's words, one should not think that Rashi composed his commentaries "from his head"). Rather, Rashi's writings should be seen as reflections of a revelation bestowed upon this northern French sage through the mystical "secret of the garment," a medium of illumination enjoyed by such earlier greats of Jewish tradition as Shimon bar Yohai and the Mishnah's redactor, Yehudah Hanasi. Indeed, awareness of this truth explained why "all the sages of Israel believed in Rashi." In asserting the quasi-prophetic status of Rashi's biblical commentaries, the Castilian kabbalist anticipated a claim made more frequently in centuries to come – a claim that, in some circles, is still voiced today.

Commentaries on the commentary

In the later Middle Ages, a number of Spanish scholars, including heads of Spain's foremost rabbinic academies, initiated a genre of Jewish literature in which, instead of explaining the Torah directly, Rashi's Torah commentary, became the focus of exegetical attention. Nowadays, this characteristically Jewish activity of commenting on a commentary – or, in some cases, commenting on a commentary on a commentary! – is designated by the term "supercommentary."

In writing systematic "Rashi supercommentaries," Spanish scholars launched a field that would attract some of Judaism's most famous rabbinic minds (e.g., in the 16th century, Judah Loew ben Bezalel, the famous Maharal of Prague). The field has since come to boast offerings in the dozens by the most conservative estimates and the hundreds by more elastic ones. It is still expanding, as attested by several recent English-language offerings, including one whose title captures a common

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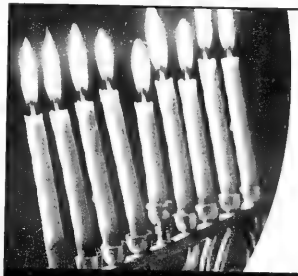

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Commentary has guided all ages and levels of learning

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goal of Rashi supercommentators: to discover the textual difficulty or narrative nuance that spurred Rashi's explanation of a given passage (see Avigdor Bonchek's *What's Bothering Rashi?*). Since almost all of the Spanish supercommentary literature on Rashi remains in manuscript, it seems appropriate to conclude this survey of the Torah commentary's fate in Spain by airing, however fleetingly, the sorts of insights with which this literature is replete. Our sample is drawn from one of the most thorough and comprehensive of the Sephardi supercommentaries, composed by the Spanish emigré scholar Moses ibn Gabbai.

A leading talmudist, ibn Gabbai wrote his supercommentary on Rashi in North Africa after fleeing devastating anti-Jewish riots that swept through Spain in 1391, leaving many Jews dead and thousands more as forcibly baptized Christians, or Conversos. Ibn Gabbai reveals his supreme admiration for Rashi when, in his work's introduction, he calls Rashi a "master," "eminence," "father of Israel" – nay, "angel of the Lord." In the body of his work, he frequently undertakes what is a characteristic activity of supercommentators: the resolution of apparent contradictions in disparate parts of the work upon which they are commenting.

One case arose from Rashi's comments on Genesis 47:28. The verse, which begins a new weekly Torah portion, describes Jacob's activities prior to his impending death. Rashi sought to explain an element of the Torah's graphic layout at the point at which the verse occurs: why is the beginning of this new Torah portion "closed"? (That is, why, uniquely in the Torah, is there no intervening space between the portions of Va-Yiggash and Va-Yechi?) According to one of Rashi's suggestions, the missing gap reflected the psychological state of the Israelites due to disturbing events on the ground: "the eyes and hearts of Israel were closed because of the affliction of the bondage with which the Egyptians began to afflict them."

Rashi won the hearts and minds of the Jews of Sefarad

But, notes Moses ibn Gabbai, this comment presents a problem: does not Rashi say elsewhere in his commentary (see the comment on Exodus 6:16) that the Egyptian enslavement began only after the death of Levi, the last of Jacob's sons to remain alive? Ibn Gabbai's answer will resonate with any contemporary Jew: even where formal government-backed anti-Jewish oppression is absent, fledgling "grassroots anti-Semitism" (to paraphrase ibn Gabbai slightly) can flourish. That is what happened toward the end of Jacob's lifetime, opines ibn Gabbai, and though Joseph retained his high station in Egypt, his power was ebbing such that he was unable to impede this ominous development.

As Jewish slavery was in its incipient stages already in Va-Yechi – in the form of bouts of sporadic "anti-Semitic" activity practised by individual Egyptians – there was a closure in the "eyes and hearts" of the Israelites; hence, the unique "closure" between weekly Torah portions at this point in the text. By contrast, Rashi's later comment alluded to a full-blown, government-sponsored campaign of oppression against the B'nei Yisrael set in place only after Levi's death.

One wonders whether this ingenious solution to Rashi's apparently contradictory comments on Genesis 47:28 and Exodus 6:16 bears autobiographical overtones. As a victim of the 1391 pogroms, ibn Gabbai knew that the Spanish political and ecclesiastical elites were largely taken by surprise when segments of Spain's Christian population fomented the attacks that saw much of Spanish Jewry murdered or dragged off to the baptismal font. If ibn Gabbai's explanation of Rashi in this instance owed something to his own experience, then it would be but one of many instances where Rashi's Spanish interpreters read the Torah commentary through the lens of their distinctively Sephardi concerns or circumstances.

* * *

For nine centuries, Rashi's Torah commentary has guided Jews of all ages and levels of learning as they pondered the Torah and sought to fathom its meaning. Indeed, over time, the commentary was "absorbed into the bloodstream of Jewish culture" (to quote the vivid image of contemporary Torah scholar Avivah Zornberg). Strange it is, then, that the story of the Torah commentary's rise to pre-eminence has yet to be told. When it is, one riveting chapter will have to explain how this monument of Jewish scholarship and sensibilities composed by a great son of Ashkenaz won the hearts and minds of the Jews of Sefarad.

Eric Lawee is an associate professor in the division of humanities and Centre for Jewish Studies at York University. He is the author of the award-winning book Isaac Abarbanel's Stance Toward Tradition: Defense, Dissent, and Dialogue.

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Israel's Prime Minister Ariel Sharon lights the candles in his office with onlookers from Kfar Chabad.
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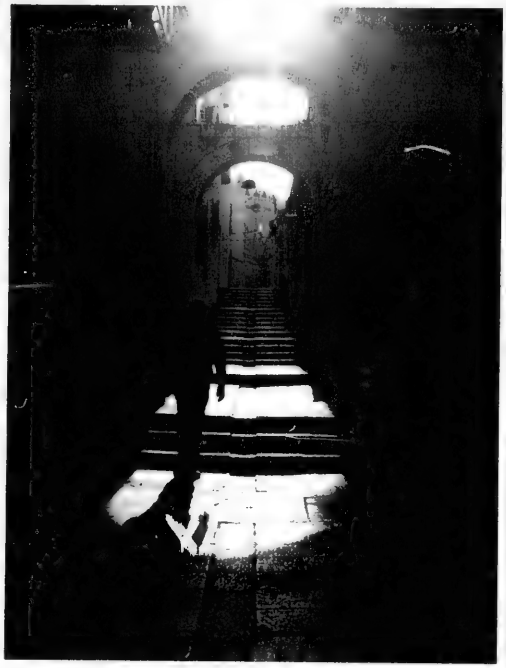

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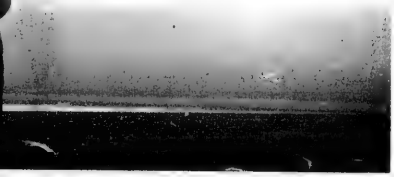

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A key text for millions

By RABBI SHMUEL KLITSNER

Over the nine hundred years since his death, Rashi's commentary on the five books of Moses has achieved centrality of mythic proportions for the curriculum of Jewish study.

One of the most remarkable aspects of its popularity has been its adaptability as a key text for daily or weekly study for millions of Jews aged five to 95. It is printed in all of the traditional rabbinic Bibles and it has become the departure point for all subsequent Jewish biblical commentary. Among the thousands of Jewish biblical commentaries, what is the powerful secret of Rashi's durability and magnetism?

Takes aim at the 'plain meaning' or peshat of the biblical verse

Though Rashi did not begin his commentary on the Torah with an introductory statement of methodology, he did state his agenda in clear terms in his comments to Genesis 3:8: "There are many homiletic commentaries... but I have come only to [provide] the plain meaning of scripture and also those homilies that resolve matters of scripture in a manner that accords with the wording."

On the one hand, Rashi takes aim at the "plain meaning" or *peshat* of the biblical verse; on the other hand, when there is difficult wording that requires resolution, he will also resort to homilies or *derash* that address the textual issues at stake. One might put it thus: Rashi employs the method of a plain-meaning interpretive stance. But when such a method fails to resolve all the textual difficulties that confront the reader, Rashi still feels an obligation to highlight the difficulty of the elusive plain reading and will not hesitate to address the problems presented by the plain-reading approach in a very unplain or midrashic mode.

I recently heard a Rashi joke that went something like this: Rabbi and Mrs. Rashi are about to go out to dinner (apparently to enjoy fine 11th-century French cuisine). Rashi turns to his wife and asks: "Dear, do you really want to wear the blue scarf?" Mrs. Rashi (irritated): "Rashi, must you comment on everything?"

Yet, in fact, he decidedly does not comment on everything. The question of which verses and words attract Rashi's attention and why – has been the subject of scholarly conjecture for centuries.

Often, in the seemingly most prosaic and easily read verses, Rashi seems to be troubled by a curious aspect to the text that would have eluded most readers. What makes Rashi's comments both intriguing and challenging is the fact that more often than not, Rashi addresses a textual difficulty and resolves it without clearly identifying the difficulty to begin with. Hence, most advanced rabbinic lessons involving biblical commentary begin with the question: "What is troubling Rashi?"

The master has given us an answer, but to what question?

Many of the great Rashi scholars of the past – there are hundreds of published commentaries on Rashi's commentary – have maintained that in each of Rashi's comments to a biblical verse, he is responding to a textual anomaly, an ambiguity, an ungrammatical form, an unusual word choice or an ellipsis. To read Rashi attentively is to become sensitive to the oddities, seeming redundancies, contradictions, non sequiturs and syntactical deviations from the norm that riddle biblical text and often make it into riddle.

The late Canadian thinker Marshall McLuhan wrote about what he called hot media and cool media. Hot media bombard the recipient with much sensory and cognitive data and leave him or her largely passive in the otherwise participatory act of communication. By contrast, the cool medium provides much stimulation but incomplete information and tends to invite greater participation on the part of the recipient. Thus, a photograph might be described as hot as compared to an impressionistic painting; a poem cooler than a phone book.

Using McLuhan's terminology, the Hebrew Bible is a quintessentially cool medium. It conveys its messages and ideas and evokes its emotional responses in an economy of language that invites – nay necessitates – the reader's active participation. It invites multiple interpretation and endless exploration of its pregnant meanings. When commentaries enter the fray, they can either cut off discussion or foster it. Rashi, intuitively or consciously, found a way of clarifying the text on the one hand, while stimulating – in fact, necessitating – further study at the same time. He responded to a cool medium by appropriately creating another cool medium. One of the ways he did this was by often not identifying the very difficulty he was calling attention to.

The result is that Rashi forces one to take a closer, second look at the biblical text to find the rough edges of the text that point to subtexts, and Rashi's own commentary becomes another text for further question and answer – like participatory study.

Many volumes of scholarly works have detailed and illustrated the process we have described, but we will have to suffice with two examples.

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Happy Chanukah

Highlighted unusual biblical literary phenomena

Continued from page B18

In Genesis 18:1, the verse describes God appearing to Abraham "as he sat at the opening of the tent in the heat of the day." Rashi quotes the Talmud (Bava Metzia 86b) as explaining the purpose of God's visitation: "to visit the sick… it was the third day after his [Abraham's] circumcision and the Holy One Blessed Be He came to wish him well."

At first glance, this comment was intended to connect the previous chapter's ending – the circumcision of Abraham and Ishmael – to the beginning of this chapter – God appearing to Abraham. Yet upon further reflection, taking into account the presumption that Rashi is almost always reacting to a textual anomaly or abnormality, it would appear that Rashi is, in fact, highlighting for the reader a unique feature of this text that otherwise may have escaped our notice.

The phrase, "And the Lord appeared to…" is deployed throughout the Bible as the standard coinage for introducing a divine-human communication. Invariably, what follows this phrase is the content of a verbal or visual message from God. Yet here in Genesis 18:1, no such message seems to follow as the text moves immediately and abruptly to Abraham greeting the three unexpected passersby.

Rashi's main contribution here, as in many other verses, is the highlighting of an unusual biblical literary phenomenon that otherwise may have eluded our attention.

Seen in this light, Rashi's comment about God coming to visit the ailing Abraham reflects a striking nuance in the biblical text's portrayal of God's relationship with Abraham. Whereas other prophetic moments are about the conveying of content or message, this "God appeared to Abraham" is about intimacy – about the relationship itself.

My revered teacher, the late Nechama Leibowitz, used to drive home this nuance to her students by saying that she was always glad when a student would call or visit to ask about a difficult verse or a difficult Rashi – but when a student came calling just to look in on her, it was an entirely different source of satisfaction. For Leibowitz, God coming to "visit the sick" is Rashi's way of saying that this anomalous revelation without message content is to be seen as an expression of God's unique relationship with the prophet.

Rashi's grandson, the great exegete Rashbam, solves the textual difficulty otherwise, by suggesting that the three passers-by were the content of God's appearing to Abraham. But whether we prefer the solution of "visiting the sick" or that of Rashbam is beside the point. We are all indebted to Rashi for subtly guiding us to a greater sensitivity to the conventions of the text and to the text's meaningful departures from its own literary conventions. Moreover, we are better readers thanks to his pedagogic genius in sending us in search of an explanation.

The second example I've chosen involves Rashi's comments to Deuteronomy 28:6. The verse appears in the context of Moses' closing speech to the Israelites wherein he lists the curses that will befall the nation should they sin against God's commands and the blessings that will attend the faithful adherence to the word of God. Among the blessings, we find, "Blessed shall you be in your comings and blessed shall you be in your goings."

Our intuitive reading of this verse is that the reward for following God's word will be the blessedness that will attend all of our comings and goings – all our daily commerce, in and outside our homes.

Yet Rashi confounds our expectations and chooses perhaps the least likely among the explanations to this verse offered in the Talmud (Bava Metzia 107a): "May your exit from this world be as much without sin as your entrance into this world."

What difficulty in the verse caused Rashi to comment altogether on this seemingly straightforward blessing? (Is this not an example of the proverbial, innocuously "blue scarf"?) And why depart from the plain meaning in favour of a talmudic homily that seems hardly indicated by the language or context?

The answer in this case is embedded in Rashi's sensitivity to unusual word order. Whereas this verse speaks of "comings" and only afterward of "goings," a brief look at other verses in the Hebrew Bible reveals a convention of spatial orientation that has been reversed here in Deuteronomy 28:6.

Consider the uniformity of idiomatic word order in the following verses:

- "…appoint someone over the community who shall go out before them and come in before them…" (Numbers 27:16-17)
- "…I am now 120 years old; I can no longer go out and come in." (Deuteronomy 31:2)
- "The city of Jericho was utterly quarantined; no one could go out or come in." (Joshua 6:1)
- "The Lord will safeguard your going out and your coming in now and forever." (Psalms 121:8)

Continued on page B20

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Opened the door to further study and reflection

Continued from page B19

As a useful analogy, let us note that the very word orientation implies the spatial bias of beginning our daily affairs facing east, toward the Orient, toward the rising sun. Similarly, in biblical Hebrew, the direction south is *yamin* or *teiman*, meaning "to the right," because the basic orientation in Hebrew culture as well is eastward. (When one faces east, the south is to one's right.)

In everyday English we would tend to say "come and go" rather than the opposite – much like the preference for "back and forth." But in biblical language it seems there is a spatial orientation that assumes a point of departure from inside the home, inside the city or inside the womb. What does it mean – philosophically or anthropologically – for one culture to assume a posture of the outside looking (or coming) in, and for another culture to see the most basic human condition as interior – looking outward? For the midrash adopted by Rashi, only the soul's entry into the womb – into this world – positions the entry prior to the exit.

Rashi's greatest contribution was sending the reader in search of the questions

No doubt, at the core of the original midrash was a moral agenda – intending to read the blessing as more than just a material promise of good fortune, but rather a life free of sin or moral failing. But Rashi's choice of this midrashic application was clearly stimulated by the need to address a textual anomaly of word order. Again, regardless of whether or not we choose to embrace Rashi's midrash on birth and death and the conduct of a life without sin – we are indebted to Rashi for calling our attention to an interesting and unique feature of this verse that deviates from standard biblical style.

As in many cases, Rashi has provided an answer, but the Socratic exercise of sending the reader in search of the question, of returning to the text to discover its bumps, its wrinkles, its pregnant nuances – this is Rashi's greatest contribution. In this latter example, even more than in the first, it is likely that the odd phrasing of the verse would have eluded most readers. Once pointed out, this verse opens the door to further thought and discussion of an entire anthropological topic of study spatial orientation in Hebrew culture – that otherwise may have remained "hidden in plain sight."

Returning to the secret of Rashi's magnetism and durability, ultimately it may reside in the remarkable and paradoxical capacity of his commentary to clarify and simplify, while at the same time shrewdly pointing toward the most subtle of nuances, and opening the door to further study and reflection.

Rabbi Shmuel Klitsner teaches biblical exegesis at Midreshet Lindenbaum in Jerusalem and is the author of a forthcoming book of psychological close readings of the Jacob stories.

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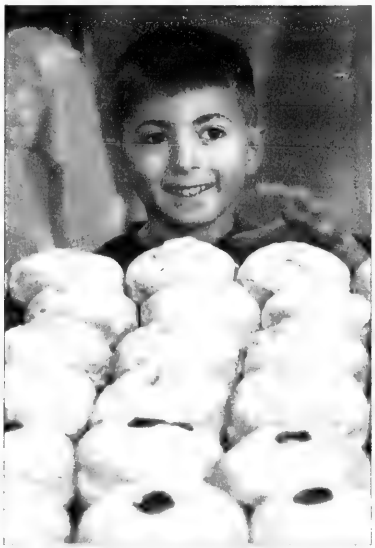

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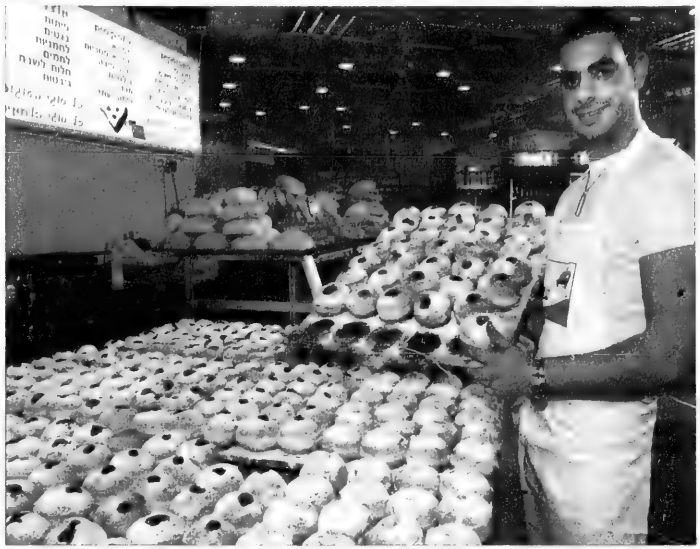
[Israel Sun photos]



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Teaching Rashi today

By BARUCH SIENNA

It is almost impossible to exaggerate Rashi's impact on the history of biblical interpretation and Jewish life. Notwithstanding Rashi's other important contributions (his comprehensive and invaluable commentary on the entire Talmud), he is perhaps best known for his biblical commentary.

The Yiddish phrase "*Chumash mit Rashi*" captures the message of how central Rashi's commentary is to traditional Torah study. Whenever we study Torah and encounter a difficulty, Rashi is invariably patiently waiting in the margins to clarify and explain. In addition to his simple, clear and concise language, his genius was his ability to select and compress his encyclopedic knowledge of rabbinic texts so that the student would see the Torah text through the lens of classical Jewish interpretation.

The masterpiece Rashi sculpted out of the vast library of Jewish sources has, in fact, become the normative, classical Jewish understanding of Torah. Today one can find dozens of "super-commentaries," that is, commentaries not on the biblical text, but specifically on Rashi's comments themselves. Some have even suggested that all biblical commentary, on some level, is a commentary on Rashi.

As teachers of Torah to the next generation of Torah learners, though, we have a dilemma.

While we wish to familiarize our students with what Rashi says, we also want them to ask the same questions Rashi asked. As Jewish educator Joel Grishaver has said, "I want students to 'be Rashi.'"

This deductive approach is popular in many subjects. Instead of learning science, mathematics or even history as a series of facts from a textbook, students can be given the tools to discover the rules for themselves. In addition to being intrinsically more interesting, this kind of study leads to better comprehension and retention. I had the privilege of studying with the late Nechama Leibowitz z"l who popularized this approach with Rashi, and it is now universally considered good methodology to teach students to ask, "*Mah kasheh leRashi*? What is Rashi's difficulty?" (Prof. Martin Lockshin has convincingly argued that there are some cases, albeit infrequently, where Rashi seems to have his own agenda and brings a midrashic text on a biblical verse to elucidate a text with no apparent difficulty.)

Most of the time, Rashi should be read as an answer to a (usually unstated) question

Most of the time, however, Rashi should be read as an answer to a (usually unstated) question. There are the rare exceptions to this, where Rashi provides the question explicitly. For example, on Genesis, 6:14: "Make yourself an ark of gopher wood," Rashi asks, "And why is it called gopher wood?" before providing his answer.

Usually, the trick is to imagine the question, a sort of Jewish version of the popular TV quiz show *Jeopardy*. Pretend that Rashi is Alex Trebec, saying, "The answer is X," and we have to supply the question. But how do we teach students to ask these questions?

Before we can address this concern, we must first establish that the biblical text (regardless of one's view of the Torah's authorship) requires interpretation. In order for my message to be understood, you, the reader must interpret it.

Understanding operates on two levels. In order to read a verse or a story, or even this article, we first have to understand the actual words themselves. With the Torah written in biblical Hebrew, this is not always straightforward. What about words in the Bible whose meaning is different in modern Hebrew, like *chem'ah* (butter, today), which scholars render as curds; or *botnim* (peanuts today), which refers to pistachios? Or words that only appear once in the whole Bible and are unrelated to any other word (called hapax legomenon)? For example, what is the meaning of the "*tzohar*" (Genesis, 6:16) that was to be added to Noah's ark? Since no one has seen the ark, we don't know precisely what was meant. Even Rashi can't decide and offers two possibilities: a window, or a precious stone (like a crystal) that would provide light.

However, even when the meaning of the words is not disputed, and everyone (well, almost everyone – we probably can't get all Jews to agree on anything) might agree on the literal meaning of the words, we will probably still disagree about the text's meaning.

For example, God tells the Israelites that they were taken out of Egypt "on eagles' wings" (*al kanfei nesharim*). But since God didn't literally take the Israelites out on wings of birds, the expression is meant metaphorically. (Interestingly, in Operation Magic Carpet, the Yemenite Jews who had never seen airplanes before, saw their rescue on the "silver birds" as a literal fulfilment of the biblical verse).

Even though we understand the words, we must interpet the meaning of the phrase,

Continued on page B23

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Exact meaning of a word is a problem

Continued from page B22

"on eagles' wings." Commentators disagree. Some suggest it means "with great power"; others offer "quickly." Rashi quotes the midrash that imagines the eagle, which flies higher than any other bird, carrying its offspring on its wings, as if to say to it, "If an arrow is shot, let me take the arrow and protect you."

These two examples also demonstrate that there are both "intended" and "non-intended" problems in understanding the biblical text. While we today may argue over the meaning of a certain word, like *tzohar*, we can assume our ancestors understood the language of the biblical text, and that the word itself had a specific meaning known to them and was not ambiguous. We no longer have that fluency and familiarity; so not knowing the exact meaning of a biblical word is an unintended problem in biblical interpretation.

Literary anomalies are only 'apparent contradictions' or 'apparent duplications' that we haven't yet solved

However, there may also be "problems" of interpretation that are, in fact, intended. In the latter example of "eagles' wings," it is possible that this image had different meanings, even for the original listeners.

When the Torah describes the midwives in Egypt, while we know the meaning of the words, the Hebrew phrase is ambiguous: "*m'yaldot ivriot*" can be translated equally as "Hebrew midwives" (i.e. midwives who are themselves Hebrews) or "Hebrews' midwives," (i.e. midwives to the Hebrews, but who were themselves Egyptian). Textual or contextual clues support both positions: Rashi chooses the former interpretation, but others like the Malbim, choose the latter.

The position chosen impacts on the meaning of the story in light of the midwives' actions. If the midwives were themselves Hebrews, while they would still be heroic, it would not be totally surprising that they took the side of the Hebrew birthing women against Pharaoh. But if they were Egyptian, then their courageous act of civil disobedience to defy their Pharaoh is all the more remarkable. The story's meaning hinges on our interpretation of this phrase, which may be deliberately ambiguous.

One final point. The classical view understands the text to be perfect; therefore, what might look like a contradiction or a duplication cannot be easily dismissed as a product of multiple authors or shoddy editors. Consequently, instead of "defects," we can choose to consider these literary anomalies only as "apparent contradictions" or "apparent duplications" that we haven't yet solved.

Rashi's comments are often so recognized and authoritative that they "blunt" our perceived difficulty with the text. We deny the problem, saying, "But Rashi in fact explains this..." That is my point. Of course it is a problem, or Rashi wouldn't have made his comment. But before one reads the solution of Rashi (or the midrash), one must be sensitive to the question that elicited the midrashic response.

Below are 14 classical examples of difficulties in understanding or interpreting the biblical text. I have italicized the problematic word(s) to make things easier:

1. The king of Egypt spoke to the *Hebrew midwives*, one of whom was named Shifrah and the other Puah... (Exodus, 1:15)
2. And this is the offering which you shall take of them: gold and silver and brass and blue and purple and scarlet and fine linen and goats' hair and rams' skins dyed red and *tachash* skins and acacia wood... (Exodus, 25:3)
3. This is the story of Isaac, son of Abraham. *Abraham begot Isaac*. (Genesis, 25:19)
4. On the first day of the *second month*, in the second year following the exodus from the land of Egypt, HaShem spoke to Moses... (Numbers, 1:1)

HaShem spoke to Moses in the wilderness of Sinai, *on the first new moon* of the second year following the exodus from the land of Egypt... (Numbers, 9:1)

5. For I am *heavy of speech and heavy of tongue*. (Exodus, 4:10)
6. *When Kenan had lived 70 years, he begot Mahalalel. After the birth of Mahalalel, Kenan lived 840 years and begot sons and daughters. All the days of Kenan came to 910 years; then he died.* (Genesis, 5:12-14)
7. When she could hide him no longer, she took an *ark (teivah)* for him... and placed it among the reeds by the bank of the Nile. (Exodus, 2: 3)
8. And Cain said to Abel his brother... and they were in the field. (Genesis, 4:8)
9. They came to *Reuel*, their father... Moses was a shepherd for his father-in-law *Yitro*, a Midianite priest. (Exodus, 2:18, 3:1)
10. And Moses looked this way and that, *and seeing no one, he struck down the Egyptian* and buried him in the sand. (Exodus, 2:12)
11. Then the whole congregation of the Israelites came into the desert of Zin in the first month: and the people stayed in Kadesh, *and Miriam died* there and was buried there.

And *there was no water* for the congregation... (Numbers, 20:1,2)

12. Cain said to his *brother*... Cain set upon his *brother*...

Continued on page B24

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Be sensitive to the question

Continued from page B23

Where is your *brother*, Abel?... Am I my *brother's* keeper... Your *brother's* blood...

13. These are the generations of the *heaven and the earth* when they were created, in the day that HaShem God made the *earth and the heavens*. (Genesis, 2:4)

14. And Sarah laughed to herself, saying, "Now that I am withered, am I to have enjoyment – with *my husband so old?!*" Then HaShem said to Abraham, "Why did Sarah laugh, saying, 'Shall I in truth bear a child, *old as I am*?'" (Genesis, 18:12, 13)

In each of the above verses, we find a prominent difficulty, each one representing a different category. Rashi did not create these 14 categories, but I have developed this model for classifying different kinds of questions that are asked by Rashi or other classical commentators. For over 20 years, I have taught Rashi and Torah study to students in supplementary and day school settings, to adults and to teachers. I have listed the definitions of each of the 14 categories below, organized into seven pairs.

Try to identify the salient difficulty of the verses

These categories can help anyone who wants to study Rashi. I haven't provided Rashi's commentary on the 14 verses above, but you can still play *Rashi Jeopardy*. Before you imagine the question that Rashi would ask about these verses, try to identify the salient difficulty of the verses and then match them with my categories listed below?

I've done the first one for you: Number 1 matches with Category h.

Go ahead, put on your thinking beret (Rashi was French), and "be Rashi!"

Details

a. Missing Information: important details are not told, or the biblical text seems to be missing words (what Rashi calls *mikra katzar*).

b. Extraneous Information: seemingly unimportant details are provided. (Why do we need all those genealogies, anyway?)

Frequency:

c. Duplication: the Torah repeats something, or says the same thing in two different ways.

d. Theme or number word: the Torah repeats a key word 7, 10, or even more times in a brief passage.

Meaning

e. Literal: the literal meaning of a word is not known.

f. Metaphor: the literal meaning of a word is known, but the figurative meaning is not known.

A or B

g. Contradictions: the Torah says one thing here, a different thing there.

h. Ambiguity: the Torah says (only) one thing, but it is not clear whether that thing is this or that.

Connections

i. Word Echo: the Torah uses a word in one story that connects the story to another story.

j. Juxtaposition: two (seemingly unrelated) stories or verses side by side suggest a surprising connection between them.

Sequence

k. Symmetry: the Torah uses literary patterns that create symmetry.

l. Out of Order: the sequence of events is out of order.

Problem

m. Compare and Contrast: two parallel accounts have small but significant differences, emphasis, details.

n. Something Wrong: a character acts in a way that is morally problematic.

Answers appear below.

Note: A similar interactive online version can be played at http://www.kolel.org/torahstory/module3/page4.html

Baruch Sienna is the director of interactive technology at Kolel, and teaches adults. He has worked in Jewish education for over 25 years, teaching students, training teachers and developing curriculum.

Answer key:

1h, 2e, 3c, 4l, 5f, 6b, 7i, 8a, 9g, 10n, 11j, 12d, 13k, 14m.

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Tasting the new vintage – a Chanukah tradition in Rashi's house

Excerpted from Chapter 8 of Rashi's Daughters: Book One Joheved – Life, Love and Talmud in Medieval France.

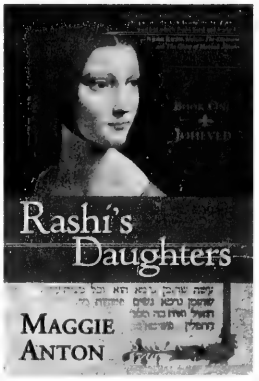
By MAGGIE ANTON

Because the Cold Fair didn't end until late December, Troyes was always full of Jewish merchants during the festival of Chanukah. Each evening at sunset, Salomon's family squeezed into the crowded synagogue and watched as the holiday lamps were lit with blessings and songs during the service. Then, like other local Jews, Salomon's family shared their holiday suppers with guests. Before they ate, he kindled the family's holiday lamp, a beautiful silver menorah that Grandmama Leah had brought as part of her dowry.

Women refrained from work while the lamp was lit, in memory of one woman's heroism. Salomon explained that, in those days, a virgin about to be married was required to first submit to the king. So when the high priest's daughter was betrothed, the Greek monarch demanded that she lie with him. She went to the king, fed him cheese until he was thirsty, and then gave him enough wine to make him drunk. Once he'd fallen asleep, she severed his head and brought it back to her father in Jerusalem. When the enemy general saw that his king was dead, he and his army fled.

Some women made the entire week a holiday, but Leah regarded this as excessive and only allowed her granddaughters to rest on the first and last of the eight days. With all the vineyard pruning that needed to be done, they couldn't afford a week of idleness.

As wonderful as the weekdays were during the Festival of Lights, its Sabbath was even better. During services, the Scroll



of the Hasmoneans was read aloud, and the congregation listened raptly as the reader recounted the triumphs of Mattathias and his sons over the evil despot Antiochus, intent on destroying them. Grandmama Leah translated for the women, and Joheved thought she made it sound as if she'd lived through the time herself.

When the enemy was defeated, and the Hasmoneans entered the sanctuary in Jerusalem, they found only one flask of pure olive oil. Though its quantity seemed sufficient only for one day, it lasted eight days, owing to the blessing of the God of Heaven who established His Name there. Hence, the Jews instituted these eight days as a time of feasting and rejoicing, and of kindling lights to commemorate the victories the Holy One had given them.

On most Saturday nights, Jewish families prolonged their evening meal, reluctant to leave the Sabbath and re-enter the regular week. But tonight Isaac's family joined them, and when they went outside to light the Chanukah lamp at the doorway to the courtyard, Joheved was surprised to see over a dozen people waiting, covered dishes in their hands.

"I see the celebrants have already started to arrive," Isaac laughingly nudged Salomon, his partner in the wine business.

Salomon began to make tables by laying boards on some of the benches outside, and several men came over to assist him. More people continued to enter the courtyard, and Salomon eyed the growing crowd with anxiety. "I hope there's still some of my wine left to sell tomorrow."

Continued on page B26

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Everyone waited for the owners and their families to have the first tastes

Continued from page B25

"Consider it an advertising expense," Isaac said, throwing his arm around Salomon's shoulder. "If this vintage is as good as everyone seems to expect, merchants will be lining up at your door, making exorbitant offers."

Musicians arrived, and the strains of popular Chanukah melodies filled the air. Joheved couldn't see who was performing, but she could make out the sounds of string and wind instruments, as well as drums.

"Papa said we'd have a lot of people here to taste the new wine tonight, since so many of them helped make it." Miriam had to shout to be heard. "But I never expected such a mob."

"They won't drink it all, will they?" Joheved asked her father.

"Don't worry," Salomon said. "Most will only fill their cups a couple of times. They know the wine is our livelihood."

The menorah had nearly burned out, and torches were lit. Grandmama Leah took one look at the noisy bunch of strangers outside and announced that she was too tired to celebrate. Joheved and Miriam held their breaths, afraid that Mama would make them come inside and miss this marvellous event. But she only admonished them not to make themselves sick by eating too many rich desserts.

The Chanukah lamp's going-out seemed to be a signal. Salomon and Isaac strode to the cellar doors where several men helped them lay down planks for ramps. Cheers rang out each time a cask was rolled out and righted. Then Isaac climbed atop a bench, and those nearby immediately quieted. The hush spread like a ripple in a pond, and soon the courtyard was silent.

"Friends, my partner and I welcome you to our Chanukah festivities," Isaac boomed, his arms extended wide. "Let us fill our cups with new wine and toast the Festival of Lights!"

He jumped down from the bench to loud applause and the musicians broke into spirited tunes. Circles of dancers began to move in time, their shadows wheeling in the torchlight, while Salomon and his daughters stood behind the wine casks. Everyone waited for the owners and their families to have the first tastes.

Salomon took a few bites of bread. Then he filled his wine goblet and recited both the *She-hechiyanu* and the blessing over wine. When his daughters responded, "Amen," he handed the cup to them. He had waited so long for this moment, but now he couldn't bring himself to take the first taste.

Joheved took a sip and handed the cup to Miriam. The wine seemed quite good to her, but she knew she was no expert.

Miriam took her drink and passed it back to Salomon. It was now or never – Isaac and his son Joseph were waiting. He held up the goblet and proclaimed, "For life." Then he closed his eyes and took a mouthful.

Salomon kept the liquid on his palate and breathed in the bouquet. He could scarcely believe it. The Holy One had blessed him with an excellent vintage! He savoured the full-bodied flavour as he swallowed and then quickly took another taste to make sure he hadn't imagined that wonderful sensation.

Isaac saw the awe and pleasure in Salomon's eyes and quickly filled his own cup. "For a good life," he toasted his son.

Joseph returned the toast, "For a happy life." They each took a slow swallow and breathed out a very contented "Ah."

The revellers in the courtyard began to whisper excitedly. They could see the pleasure and pride on the vintner's face and crushed forward to get their cups filled. A fine vintage was a blessing for the whole community. Everything Salomon's family bought would be paid for with this wine, and soon it would grace every Jewish table in Troyes.

Salomon had Miriam take some wine inside for Mama and Leah, while Joseph refilled his cup and asked Joheved to bring it to his wife. She found Johanna deep in conversation with Nissim, the wool merchant, and offered her Joseph's cup. Like the others, Johanna tasted the wine slowly to savour it.

"Do you think we really need to move the wine out tonight?" Salomon asked the small group surrounding him. He had thought his worries about the vintage were finally over.

"Did Grandmama tell you that the count's men had taken her best wine before?" Joheved asked Miriam. While Leah had become more distrustful as her memory declined, what she did remember was often accurate.

"Oui. She said that whenever she had a good vintage, the count's tax collectors came right away." In an aside to her sister, Miriam whispered, "You wouldn't believe the curses Grandmama used when she talked about the count and his tax collectors."

Isaac was used to making decisions quickly when necessary. "I don't think we can take the risk."

Salomon gave up all thoughts of celebration. "We must find all the merchants who sold me goods in return for wine. They can take their shares tonight, and we'll tally accounts when the fair closes."

Continued on page B27

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Miriam and Joheved stared at their father in surprise

Continued from page B26

"That will be a perfect job for me and the girls," Johanna said. She took Joheved and Miriam by the hand and pointed them into the crowd.

Joheved found Nissim almost immediately. Once he heard enough to understand the gist of the problem, he rushed off to the fairground, promising that he would be right back with his cart and horses. Soon other buyers were located, and if anyone doubted the basis for Leah's fears, the merchants' hasty actions were all the confirmation they needed.

The night wore on. The revellers danced, sang, ate and drank heartily, while against this festive background, men stealthily filled carts with wine barrels and slipped away into the darkness. Salomon instructed Joheved to keep a careful record of how much wine was taken away and by whom.

After the fair ended, Salomon announced that it was time to resume their Talmud classes. Since the holiday was still fresh in their minds, they would study the section in Tractate Shabbat that explained the laws of Chanukah.

As always, the sages Shammai and Hillel were arguing over some point of law. This time the subject was exactly how one should light the Chanukah lamp.

For those who fervently pursue mitzvot, the School of Shammai says that on the first day of Chanukah one kindles eight lights, and then continuously decreases the amount; but the School of Hillel says to kindle one light on the first day and continuously increase… Hillel's reason for a continual increase is that in sacred matters we elevate, not lower, the level of holiness.

Miriam and Joheved stared at their father in surprise. "That means Shammai starts with eight lights the first night, seven on the second night, and ends with just one light," Miriam said.

Salomon nodded. "That's right."

"But why light them backwards like that?" Joheved asked. Who would have imagined that other Jews did things so differently?

"Shammai believes this publicizes the true nature of the miracle, the single flask of oil that gradually diminished over eight days," he said.

"Everybody here does it like Hillel… I think," Miriam said.

"That's true, no one follows Shammai anymore," Salomon agreed.

Joheved continued reading.

"What is Chanukah?"

"Don't they know what Chanukah is?" Miriam interrupted. "They've been discussing it for pages."

"Maybe they're asking how we know to celebrate Chanukah," Joheved said. "It's not mentioned in Torah at all, not like our other holidays." She glowed with pride when her father said she was right.

Miriam continued reading and there was the story of the miraculous small flask of oil that burned for eight days. When she finished, Salomon asked if there was anything about Chanukah that puzzled them.

"Why did it take eight days to get new oil?" Miriam asked. "That seems like a long time."

"And why did the sages make an eight-day festival?" Joheved frowned. "I mean, since the flask started with enough oil for one night, didn't the miracle really occur the next seven nights?"

"Those are both good questions." Salomon nodded in approval. "Miriam, some sages say the nearest pure oil was a four-day journey away. Others say that the Jews were impure due to contact with corpses, because of the fighting, and it took seven days to purify them. Then they needed one more day to press the olives into oil."

"Joheved, many scholars have asked your question," he said with a smile. "Some answer that the flask of oil remained full after the lamp was filled, so it was evident even on the first night that a miracle was occurring. Others suggest that they divided the oil into eight parts and only poured that small amount into the menorah, yet the lamp burned the entire night. Thus a miracle did happen each day."

Maggie Anton is the author of Rashi's Daughters: Book One – Joheved *(Banot Press, 2005). She is currently working on a translation of Machzor Vitry and* Rashi's Daughters: Book Two – Miriam. *You can contact her through her website, www.rashisdaughters.com*

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The Chanukah parade

By SHARON MELNICER

My sweet grandmother was a small woman, barely five feet tall. Her two-foot-tall candelabra was more than just a candleholder. It was a family symbol, a magnet that brought us all together. Today it sits on my mantle, right in the centre, holding a position of honour. I polish it daily, making sure that it gleams, as she so lovingly did all those years ago, before it came to me.

On Shabbat evenings, Baba would don a special Shabbat kerchief, a white linen square with a border of delicate lace. With great fanfare, she would light each candle. When she finished lighting the last candle, she stood in front of the candelabra and closed her eyes. Tears ran down her cheeks. She prayed for her husband, her married children and her grandchildren. She spoke in Yiddish: "*Her mein tier tata, hiet oif mein man, kinder un di eyniklach.*" (Dearest Father in Heaven, watch and protect my husband, children and grandchildren. May it be your will that they grow up to be good people who are loyal to our religion. Please grant my dear husband a livelihood and patience. Watch over us all.)

We all stood by the Shabbat table in awe. Baba looked like a queen speaking to the King of Kings, to almighty God himself. When she finished her prayer, we began our Shabbat.

As our family grew, my grandmother spent more time with her candles. By the time she reached her 90th birthday, she had many married grandchildren, who also had children of their own. There were five generations in my Baba's family. When lighting the candles, she prayed for each family member, never omitting one.

As our family grew, my grandmother spent more time with her candles

Her candelabra was made of solid silver with a heavy silver base. All year it had three branches of two candlesticks. In the middle was a stem for another candle. The traditional custom for Shabbat eve is to light one candle each for the father, mother and children. As each child is born, another candle is added to the Shabbat lighting. Throughout the year Baba's candelabra was fitted for six candles.

During the week of Chanukah, she added another branch of two candlesticks each, for a total of 10 candles. The candelabra was built in such a way that its candleholders could be inserted for the special lighting on Chanukah. Our Shabbat candelabra was thus transformed into a chanukiyah.

During the week of Chanukah, she gave her prized candelabra to my grandfather to light candles for the holiday. Chanukah was our happiest time. All the children, grandchildren and great-grandchildren came to Baba and Zaida to receive Chanukah gelt and join in the lighting of the chanukiyah.

Imagine the two-foot chanukiyah with 10 candles shining in all its glory. Zaida stood proudly like a kohen, the high priest in the temple, when he lit the chanukiyah.

When my Zaida died, my grandmother sold their two-storey house on a leafy boulevard in Winnipeg's north end and moved to a tiny, one-bedroom apartment a dozen streets away. Though she couldn't pack up and take all of her cherished things, of course she packed her precious candelabra. She wrapped it in a large piece of worn, cotton flannel and then wrapped it again in tissue paper, before placing it gently into the box she had made a special trip to get from California Fruit on Main Street. Before every Shabbat, Baba would shine the silver candelabra and pray, "May my *mazel* [luck] always shine!"

All this came to an end when the moving van drove away that day in September 1965, after the movers had piled the cardboard boxes containing her things in the middle of the living room floor in her new apartment. The box holding the treasured menorah was missing. Her first thought was that it accidentally got left behind in the back of the truck, or that it was still at the house. After a telephone call to the moving company and a visit to the old house, it was clear someone had stolen her menorah.

My Baba was livid. Her small body shook like a willow in the storm as she spoke about her most prized possession, her candelabra. How could anyone take it? How would she light her candles?

She believed the menorah would return. "I have prayed that the menorah would protect us, and I'm sure that the menorah has done just that. Now I pray that the menorah protect itself and be returned to me."

With silent determination, she prayed and prayed. The family did not know what to do. Unexpectedly, a childhood friend from Austria, my grandmother's birthplace, came to visit her one day. They had been friends for years, both in Winnipeg after they married, and before that, as young girls in the old country.

She announced, "I never saw another menorah like yours until today. My mouth fell wide open when I saw a menorah just like yours in the window of a pawn shop I passed as I was walking down Main Street to your place."

Baba phoned my mother and her siblings immediately while Mrs. Stern sat listening in the kitchen. We were dumbfounded. Could it be that Baba's guest had actually seen the stolen menorah? Baba was geared up and ready for action.

"Let's get my menorah!" she declared. "It soon will be Chanukah and I need it back."

Baba, my parents, my Aunty Tzeril and my Uncle Simcha, Mrs. Stern and a police officer from the north-central precinct made their way down to the pawn shop.

Her eyes sparkling, and with a shout of confirmation and sheer joy, Baba pointed to her menorah. With a quick movement, she bent her head toward it and softly spoke to it like an old and trusted friend. In Yiddish she whispered, "Yes, you have done well. You have protected us and now you have protected yourself. Come back home with me. *Kim a haim mit mere.*"

Before anyone could say anything, Baba grabbed the menorah off the shelf and held it close to her heart. Nobody could stop her. My Aunty Tzeril stayed behind with the police officer and shop owner to do the paper work.

By this time, the commotion had attracted quite a crowd. Neighbours, Jewish and non-Jewish, joined my grandmother in her triumphant walk home. As she came closer to her apartment building, more and more people joined her. My diminutive Baba, still wearing her apron and slippers, marched proudly, with the menorah in her arms almost as big as she was, followed by a procession of excited family and friends.

What a sight to see! It truly was a grand Chanukah parade.

Sharon Melnicer lives in Winnipeg.

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Happy Chanukah!

The Mayor and Members of Vaughan City Council wish peace, health and happiness to all who celebrate the Festival of Lights!

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Chanukah in uniform

IDF soldiers also take time out to mark the holiday.

[Israel photos]

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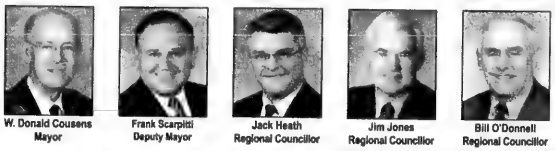

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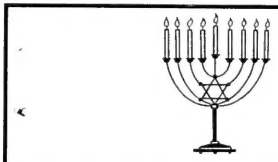

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wish you and your family a Happy Chanukah

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Happy Chanukah

The Chanukah menorah on the mountain

By BILL SLOTT

Kibbutz Ketura, in the south of Israel, is a small, quiet agricultural settlement with a rich tradition of community celebration.

Behind the kibbutz looms a stately limestone cliff that can be reached by a 45-minute climb up a well-worn goat path. The view from the top of the cliff is stunning, particularly at sunset, when the red mountains of Jordan on the opposite side of the Arava Valley turn radiant shades of pink and purple. With Ketura and its neighbouring kibbutzim laid out in crisp, panoramic detail, one might easily miss the seemingly irrelevant series of nine giant ashcans that stand along the edge of the cliff like silent rusted sentinels. But they are one of the most important cultural icons of this little kibbutz. This is the community's Chanukah menorah.

Each night of Chanukah, a different child from Ketura's bar mitzvah class ascends the mountain at sunset, accompanied by a parent, and lights the menorah. This is by no means a simple task. First, though the climb itself is a rite of passage the children generally have mastered by the age of five, in the winter it may be cold or windy, and by definition, the harrowing descent is under cover of darkness. Moreover, there is a complicated series of primitive tools employed in order to light this somewhat makeshift arrangement.

On this night, I am the parent, but as such, I am only a passive participant. The menorah is prepared and lit by my daughter, the bat mitzvah. First, there are rags, pilfered from the kibbutz laundry, which are stuffed in the top of the cans and soaked with diesel fuel to serve as giant wicks. Special care must be taken to load the central ashcan, perched higher than the others on a bump in the hill. This is the shamash. Then an old, dry palm frond, stripped bare of its leaves and crowned by fuel-soaked rags becomes the torch to light the "candles." All is prepared. We wait.

> *We gaze in silent awe for a few minutes before we begin our descent*

We ponder the vast emptiness of the desert and the stunning good fortune that has befallen us that we may be allowed to call this little spot of heaven our home. Just as the darkness begins to descend on the valley, it is time. My daughter pulls out the matches and prepares to light the shamash. Together, standing in the wind, we couple a modern tradition and an ancient one and recite the blessings. "Asher kidshanu" – who has commanded us… *She'asa nisim* – he has performed miracles for our ancestors… and of course the blessing that never fails to move me, *Shehechiyanu*. He has brought us this far. This far to this place in our lives. This far to this spot in the world. This far to this moment. This far to this mountain, to this celebration of miracles, ancient and modern.

The lighting itself is dramatic. Moving with simple grace through the darkness, my daughter lights the flames and finally returns the torch to the shamash. We gaze in silent awe for a few minutes before we begin our descent, constantly looking back over our shoulders at the flames that can be seen for miles. Below us in the kibbutz, though we can't see them, we know that families are gathered outside, staring up at the menorah that we have lit. The little children are pondering the homemade miracle of lights and the adults are perhaps pondering other miracles. Together, as if cued by the menorah on the mountain, the families will each go back inside to light their own little menorahs and say their own blessings.

The Jewish People are a people of endless cycles. Relearning the Torah every year, rebuilding the sukkah every year. Recounting the Omer and rehanging Haman. When my daughter and I reach the bottom of the mountain, just before we return home through the back gate of the kibbutz, we look up one last time, and without a shred of self-consciousness, we sing a lusty chorus of *Maoz Tzur*. One more cycle rekindled, one more reinterpretation of an ancient tradition. One more generation. Chag Samayach. *Shehechiyanu*.

Bill Slott is a tour guide in Israel who lives on Kibbutz Ketura.

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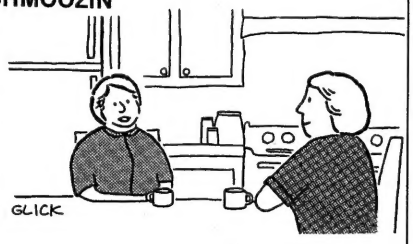

"I admit that I am overly dependent on oil – how else could I make my potato latkes?"

The Festival of Lights 5766

By BARUCH COHEN

"The Chanukah events left their imprint on the entire future course of Jewish history." – Hayyim Schauss, *The Jewish Festivals* (Schocken Books, 1962, New York)

The first Chanukah was celebrated in Jerusalem on the 25th day of Kislev in the year 164 BCE. The circumstances surrounding it have as many ramifications for us today as they had for the original celebrants. To understand the meaning of Chanukah, the only Jewish holiday with historic origins that are fully clear, and why it is growing in importance today, it is necessary to look into the ancient world, and to see some of the parallels that exist between then and our life today.

Josephus Flavius, whose history of Chanukah is based on Maccabees 1, does not mention the term Chanukah and writes: "From that time onward unto this day we celebrate the festival, calling it 'lights.'" He explains that the festival acquired this name because the right to serve God came to the people unexpectedly, a miracle like a sudden light (Antiquities 12:35).

Primary aim of Maccabees was to preserve own identity

Chanukah in fact celebrates a victory of Hebraism over Hellenism. A victory of the camp of light against the camp of darkness. A mass uprising of the camp of freedom and democracy against the principles of totalitarianism. A triumphant resistance to anti-Semitic bigotry.

Chanukah celebrates the first serious attempt in history to proclaim and champion the principle of religious freedom and cultural diversity. The primary aim of the Maccabees was to preserve their own identity and safeguard for Israel the mission of being "a light into the nations." It was not only a fight against the danger of physical extinction but also a fight for Judaism. The mark of victory was not only a triumph against barbarism but also an act of dedication.

Bravery and unflinching adherence to Torah law characterized the Jewish heroes and heroines of the Chanukah story. Chanukah, which means dedication, celebrates Israel's victory over oppression, dark forces and the enemies desiring to extinguish the eternal flame of the Maccabees.

The Jewish People have a long history of surviving – and so we defy today's murderers, haters and all the forces of darkness, as we defied all our past and present enemies. We go on today as we did in the Maccabees' times, one age following another – and we remember. And our roots in our ancient Israel, our old-new homeland, grow stronger and stronger.

Today's Maccabees, the strong and heroic Israeli army, our brave soldiers, are the shield in the ongoing struggle for independence, freedom, democracy and security for the Jewish State, the Land of Israel and the Jewish People. Today, the State of Israel has a lively press, a thriving art scene, a strong modern economy, a vigorous youth culture and renowned universities.

Hod avinu chai! Chag urim samayach!

Baruch Cohen is the research chairman of the Candian Institute for Jewish Research.

NOW THAT'S HOW TO CELEBRATE!

Young children at a WIZO day-care centre in Israel revel in the sweet delight of their sufganiyot. [Israel Sun photo]

Chanukah Greetings from Khalid Usman, C.A.

Councillor Ward 7, Town of Markham
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HAPPY CHANUKAH

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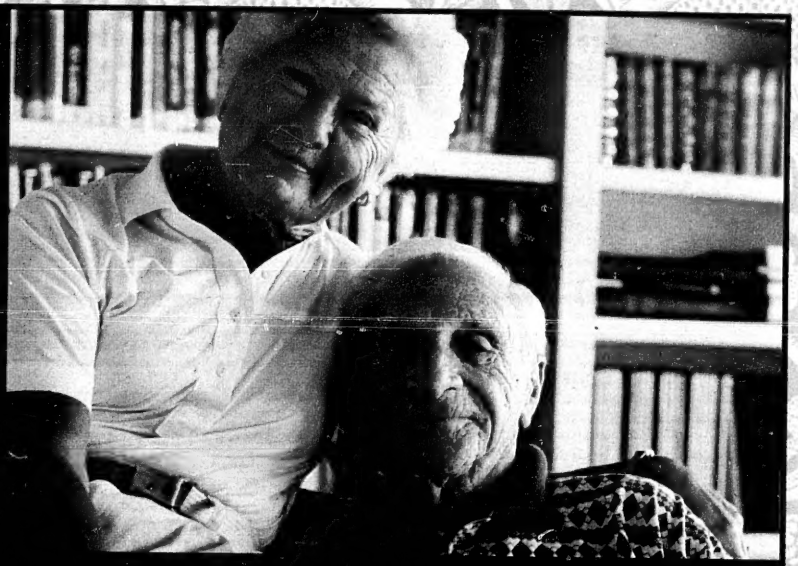

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